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# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1866.

## THE REV. JOHN GEDDIE.

Our beloved pioneer Missionary has now left home and country the second time, and bidden us what will prove, in all human probability, his last farewell, as far as relates to this world of happy greetings and sad partings. In such circumstances a short sketch of his career will not be inappropriate in a periodical which owes so much of its interest to the work which he inaugurated, and with the progress of which he has been at every step identified.

Mr. GEDDIE was born in Scotland, but while he was still an infant his parents removed to Pictou, Nova Scotia. He was early set apart by parental piety to the work of the ministry and, if God should open up a way, for that work among the heathen. He was educated under the learned and venerable Dr. Macculloch, and was licensed to preach the gospel in May, 1837, by the Presbytery of Pictou. After a few months' service as a probationer in Nova Scotia and P. E. Island, he, in the autumn of 1837, received a cordial and unanimous call from the congregations of Cavendish and New London. This call he accepted, and commenced his labours in the congregation in October, 1837. His ordination took place on the 10th March, 1838.

For nearly nine years he laboured in P. E. Island with great diligence, and not without the countenance and blessing of Heaven. His heart was thoroughly in his Master's work, the Master owned his service, and he became much endeared to the people of his charge. His attention had

been early turned to the condition of the heathen; and when a student he had devoted himself in covenant to the foreign field if God would accept him and send him forth to the Gentiles. In private intercourse with ministers and members of the church, in Presbytery and in Synod, he agitated the subject of missions to the heathen. In this good cause he was early seconded by the venerable Dr. Keir, and other members of the P. E. Island Presbytery.

In 1843 this Presbytery brought the subject by overture before the Synod of the Presbyterian Church of Nova Scotia. The proposal to embark in such an enterprise as a Foreign Mission was felt to be very grave indeed; and it was referred to all Presbyteries that they might take it into serious consideration, and report to the Synod of 1844. In this year the question came up in due form, and after a very careful discussion a vote was taken which showed an equal number for and against immediate action in the Foreign Mission work. Dr. KEIR, being Moderator, gave his casting vote in favour of Mr. Geddie's proposal. We say "Mr. Geddie's proposal"—for such it was in point of fact, though not in point of form. A Foreign Mission Board was appointed, and the South Seas selected as a field of operation. A Missionary was no sooner called for than Mr. Geddie offered his services. His offer was accepted, and he demitted his charge in P. E. Island in September, 1845. His people, at first, refused to give him up.—They had prayed for the Mission, they had contributed money for it, but they could

not think of giving up their pastor, to whom they were ardently attached. Dr. Keir, who presided at their meeting, proposed that they should adjourn for a week, and pray over the matter. They met again at the time appointed, and resolved, "The hand of the Lord is here, and we now submit."

Mr. GEDDIE left for the South Seas late in the fall of 1846. The previous twelve-month he spent in visiting congregations and preparing for his future work. He proceeded by way of the United States, and sailed from Newbury Port for the Sandwich Islands on the 28th January, 1847. After a tedious and perilous voyage round Cape Horn the Sandwich Islands were reached in July. Much kindness was experienced at the hands of native christians and American Missionaries in this interesting group. From the Sandwich Islands Mr. GEDDIE proceeded to SAMOA, where he remained from October, 1847, till the summer of 1848. Here he enjoyed the kind hospitality, brotherly counsel, and professional experience of the Missionaries of the London Missionary Society, and acquired much information with regard to the mode of conducting their work. These Missionaries received him as a fellow-worker in the Lord, and appointed one of their number, the Rev. Mr. Powell, to co-operate with him in a new mission. They have ever continued the fast friends of our Mission and our Missionaries, and their counsel and aid have been invaluable.

On the 13th July, 1848, he landed on ANEITEUM, the scene of his subsequent labours. Mr. Powel remained with him several months till the work was fairly begun, and then returned to Samoa. Mr. GEDDIE was the first Missionary who was stationed on this island. He found the natives sunk in the lowest depths of moral degradation, hateful and hating one another, and yet uniting in their hatred and distrust of all white men, whom they regarded as "traders" of the same character as those who deal in sandal-wood. For four long lonely years Mr. Geddie laboured on that island, encountering innumerable trials, and through the grace of God overcoming every

diligently. His life was often in peril. The club of the assassin was once and again raised to deal the fatal blow. The torch of the incendiary was once and again applied to the Mission premises. The struggle was protracted and severe, yet the victory came at last. God honoured his own work. In May, 1852, the first christian church was formed on Aneiteum. Fifteen natives were baptized. Heathenism was tottering to its fall. The island was evidently won to Jehovah.

In 1852 the Rev. John Inglis, of the Reformed Presbyterian Church, Scotland, was providentially led to accept Mr. Geddie's invitation to co-operate in the good work; and, ever since, the two churches have laboured side by side with the most satisfactory results.

When Mr. Geddie landed on the island there was not a written word in the language. The natives had never seen a book, and would be terrified at the sight of one, thinking that an evil spirit was in it. The language of these people he learnt, and reduced to writing. He formed a grammar and vocabulary, and translated into it the whole New Testament, the Book of Psalms, and other portions of God's word. The New Testament has been in the hands of the people for nearly three years, and the Book of Psalms is just put through the press here,—the first thing of the kind published in this country. A church stands on Aneiteum, which is more commodious and substantial than any belonging to our home congregations. It has been erected wholly by the people themselves, under the direction of the missionary, and with the use of tools supplied by Poplar Grove Church in Halifax. Old and young have learnt, and are still learning to read. The voice of praise and prayer ascends every morning and evening from hundreds of christian homes.

Such, in brief, is the present condition of Aneiteum. Worn by many years of hard service, in a tropical climate, Mr. and Mrs. Geddie, with two children, left Aneiteum two years ago for a visit to these provinces. Of this visit it is not needful for us to speak. Almost all our congregations have

seen and heard our Missionary. He has travelled thousands of miles, and addressed probably, *four hundred* meetings, in less than eighteen months. Besides all this he has superintended the printing of the Psalms in the native language. These he takes back with him, a precious memento of ceaseless industry and burning zeal.

The Synod of our Church tendered to him the highest honour in its power to confer — the Moderator's chair. Other churches have exhibited every mark of confidence and of christian affection. The Presbyterian Churches of New Brunswick and of Canada have been moved to become fellow-workers with us in the New Hebrides Mission. The Church of Scotland Synod in this country has also resolved to engage in the same blessed enterprise.

Any notice of Mr. Geddie and his work would be sadly deficient if the invaluable services of Mrs. Geddie were ignored. At every stage of the work, from its inception to the present hour, her devoted piety and enlightened zeal, her practical good sense, her discreet firmness, her varied talents and accomplishments, and her highly valued correspondence, have proved of incalculable service. In every respect she has proved not only a model Missionary's wife, but herself a model missionary. Her visit home has told most powerfully upon the feelings and affections of our mothers and sisters in Israel; and if the mission has not more friends on her account, many of its friends have been stirred to more earnestness, and more love and zeal in the good cause.

Be it ours to cherish the remembrance of this visit, and when the missionaries have, (as Carey said of himself,) "gone again to the mine," let us hold the ropes!

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### THE LATE INTELLIGENCE FROM THE NEW HEBRIDES.

In past months it has devolved on us to be the bearer of heavy tidings from the New Hebrides. We had however thought it was scarcely possible that anything more sorrowful than what we have had formerly to record, could befall our mission. But

sad as was the tale of disease, and death among the natives, incendiarism, death of one missionary after another, the cruel murder of two of our agents and the flight of others, yet these occasioned us no such feelings of pain, as the intelligence contained in our present number. The events which we had formerly to record, trying as they were, we could look upon as dispensations of Divine Providence, filling our hearts with grief it is true, but occasioning no shame. But the tidings contained in some of the letters which we publish this month has filled our souls with a humiliation, which we could not have deemed it possible, that we could ever have experienced from that mission.

The leading facts having come to the knowledge of the public, having been even made the subject of very severe remarks in the Australian newspapers; the Board of Foreign Missions have published all the information which they possess. It is deeply to be regretted that the missionaries have not felt it due to their own character, to the board and church at home as well as to the interests of the mission, to have sent home fuller explanations regarding proceedings, which we venture to say are unprecedented in the history of modern missions. But from their own statements as well as from the information received from Sydney there cannot be the least doubt of the main facts. It is too abundantly clear that an outrage disgraceful to all concerned has been committed by Commodore Wiseman on the natives of Tanna, and that proceedings of a similar character though not so disastrous in their consequences have taken place on Erromanga. At the former place, after a peremptory summons to the chiefs to come on board within two hours, commenced a regular bombardment on the plantations of the natives, which were of course totally destroyed, together with 20 odd canoes, and saddest of all, a number of lives. We would not presume to speak at this distance very decidedly on such a transaction from our own information. But having the views of the oldest and most successful missionaries in the South Seas regarding such a mode of procedure

—having the information of those who have been for years most familiar with the state of things on these islands, we scruple not to denounce these proceedings as unjustifiable outrages, and we would hold ourselves as unfaithful to the trust imposed on us of representing our church in the public press, if we did not at once do what in us lies to clear her skirts of all complicity in such transactions. In regard to the demand that in twenty-four hours the chiefs should come on board the British man-of-war, it is to be observed that these were independent chiefs, who had never owed any subjection to British authority, and Commodore Wiseman had no more right to demand that they should come on board in that time, than Com. Wilkes would had to come into Halifax harbor and make a similar demand upon our Governor and his officials, with the same threat of firing on the city. Besides when it is known how the natives have hitherto been treated by white men, that they have been shot down like beasts, their women kidnapped, and men sometimes murdered on board vessels, sometimes carried to other islands, and sometimes there given up to their enemies to be eaten—while we say such has been the treatment which they have received from white men, need any person wonder that they should regard white men as their enemies, and who would expect them to go on board a white man's vessel on such a summons, not knowing what was to be done to them there. Had they been asked to hold an interview with the Commodore, they would probably have met him half-way. When Com. Seymour was at Port Resolution, and wished an interview with the chiefs, Mr. Geddie urged them to go on board, but stated that he would remain on shore as a hostage for their safe return. On consideration they said to Mr. G. that they would rather that he should be on board with them, and that if he would pledge his word for their safety, they would go. Such is the effect of different systems of treatment.

Unreasonable then as this demand was, it is however the subsequent destruction of life and property that calls for special con-

demnation. The reason assigned for this proceeding is the outrages committed on British subjects. But these outrages have been generally if not universally the consequences of outrages committed by white men, and had the Commodore wished to do even-handed justice, he would have seen far more reason to have punished his own countrymen, than the natives. When the native chiefs of Port Resolution went on board Com. Seymour's vessel, at Mr. Geddie's suggestion, after replying to the complaints against them they stated their complaints against white men. The result was that the Commodore felt that the evil deeds of the natives were as a feather in the balance against the outrages committed on them by white men. We have examined carefully the letters of the missionaries both official and private, to ascertain what are the outrages complained of, on account of which these things have been inflicted, and it seems clearly stated that the main if not the only reason for what took place on Tanna, was the destruction of Mr. Paton's property at the time of his leaving. Passing for the present the question whether it is in accordance with the spirit of the gospel to execute such revenge for the destruction of a few articles of property, and whether it would not be well for christians and christian missionaries now as in primitive times in such cases, "to take joyfully the spoiling of their goods," we are assured by those who have thoroughly examined the case on the spot, that the pretext was a most flimsy one. The natives no doubt wished Mr. P. to leave, and it would have been wisdom for him to have done so for a time, leaving the work to be carried on by native teachers. The older missionaries urged this course, believing that if he did not follow it, he would be *ultimately driven off*, in which case it would be difficult to resume operations. Mr. P. determined to remain. Soon after war broke out not against the natives or the missionaries, but between different tribes. Mr. Paton's house stood on what had been their battleground from time immemorial. The friendly natives urged him to remove his property. He refused, and as he was warn-

ed, a fight took place around his premises, and he fled for safety. At night the teachers and the friendly natives removed to a place of safety all his property that they could. There remained however some articles which they could not remove, and fighting having been resumed on the following day, the natives broke into his house and destroyed its contents.

What more could have been reasonably expected of the natives? Would British property have been as well taken care of on a battle-field between the late Federal and Confederate armies? Yet for this a British Commodore fires on men, women, and children, killing a number of them, destroying their canoes, plantations, &c. The whole thing is deplorable, and we need not wonder that in the Australian colonies the affair has been the subject of severe animadversion, and it is likely seriously to injure the interests of the mission there. It is not impossible that an enquiry will be made into the conduct of the British Commodore. If the London Missionary Society do not ask this from the British Government we are persuaded it will be because of the connexion of missionaries with the affair.

This leads to the really painful and humiliating feature of the business. Were the responsibility confined to the British naval officers, we would give ourselves comparatively little thought about the matter. On the first intelligence we could scarcely believe it possible that the missionaries were implicated, and we have read their letters in the hope of finding that they had kept themselves clear of all share in these measures of violence, and that as in the case of other missionaries, they would have shown themselves the friends of the weak and have lent their influence on behalf of the much abused natives. But with equal shame, astonishment and sorrow, we have read their own statements showing too plainly that the missionaries and the mission are deeply involved in the proceedings from first to last. From their own account it appears that they first memorialized the Commodore, and that it was on their memorial that he acted, that Mr. Paton was

the interpreter at Port Resolution, and conveyed the message of the Commodore to the chiefs—that the *Dayspring* lay along side the man-of-war, while engaged in her work of destruction,—that most of the missionaries were there by their presence lending their countenance to the sad proceedings, and when it was over in solemn council passed a vote of thanks to the commodore.

It is but just to say that we have not received full explanations from the missionaries of the circumstances in which they have acted, and the reasons for this course. More minute explanations from them may present their conduct in a more favorable light. We cannot for an instant believe that they could have contemplated the destruction of life which resulted from the proceeding. If we could believe that they really expected the loss of human life in revenge for the loss of some trumpery property of Mr. Paton's, we would say that the sooner they left the mission work the better for the cause of Christianity in the South Seas. Still we cannot see how they can be held altogether blameless in regard to the lives of those unfortunates. It may be added, that our missionaries at present in the field have not had much experience in mission work, and might be expected to yield to the opinions of others, who had been longer there. Mr. Gordon it appears at first opposed the measure Mr. Copeland was absent, and Mr. Paton's practice and experience of missionary life on Tanna has only shown how totally ineffectual was his plan of winning the heathen to Christianity by threats of man-of-war, &c. We are, however, astonished beyond measure, that a man of Mr. Inglis's experience should have lent himself to these proceedings.

Still with all the palliations we can offer, it remains under the hand of our own missionaries an undeniable fact, that they have been implicated in transactions which are a disgrace to a christian and civilised nation, and which, had they been committed by a French man-of-war, at the instigation of Roman Catholic missionaries, would have roused the indignation of all the Protestant

missionary societies of England and America. We would be unfaithful to the cause of justice and humanity, as well as christianity, if we did not strongly denounce the whole affair as entirely contrary to the spirit of the gospel, as opposed to the practice of the most successful missionaries of ancient or modern times, likely to be attended with most disastrous consequences to our missionary affairs, and directly in the teeth of the commission of our great Master.

It may be said that at this distance we are not capable of judging what is right in the circumstances. But independent of the view we hold of the right or wrong of such proceedings, in condemning them we are only expressing the convictions of the most successful missionaries everywhere, particularly of those in the South Seas. With the exception of that miserable abortion, called "Muscular Christianity," we know of no instance of such a proceeding in the history of modern missions. For sixty years the London Missionary Society has been conducting missionary operations in the South Seas, and during all that time the agents have repudiated any interference of British men-of-war with the natives. Their missionaries have gone to people as savage as any in the New Hebrides, and have been placed in circumstances of as great trial and danger as ever our missionaries were, and yet, never in a single instance, have they resorted to arms, or allowed a single shot to be fired on the natives in their behalf; nor have they, in a single instance, become answerable for the wanton or revengeful destruction of a single article of property, even of the poorest savage. Acting in this way they have subdued the Prince of peace, people the most noted in the South Seas for their cruelty. The *John Williams* has sailed among these islands for twenty years, but has ever gone as a messenger of peace, and though sometimes placed in very trying and perilous circumstances, has never yet been implicated in a single act of violence against the natives. Mr. Geddie, or Bishop Selwyn, would have died rather than have had a finger in such proceedings. Alas that our missionaries should have so yielded to wordly policy as

to adopt a course so entirely opposed to the experience of these men. We have not the least doubt that unless such a mode of proceeding be repudiated for the future, the agents of the L. M. S. in the South Seas will refuse all connection with our mission, as conducted on principles that they regard as opposed to the spirit of the gospel of peace.

The successes which have followed the labours of devoted men acting in this spirit, are among the most glorious evidences of the power of the gospel in modern times. We may observe also that their experience has shown, that it is the only way in which we can hope to win such savages. While they can be won by kindness, all the power of the British Navy cannot bring them one step nearer to Christianity. Nay, the employment of such power on its behalf can have no other effect than to render them more opposed to it than ever. We think that he must be blind indeed, who can expect any other result from the proceedings on Tanna and Erromanga, than a more bitter hostility against the gospel. For the opening of the door of entrance on the former, we have long prayed; but by these proceedings we may consider it locked and double barred and bolted, so that unless some remarkable interposition of divine Providence takes place it will be years before it be again opened; and if even missionaries labor there they will find their difficulties vastly increased. It is well known that some of the greatest difficulties of missionaries in Western Polynesia, arose from the conduct of white men. Their untold brutalities have excited such hatred against all white men, that it is only by showing the natives the difference between missionaries and other white men, that any access can be obtained to them. Hence it has been the first aim of missionaries hitherto, to give their confidence by peaceable conduct and the entire disuse of weapons of war. But the deplorable thing about this affair is, that now the missionaries are so identified with these violent proceedings, that they can not, for a long time at least, be separated in the minds of the natives, from other white

men. The *Dayspring* can no longer be the messenger of peace to these islands, and it will be hard for those missionaries to persuade the natives that they come only in love and mean to do them no injury.

It is important to observe that the peaceable character maintained by the missionaries — their being entirely disconnected from any acts of violence has hitherto been their chief security. The sandal-wood traders have been abundantly supplied with arms and have used them freely, but what are the consequences. Why, some time ago the missionaries drew up a list of more than 300 employed in that business who had been killed by the natives, and yet of the agents of the London Missionary Society not one known as a peaceable missionary has ever fallen a victim to violence. Williams and Harris it is true were killed on Erromanga, but it was by mistake, and in revenge for the brutalities of white men. Mr. and Mrs. Gordon's death we may also observe, was the result of ignorance and the misrepresentations of white men. As Bishop Patteson who lands freely in the midst of the wildest savages says, their "very defencelessness is their best protection." — With such facts before us, we cannot but have fears for the future safety of the missionaries and of those on board the *Dayspring*, such as we have never had before. "They that take the sword shall perish by the sword." This has been illustrated abundantly in the case of the sandal-wood traders, and who will wonder if dangers should surround the *Dayspring*, should she ever again visit the scene of these outrages. Already these proceedings are bearing their natural fruit. For ten years there has been no white man killed on Tana, but a week did not elapse after the visit of the man-of-war to Port Resolution, till one was murdered in cold blood at another part of the island.

We would not be understood as for a moment hinting anything against the motives of those engaged in these affairs. We believe that all concerned were animated by the best intentions. We regard the affair as simply a deplorable error in judg-

ment, whoever is answerable for it. The history of missions on the South Seas ought to have taught all concerned to put their trust in the protection of him who sent them forth, and not in any worldly power.

In looking at the great question of duty we must go to the words of the great Master. He has sent forth his servants to the work of preaching the gospel, and has given them directions how to act in every situation. He has given such directions, contemplating their being placed in circumstances as perilous as any in which our missionaries have been or can be, "Behold I send you forth as sheep in the midst of wolves." What then are you to do? arm yourself with sword and pistol? Call in a British man-of-war? No, but "be ye therefore wise as serpents and harmless as doves."

We must not be understood as not sympathizing with our missionaries in their present situation. We do feel deeply for them, especially for Mr. Gordon; and it is because we feel deeply that we so profoundly deplore a step which must result so injuriously to the future comfort, success, and even safety of themselves and other missionaries who may follow.

Mr. Gordon's situation is not without peril, and he should have the earnest prayers of the church. We may observe, however, that the wars of the natives are not such serious affairs as we might at first suppose. For some grievance the people of one tribe gather to make war on another. They fight, and one or two men are killed; their revenge is satisfied, peace is made, and both parties unite in a great feast over the affair. The crisis must have passed long ere this, and, if his life was seriously threatened, it would be easy for the brethren to remove him in the *Dayspring*. Such a course would be only in accordance with the divine commission, and experience has shown the wisdom of it in certain circumstances. — When the feelings of the natives are strongly excited against the white men, and missionaries share in their prejudices, it may be better to leave the work, for a while, in the hands of native teachers, against whom there is not the same prejudice. Missionaries have no right to force themselves, or their

instructions, upon people who are unwilling to receive them, and when they find the door closed in one sphere, the plain course of duty is to go to another. We may here observe, however, in regard to mission work in the South Seas, that none should think of going out there as missionaries, who are not prepared to be placed in circumstances where even life itself will be in danger.— This will be more especially the case, if they should ever have made such progress, that the people should be in a state of transition from heathenism to christianity, and satan have great wrath, because he sees the downfall of his kingdom. The church is unworthy to take her part in such a work, unless she is willing to send forth men in this way, trusting in the words of the great commission of our Master.

Only for a sense of duty to the church and the mission would have induced us to pen these words, and we have done so with inexpressible pain. But the mission which has hitherto been our glory we have too much to fear, our pride and our boast, has now a stain upon it, which will injure it, not only in the eyes of the heathen, but of the christian church, and which we fear will not soon be wiped away. Besides a great principle is at stake. For sixty years missions have been conducted in the South Seas, by men who relied for success only on the power of the gospel, and trusted for protection only in the power of the living God. The result has been an amount of success, which has rendered those missions the glory of modern Christianity. An attempt has now been made to inaugurate a different system by calling to the aid of the gospel, the power of ships of war, and the church must fully consider the question, and if it lead her and her agents to more unreserved reliance on the power of her great Head, the results will be most favorable for future.

### "MY NATIVE LAND."

BY REV. THOMAS CUMMING, SECRETARY OF THE HOME MISSION BOARD.

The Scottish bard touches a tender chord when he sings:—

"Breathes there a man with soul so dead  
Who never to himself hath said,  
This is my own, my native land!"

Every person of a rightly constituted mind dearly loves the land of his nativity. His heart-strings cling around with a fond tenacity; its name rings like melodious music on his ear: its hills and dales and streams make an indelible impression on the tablets of his memory. As a necessary consequence he is deeply interested in its welfare. When the bright sun of prosperity smiles upon it, gladness beams in his eye; and when the dark cloud of adversity lowers over it, the hot tear of sorrow trickles adown his cheek. When the enemy knocks at its gates he hastes to the rescue; and when the pennon of victory floats in the breeze, he helps to swell the grateful pæan which burst forth from his nation's lips. He is ever ready to exert himself to the utmost of his capacity in advancing its interests. He cheerfully lends his aid in establishing and upholding institutions and instrumentalities which have for their object the enlightenment and edification of his countrymen. He is no mere dreamy sentimentalist whining over existing evils without exerting himself for the removal of them; but the true-hearted patriot who—were there necessity—would do for his kith and kin what a Howard would do for the human family. Many whose eye may glance over these lines recognize this remote portion of the globe—Nova Scotia—as the land of their nativity. Their parents may have come from beyond the deep wide sea to seek a livelihood in this fertile colony. To them this is the land of their adoption, not of their nativity. Their hearts' affections still go forth fondly to the dear old Fatherland. We can scarcely expect that they will be so deeply interested in this, the land of their adoption, as will be those who have been born beneath its sun, cradled among its hills, reared up under its clear blue sky, and educated at its

schools and academies. To the native sons and daughters of Nova Scotia, the highest welfare of Nova Scotia must be, ever shall be, an object of the deepest interest. And how can we best manifest this deep interest which we take in the highest welfare of Nova Scotia? In sundry ways that can be done, but in no way more beneficially than by doing what we can to give a pure, preached gospel to all of its inhabitants. Many of its inhabitants have been leavened by the gospel; and some of these with commendable zeal have either gone forth themselves, or have aided others to go forth, to tell the poor benighted pagans the way of salvation. Praise-worthy efforts have been put forth to extend the limits of the Redeemer's Empire on the far-distant isles of the ocean. But what have we done for the remoter portions of our own native land where the living voice of the preacher is seldom if ever heard, where the sound of the church-going bell breaks not the sally solemn silence which reigns over distant hamlets and settlements! Where are the manifestations of that deep interest which as Christians—even as lovers of our country—we would be expected to have in the less favored portions of the land of our nativity! Enter we the great majority of our churches, and we hear prayers loud and long, and we doubt not, sincere, for the success of the gospel throughout heathendom. Read we our religious periodicals and we find appeal after appeal for the equipment of mission ships, and the support of foreign missionaries. Glance we over the statistical tables of our church and we see the foreign mission column groaning beneath the liberal contributions which year after year are set down in it. But how seldom do we hear the fervent prayer put up in our churches in behalf of the home mission enterprise! How coldly would be received the appeal to aid in the work which it aims at accomplishing! How lean appears this column in the statistical tables! Ye sons and daughters of Nova Scotia, is this the way ye should treat the land of your nativity! Far be it from us to say aught that would lessen the interest now taken in the Foreign Mission

enterprise. All honor, we say, to the self-denying men and women who have left the sweets of home, crossed the deep, wide sea, and gone forth to preach the gospel to those who were shrouded in the darkness of heathenism! All credit to such as liberally give of their substance for the support of those who have thus gone far hence to make known Christ to the perishing. But should we not seriously ask ourselves whether we are to overlook the near while our hearts go forth to the distant—whether, when we exert ourselves for the weal of the stranger we are to neglect those who are yet uncivilized in the land of our nativity. At this moment there is a large number of preaching stations within the limits of Nova Scotia proper, most of which require more or less assistance from the funds of the Home Mission. In the course of a short time many of those stations by proper culture will become self-sustaining congregations. In the mean time, however, they look to the more highly favored portions of our land for some support as look half-grown children towards their parents. Prince Edward Island, after a long period of comparative destitution, is now pretty well supplied with a Presbyterian ministry. In Cape Breton, however, there is a wide field for Home Mission operations, and as yet little has been done to overtake the destitute localities of that interesting island except by the employment of a few catechists.

In addition to this, ever-recurring demands are made upon the funds of the Home Mission by 18 regularly organized congregations as yet unable to support the ordinances of religion among themselves, without some assistance. Thus congregations receive annually sums varying from \$40 to \$200 according to their necessity.

Without burdening the columns of the *Record*, or wearying the patience of the reader with particulars, we may safely say of our native land what Jehovah once said of the land of promise: *there remaineth yet very much land to be possessed.*

And where shall we look for the wherewithal to take possession of these destitute localities, if not to the persons who recog-

nize them as integral portions of the land of their nativity. What we need most is to have a deeper interest awakened throughout the church in the operations of the Home Mission. No one would be more loath than the writer to throw a dime or a dollar into the depths of the ocean; and at this moment the Home Mission treasury is empty. But at the same time he feels confident that if the matter were frequently and fairly brought under the notice of our people; if it were talked over in the family circle and prayed over in the congregation; if the Clerks of Presbyteries would from time to time tell in the *Record* of the aid-requiring stations in their respective localities; if such an interest as this were taken in this great and good work, not lack of funds we believe—would cripple the operations of the H. M. Committee. You remember how it was in the olden time with the construction of the Tabernacle. The rule laid down by the Hebrew Lawgiver, was:—"Take ye from among you an offering unto the door: *whosoever is of a willing heart, let him bring it.*" No dictation here as to how much should be brought—no dunning about duty—no compulsion brought to bear on the reluctant. *Whosoever is of a willing heart let him bring it.* And what was the consequence? Read the thirty-fifth and thirty-sixth chapters of Exodus. The people considered themselves highly privileged in being permitted to aid in the erection of the tabernacle. They brought the specified offerings with willing hands and cheerful hearts in so great abundance that there was "*much more than enough* for the service of the work which the Lord commanded to make." A proclamation had soon to be issued throughout the camp to *restrain the people from bringing.*

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## HOW IS THE WORLD TO BE EVANGELIZED?

BY THE REV. GEORGE SUTHERLAND.

The whole earth belongs to *Jesus Christ*. It is his by an indisputable title. As yet, however, the prince of darkness holds the greater part of it in chains of ignorance, superstition, and idolatry. How shall our king recover his inheritance? Through

his blood-bought church—by the instrumentality of men deeply imbued with his spirit, men of consuming zeal and of intense affection for the perishing. Is not the church engaged in this very work? She is; but with what zeal, with what earnestness, with what devotedness? Can you say that she is really *in earnest*?—that she is doing *all she can*? Fix your eyes on the 400,000,000 of China, and on the 200,000,000, of India, containing together more than half the population of the globe, and ask, what is she doing for these? Their doors are open, their arms are outstretched, and they are "calling us to deliver" their souls from the coming wrath. We are indeed carrying the torch of truth with measured pace to a distant group of islands in the far of South Seas; but is that the utmost limit of our numbers and our resources? The population of that whole group will not equal that of a second class city of India or China. In doing what we have, we have done well; but how very far beneath what we might have done for the heathen world.

It is high time for the churches in Britain and America to arise from the dust of spiritual sloth, and from the obscurity of inadequate ideas, and contemplate clearly with fixed resolution and unflinching faith the mighty work to which their Lord calls them. His cry is—"SHINE! give light to those who sit in darkness, and in the shadow of death, and therefore *go and go now unto all the world and preach my gospel* to every creature." Never had providence and grace continued to give so loud a call to this great work as this year. Am I answered—the churches in Britain and America are doing as much as they can for the salvation of the heathen—they are sending as many men as will offer for the service, and spending all the money they can collect and even more for their support. I answer what does it amount to? They are sending a few scattered officers—brave men, all honor to them! to take post on the high places to be assaulted, but where are the rank and file? These few officers, who numbered by tens, not even scores, are expected to win over from the foe, an

army sufficiently strong to occupy the whole territory of the enemy. Verily it is a work of faith. And what proportion does the amount spent for the support of these officers bear to the amount spent, not on the necessities of life, but in wine, whiskey, rum and tobacco, the noxious indulgences of the age? Professing Christianity may blush and hang the head when the former sum is placed beside the latter.

But our appeal now is not for money but for men. Our officers must not go alone. A large number of drill-sergeants at least must accompany them. Every officer in Christ's army, whether at home or abroad, baptized with his spirit, must yearn in his inmost soul for the advancement of that army on the enemy's territory. And can the officer at home visit in spirit the high places of Christendom, and see not even the "thin red line" that here and there a solitary warrior, bravely combating the masses of the prince of darkness arrayed against him, and not feel his spirit burn within him to go "to the help of the Lord, to the help of the Lord against the mighty;" or if he cannot go himself to rally recruits and hasten them to the front without delay. I am free to confess that such emotions are kindled within me. Oft do I roam the world over in spirit, visiting the mission stations; and if sympathy and prayers could help the scattered warriors of Christ they are not withheld. But something more must be done. On contemplating, some years ago, the progress made by the apostolic church, by having among other co-operating agencies the presence of a few worshippers of the true God, the children of the dispersion, settled in every important part of the Roman Empire, I was induced to write an article for our *Record*, which was copied with approbation into the *Free Church Record* at home, suggesting the christian colonization plan. By this means a few thoroughly devoted and christian families could be settled in small groups of three and four, in fifty or a hundred or more different localities within the limits of our empire, or beyond it, where safety could be secured. They would be lights in dark places; co-operate with mis-

sionaries; help in the maintenance of schools; furnish catechists and exhorters; and form the nucleus of congregations, while costing the church at home nothing. If the families of merchants, traders, factors, and overseers can be found in many parts of the heathen world, whither the love of money has carried them, why may not christian families, pursuing their lawful avocations, show the same enterprise with a higher and nobler end in view. A beginning has been made in this movement, and the future will see it greatly extended.

But the plan I now venture to suggest, and through the *Record* to press upon the church, is the formation of a *mission class* in every settled christian congregation. It is not a missionary association for collecting money; but a class for training young men for the mission field. We need a very numerous body of laborers who are not ordained ministers, but who may fill the place of ordained missionaries in their peculiar sphere to great advantage. Their work is that of teachers and exhorters—men who in portions of the week and on every Sabbath day would teach a dozen or a thousand in regular places of worship the simple truths of salvation. The world requires the help of such men. It will not be evangelized without them. We cannot get ordained men for every work, and we cannot pay them if we could obtain them. But then young men can be found, and at the Lord's call they would go forth and teach the way of life to dying men. Our churches have them, and should call for them. They will form the rank and file of our evangelistic army. We have about 100 congregations in our synod, cannot 50 of them form a mission class *at once*.—What we have? We would have a class of young men from 16 to 30 years of age, sober, thoughtful, of good abilities and willing to serve Christ wherever he may send them. These we should train for two or three years according to past attainments; meeting with them weekly for study of the Scriptures, especially the life of Christ and the labours of Paul—for reading missionary intelligence, and for fervent prayer for the light, liberty and power of the Holy Ghost.

These young men should all have a trade or occupation on which they are to depend mainly for support. The church cannot by any possibility give salaries to all or to one fourth the number of laborers she would send forth. The disciples sent out by Christ had no salaries—the apostolic missionaries had, as a general rule, no salaries—the Culdee missionaries had no salaries; and I will assert that no true missionary goes forth for the sake of his salary, and if he can subsist creditably without salary among those to whom he is dispensing the bread of life he will not draw it. We must have men to teach the way of salvation from love to Christ and the souls of men, and if the locality affords any opening for the exercise of their trade they will be no burden to the church which sends them forth. The plan suggested is substantially that adopted by our missionaries in the South Seas, and in the heathen field generally, with the exception of the trade or occupation as a means of support. Our missionaries form a class of converts of suitable age and abilities, and train them as native teachers and exhorters. These native helpers do a work, at a very small expense, not less important than that performed by foreign ordained missionaries at a heavy outlay. Our plan is to bring all the men into the field who are willing to work and support themselves, while they reveal to perishing sinners the knowledge of the true God and his son Jesus Christ, and to induce every settled charge at home to become, in the very letter and spirit of its commission, as having heard the gospel and entrusted with its diffusion, a recruiting depot for this foreign army. If even fifty of our congregations would adopt this plan and form small classes with from four to ten candidates, *two* might be sent out from each a year or two hence, and thus place at once 100 laborers in the foreign field. When the class became a permanent institution no year would pass without at least 100 young men going out from our church as teachers and exhorters to the heathen. Two should always go together and be stationed together. Four stations at least could be regularly occupied by these two

every Sabbath-day, and thus from two hundred different points light would be diffused upon those now wandering in the dark way which leads to hell. Suppose that India or China is selected, how great an advance would be made in even ten years by planting annually so many teachers in the field. Our preaching places would be numbered by thousands, and doubtless God would reward our devoted labors with the conversion of many precious souls. I would have these young men go out unmarried, and remain for some years at least unmarried. Anti-Christ is taking hold of India and China especially by her *bands*, not her *units*, of active, enthusiastic unencumbered young men. We would do the same. I speak of the present necessity. On the general principle I differ in nothing from the common opinion. I would have our men free from anxiety and care till the churches are established. Young men are going out annually from all our congregations to seek a livelihood in the world. Why may not at least *two* young hopeful hearts be found ready to serve Christ abroad. Let the attempt be made—let volunteers be called for. The congregation that will give her best sons to Christ will be blessed by the spirit of God; her interest in missions will largely increase; her liberality in their support will grow abundantly; her members will enjoy the comforts of religion; and conversions will not be rare.

The churches in Scotland represented by our united church would send each two teachers or exhorters annually. 1000 young men would leave the shores of Britain every year to recruit the army of our heavenly king. Would that be a great number to recruit the army of our earthly sovereign if engaged in actual warfare? We know that ten times that number would be called for if the necessities were great. Let us then arise to our work. One half the earth still bows down to idols. Shall it continue? There is room in heaven for them all. Why should not their voices join with others in the anthems of eternal praise in our celestial paradise? Shall they weep for ever because we would not go and tell them of the only Saviour?

Are we *in earnest* in the cause of missions? Have we the mind of Him who stooped so low and bore so much for perishing souls? Then let no flimsy objection be offered as a cloak for sloth and unbelief against the trial of a plan which will furnish laborers for the harvest. Try it; *try it*. Lay the matter before God while you pour out your soul in behalf of those who are going down in darkness to eternal despair; and rise in the strength of faith and go speak to this young man and that, and ask if he will join a class to undergo a training for the army of Christ abroad. Should it take the best of our youths, the cause deserves it; the home field shall not lack; Barnabas and Saul were not the feeblest men in Antioch when sent on their mission. First class men as fully educated and ordained missionaries will still be wanted to officer the army; the others will be their powerful helpers, occupying stations and preparing the way for ordained pastors.

John Knox and his coadjutors, covered the lowlands of Scotland, when as yet there were few pastors, and few charges prepared to receive them. Scripture, history, reason, and experience proclaim the plan to be right and wise. Who will adopt it? The writer has bespoken his class of four and may, God willing, have his quota of two ready a year hence. Who will follow? Where are our large congregations? A class of ten should be found in them. Spurgeon has a class of 100 young men under training for evangelistic operations. Our ancient church of Scotland, the Culdees, had a mission class wherever they had a congregation. Let us enquire for the old paths of apostles and martyrs, and confessors, who are now with Christ, and walk in them. Then God, even our own God shall bless us and all the ends of the earth shall fear him.

Do your utmost, Mr. Editor, to secure this mission class in every church; hundreds may go forth from them; and the blessed results both at home and abroad may be incalculable and eternal. These are not the momentary impulses of an enthusiastic brain, but the oft recurring thoughts of years. May the Lord bless the wide dissemination of these ideas.

P. S.—My communication in the January No. has just been received. A few misprints have occurred which mar the sense. The word "Let" which begins a sentence near the bottom of the second column should be "Yet." The word "British" at the foot of the third column should be "Romish." In the middle of the fourth column, the sentence—"it is for the church to *waken* it at the call of her captain; the age, &c.,"—should be—"it is for the church to *make* it at the call of her captain, the age, &c.," having a comma instead of a semicolon after captain.

## Our Foreign Mission.

Letter from Rev. D. Morrison.

Erakor, *Fate*, May 19, 1864.

REV. JAMES BAYNE,

*Dear Sir*,—It is now six months since I wrote to you. In that interval, however, I wrote to various other parties, some of whom, no doubt, acquainted the public with anything in my communications calculated to enlist christian sympathy more deeply in this most important department of the church work—the evangelization of the heathen.

### CLIMATE AND HEALTH.

We have now passed our first summer in *Fate*, (for as such the natives call it.) We are thankful to say that hitherto we have both enjoyed excellent health. We had no sickness to speak of, with the exception of once or twice that Mrs. M. suffered a little, temporarily, from too much exposure to this tropical sun.

This month and the last are the foreigners' scourge in *Fate*. So we take as good care of our health as possible, at present. These months are the sickly season even of the natives. Some days and weeks I am kept very busy both practising medicines and learning how to do it.

Our thermometrical indications are as follows:—

	Morn. 6 A.M.	Noon. 1-2 P.M.	Night. 9-10 P.M.
Highest temp.,	81°	89°	82°
Lowest "	63°	72°	67½°

It was only occasionally these extremes were reached. Our greatest heat is the season of your greatest cold, and *vice versa*.

There was great mortality among our flock within the last six months, fifteen having been in that time removed from us by death; eight of whom were church members.

There was no epidemic of peculiar severity among us, to account for this mortality.—The heathen say that the word of God is killing the people of Erakor.

It is pleasing to know that notwithstanding all this there is not the least wavering or disposition to turn back, on the part of our people, that I am aware of. In their prayers you hear them address the Lord to this effect: "O God, we know that thou art the God of life, not that of death. Our sins have brought death upon us. The heathen say that thy word kills us, but they lie; thy word does not kill us, it gives us life that shall never end." This, so far, tries of what sort the work is here, and, so far, the test is well stood.

It is painful to the missionary to see his sheep and lambs thus cut down. But what can he do? It is the Lord's doing, and the missionary, therefore, can only hold his peace.

In opposition to this mortality we have to set thirteen births in the same space of time.

Surely there is none in our church at home so heathenish in heart as to think with the heathen here, that the fear of God is detrimental to the well-being of society. No; "Godliness is profitable unto all things."

#### CLOTHING.

If I would venture an opinion, I would say, that probably the introduction of clothing among the people has a tendency both to engender and to foster disease. Clothing is not the evil but the abuse of it. They think they can clothe themselves like foreigners, on some occasions, and act the native on other occasions. Natives lately brought under the influence of the gospel are in a transition state. Though now they do not know the proper use of clothing, they soon will.

But it is asked, How do clothes affect them injuriously? The people, in their native state, are as nearly naked as can be imagined without being actually so. In this condition they roam about day and night with impunity. Those who have embraced the gospel are eager to possess clothes, and come clad to church and school. They, indeed, pride themselves in putting on, on these occasions, if they can command so much, two or three articles over each other, taking care that less or more of each is exposed to view. Thus they sit in a crowded house, for a few hours, during the heat of a tropical summer day. Of course, their pores are very freely opened, and perspiration gushes out. They long to return to their homes to be rid of their burden. They are no sooner at home than they lay their clothes aside, with the exception of their native belt and appendages. Instinct leads them to seek relief in the coolest and most

airy shade, ignorant of the risk they run. Some sit, some recline on the grass, and chat away regardless of damps and dews, like Samson, thinking they can do as on former occasions, and, like him, finding themselves disappointed. They sleep with open doors, and only a mat or two between them and the ground, and one or two over them. Thus, the clothing they wear makes them susceptible of injurious impressions from damp and cold, while they take no precaution against these. Experience, and instruction from others, will help to put them right on these points.

Add to this that our people are at present living in a very unfavourable locality, the village lying on the lee side of an abrupt elevation of land, rising from 150 to 200 ft. and surrounded by dense vegetation, part of which is growing with all the rapidity of which vegetation is capable, favoured by richest soil and a tropical sun, while another part is decaying with equal rapidity. We purpose to move to village soon to the summit of this elevated land.

#### WAR.

War broke out in our vicinity in January. Natives seldom fight pitched battles. Their warfare is mere "skirmishing."

Some inland tribe had killed a brother of the chief of Fil, some years ago. He now sent his men inland in quest of some on whom to take revenge. Three unsuspecting travellers met them on the way, none of whom were allowed to return to tell the tale. This deed amounted to a declaration of war between all the shore and all the inland tribes, on this side of the island. Thus, though our people deprecate war, by ancient usage they are liable to pay the penalty.—On this occasion, however, word has been sent to our people, that if they would keep on their own soil, they would not be molested, but if found on Fil territory, they might suffer the vengeance intended to fall on the lords of the soil. Matters have now calmed down again, and we have suffered no harm.

Poor Marih Toak's fair representations, formerly communicated to you, turned out to have been put on for the occasion. He wanted to get presents of clothes. Still he calls on us, and thus hears a little of the word of God, which is not ours to make fruitful, but is in better hands.

#### ATTEMPTS TO SPREAD THE GOSPEL.

We have frequent visits from people of various adjacent tribes. We give small presents of cloth to the chiefs, and get all to hear a little of the word of God, to which some of them listen with close attention and deep interest. Thus we are forming a friendly connection with them, and acquainting them with the object of our mission. None of the villages round

us will allow us to go to them formally with the gospel. Some two or three months ago we agreed to send parties to Fil and Orutab, the two nearest villages, to ascertain whether they would allow us to preach in their villages. Three persons went to the latter. All the males there were away at their work, with the exception of an aged crippled chief named Kol, who said that he wished the word of God to come, but that he was the only one in the village of that mind. He invited one to come to his house, on the following Sabbath, to instruct him in the Word of God. This chief was in former years a great warrior and especially hostile to the cause of God, so much so that in contempt and hatred, he blasphemously named his club *Jehovah!* Now he is a poor cripple, and confessed to our people that day, that the Lord's judgments upon him for his wickedness, made him so, and that now he seeks the peace of that God whom formerly he so grievously offended. Our people returned home immediately. They were scarcely off the shore when the men of the village returned. They were as furious as a bear robbed of her whelps, and came night doing violence to the person that ferried our people to the other side of the creek, for having been the means of their escape.

Before Saturday evening, word come to one Isaac, whose brother lives in Orutab, not to go to preach there, as he did not want to see him killed, the people being resolved to kill whoever came on that errand. Our people having formerly experienced the revenge and hatred of Orutab, I advised them not to go for the present.

Some years ago, two Samoan teachers went to this Orutab, to preach, with a band of the Erakor people to escort them. The Orutab people fell upon them and killed three of our people, and feasted on their bodies. When visiting them on any other business, they do it with impunity. The carnal mind everywhere is enmity against God.

#### PREACHING.

I commenced preaching in January last, of course in a strait jacket. Still I am glad to know that they understood a good deal of what I was endeavoring to communicate; and now they understand a little more.

#### NAMES.

Regarding the names of places as you meet with them in print, having come through Samoan teachers, they are *Samoanized*. The natives call the island Fat, not Fate; Mel, not Mele; Bang, not Pango; Orutab, not Olatabu. It is contrary to the genius of the language here, to end a word with a vowel.

By the by, our messengers to Fil reported

that when the new food would be fit for use they would welcome one among them to teach them the word of God. But since that time, the poor aged sinner, their chief, told us that in his day matters would remain as they had been; but that after old Toak was dead, they would embrace the gospel.

#### A MONSTER.

We had in February a visit from Marih, Tikaikon's *Prime Minister* in his official capacity. He said that his master intended to visit us in the course of two months. But now that war has broken out between himself and neighboring tribes, his visit will be at least delayed.

Having made special inquiry, I am now prepared to say, that what I wrote to you formerly, of this monster is true in the main, or at least so far true, as to leave no doubt of his inhuman enormities. I wrote as follows after these inquiries:—"Saturday, Feb. 11th. In the evening we had a visit from Tikaikon's *ambassadors*. They were five in number, one of the party was a woman, youthful in days, but wearing an air of misery and oppression. Another of the party is Tikaikon's right hand man, who executes his mandates, no matter what they are if only possible. His name is *Nabungaleu*. Another is an under-chief of greater years and more dignified appearance.

At present, Tikaikon has twenty wives; but he has had many more. A *hundred* of his wives are dead, if the report of his own agents be true, who seemed to have no scruple in stating facts of this sort. Some of the living wives are quite young, while others are more advanced in life."

"In making feasts, where other chiefs use pigs, he uses human flesh. Less than a year ago, he, on one festive occasion, killed thirteen persons!"

His land is named *Engmaroff*. I sent him small presents with a request that he should receive a teacher to instruct his people in the word of the Lord.

#### COURTSHIP.

It is common among the heathen to nominate some child to be a future wife. In some instances she is brought up by her intended husband; or if she remains elsewhere she receives from time to time presents of food. Courtship is done here by means of food. The man sends a present of food to the woman of his choice. If the food is accepted, he may calculate on the success of his enterprise; if rejected, he need go no further.

We hear of three places towards the northwestern end of the island wishing for teachers, but until the "Dayspring" visit them we can give no definite information.

## FALLING AWAY.

In Bang, the work has gone back instead of forward. The only cause which we can assign for the change is, the return of a number of the men who had been away in Queensland on a cotton plantation belonging to a Sydney gentleman. During their absence, a number of men and women began to attend regularly. About the time we came the attendance was about fifty. The Queensland men returned, I think, in October. Directly the woman began to disappear. Now all that are regular hearers are only six.

TL is gentleman of Sydney, proclaimed that he was to do more to civilize the heathen by his cotton plantation in a few years, than missionaries could do in twenty. The above is the result.

## THE LORD'S SUPPER.

We had the ordinance of the Lord's supper administered here in February. The communion roll numbers sixty-three, fifteen of whom were then admitted for the first time. A few were suspended. We again commemorate our Saviour's death on the first Sabbath of May. In that interval four of our church members were removed by death.

We cannot, owing to various circumstances, have the same decorum as in communities trained under the gospel: still our eyes beheld what prompted our souls to thank God, and to take courage. Our catechumen class now numbers twenty-four. None were admitted to communion on the last occasion, for the first time.

All of mature years, in the village, with two exceptions, are now either in the church or catechumen's class.

## FOOD FOR TEACHERS.

We had to supply the Bang teachers with food, to some extent, for the last four months. The mission goods enabled us to do so to better advantage than otherwise we could have done. And it is but just to say for them, that they were so far from shewing any disposition to mendicancy, that it was through our own teachers here we ascertained that they were in want. The gale of November, at first, and pigs latterly, destroyed Theother's food plantation.—Simeona had none to be destroyed.

## HEATHEN WILES.

The heathen, in receiving teachers, are not always anxious for the gospel. They expect temporal benefits, such as cloth, hatchets, knives, &c. While teachers can give presents, in abundance, all are mindful of them, and bring gifts of food. The mode of traffic is largely by exchange of presents. When one gives a present, he expects, at least, its equivalent in return. Often the newly arrived teacher is imposed upon by

the wily native. One comes making a present of a piece of his plantation, with the food growing on it. This is immediately acknowledged by liberal gifts in return. At some future day, the teacher goes to see, and, behold! his plantation is little else than the name. It is only the food that has changed hands.—the teacher does not become master of the soil.

In order to get as deep as possible into the teacher's box, he is denied a piece of ground on which to raise his own food; or the patch allowed is too small to answer the end intended.

The teacher's stock of goods is soon exhausted, and just in proper time as that fails his friends forsake him. If sickness comes, as too often it does, before the gospel has taken root and brought about a better state of heart on the part of the people, the poor teacher is reduced to the sorest extremities. I have heard of a teacher in a place in our vicinity, who, on his death bed, was known to cry of hunger, when no friendly heart was near to have compassion on him. While in health there are so many things which they can eat that they can manage to get along, such as fish, nuts, tuberous wild plants, &c. I hope the *Dayspring* will be no small support and comfort to this sorely-tried and useful branch of the agency of the church here.

Thrice we had to bring Simeona and family here, to recruit their health.—Theother is now with us suffering from diphtheria, from which, I am thankful to say, he is now in a fair state to recover.

## TRANSLATION.

I have translated, with the aid of "pundits," the whole of the gospel of Mark. It is to be revised and transcribed ere it is ready for the press. I purpose to send it to Sydney to get printed. I have read it all to our people in church on Sabbath days.

My first effort at translating was the gospel by Matthew, of which eleven chapters are finished, after a fashion; but in order to put a book into the hands of the people as soon as possible, I left off Matthew for the present. I have lately translated the ten commandments, which are daily read in our school. We have translated and rendered into metre the 121st, the 100th, and the 23rd Psalms.

*Off Fate, on board the Dayspring,  
July 13th, 1865.*

The *Dayspring* came last Saturday, bringing our supplies, and having on board the Rev. Messrs. Inglis, Paton, and Niven, with their ladies.

We visited Fil and Pango. The people of Pango wish to have a missionary among them immediately. Fil has neither teacher nor missionary, at present. But still there

are some there who would gladly receive the word, although they are yet in the minority.

Fil harbor is one of the finest description. A vessel of any size is secure in it in all kinds of wath r. Its chief drawback is the great depth of water at which one must anchor—25 fathoms.

The island on which the people live is in the mouth of the harbour. At low water it can be approached on foot on one side. It is a beautiful little spot. The excellence of the harbor makes it a place of considerable importance.

We are now on our way to Aneiteum to a missionary meeting.

I am much disappointed in not having received a letter from you by the *Dayspring*.

I am grieved to hear of parties who had offered for the mission there, drawing back, and some of them settling over congregations. It is a cause of gratitude, truly, to see our tent strengthening its stakes; but the proportions are destroyed unless, at the same time, the cords are lengthened. There is room for many missionaries here, and the Lord is gradually opening doors for us that we may go in and possess the land. These open doors have in them a voice. By whom the Lord is appealing to the church. "Who will go for us, and whom shall we send?" O that many of our students and young ministers would, like Isaiah of old, respond: "Here am I Lord, send me."

*Aneiteum, Aug. 5th., 1865.*

We arrived here last Saturday. We have held one missionary meeting. Rev. Mr. Niven has resigned and returns to the Australian Colonies by the earliest opportunity.

Mr. Paton is re-appointed to Australia to complete arrangements for the support of the *Dayspring*. He suggests the desirableness of starting a children's magazine in Sydney, to be called the "*Dayspring*," Dr. Siccle to be the editor. We have sanctioned the project, and have pledged ourselves to send, each of us, a monthly article, but to incur no pecuniary responsibility. It remains to be seen whether he can make satisfactory arrangements to carry the project into execution.

Mr. P. goes to the colonies as soon as a passage for him can be secured, first to Queensland, next to Victoria. Thus Mr. Niven's resignation and Mr. Paton's return to the colonies leave us in point of strength the same as last year.

We have visited Fate, Eromanga, Tanna, Aniwa, and Fotuna. The state of matters in Fate I have already stated. The missionary's house was built last year. They were then disappointed. Their hopes and expectations were again raised this year, but owing to the return of the two brethren

to the colonies they are again disappointed. What the effects will be we cannot say.

#### EROMANGA.

Eromanga is at present in a state of great agitation. When we came in we found the natives in arms against a sandal-wood establishment. They were threatening to exterminate all foreigners from off the island; first the traders and those in their employment, then the missionary and his adherents. A treaty of peace was concluded when we were there. I have no doubt that the seasonable arrival of the *Dayspring* in Dillon's bay, was under God, the means of greatly weakening the hands of the heathen in their purposes of blood. It was they who sued for peace, using the *Dayspring* as a third party to mediate between themselves and Mr. Henry. As yet Mr. Gordon is not involved, his position, however, is rendered one of constant anxiety and peril.

#### TANNA.

Tanna is again closed: Two Aneiteum teachers with their families were necessitated to leave the other day. They were taken to Eromanga by a sandal-wood trader. The chief with whom they lived were favorable towards them to the end; but an inland tribe threatened to make war on him unless he sent them away. We visited Black Beach. The chief says that when some war in which they are soon to be engaged has passed its round, the teachers may return.

We were also ashore at Mr. Matheson's station. Many, both male and female, crowded round Mr. Paton to greet him with enthusiasm. Mr. Matheson's house is still standing but over grown with weeds. His goats are multiplied into a large stock. He is in his grave, but his labors are not lost. He has sown, and no doubt some one will reap at no distant day the fruit of his labors. One could not but feel, on landing that an impression had been made there by the truth. The natives held out to us the prospect of receiving teachers at no distant day.

We did not go into Port Resolution, as the wind would prevent our getting out, if once in. But we had the people off in canoes with yams and other articles for barter. They are not at present ready to receive teachers; but one friendly chief held out the prospect of doing so soon, unless he and his people are destroyed in a threatened invasion. Fotuna is ready for the settlement of a Missionary, and Aniwa also. But none can be given them. We have them not! Is there none among our young ministers whose compassion for the perishing will induce to come to the rescue.

A man-of-war, the *Esk*, commanded by Capt. Luce, is here now, awaiting the arri-

val of the Commodore. Much depends upon what these vessels may do for the protection of life and property on these islands. We have drawn up a memorial to the Commodore, calling attention to the outrages committed by the heathen on British subjects in the mission service, and on natives employed by them. Unless these, the representatives of Her Britannic Majesty, do something to turn the tide, the insolence of the heathen, in some places, will know no bounds. At present, they boastingly count the number of foreigners with whom they have made war, with impunity!

A day or two and we expect to return again to Fate, to our beloved work and home.

All the missionaries are well. Mr. Robertson is doing well among the natives. They look on him as a personal friend, he is so kind and gentle with them.

Mr. Geddie's natives are longing for his return,—and, no doubt, he is longing to return to them. Yours, sincerely,

D. MORRISON.

#### Letter from Rev. J. D. Gordon.

*Dillon's Bay, Erromanga,  
August 29th, 1865.*

REV. J. BAYNE,

Dear Sir,—The "Amateur" Captain Longmuir, bound for China, is in Dillon's Bay at present. He and his wife, who is with him, are members of Dr. Steel's congregation, Sydney. The Capt. brought me my boat safe and sound.

I have not heard a word from or of you for several months. A mail for the group, however, which came when I was absent, may contain some letters. It was sent on to Aneiteum, so I shall not know for some time yet about the contents.

#### TROUBLES.

I have still to record the goodness of the Lord which endureth ever. "Goodness and mercy all my life," &c., ought to be, if it is not, the matter of my song; notwithstanding murky skies and stormy weather. The last few months have been troublous, and the past week unusually exciting. On Thursday the 24th July, the *Dayspring* sailed hence for Tana, and anchored at Black Beach next day. The first thing necessary was to catch the bell-wether, which was done when the chief of the place came off. After this we went on shore and through him Mr. Paton addressed a number of the people in the school-house. Next day, Sabbath, just after the commencement of the service, a boat from a trading vessel came to the shore, and that had more attraction for the poor souls than our presence or words. The chief would not translate as the people were urging him to let them

go, and soon off they went. It was proposed to sail on Monday morning before daylight, at which information the chief was so sulky that he would not accompany us to the beach. The vessel remained; much was bought and sold, chiefly yams and sow pigs. So we left them in good humor.

On Tuesday we went off Umirarakar, and landed for a short time. The rocks around the inhospitable shore awoke reminiscences of a very touching character. It was not deemed advisable to venture off the shore.

#### PORT RESOLUTION.

On Wednesday we were off Port Resolution. A native taken from Sydney had been left at Mr. Matheson's station; another for this place had died after a long sickness, at 2 o'clock the preceding night and was buried in the morning near his own home. He, of course, received the continuous attentions of Mr. Paton, and we can say, at least, that he died not beyond the boundary of hope. It was a trying time for poor Mr. Paton. It was especially so when we concluded not to enter the port; some were for passing by it altogether.—Intercourse was held with Nowar, a friendly old chief who stuck by him in the day of his adversity, and who was, on the first opportunity which afforded, well rewarded for his fidelity. Another lad subject to fits was left, or left of his own accord, at the port. At dusk we bore away for Aniwa. The *Dayspring* was freighted with at least one heavy heart. All things considered the visit was not fitted to give buoyancy to the spirits of our brother, or soothe his crushed feelings.

#### ANIWA.

At Aniwa Mr. Paton and I landed—I, chiefly to see some Erromangans who were there, ten in all. Our reception was civil. A squall overtook us as we neared the vessel, and she was in danger of being stranded, but the Lord delivered us. This is the second time we were nearly wrecked on this little island. The state of Fortuna, all things considered, was encouraging. I would choose that island were I disengaged from this one.

I do not know that our meetings on Aneiteum, of conference, would be characterized as a great success.

#### VESSELS OF WAR.

The mission vessel has cost, and is costing much time, as well as £1200 stg. annually. No doubt she is needed, and had we half a dozen more men her services would be required in this group all her time. Very likely after the extensive machinery connected with her begins to play with less creaking, and curiosity is fully satisfied, the times will be reversed, viz., that she will be eight months in the islands and four in

the colonies, and not *vice versa*, as last year.

We had little expectation on leaving this island of coming back under cover of a man-of-war. We found H.M.S. *Esk*, Capt. Luce, in Aneiteum, on our arrival. The *Curacoa*, Commodore Wiseman, Bart., C.B. was daily expected, and soon arrived. The committee drew up a memorial, which was presented, concerning the state of matters on Tana and Eromanga. In this I found myself in very awkward circumstances, but yielded to the judgments of others, as my standing out would have barred action on Tana; at least such was said. I had no scruple, however, about giving in the names of Range and Akasx, the former of notorious fame, and the other who has been the most active agent against christianity since my arrival, and an instigator of the death of teachers, &c. The Commodore expressed sympathy, but said he could not go back to 1861. The proceedings of that year, however, on Eromanga caused, it was alleged, the breaking up of the mission on Tana; and if Commodore Seymour barred Commodore Wiseman on the one island, why not on the other?

On our arrival in Port Resolution, the hostile chiefs who had destroyed and plundered the missionary's place, were summoned to appear and answer for their evil deeds, at a given time, on pain of having their property destroyed. The principle upon which the Commodore acted was, "That chiefs having sold land and promised protection to British subjects, could not, with impunity, turn upon them as the Tanese had done. After the time set had expired, and a good respite was given in addition, and Nowar had been sent to Pella, canoes and all, and the people had been warned off the devoted coast, the *Curacoa* opened out upon the places around, and it was a terrible day for the brave Tanese, but a proud one for old Nowar (*no-war*) and his people.—The assailants lost one man on shore, who was shot by a Tanaman from the branches of a tree. A few of the natives lost their lives, by the bursting of a shell after we left. On Sabbath morning they sued for peace, promised to be good,—to make restitution of mission property (a demand made of them),—and to fight no more peaceable subjects of Her Majesty. I believe they richly merited the castigation, and that though it was severity to the few it will be in mercy to the many. They have learned not to despise British power, of which before they had not the faintest conception. Of mission property it is a poor restitution they can make, but having been given to understand that the same thing would be repeated year after year till they did so, and having lost twenty-one canoes, they will, no doubt, make the attempt. They asked Mr. Paton to return and live among them. The great

boon is, in my estimation, security to life and property henceforth. To vessels which called there since from this island, they have declared their resolution not to provoke British power again,—“No more fight white man.”

#### A MAN KILLED.

Yesterday word came from a vessel lying in Dillon's Bay that of her crew, a day or two previous, a white man had been killed at Black Beach. The captain of this vessel, the *Curlew*, of Sydney, was taken off by the man-of-war to Sydney, to stand his trial for having shot his mate. I have only heard the facts of the last affray at Black Beach, viz., that the man was sitting on the beach smoking, when a Tanaman seized upon, and shot him with his own gun, which he had snatched from his victim. A native of Port Resolution, who was in the boat, shot the man who did it: so it would appear the thing was not done to avenge the visit of the man-of-war. A Sandwich native had his head opened with a hatchet.

#### EROMANGA.

A word about this island. It may be a short one—nothing was done. The *Curacoa* and *Dayspring* anchored in Dillon's Bay on Sabbath evening. Sir William expressed his intention of sailing next evening, if possible. By noon next day I had a few of our friendly natives assembled and all our friendly chiefs. These last Sir William addressed in the school-room. He referred to the antecedents of the people in terms of strong disapprobation, gave them good counsel accompanied with warning, or rather threatenings, which they were to communicate to their neighbors. This order was not obeyed, for the obvious reason that they were afraid to tell them, as by so doing they would bring hatred upon themselves, as they had incurred displeasure by coming to the Bay to see the Commodore. Kowiwi and Warisnangeri, who are men of ill repute in our neighborhood, were summoned into the presence of Her Majesty's representative, and charged, but to little purpose: they, too, promised to inform the chiefs of the Commodore's message to them, viz., that if any more lives of British subjects living peaceably or trading lawfully in the island, should be injured in their persons or property, he would come himself, or send a vessel prepared to land men, and remain a month, or two months if required, to take vengeance on the guilty. I asked Kowiwi afterwards what effect the message would be likely to produce upon those to whom it was sent, whereupon, holding up his hands and measuring off the tip of one finger, he said they would fear that much.

#### DIFFICULTIES.

The Commodore did not deem it advisable to attempt to punish the murderers of

Fletcher and twelve Fateans in July last.—Time and other circumstances prevented. The result is as might have been anticipated. If there is ability to punish, why not try it? The guilty answer by saying, of course, that there is inability. It is extremely difficult to reach them, bear in mind.—Whether it should have been attempted under existing circumstances, is another question. The issue is particularly unfortunate. There appears to be an ill-fate attending the visits of ships of war to this island.—The Commodore purposed representing the whole case to the Admiralty, and, if needed, a vessel would at some future day be despatched to the island to settle outstanding grievances. The heathen rage—Jehovah reigns. How signally we have been reproved for leaning upon an arm of flesh. Sir William expressed a desire to do all he could, if not all he wished. By a note received from him at Fate, he promised to call here again next month. If his sympathies were not with missions when he left Sydney, they are now, since his cruise to the East and thus far in the West. An annual visit was promised. The brethren at Fate presented him with an address, commending his policy, and the humanity and justice which characterized his measures and movements. Mr. Inglis was voted away to render assistance in negotiations, both here and at Tana, and his services were valuable.

All our teachers who had plantations at the Bay here, and others on the premises, have had them plundered and destroyed.

I have made arrangements to get a ton of beans from Aneiteum, which will help us through the long scarce season now in prospect, and present even.

The Committee have offered Mr. Henry £150 for his premises. If he can get more he will not take it. He values the buildings,—I, the land, for the peaceful settlement of our friendly natives. The situation of the house is bad, and its associations worse. I would not live in it if it were vacated to-morrow.

#### INCIDENTS.

Another fearful death occurred there a few days ago, by the bursting of a small piece of ordnance. A white man was blown to pieces.

The sandal-wood trade is fast breaking up,—going like the ice out of Pictou harbor in the month of May, or April perhaps.

Range has moved off to Fate, and taken his Seraglio with him. Two other Malays have gone, one taken two women and another one—slaves bought and sold, and carried off against their will. One poor young girl was dragged, against her own tears and father's wishes on board a little French vessel, Capt. Vincent, and taken to New

Caledonia. My whole being curses the accursed traffic. May God have mercy upon the miserable captives, whose countrymen will never get protection until the gospel gives it them. Of the four hundred foreign natives here at the end of my first year, there are not over one hundred now.

The *Dayspring* tarried here two or three days, to water for her Eastern voyage. I had the company the brethren, Messrs. Inglis, Paton and McCullagh the meanwhile, and missed the *Dayspring* as she disappeared at dusk behind the southern headland of Dillon's Bay.

#### PROSPECTS.

My situation here is not very comfortable. The people all around are at war at the present time. I see no speedy solution of difficulties. All I have been attempting for the last six months has been to maintain my ground—to hold what we have. The brethren think I will do well if I can make out to live through another year. This is small business. The present is a very critical juncture in our affairs. If we can outlive the present gale we may have a period of tranquility afterward. As we greatly need, so may we have the benefit of the prayers of the faithful among you. You know what moves the hand that moves the world.

This leaves me well: may it find you in health. Greet all the brethren. Yours are remembered. I have a lively recollection of good friends in Pictou and New Glasgow.

Prof. McCulloch is gone. The tribute paid him in his obituary notice is well merited. I have much reason to think, as well as to speak good of him. I never heard him excel in a Sabbath school, and doubt if many heard him equalled.—One by one they go and are leaving us alone in the world. With heavy tread we follow hard behind. My spirit sometimes stretches out her hands to catch hold on a place of rest.

Yours, &c.,

J. D. GORDON.

*Aneiteum, N. Hebrides, July 31, 1863.*

#### Minutes of Missionary Conference.

At a meeting of the New Hebrides Mission held here this day, present—Rev'ds J. Inglis, J. G. Paton, D. Morrison, J. D. Gordon, Wm. McCullagh, J. Niven, and Capt. Fraser, the following minutes were passed:

1. This meeting embraces the present opportunity (it being impracticable to hold a meeting at an earlier date) of expressing gratitude to Almighty God for the safe return of the *Day Spring*, on the 9th of June, and for the good health enjoyed by all on board.

2. This meeting likewise expresses grat-

itude to God for the safe arrival of Rev. J. G. Paton and Mrs. Paton, Rev J. Niven, and Mrs. Niven, and gives them a hearty welcome as laborers on this group.

3. Intimation was given by the Rev. J. Niven of his desire to resign as a member of this mission, and it was agreed in consequence, that Revd. Messrs. Inglis and Morrison be appointed, a committee to confer with Mr. Niven on the subject and report at next sederunt.

4. Mr. Paton read a full report of his labors in the Colonies and in Britain, in order to raise funds for the purchase and support of the *Day Spring*, for supplies for native teachers, and also for procuring additional laborers for this field.

5. It was unanimously agreed that this meeting record its gratitude to God for the success which has attended Mr. Paton's labors, and its appreciation of the great zeal, diligence and perseverance displayed by Mr. Paton in carrying out the objects for which he was sent.

6. Mr. Inglis read a copy of the minutes which were passed at Mare, and it was agreed that these be received and entered in the minute book.

7. It was agreed that the Mare teachers should go in the *Day Spring* to be located at Havannah or Fil Harbor, as Mr. Morrison may think advisable.

8. Mr. Inglis reported that the *John Knox* had been sold by him and Mr. McCullagh, for £150 instead of £200, the sum mentioned in a former minute, and the meeting approved of the sale of the schooner for that sum under the circumstances. (Note. It was expensive keeping the *John Knox* in order, and the long period during which she was drawn up had told greatly on the state of the wood, so that it was economy to sell, had it been for £100 only.)

9. Capt. Fraser was appointed agent for the *Day Spring* in the Colonies.

## SECOND SEDERUNT.

August 1st, 1865.

10. Minutes of former meeting were read.

11. The meeting proceeded to consider those parts of Mr. Paton's report requiring immediate attention.

12. Mr. Morrison on behalf of the committee appointed to confer with Mr. Niven, reported that Mr. Niven still adhered to his former resolution.

13. It was agreed that certain medicines, medical instruments, and other supplies given to Mr. Niven by the committee at home as a part of his missionary outfit, should be received here by Mr. Inglis, and a receipt given to Mr. Niven for the same. Also, that the wood for house-building should be received by Mr. Inglis and re-

tained on behalf of the Reformed Presbyterian F. M. Committee.

14. It was agreed that Mr. Inglis should write the report of the work of the *Day Spring* on the New Hebrides, Loyalty, Samoan, and Hervey Islands, and that the clerk and he should examine the accounts of the *Day Spring*, and report accordingly.

15. It was agreed in the present state of the mission that a sailing missionary is not desirable.

16. It was also deemed advisable in the present circumstances of the mission that Mr. Paton should not go to the colonies this year. (This was rescinded and Mr. P. is to go now.)

17. That each missionary should contribute one article monthly towards the publication of a magazine for the Sabbath School children in the colonies, and forward the same to Sydney per *Day Spring* in Dec. next. (Twelve are to be sent in advance, i. e. on for each month—Dr. Steel to be Editor). These are the principal subjects discussed at length.

## Letter from Rev. Wm. McCullagh.

ERROMANGA, Aug. 21st, 1865.

My Dear Sir,—As there is a schooner here on her way to China, I embrace this opportunity to send you a little information for the *Witness* if there be not space in the *Record*.

This schooner was built by Mr. Millar, Tatamagouche, Nova Scotia, and is commanded by Capt. Longmuir, a member of Rev. Dr. Steel's Church, Sydney. The name of the schooner is *Amateur*. The *Feronia* that called at Aneiteum in October last was built at Miramichi, New Brunswick.

You will be glad to know that we are all well. We are returning to Aneiteum after leaving Mr. and Mrs. Morrison at Fate, and visiting several places requiring teachers on that large and populous island.

The Commodore accompanied us as far as Havannah Harbour, and parted from us on Friday evening for Malicolo and Bank's island, where he expects Bishop Patteson to meet him.

I mentioned in a former letter that we had petitioned Sir William Wiseman regarding the state of matters at Tanna, Erromanga, and Fate, and the following is a copy of the minute passed at our meeting:—

To Com. Sir W. Wiseman, Bart, C.B., &c.

On board the *Mission Schooner*  
"Dayspring," Aug. 18, 1865. }

SIR,—We beg respectfully to communicate to you the following minute passed this day at our meeting:—

"At a meeting of the New Hebrides

Mission held on board the *Dayspring* at Havannah harbor, August 18th, 1865, present, Revs. J. Inglis, J. G. Paton, D. Morrison, W. McCullagh and Captain Fraser, Mr. Inglis in the chair, *inter alia*, it was unanimously agreed,

"That the thanks of this meeting are due to Commodore Sir William Wiseman, Bart, C. B., &c., for the kind and courteous manner in which he received the memorial respecting the loss of life, and property sustained by this mission on Tanna, Erromanga and Fate, and the promptitude with which he proceeded to investigate and redress those grievances."

"The members of the Mission observed with great satisfaction the wise, judicious, and vigorous, yet humane, policy pursued by the Commodore, and that his officers and men were actuated by the same spirit; and their hope is that he may be able to complete such other arrangements as may still be necessary to bring murderers to justice, and render the life of British subjects safe and their property secure throughout these islands."

We have the honor to be,

Sir,

Your most obedient servants,

JOHN INGLIS, *Chairman*,

WM. McCULLAGH, *Secretary*.

REPLY.

H. M. S. "*Caroon*," at Havannah Harbor, Sandwich Island, New Hebrides, }  
August 18th, 1865. }

Sir,—I beg to acknowledge the receipt of a letter, communicating to me a resolution passed this day at a meeting of the New Hebrides Mission, held on board the schooner *Dayspring* in this harbor.

It is with much gratification that I learn that the policy I have adopted towards the natives, during my visit to the New Hebrides, has been to the satisfaction of the Mission, and that it is likely to be productive of good results.

I beg further to assure the New Hebrides Mission that all well authenticated cases of murder, and ill-treatment of British subjects, and cases of destruction of British property, will receive prompt investigation and redress.

I have the honor to be,

Sir,

Your obedient servant,

W. WISEMAN.

Com. Commanding Australian Squadron.

To the Rev. J. INGLIS, Chairman of the New Hebrides Mission.

We have heard to-day that three lives were lost by the explosion of a shell at Tanna, but we cannot say whether or not this report be correct. Certain it is that great damage has been done, and the report

will soon spread over other islands regarding the visit of a man-of-war to Tanna.

Whether the Commodore will return to Erromanga on his way to New Caledonia and Sydney, we do not know, but in the meantime our brother Mr. Gordon is in a very critical situation. Thirty lives have been sacrificed on this island during the past year, and fourteen of these belonged to Fate. Fletcher, the European, was quite an inoffensive man. As I stated in a former letter, the Commodore could not spend a fortnight to pursue the murderers, nor were his men provided for such work. But no doubt Sir W. Wiseman will act with promptitude when proper arrangements have been made.

But while things are not encouraging at Tanna or Erromanga at present, God, in his providence, is opening doors of usefulness at Fate or Sandwich Island. We were much pleased with our visit to Erakor, and admired the neat residence of Mr. Morrison. Mrs. Morrison has displayed much taste in selecting and arranging flowers, while due attention has been given to vegetables, and we observed cabbages, taro, and melons thriving remarkably well. The situation is quiet, and there is a fresh breeze to render it more agreeable during the hot months. The dwelling-house is of native workmanship and very creditable. Mr. Morrison's first concern was to learn the language, which he speaks very well. He may remove by-and-bye to Fil harbor and thus exert a greater influence. There are some fine harbors at Fate. Havannah harbor is excellent. I am, dear sir, yours faithfully,

W. McCULLAGH.

Rev. J. Bayne, Sec. F. M. B.

## The Sabbath School.

Sabbath School Lessons for March  
FIRST SABBATH.

SUBJECT: *Birth of Jesus foretold.* Luke i. 26-38.

V. 26.—The angel Gabriel had appeared to Zacharias, the husband of Elizabeth, and made known the birth of John, the forerunner of Christ. The same angel now appears to Mary to foretell the speedy advent of Emmanuel, God with us. This Gabriel, this "man of God," this "mighty power of God," does not come self-sent, self-commissioned; he is "sent from God" and by God. The appointed time has arrived for the fulfilment of Old Testament prediction; God's gracious purposes of mercy to man are about to be accomplished, and Gabriel is sent from God to make the

fact known. "In the sixth month"—from his previous appearance to Zacharias—Elizabeth having hid herself five months. "Galilee" was a political division of Palestine, situated to the north of Jerusalem. "Nazareth" was a small town of Galilee, situated among hills, about midway between the sea of Galilee and the Mediterranean. All modern travellers speak of its situation as the most lovely of any town in Palestine.

V. 27.—Mary was "espoused," promised in marriage, or, as we say, engaged to be married, to Joseph. She, as well as Joseph, was of the "house," family or posterity of David, and, therefore, of royal descent.

V. 28.—The salutation of the angel, "Highly favored," not on account of personal beauty, but spoken of the favor she had found in God's sight. "Blessed art thou among women"—not *over* women, not *above* women, but among women. No indication of worship here—Mary was a sinful creature like all others of her race, and hence the amazing honour manifested towards her. "Blessed," a Hebrew form indicating the superlative degree—"happiest of women."

V. 29.—Mary is "troubled," disturbed, amazed at the words of the heavenly messenger, and "casts in her mind," ponders, reflects, what can be the meaning of the angel's words. Her reflection shows her entire self-possession.

Vv. 30-34.—In these verses the angel reassures Mary—and reveals the nature of the child who was to be born of her—"Jesus," Saviour, son of man, yet son of God—"Son of the Highest." "The throne of his father David," though abased, was to be given to him, and, by him, to be raised to a pitch of honour and glory—for, "over the house of Jacob he shall reign for ever; and of his kingdom there shall be no end." He is the long-promised, long expected king of the Jews, but his kingdom—his church, is to be perpetual; and this perpetuity marks the nature of his kingdom, that it is over God's holy hill of Zion, as king of his people for ever. Mary's question, "How shall this be?" is quite lawful, inasmuch as it is made in a spirit reverential towards God—very different from the question of Zacharias, which implied a doubt of the possibility of what was promised.

Vv. 35-37.—Gabriel's answer. Things, seemingly impossible to men, are perfectly easy of accomplishment by God. The bare mention of the fact should be enough when God speaks; but, to strengthen her faith, Mary is told of another seeming impossibility in relation to the case of her "cousin" or relative, Elizabeth, who had been accounted barren, and who, nevertheless, in her old age, had conceived a son. "The Holy Ghost"—a divine operation, a divine

person, the third person of the Blessed Trinity. "Therefore"—implying that *this* child was not to be born by ordinary generation; he was to be holy, harmless, undefiled, separated from sinners. Heb. vii. 26. "Shall be called," not simply *shall be*, but shall be recognized to be "the son of God."

V. 38.—Mary's entire acquiescence. She believes, and is desirous that everything happen agreeably to the message. Contrast Mary's faith with Eve's unbelief. By the one came the fall, by the other came the salvation.

#### LESSONS.

1. Notice the unostentatious, yet majestic entrance of the Word made flesh into our world, God choosing the weak things of the world to confound the things that are mighty.

2. The greatness of Jesus, his true humanity and his true divinity.

3. Jesus, a gracious gift to his mother. Mary, to the Jewish people, to the whole world.

4. With God nothing is impossible, this truth sufficient to put unbelief to shame, to strengthen weak faith, and to excite our faith to faithful adoration and to unlimited obedience.

#### SECOND SABBATH.

SUBJECT: *Mary's visit to Elizabeth.*—Luke i. 39-56.

In this interesting paragraph is contained a graphic account of the meeting of two near relatives, and the beautiful hymns of praise uttered by Elizabeth and Mary in view of the unspeakable grace of God as manifested in the approaching birth of the Saviour.

V. 39.—It was not a customary thing for unmarried Jewish females to travel alone, but we may suppose that Mary had Joseph's permission to make the journey; perhaps he accompanied her part of the way, or placed her in the care of some company about to travel in the same direction. "A city of Judah," or, perhaps, "the city Jutta or Juttah"—a considerable district at the present day, in the "hill country" to the south of Jerusalem, principally inhabited now by Mohammedans. She went "with haste," clearly showing that her mind was much engaged with the message of the angel, and that she thoroughly believed the truth of that message. On the faith of the statement she sets out *at once* to visit her cousin.

Vv. 40-45.—After the usual greetings, we have the wondrous effect of the salutation of Mary, and Elizabeth's hymn. The forty-first verse explains the forty-second. Elizabeth, inspired by the Holy Ghost, discovers, by the movement of the child, that she is standing in the presence of the future mother of her Lord. "Filled with the Holy

Ghost"—filled with his influences, and also with a spirit of fervent and devout thanksgiving. May not the question of verse forty-three contain an acknowledgment of Elizabeth's conscious inferiority to Mary (as the mother of our Lord,) similar to that afterwards made by John to Christ, and may it not also imply Elizabeth's recognition of the truth of the Incarnation? "Blessed is she that believed"—the first beatitude of the New Testament, and, in a certain sense, the root of all the rest. Elizabeth, while extolling the blessedness of Mary, was undoubtedly reflecting with compassion on the condition of Zacharias, whose unbelief had been reproved with loss of speech, while the believing Mary was entering her house with joyful salutation. Though not indispensably necessary to Mary, yet the words of assurance that the things promised should be all fulfilled, must have been most gladly welcomed, and must have proved a confirmation of her faith.

Vv. 46-56.—Mary's beautiful hymn pours forth from her believing heart in reply to Elizabeth's psalm-like salutation. The song is clearly no carefully prepared hymn for the occasion, but bursts forth spontaneously as the unpremeditated outpouring of deep emotion—the outburst of a joyful faith. She owns Christ as her *Lord* and *Saviour*, she is his *handmaiden*, and owns her "low estate" as such, thereby, beforehand, as it were, disclaiming that worship which Roman Catholics blasphemously give her.—With her whole heart and with all her powers she exalts and glorifies her Lord—"My soul doth magnifying the Lord." In reading her hymn we are frequently reminded of the songs of Hannah and David, of Miriam and Deborah, manifesting that she was well versed in the Old Testament Scriptures. She celebrates the grace of God in verse forty-eight. The covenant-promise, "In thee shall all nations of the earth be blessed," made originally to Abraham, is now applied particularly to herself. All nations would be blessed in her as the immediate progenitor of the Messiah. In vv. 49-54, God's omnipotence, his holiness, his mercy, his love, his justice and his faithfulness, are all celebrated. God is the "mighty"—the Almighty One, and "shows strength with his arm." He is the Holy One, and "Holy is his name." He is the Merciful One, for "His tender mercies are over all His works." He is the Loving One, and "His love is from everlasting." He is the Just One, the "just God and yet the justice of the ungodly." He is the Faithful One, his faithfulness is everlasting, from generation to generation,—a covenant-keeping, a covenant-remembering, a covenant-fulfilling God.

#### LESSONS.

1. The contrast between the introduction

of the Old and New Testament covenants. The old introduced with circumstances of fear and terror,—the new, at its very first appearance, is greeted with songs of praise and joy.

2. That the songs of Elizabeth and Mary are full of the persuasion that "the Messiah is to be the head of the prophetic brotherhood, the source of temporal as well as spiritual prosperity to Israel, the highest blessing to the world, the highest gift of grace, the supreme manifestation of the glory of God

3. That all who are the true subjects of divine grace in the heart, will manifest it in the life, and will be always ready to recognize and acknowledge the sovereign, the distinguishing, the electing love of God, in the matter of their own personal salvation.

#### THIRD SABBATH.

SUBJECT: *Birth of John the Baptist.*—Luke i. 57-80.

Mary remained with Elizabeth three months, but left probably before the birth of John and returned to Nazareth, from which she had speedily to retrace his steps to Bethlehem.

Vv. 57, 58.—The divine promise to Zacharias is fulfilled. John is born. Elizabeth's friends rejoice with her over the "great mercy" of God upon her. We should be ready always to rejoice sincerely when our friends are favoured of God.

V. 59.—Circumcision was the sign of God's covenant with his people. See Gen. xvii. 10-14, and Lev. xii. 3. The child was to be circumcised on the eighth day. It was a sign and token of spiritual grace, like baptism, and no good Jew neglected the duty of thus devoting his child to God. It was not essential to salvation any more than is baptism. "They came"—any Israelite could perform the ceremony.—"After the name of his father"—this was not the custom among the Jews, but in this case it was to be done because Zacharias would have no other son to bear his name.

Vv. 60-64.—He was called the divinely appointed name, John, "Jehovah's gift." (Join the last clause of ver. 63 to ver. 64. The cause of their wonder was that Zacharias's mouth was opened.) The first use to which he put it was to praise God.

Vv. 65, 66.—God's hand was manifest in all the circumstances, hence this "fear" and anxious curiosity. John was born probably at or near Hebron.

V. 67.—The prophecy of Zacharias was uttered on the very day of circumcision. He spoke of events shortly to happen.

V. 68.—*Visited and redeemed*—God had resolved to do so, and the prophet realizes by faith the unseen and future, as if it were present. This refers to the coming of Christ—his birth, which was to take place in less

than three months after John's circumcision.

V. 69.—*Horn*—an emblem of strength and honour; still worn in the East. Psalm cxxii. 17. Jesus is referred to, not John. *House of David*—family, descendants.

V. 70.—All the prophets spake of Christ.

V. 71.—Our haters and enemies are Satan, death and sin, and from these Christ redeems us.

Vv. 72, 73.—*Holy Covenant*—the gospel. God remembered it when he completed it, and proclaimed its full freeness. This covenant is the oath of the seventy-third verse.

Vv. 74-75.—*Without fear*—i. e. the fear of enemies. It is always right to look to God with holy, loving fear.

Vv. 76-79.—The destiny and the work of the tender babe are marked out. God knows the end from the beginning. John was the last prophet of the old covenant and the first of the new. He was the *Elijah* spoken of by Malachi. *Darkness*:—as light is used as a symbol of what is pure, holy, loving, God-like, so is darkness the symbol of ignorance, impurity, hatred, and everything satanic. *Shadow of death*—an awful figure! Death is represented as standing between us and God, and we resting in its baleful shadow. "The dayspring from on high" dispels this shadow, conquers death.

V. 80.—Here we have the biography of John till he was 30 years of age. *Showing unto Israel*—his entry on his public ministry as a prophet.

#### LESSONS.

1. From God's dealings with Zacharias and Elizabeth we may learn that he is faithful and merciful, and at the same time that he marks unbelief with stern displeasure, even in those who love him.

2. Zacharias used his restored power of speech to praise God; so should we use all our powers: especially when God gives us health after sickness, wealth after poverty, &c., should we use our advantages at once to his glory.

3. From the prophecy we learn that Christ is the only redeemer, the horn of our salvation, and that he can save us from our enemies. Holy prophets spake of him since the world began, and we should think and speak very often of him.

4. From ver. 74 and 75 we have to learn that Christ saves us *in order* that we may serve him all the days of our life, in holiness and righteousness.

5. The forgiveness of sins is through the tender mercy of God, for the sake of Christ. Without Christ we shall be forever in darkness, error and death.

6. From this much of the life of John we learn that children should be set apart to God, and that he can dwell in them by his spirit and make them holy. John was circumcised when eight days old; therefore

infant children may and should be consecrated to God by baptism.

#### FOURTH SABBATH.

SUBJECT: *Birth of Jesus.* Mat 1-25.

Jesus Christ, our Saviour, who is God over all blessed forever, is also a man, and was born of the virgin Mary at Bethlehem, near the end of the reign of Herod the Great. The precise date of his birth is unknown; but the glorious event probably occurred four years before the date usually given—that is about 1870 years ago, not 1866. Matt. i. 1-16 gives the genealogy of Joseph the husband of Mary in the line, not of actual descent, but of succession, as heir to the kingdom. It is no doubt an extract from a public document, and it proves clearly that Jesus, by his *reputed father* was rightful heir to the throne of David. If you turn to Luke iii. 23, &c., you will find another genealogy of Joseph given which differs very much from the one in Matthew. There are several ways of explaining the differences, but we believe the one we have hinted at is the most satisfactory, viz.: that Matthew gives the public genealogy of Joseph as heir to the throne, and that Luke gives his private genealogy showing his real birth and parentage. The genealogy of Mary was nearly the same as that of Joseph, she being probably his cousin.

V. 1.—"*Book of the generation*,"—this phrase originally meant the *genealogical tables*, but it here includes the history as well as the genealogy of our Lord. Christ is called *Son of David* and *Son of Abraham* because he was with special emphasis promised to both. They both believed in the great Deliverer. *Jesus* is the proper name of our Lord; Christ his surname signifying his office as Anointed, King. He was not ordinarily called "Jesus Christ" till after his ascension.

V. 18.—*Espoused*—betrothed. After betrothal (or as we would say *engagement*) the bride remained in her father's house, often a long time. "*Before they came together*" means, *before Joseph took her to his own house.*

V. 19.—Joseph suspects that Mary was guilty of the crime of adultery for which she would if exposed be put to death. But his kind heart led him to form the intention of putting her away without a public exposure.

V. 20.—God comes to his relief, "*Dream*"—Matt. alone in the New Testament records dreams. *Mary*—the Greek form of this word is here *Mariam*, which means *Rebellion.*

V. 21.—*Jesus*—meaning salvation. The angel explains the full significance of this precious name. "He" (that is *He only*) "shall save his people from their sins."

Vv. 22, 23.—This quotation is from Isaiah vii 14.

Vv. 24, 25.—Joseph did as he was commanded. He was fully satisfied and took Mary to his home as his wife, "providing thus for her reputation and comfort in her present circumstances." (Scott.)

#### LESSONS :

1. In reading the genealogy we may think with what intense delight David and the holy men of old would have done so if they could! How great are our privileges!

2. Several very bad men are included in the table, and from this we may learn that God can make use even of the wicked. They may be the parents of the elect!

3. Jesus is God with us (v. 23.) let us therefore hear his voice and trust in him for salvation.

4. How vain are the distinctions of wealth and rank! Jesus was born of a virgin who lived in a very poor hut, in a small village; yet he is king of kings. Who would not rather be Mary in her humble cot, pious, pure and full of the Holy Spirit, than be the proudest Queen or Empress?

5. Christ's coming will not help us in any way unless He save us *from* our sins.

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## News of the Church.

### MR. GEDDIE'S DEPARTURE FOR THE NEW HEBRIDES.

The Rev. Mr. Geddie, with his wife and three daughters, left Nova Scotia by the R.M.S. *Asia*, at 3 o'clock on the morning of Friday, the second of the present month. On Thursday evening a number of friends assembled and commended the Mission family anew to the care of the great Head of the Church; and several ministers and others accompanied them to the steamer.—They leave us followed by the prayers and best wishes of thousands of every denomination. On Tuesday, the 30th ult., a **FAREWELL MEETING** was held in Temperance Hall, Halifax, the largest and finest meeting probably ever held in this city. Rev. Mr. Maxwell presided. Prayers were offered up by Prof. Macknight, Mr. Sedgewick and Dr. Pryor; resolutions were moved or seconded very ably by Rev. G. W. Hill, Rev. J. Waddell, Rev. G. M. Grant, Rev. C. Stewart, Rev. T. Cumming and Dr.

Bayne. The singing, which was noble, was led by the united choirs of the Presbyterian churches. The following are the resolutions which were unanimously adopted by the meeting:

1. This meeting, assembled to bid farewell to the Rev. Mr. Geddie and Mrs. Geddie, desire to express their grateful recognition of the goodness of God to these his honoured servants, in keeping them safely during their service of twenty years in the Foreign Mission Field—in crowing their labours with remarkable success—in enabling them to give to the inhabitants of Aneiteum the whole New Testament, the Book of Psalms, and other portions of God's Word in the native language, and the training necessary to qualify them for reading profitably in their own tongue that Word which is able to make them wise unto salvation.

2. That we regard Mr. Geddie as having rendered a service of very great importance to the cause of Christ in general, and especially to that of the Foreign Missions, not only by those persevering labours which with God's blessing have christianized and civilized a land recently sunk in the darkest heathenism, but by his visit to these Provinces where his earnest appeals, and his simple narratives of God's work in the New Hebrides, have been heard with the deepest interest by tens of thousands whose faith has thus been strengthened, whose hearts have been gladdened and whose zeal and liberality have been largely stimulated.

3. That in bidding farewell to the Rev. Mr. Geddie and his family we commend them to the special keeping of Him who has said, "Go teach all nations, and lo, I am with you alway, even unto the end of the world"—and our prayers shall constantly ascend on their behalf that they may be led in safety to those distant islands where they have been the Pioneers in the work of Christ—that they may escape all peril by sea and land—that they may be protected in their conflict with diseases incident to tropical climes, and in their intercourse with unreasonable and cruel men—that their future efforts on behalf of the heathen may be crowned with success tenfold more abundant than heretofore, and that at last they may receive the reward of faithful servants.

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We are glad to be able to announce that the Rev. Dr. STEEL, Sydney, New South Wales, Australia, has accepted the agency for our Foreign Mission, offered to him by our Synod.

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The publication of the present number of the *Record* has been delayed a few days, in order that recent important intelligence from the missionaries might be given as fully as possible.

### THE STATISTICS OF THE CHURCH.

Having had occasion to examine somewhat carefully the statistics of our church as contained in the Oct. No. of the *Record*, it occurred to me that it might prove both interesting and profitable to present some of the facts which they supply in a shape somewhat different from that in which they are presented in the tables. What follows will explain itself, and I need premise nothing further, except, perhaps, the remark that for the sake of convenience in comparison I have reduced the sums contributed by the churches in Scotland and in the West Indies to Nova Scotia currency. Of course it is assumed that our statistical tables are accurate:

Total amt. con. by P.C.L.P. for all	
rel. and ben. pur. for 1864...	\$69,090 66
"    "    "    for 1865...	72,323 92½
"    In. of 1865 over 1864...	3,233 26½
Average amt. con. per member for	
all the rel. and ben. purposes	
of P. C. L. P. for 1864.....	5 98
"    "    "    for 1865	6 30½
"    U.P.C. Scotland, 1864	6 33
"    U. P. M. C. Jam., 1864	3 50
"    "    Trinidad, 1864	22 46
"    F. M. of P.C.L.P. 1865	0 29½
"    "    "    1864	0 37½
"    "    Re. P.C.Scot. 1864	0 60
"    "    Free C. " 1864	0 50
"    "    U. P. C. " 1864	0 55
"    "    H. M. P. C. L. P, 1864	0 18
"    "    "    1865	0 20

The feelings excited in every thoughtful mind by a careful consideration of these statistics will be deep and varied. In the first place there will be a feeling of pleasure that the tide of liberality in the church is gradually rising. It ought to be a source of thanksgiving that for all the religious and benevolent schemes of the church the contributions for 1865 exceed those for the preceding year by upwards of \$3000. It is a pleasing fact too, that the amount contributed per member for the above mentioned purposes by our own church for 1865 is within two-and-a-half cents of that contributed per member for 1864 by the U. P. Church of Scotland for similar objects. On the other hand it is worthy of notice that it is not even one-third as much as that put into the Master's treasury by the U. P. Mission Churches of Trinidad.—Again, it is rather a humiliating fact that our contributions towards the Foreign Mission for 1864 were not even two thirds as large per member as those of the Reformed Presbyterian Church of Scotland with which we are so happily associated in the New Hebrides, while still worse those for 1865 do not amount to half as much.

Again, all that we have been doing for the spread of the gospel in Nova Scotia

beyond its support in the congregations with which we are respectively connected is by a contribution of twenty cents per annum per member for 1865, and of eighteen cents for 1864. Now do these facts look like as if we were thoroughly in earnest? Are they consistent with the profession that "we are not our own but bought with a price." Do they indicate that we are presenting our bodies "a living sacrifice holy and acceptable unto God which is our reasonable service?" I think not. To my mind they fully vindicate the propriety of our spending a day during the week of prayer in pleading on behalf of the Christian Church, "that its testimony may be clearer, its faith stronger, and its devotedness, *liberality* and zeal greatly enlarged." But perhaps some may say, "If we are not doing a great deal we are at least doing all we can. Were this the case it would of course be entirely satisfactory but there is great reason to fear that it is not so. We have 10,323 families in connection with our church. Now supposing that the average income of each of these families were \$400 per annum which I think is a sufficiently moderate estimate. Let us suppose further that a tenth part of the sum were devoted to God's service. The church would then have an annual revenue of \$412,920 or nearly six times as much as at present. Or to put the matter in a somewhat different form, if the average income of each of our families be \$400, instead of tithing, we contribute annually a sixtieth part of this income. And now, I ask, does this warrant the supposition that we are giving as God has prospered us? I leave the answer to the consciences of the members of the church.

I commend these facts to the prayerful consideration of our people with the hope that such consideration will lead many to determine to adopt the Scripture method of furnishing the treasury of the Lord, viz: by laying by them in store on the first day of the week as God has prospered them.—CORRESPONDENT.

#### Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, Pictou, on Tuesday, 9th Jan. The principal business before the court was the disposal of the call from the congregation of Lochaber and Goshen to the Rev. Alexander Ross of Pictou.—Commissioners from both congregations were heard at length, when Mr. Ross made a statement to the Presbytery. He referred to his labours in Pictou, the difficulties surmounted, and the encouraging indications of the presence of the great Head of the church with them where he was. He had therefore strongly dissuaded

the people of Lochabar and Goshen from proceeding with this call, but that if his brethren of the Presbytery should say that it was his duty to accept, he would submit to their decision. The members of Presbytery then expressed their opinions on the case. These being with a single exception in favor of his remaining in Pictou, and Mr. Ross concurring in this view, the call was set aside. It was agreed in consequence of the inadequate supply of Gaelic speaking preachers, that application be made to the Colonial Committee of the Free Church of Scotland, for one or more to labour within our bounds.

A petition from members and adherents of our church at the Albion Mines was presented, setting forth that they had erected a new church at that place, that the state of the population urgently required a fixed pastor, and that they were prepared to pay the stipend of one without applying to the Home Mission Fund. Agreed that notice of this be given to the various sessions of New Glasgow, that they may appear for their interests if they see fit at the next meeting of Presbytery which will be held in Primitive Church New Glasgow, on the 2nd Tuesday of February next.

### NOTICES, ACKNOWLEDGEMENTS, &c.

Goods for Foreign Mission received since 1st November, 1865,—addressed to MR. WM. JOHNSTON:—

- 1 box from James' Church Cong. New Glasgow and vicinity, value.....\$74 72;
- 1 box clothing and other goods from Summerside section of Rev. W. R. Fraser's congregation, value P.E.I. cv...£35 9 9
- 1 box from Bedeque congregation for 1864, value, P. E. I. currency.....£8 16 4
- “ for 1865 “ “ .....£10 9 7
- 1 case from Brown's Creek congregation, P. E. Island, for Rev. D. Morrison, Fate, value not given.
- 1 box from P. E. Island, value not given.
- 1 parcel from a friend in Charlottetown value.....£14 2 0
- 1 package from P. E. Island, value P. E. I. currency .....£3 10 6
- 1 box from Park Corner Ladies' Society (P. E. I.) for Erromanga Mission, value P. E. I. currency.....£11 0 0

Received by GEO. HATTIE, Pictou:

- 1865, Nov.—1 pair socks from Miss Sarah Crocket, Middle River;
- 1 piece cotton from Mrs. D. Stiles.
- 1 piece cotton left at book-store of Messrs McPherson & Co.
- 1 parcel from Ladies of Loch Broom and lower end of Middle River in connection with Central Congregation val. ... \$5 66
- 31 Yards Cloth from Ladies of Springville Congregation East River.

1 parcel cloth from Misses Jane R. Lowdon. 3½ yds. flannel from Miss Hannah Smith.  
10 coats and 1 jacket—cloth given by Samuel Creelman, Esq., garments cut by Thos. Fraser, and Trimmings supplied and garments made by Roderick McGregor, New Glasgow.

Dec. 1.—1 Bala clothing, &c., from Rev. Murdoch Stewart, West Bay C. B., for Rev. D. Morrison, Fate, value not given.  
1 parcel woolen yarn from Wm. McKenzie, Back Meadows, value.....\$1 25  
Jan. 1866.—1 bale from Rev. H. B. McKay's congregation River John, for Rev. D. Morrison, Fate, value .....\$39 30

### Officers of the Principal Boards, &c.

*Board of Education.*—R. P. Grant, Esq., Pictou, President; A. McKinlay, Esq., Halifax, Vice-President; John McKinlay, Esq., Pictou, Secretary; Abram Patterson, Esq., Pictou, General Treasurer; J. H. Liddell, Esq., Halifax, Treasurer of Professorial Fund.

*Board of Superintendence of Theological Hall.*—A. Forrest, Esq., M. D., Halifax, Chairman; Rev. W. Maxwell, Halifax, Secretary.

*Board of Home Missions.*—Rev. A. McKnight, Dartmouth, Chairman; Rev. T. Cumming, Halifax, Secretary.

*Committee on Supplements.*—Rev. H. MacLeod, D. D., Sydney, Chairman; Rev. T. Sedgewick, Tatamagouche, Secretary.

*Committee on Colportage.*—Rev. J. I. Baxter, Onslow, Convener.

*Board of Foreign Missions.*—Rev. J. Stuart, New Glasgow, Chairman; Rev. J. Bayne, D. D., Pictou, Secretary.

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*Committee on Statistics.*—Rev. T. Cumming, Convener.

*Synod Treasurer.*—(Except for Professorial Fund and Widow's Fund.)—Abram Patterson, Esq., Pictou.

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

*Receiver of Goods for Missions.*—Mr. William Johnston, of McPherson & Co.'s, Booksellers, Pictou.

### THE HOME AND FOREIGN RECORD.

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