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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

DECEMBER, 1869.

THE HOME AND FOREIGN RECORD FOR 1870.

The *Record* for 1870 will be published in the same form and style as at present. We have thankfully to state that it has proved largely successful in the past, and we trust that it shall be increasingly successful during the year on which we are about to enter. No pains have been spared to give the fullest information concerning our Home and Foreign Missions, and all the operations of our Church. Much local information has been gathered, and laid before our readers. An *Extra* number was issued in the month of August containing the Minutes of Synod. All the Statistics, Official Reports, Accounts, &c., have been duly published; and the volume which closes with the present number contains a vast amount of valuable information concerning the condition and the work of our Church.

It is intended in future to give greater prominence to the Missions of sister Churches, and the great Missionary Societies. In order to secure space for this, long articles must be excluded; controversy must be indulged in as sparingly as possible; and the "News of the Church" must be condensed.

It is intended also to publish an *Extra* number in August with the Synod Minutes; and should their resources warrant the step the Committee would gladly authorise the publication at the same time of a second *Extra*, in order to lay all the Synodical Reports at once before the Church. A largely increased circulation might justify the Committee in taking this step, which

would no doubt prove very acceptable and beneficial.

TERMS FOR 1870.

Single copies by mail.....\$0.60
Five copies to one address..... 2.50
Eleven copies to one address.... 5.00

And so on. For every Ten copies paid, an additional copy is given free.

POSTAGE.

We pay the postage in all cases in advance, at the Halifax office. This involves a considerable outlay, and renders payment in advance and a largely increased circulation all the more necessary.

SUBSCRIBERS FOR 1870.

Intending subscribers for the new year must renew their subscriptions. A new List is opened at the beginning of the year; and no *Record* is sent merely because a name was on the old list. Only those who have paid in advance for two years (\$1.00) will receive their copies without renewal. The Committee find it absolutely necessary to adhere to this rule. No number can be forwarded till you send your order.

CIRCULATION.

Much of our success in the past is due to the exertions of ministers, who bring the claims of the *Record* earnestly before their people, and who either act as agents themselves or enlist the services of some trusty and energetic members of the Church.— Thus, some ministers have succeeded in placing a copy in every family under their

pastoral care. O that all were equally diligent and successful! Those who thus exert themselves are strengthening their own influence for good, are securing a blessing to their charge, and are conferring a benefit on the Church as a whole. The organ of the Church should be in every family that is able to read it. Elders and other members of the Church can aid ministers very effectually in enlarging our circulation. We most earnestly solicit the help of all.

THE PRICE.

The *Record*, considering the amount of reading matter which it contains, is one of the cheapest periodicals of the kind anywhere published. Fifty cents a year is a sum that the poorest family may well afford. There is hardly a section of any congregation where a club of Five might not be formed.

SABBATH SCHOOL TEACHERS

Will find at least three pages in every issue—often several more—devoted to their special benefit. In view of this fact, is it too much to ask them to aid its circulation?

The *Record* occupies a field of its own. It has no rival in this field; and it seeks to interfere with no other paper or periodical. And no other periodical can rightly supply the place of the *Record*, which is a bond of union and a medium of communication between all our congregations throughout the vast extent of our Synod. On this ground we must solicit the cordial and earnest co-operation of all the members of the Church in support of our common organ. Through its pages the weak can appeal to the strong; and the strong can encourage the weak. The tidings of success in one locality may stir up zeal and kindle love and faith in many others; and thus the blessing of one may be blessed to all.

SEND YOUR ORDERS EARLY: BEFORE THE CLOSE OF THE MONTH, IF YOU CAN. SINGLE COPIES, SIXTY CENTS. FIVE COPIES, TWO DOLLARS AND FIFTY CENTS. ELEVEN COPIES, FIVE DOLLARS. TWENTY-TWO COPIES, TEN DOLLARS: AND SO ON. POSTAGE UNIFORMLY PAID IN HALIFAX BY THE PUBLISHERS.

GO FORWARD!

The stormy waters of the Red Sea rolled before the children of Israel. Mountains and deserts were on the right hand and on the left. Behind pressed the hosts of a faithless and cruel Pharaoh. No wonder that the hearts of the people quailed. Terror was all around. No help or escape, no advance, no retreat, seemed possible. Let us crouch as abject slaves before the proud pursuer, and perhaps life will be spared, and perhaps we may have again the privilege of wearing chains and toiling in brick-making! The triumph of the foe and the overthrow of Israel seemed certain. But the men who leave the power of the living God out of their calculations make a sad oversight! There has ever been, there ever must be, a FORCE back of the visible and the tangible. God reigns: Pharaoh, Moses, Egyptians, Israelites, the swelling sea, the arid desert wastes,—all are in God's hand, to be disposed of according to His unerring counsel. *Speak to the children of Israel that they go forward!* Obedience to the Divine command is required,—prompt, faithful, unquestioning obedience. Go forward—into the wild waves of a stormy sea lashed into tumult by a strong east wind? Yes! This path of great peril, that seems leading to sure destruction, is the way of deliverance. Moses spake the word given to him by God; Israel did go forward—treading a path in the pathless deep; forward to the free life of the Wilderness—to Elim and Sinai, to Jordan and the sunny hills and fertile vales of Canaan.

These things were done in the distant past and are recorded for our instruction. Red Seas of trouble, doubt and fear roll before us. We are surrounded by spiritual foes. A keen and cruel enemy is ever in pursuit of us. We know that our danger is great. Weak faith is apt to be paralyzed in view of our plight. But let us hear the voice of God pointing out the path of safety—straight through the Red Sea!—Forward, farther on in the right way, is the resting place where we may sing our song of triumph over the pursuing foe.

Time is passing swiftly away from us. Opportunities of usefulness are vanishing

every moment. Death is near; it is knocking at our doors and coming in upon our windows. We feel its chilling breath.—The uplifted stroke may fall on us at any moment. The graves are opening at our feet and closing again over our dearest earthly treasures. What do all these circumstances speak to us? Go forward!—Forward, in usefulness to our fellow-men; in devotedness to the work of God; in love to God and men; in holiness and self-sacrifice; in readiness for death, and preparation for Heaven.

Every touch of disease in our own bodies bids us make haste; for it tells us of the approaching dissolution of this poor house of clay. Each closing day should be a memento of the closing day of life, and impress us with the urgency of the command to go forward. This closing year may be our last year on earth; we must therefore not merely look forward but go forward.

As this command is addressed to each individual christian, so it is addressed to the Church collectively. The Church has a mighty work to do on earth. Vast nations, whole continents, are still almost entirely under the terrible sway of heathenism. Countless myriads of souls are perishing. Inexpressible misery is endured on earth, and a dark and hopeless eternity is encountered in innumerable instances, for want of Gospel light. O how loud is this call to the Church to go forward to the conquest of a sinful and suffering world! God has entrusted the Church with the Gospel, and woe be to her if she be slack or faithless in spreading the good news. Red seas of persecution may rage before her—as was the case in Madagascar twenty years ago; as is the case in China now. But through the floods is the way to the promised inheritance. Had Israel halted at the margin of the sea, and refused to go forward, Pharaoh would have triumphed, and total ruin and everlasting shame would have overwhelmed the people of God. To halt, to waver, to turn back when God bids us go forward, is ever full of deadly peril.

In the world around us this seems to be the watchword everywhere. The enterprise of man has established instantaneous

communication between distant lands separated by wide and stormy seas. It has tamed the lightning, and yoked the fierce energies of steam. It has enabled man to travel more swiftly than the wind itself. And still the motto of Europe and America is, Go forward! Surely the spiritual domain should not lag behind when so much remains to be done.

The generations that have gone before us, by their failures as well as by their achievements, are calling us to press forward in the right way, to do the work that lies before us. The generations of the future have their claims upon us, for they must soon fill our places, bear these burdens to which we bend our shoulders, fight these battles to which we nerve our arms.

We are called to advance in our loyalty to Christ and His cause; in our open-hearted liberality; in our zeal for the honour and glory of God and the salvation of souls; in our efforts to extend the influence of truth in our own land, in our immediate vicinity, and wherever the way is pointed out to us. The Lord hates backsliding, wavering, spiritual cowardice. He will have us make no truce with Pharaoh. His presence will go with us and give us peace in our souls though the hosts of the foe should rage around us.

To go forward is the safest, the only safe policy for the individual; for the congregation; for the Church as a whole; forward in the face of weakness and fear and trembling; in the face of raging seas and stormy skies. The pillar of fire will direct and protect till our pilgrimage and our battle are over, and we lay aside arms and armour at the feet of the Prince of Peace.

SYSTEMATIC SUPPORT OF THE LORD'S CAUSE.

BY REV. E. A. M'CURDY.

NO. II.

If the Most High God is the possessor of heaven and earth; if He is the disposer of all events; if He gives the prince his palace, the noble his mansion, and the peasant his cottage; if all we have and enjoy really belongs to Him, and is entrusted to

us to be laid out for His glory; if He has permitted us to use a portion of what He bestows for surrounding ourselves with the comfortable, useful and beautiful things of life, while He requires the rest to be spent in feeding the hungry, in clothing the naked, in supporting the gospel at home, and in sending it abroad, we will readily perceive that the question, What proportion of his substance should a christian man devote to religious and benevolent purposes? must be one fraught with the gravest importance. To my mind it is one which seems to demand a far more elaborate discussion than can possibly be given to it in such a series of articles as can be pressed within the limits required by a periodical like the *Record*.

The fact is, that the claims of our Great Creator, Preserver, Benefactor, and Redeemer are overwhelming. It is an important truth too, that by the Church's instrumentality the gospel is to be universally diffused. Her loyal sons must fill the world with Churches, support the necessary teachers and preachers, and, to a large extent, furnish the requisite religious literature.—Ever since the ascension of her exalted King she has been toiling under the weight of that comprehensive commission, "Go ye into all the world and preach the gospel to every creature." Now it does seem that it might have been fairly anticipated, that, if the Church had recognized her obligations to her God and Redeemer; if she had realized something of the magnitude of the mighty work which had been committed to her trust; if she had grasped the lofty purpose for which she had been instituted; if she had felt that she was breathing the pure and exhilarating atmosphere of the most glorious of all the dispensations of grace, the dispensation of the Spirit; if she had remembered that under the patriarchal economy believers devoted to God the tenth of their substance, while under the clearer light of the Mosaic dispensation they advanced to the fifth if not to the third; if she had not forgotten the high eulogiums which generosity to her Saviour and His cause elicited from His own lips while He dwelt among men; and how frequently

among primitive christians "the abundance of their joy and deep poverty abounded unto the riches of their liberality"; she would have risen to the sublime conception of her high mission, poured into the treasury of the Lord contributions as much larger than those offered by the ancient saints, as her privileges and responsibilities exceed and outweigh theirs. But, sad to tell, this very natural anticipation has not been at all realized. Probably there are individuals now, as there always have been, who clearly discern their duty and are striving faithfully to discharge it. But the Church as a whole has not discovered, and does not acknowledge her obligations. Consequently she is lamentably failing in meeting them. In making this statement, I neither ignore her past or present efforts, nor forget that it is dutiful to exercise gratitude for what has been achieved. I know that the evangelical Churches of the United States of America, in their places for public worship, own property to the value of \$150,000,000, and that with a munificence probably unsurpassed anywhere, they are giving of their immense wealth to support and spread the gospel. I have not forgotten that the magnificent project of the late Bishop of London, now the Archbishop of Canterbury, to raise £1,000,000 sterling within ten years, for ecclesiastical purposes in the capital of the British Empire, has already, to a considerable extent, been realized; and that at the close of 1868, when just half the allotted time had expired, nearly one-third of the whole amount had been paid to the Treasurer and expended as proposed. Far be it from me either to think or to speak slightly of the noble efforts of the devoted Moravians, or of the generous contributions of the zealous Wesleyans. I do not forget that last year the U. P. Church of Scotland, with her 600 congregations, contributed for all purposes, congregational and missionary, the magnificent sum of nearly \$1,500,000, while the Free Church, during the same year for similar purposes, raised upwards of \$2,000,000. Nor am I unmindful of the fact that the English Presbyterian Church, with her 120 congregations, collected for carrying on her

work about \$120,000; while our own Church in these Lower Provinces, of nearly the same size, following in the wake of others larger and wealthier, realized for the same period upwards of \$102,000. Large, however, as these respective sums appear when we repeat the figures, yet compared with the claims of God and of the world upon the Church, and her own ability to meet them; or contrasted with what the votaries of sinful pleasure spend upon their own indulgence; or placed side by side with the enormous sums annually realized to carry on earthly governments, they shrink into painful insignificance.

Five years ago the aggregate amount raised by the great Foreign Mission, Home Mission, Educational, and Bible Societies of Britain, including the efforts of the principal Churches for these purposes, only amounted to about £1,500,000 sterling; while the actual receipts of the Chancellor of the Exchequer, for the financial year ending March 31st, 1869, were £72,592,000.

\$102,000 seem to be a tolerably large sum to be raised by 100 congregations, as it averages a little more than \$100 for each, but after all it amounts to only \$1.44 per adherent; while a few years ago Nova Scotians paid for strong drink a sum which would average about \$3.00 to every inhabitant young and old.

The census returns of Nova Scotia for 1861, shew that the assessed value of the real estate and personal property of the entire population, amounted to the goodly sum of upwards of \$60,000,000. Now, as the members and adherents of our Church constitute about one-fifth of the inhabitants of the Province, and possess at least their full proportion of this amount, our contributions for ecclesiastical purposes, making no allowance either for increase or diminution of property during the past eight years, are about $\frac{1}{20}$ of the whole sum owned, and though it is freely conceded that we should make income rather than capital the basis of our calculations here, in the absence of the necessary statistics to enable us to do so, it will surely be very generally admitted, and universally I think by Christians, that the proportion which I have just specified is

not at all commensurate with the claims upon our liberality.

These considerations seem to me to go far to shew why more than one-third of the ministers of our Church receive less than \$500 per annum, manse and supplement included, of whom no less than 17 are expected to subsist on less than \$400. They threw light also upon the equally significant facts, that upon each of five of the seven schemes which our Church is at present prosecuting, the Treasurer last year expended more than he received; and that in October 25th of the current year, though he received sums at the meeting of Synod, there was due him on account of

"Dayspring".....	\$757.47
Ministerial Education....	25.59
Acadian Mission.....	240.41
Synod Fund.....	195.32

Total.....\$1218.79

Nay more, they amply justify the Synod in reviving her committee on Systematic Beneficence; they call loudly upon that committee to make an earnest effort to rouse the Church to a sense of her present position and immediate duty; and they completely vindicate my attempt to discuss at some length, though as shortly as I can, the scripture measure of Christian consecration of substance to the Lord.

HOW TO DO IT.

Why do we see all over the civilized world the splendid cathedrals and spacious chapels of the Church of Rome? How are the funds procured for such expensive buildings? How is the costly machinery of that Church maintained? The answer is, easy. All are taught to contribute, or compelled to contribute. Poor servant girls pay with the utmost regularity their tax to mother Church. There is none so poor but he must give something. Thus the numerous and regular contributions of the poor make a splendid aggregate. A vast amount of property is accumulated in the hands of the Church, and her influence is greatly extended.

It is right to learn from the foe. If we

are to do the work to which Christ calls us in these Provinces, the energies and the liberality of all our people must be called forth. Suitable channels for the beneficence of all must be provided. The assistance of the poorest and most obscure must not be despised. Our aim is, not to build grand cathedrals or to accumulate property, but something infinitely nobler and more important,—to gather souls to Christ, and to aid in completing that glorious living Temple of which Christ Himself is the chief corner stone.

Our Church has not done what she could in forming plans and carrying them into vigorous execution for gathering in weekly or monthly contributions from all our people. Many congregations are still far, far behind the position which they ought to occupy. Benevolence and self-denial are not developed as they ought to be. What we need is a far-reaching system regularly carried out, so that every member of the Church, every one who is a Presbyterian, may have sufficiently frequent opportunities of giving as God has blessed him. It is humiliating to think that we are still behind Roman Catholics in the grace of giving—that they give under the compulsion of fear more than we do under the sweetly constraining power of love. “At it, all at it, always at it,”—is a good motto in Christian work. It is thus that the world is to be conquered to our blessed Master.

A GOOD PLAN.

The following plan for promoting the usefulness and increasing the circulation of the *Free Church Record*, is well worthy of consideration within the bounds of our own Church, and with reference to our own *Record* :—

“It cannot be denied that many of our people habitually neglect the *Record*, to their own loss. What I have to suggest is a simple plan; which it is in the power of every minister to adopt, and which will do good both to him and to his flock. On an early Sabbath of each month let him set apart a quarter of an hour in one of the regular sanctuary services for what I have to

propose. These ten or fifteen minutes are not to be *added*, only interpolated in the usual time. Having previously prepared himself by some little additional reading, let him draw the attention of his people to a few (not by any means all) of the leading articles and letters, and then make these subjects of special pointed prayer. He is not, of course, to read the papers, but so to direct the thoughts of his flock to them that they will not fail themselves to read what has been vividly set before them. If the thing is to be done in a rapid, dull, mechanical way, it had better not be done at all; but if graphically and pictorially done, it will prove fruitful and edifying. I happen to belong to a congregation where our Home and Foreign Missions are never suffered to be long away from our attention, and I know the benefit of this. The plan which I have proposed is not in use there, but I have heard of one congregation where it was long practised, and with excellent results.”

THE TRUE STANDARD.

We must not measure our duty by the conduct of others. If neighbour A. is stingy, mean, “near,” chicken-hearted, selfish,—that is no reason that you should be like him; but rather it is a strong reason why we should manifest the opposite virtues. Christ is our pattern; and we are to follow men only in so far as they follow Him. When Christ appeals to you by any of His messengers in aid of any Christian enterprise, the question is not, How much did Mr. A. or Mr. E. give?—but how much would Christ desire me to give?—How much does He need—how much would He give were He in my position—and, how much *did* He give for me? Were we to speak thus to our own hearts and consciences and measure our duty by Christ’s infinite love, there would be less occasion to mourn our depleted Church funds, empty treasuries, half-finished places of worship, and desolate moral wastes. Love is the lever by which Christ lifts the world to God; and it was love that brought the God-Man down to the world. Looking to Him whose name and nature are love, let us learn to follow in His footsteps, and do all in our power, to honour Him by promoting His cause.

Home Missions.

Mr. Layton's Reports to the Presbytery of Truro.

No. 1.

I beg leave to report that according to appointment, I laboured five weeks in the Truro outstations. Divine service was held as follows:—on the fourth Sabbath of June at Riversdale and Kempton; on the first Sabbath of July at Greenfield and Union; on the second at Johnston's Crossing and Harmony; on the third at Greenfield and Union; and on the fourth I supplied Dr. McCulloch's pulpit, while he dispensed the Lord's Supper at Kempton. Week evening meetings were held at Greenfield, Harmony and Stewiacke Road, which latter place promises to take up collection if further service is granted.

Full payment was received from J. F. Blanchard, Treasurer of the Truro congregation

Respectfully submitted,

JACOB LAYTON,

Maitland, Aug. 1869. Preacher.

No. 2.

According to appointment I have laboured six weeks within the congregation of Acadia. The proportion of Sabbath supply given at the respective stations are as follows:—three services at Westchester; four at Acadia Mines; four at Folly Mountains, and one at Folly Lake. The circumstances of the latter station call for more frequent services. The attendance at present is good, and as the number of laborers will soon be largely increased, arrangements should, if possible, be made to have preaching once a fortnight.

Although, as is usually the case, the workmen on the Railway are made up of every variety of character, I did not hear of any disorderly conduct except what had arisen out of a too free indulgence in drink.

A friend speaking of the necessity for more preaching, informed me that a marked improvement in Sabbath observance is always to be seen on those days on which divine service is held. I may also state that at the same hour at which I was preaching in the crowded school-house at the south end of the Lake, a much larger audience was listening to the Rev. Mr. Anderson, at the north end.

Mr. Gibson, proprietor of the Rossin House, very kindly places his dining hall at our disposal for future service. In this connection, I may remark, that several persons with whom I conversed on the subject, expressed their willingness to assist in the erection of a hall suitable for a place of

worship. Some Haggai should visit the place and preach, "Thus saith the Lord of Hosts: Consider your ways. Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

J. LAYTON.

Report of Mr. Burgess.

To the Rev. Presbytery of York:

According to instruction received from Clerk of Presbytery, I remained five Sabbaths between Nerepis and Jerusalem.—During this time I visited the greater part of the families, and read and explained portions of Scripture, always engaging in prayer. There has been so much written of late concerning this place that I do not think it necessary to make any further remarks than to say, I think it would be advisable to send an ordained minister there before long, for a Sabbath, giving them timely notice.

After this I received appointments to Fredericton for two Sabbaths, where I preached and held prayer-meetings during the week, visiting the sick. Also, one Sabbath at Prince William's, where I preached in the morning at Lake George, in the afternoon in the school house near the new church, and in the evening at the river. I am happy to say that in all these places I have had good and attentive audiences, and that a growing interest has been manifested in religion.

Very truly,

J. C. BURGESS.

P. S.—I would beg leave to say that I think under existing circumstances Fredericton should be regularly supplied with preaching. I trust the Presbytery will take their case into kindly consideration, and send them help, as circumstances will admit.

Report of Mr. J. W. McKenzie.

To the Rev. Presbytery of St. Stephen:

According to appointment of the Home Mission Board, I proceeded to Baillie, where I commenced my labours on the third Sabbath of April. My orders were to remain there until the 1st of July, and then to exchange with Mr. Fraser, who was labouring within the bounds of the York Presbytery; but when the time of my appointment to Baillie had elapsed, I received further instructions to continue my labours there during the remainder of the summer. This appointment I fulfilled, and I now beg leave to submit a report of my work for a period of twenty-six weeks.

During this period divine services were held twice every Lord's Day, and occasionally three times. At Baillie a regular supply was given each Sabbath morning; at

Tower Hill once a fortnight in the afternoon; at the Meredith Settlement an average of once in three weeks; and at DeWolf's Corner and Lynnfield once in six weeks—Occasional Services were also held at Lawrence Station.

A weekly prayer-meeting was held in Baillie, which, in general, was well attended. In addition to other Sabbath-schools in the congregation, there was one established in the Meredith Settlement, which prospered very well.

I visited about 130 families, consisting of all denominations, reading a portion of God's Word, and praying with them; and was kindly received by them all.

In compliance with request, the Rev. Mr. Turnbull very kindly exchanged pulpits with me on two occasions, in order to baptize a number of children in the congregation. In regard to the state of religion, my remarks will be few, as the circumstances of the congregation are well known to your Presbytery. A desire was manifested by them in general, to hear the words of eternal life. Especially was this the case in Baillie, where the audience all summer was large, regular and attentive. In this section there are a few who deserve the highest commendation, as well as the sympathy and attention of your Presbytery for the way in which they cling to our beloved church.—The great hindrance to their spiritual advancement is the want of a settled pastor. But this obstacle would be overcome, to a certain extent, did they enjoy the services of a missionary during the whole year. The efforts put forth in this interesting corner of the vineyard during the past summer have been feeble and imperfect; but we know that Paul may plant and Apollos water, yet unless the great Head of the Church grant the increase, all will be in vain. It is the humble, earnest prayer of your missionary, that God may pour down his Spirit on this portion of his Zion, and that the seed sown may spring up and bring forth fruit to his honour and glory.

Yours, &c.,

Oct. 20th. 1869.

J. W. MCKENZIE.

Our Foreign Missions.

NEW HEBRIDES MISSION.

Journal of a voyage among the New Hebrides Islands.

BY REV. DR. GRDDIE.

(Concluded.)

FATE, OR SANDWICH ISLAND.

The *Dayspring* arrived at this island on October 15th, and we dropped anchor at

the entrance of Fife harbour. We found Mr. and Mrs. Cosh well, and the missionary work advancing in the right direction. The removal of Mr. and Mrs. Morrison has been a serious trial, but I was glad to hear a good account of the natives at their station. They maintain their Christian profession, though deprived of their religious teachers. May they enjoy much of the Divine Shepherd's care!

I attended public worship on the Sabbath day at Ehang, the station of Mr. Cosh.—The number present was about 100 persons, and their appearance was most devout and respectable. It was a gladdening sight to see these people, who not long ago were savages of the lowest grade, now sitting at the feet of Jesus "clothed" and many of them in their right mind. As I sat in the little grass Church, my mind involuntarily went back to a tragic event, which must have been fresh in the memory of all. A party of twenty four natives from another part of the island were treacherously killed and eaten close by the place where we met, by these very people, and a native whom the missionary called on to pray was a leader in the sad affair. The gospel is the power of God unto salvation, to men of every colour, kindred, and tongue; but its omnipotence is often more visible in heathen than in Christian lands.

Christianity on this island is still confined to the mission stations, and its influence is but little felt beyond the village of Erakor and Ehang. It was through the instrumentality of native teachers that the people of these places were first induced to abandon heathenism and embrace Christianity. Missionaries did not arrive until the ardour of the "first love" had begun to decline, and the natives have not shown that disposition to extend the work that we could desire. May God revive His work in their hearts, and stir them up to more earnest efforts to extend the gospel in their own and other islands.

We heard here of the death of Rangi, a man whose name is sadly identified with the history of the Erromangan mission.—There is much reason to believe that it was mainly through his influence that our lamented missionaries, Mr. and Mrs. Gordon, were killed by the natives. He was obliged to leave Erromanga two or three years ago, where his barbarities had made him obnoxious to the people at large, and he removed to Fate. He lived on this latter island with eight or nine wives, whom he taught to use the musket, and who acted as a sort of guard to him. His death was a violent one, and it is difficult to ascertain the true cause of it. Some say that he assumed the authority of a chief; others that he gave offence to the natives by being a party in transactions about the purchase of land.

and others that he sold natives to the slavers. It is quite probable that all these things may have had something to do with his death. There was a remarkable coincidence between the manner of his death and that of the lamented missionary whose life he seems perseveringly to have sought, for he was cut down by his murderer when he was walking before him unsuspecting of danger. Thus closed the dark and bloody career of this wicked man.

The island of Fate is the central one of the group. It is a rich, fertile, and lovely island, and its circumference cannot be much short of one hundred miles. The population has been much reduced of late years by the introduction of foreign diseases and the slave trade. Were this island under the influence of Christianity, it ought to furnish a noble band of teachers for the more northern islands of the group. The dialect of Fate is extensively known, and it is spoken on several of the smaller islands. In opening up this island for the gospel, many Samouan and Karotongan teachers have died from the diseases peculiar to the climate, and some have found martyrs' graves also. The struggle, we hope, is now over on Fate, and the missionary work seems to be fairly established on the island, and the gospel will advance until the Sun of Righteousness shall dispel the gross darkness which still covers many parts of it.

MINARU, OR ESPIRITU SANTO.

This is the largest island of the group, being about eighty miles long and forty miles wide. It was discovered by the Spanish navigator Quiros in 1606, and supposed by him to be a part of the great southern continent which was then thought to exist. The island is covered with lofty mountains and fertile valleys, which give it a magnificent appearance. Nothing can exceed the luxuriance of the vegetation everywhere. The climate, however, is said to be unhealthy.

We left Fate on the 11th of October, and reached Espiritu Santo on the 13th. We sailed up along the eastern side of the island, rounded the north end, and returned by the west side. Our destination was the west side of the island, for the natives on the east coast are very savage, and shun intercourse with foreigners. We found it difficult to make our way along the coast, as calms prevail during a great part of the year, being caused by the high lands which intercept the regular trade winds. The heat was very oppressive during our visit, and the thermometer stood at 98° in the shade. The constant heat must have a debilitating effect on strangers, but the natives looked robust and healthy. The rain falls here in larger quantities than on the smaller

islands. The natives appear to be a mixed race, some being very light and others very dark. The men wear little covering, and the women less, which gives them a repulsive appearance. All the cruel customs of the other islands prevail here, but the natives seem to indulge less in war.

As soon as we reached the calms on the lee side of the island, the natives came off to trade with yams, &c., for which they received calico, knives, and fish-hooks. On the morning of October the 14th I landed at a place called Pakuru. A large number of men, women, and children collected on the shore, who were friendly, but timid. I asked for the chief, and two venerable-looking old men soon made their appearance. They had all the dignified bearing of chiefs, and their arms, legs, and bodies were loaded with ornaments, such as I had not seen in the southern islands of the group. I explained, through an interpreter, the object of my visit, and before parting gave each of them a present of red calico, which they seemed to value. On the evening of this day some natives came off to the vessel from a place called Pilia, to trade, and one of their number remained on board, intending to land in the morning. We were surprised by a visit from a canoe long after dark, when we were four miles from the land. The natives had come off for the man who intended to spend the night with us. They told us that a vessel had previously come here and stolen a chief and six men, who had gone on board to trade.

October 15th.—We were in sight of a place called Nakw-in-chinu this morning, which had been strongly recommended by a friendly trader as an eligible place for a mission station. There were also two young men here who had spent more than a year with Mr. Gordon on Erromanga, and I was desirous to see them. While we were at breakfast the *Monsieevee*, or high chief, came on board. He is a noble-looking man, with a pleasing expression of countenance. His appearance was dignified, and he had on him all the insignia worn by chiefs of the highest rank. We invited him to join us at breakfast, but he declined, and our interpreter said that he would die if he were to eat with us. We were afterwards told that chiefs of his rank have food cooked expressly for themselves, and that no person dare to eat their food, neither dare they eat food prepared for others; the very fire on which their food is cooked is sacred to them. After breakfast the boat was lowered, and the chief accompanied me, leaving his own canoe to follow. We had to pull about six miles, as there was no wind, and the vessel was drifting with the currents. The chief piloted us to a good landing-place near the neat village in which he resides. A large number of men,

women, and children were assembled on the shore to receive us. I followed the chief to his house in the centre of the village, but there was nothing attractive about it. It was a long low building, thatched with grass, and kept in good order. There were some tattooed ladies about the house, whom I took to be the chief's wives. The only articles in the house were mats, bundles of native property, a large quantity of native pottery, and some sandalwood. I purchased some pieces of pottery, and paid for them in calico.—The chief then led me to a small building which he was desirous that I should see. It contained a large number of pigs' jaw-bones with the tusks still in them, which were of immense size, and must have been the growth of years. My interpreter told me that these jaw-bones represented the number of pigs the chief had eaten, and that it was imperative on him to eat a certain number before he attained his present rank.—The greatness of a chief may therefore be inferred from the number of bones he can show.

After seeing all that was to be seen, the chief conducted me to the place where he drinks his kava and receives visitors. It was under the shade of a large tree, where there is a place enclosed with a stone wall two feet high, and rudely paved inside.—There were two rows of conical-shaped stone pillars within the enclosure, the use of which I did not learn. I met here a great chief from the interior of the island, and exchanged a few words with him. A large number of men, women, and children sat on the ground outside. I now asked the chief to order silence, as I wished to state the special object of my visit to them. I told them that we were missionaries, and not traders; that our object was to turn sinners from darkness to light, and teach them about Christ, who saves all who believe on Him; and asked them if they wished to be taught these things. I did not pause long for an answer, for "Talelei" was uttered all round, which I understood to mean, "It is good." Some of them indeed wished to settle the matter on the spot, and asked me to remain and teach them at once. I pointed to two Aneiteumese, and told them that I was teaching a people like themselves; but I would write their wishes, and perhaps another missionary would come and live among them. I closed our interesting meeting with prayer.

The chief and people, before we parted, said that they wished to speak to me about one thing. My countrymen had stolen many of their friends, and they wished to know if anything could be done to recover them. I said that I would write down their complaint, and expressed a hope that the chiefs of my country would put a stop

to the wicked practice of man-stealing.—One man stepped forward, and showed me the mark of a bullet-wound which he had received from a white man who fired on him, the bullet having struck his breast and passed through one of his arms.

I now bade farewell to the chief and people of this place, much pleased with my visit to them, but sad in heart to think that so many who are ready to listen to the message of salvation must still live in heathen darkness.

October 19th.—Called at a place named Pusse to-day. We wished to land three natives here who had been on board of the *Dayspring* for more than a year. They were taken away by traders, and Captain Fraser picked them up at sea in a boat, which they had stolen in order to make their way home. Their names are So-so, Lu lu, and Bu-su. Their district was some miles distant, but they expressed a wish to be landed at this place, as they had friends ashore. A boat was lowered, and we went on shore with them. There were only four or five natives to be seen, who fled to the bush when we neared the land. One of the natives in the boat stood up and called out that we were not *white men*, but missionaries, and not to be afraid of us. When those on shore recognized their friends in the boat, they took courage and came near to us. As we did not deem it prudent to take the boat close in, I landed in a small canoe which came off for the natives whom we were going to land. Some people approached me, to whom I gave small presents. A man, at my request, went after the chief, who was in a house close by, but he would not make his appearance. The men whom I brought on shore told me that a slaver had stolen many of the natives, and this was the reason why they were so shy. Nothing could be done, and my native friends seemed desirous that I should leave, so I returned to the boat, hoping to find matters more favourable at some future time.

October 20th.—We dropped anchor this morning in Puloa Bay, at the south-west end of the island. This is a fine bay, and safe from all winds except the west, which seldom blows here. There are some streams of excellent water which run into it, and vessels can water with little trouble. I visited this place eight years ago in the *John Williams*.

On our arrival we saw very few natives on the shore, and no canoe came off to us. It was soon evident that we must take the initial step in opening up intercourse. A boat was lowered, and we pulled towards the shore. The few natives whom we saw soon disappeared in the bush, and one man only was bold enough to stand his ground and find out who we were. A native of

Fate, who could speak the language, stood up in the boat and called out to the man on shore that our vessel was a missionary ship, and not to be afraid of us. The word soon spread, and the natives began to emerge from their hiding places and gather around us when we landed. We were glad to find among them two men who had been taken to Mare in the *John Williams*, and spent a year with the missionaries there. They were delighted to see us, and remained with us during our stay. We soon learned that a slaver had been here and carried off a number of natives, and this was the explanation given of their distrust in us before they knew us.

In the course of the afternoon the captain and I went to visit a native village about three miles from where we lay. The place was small, and we did not see more than a dozen of houses. As our guide was very talkative, I wished to glean all possible information from him. I asked him if it were true that they did not bury their dead, but kept their bodies in their houses. He said it was, and took us into a house close by, where we saw a body rolled up in mats, and the woman of the house attending to her domestic duties, and laughing at our curiosity. The reason given for this strange and revolting custom is affection for the dead. The body is retained until decomposition ceases and the bones only remain, which are then buried, but some of them are usually retained to make points for their spears and arrows. The natives next led us to a place where some little spots of ground had been planted with taro, yams and bananas, and told us that these were plantations for the dead. These islanders, with all their darkness, feel that man does not cease to exist at death, and that some provision must be made for another world. The idea of the soul's immortality seems to be interwoven with our very constitution, and is universally believed by these barbarous tribes of the human race as well as by the more refined nations of antiquity.

On our return to the vessel a pleasing incident occurred, which ought to encourage us to "sow beside all waters." The captain ordered some food to be given to the *Samoan* natives who had been with us.— They sat down to eat it, but before the food was touched, one of their number, who had been at Mare, in a most devout manner asked God's blessing on it. The example of this poor heathen ought to make many blush in our own favoured land, who never acknowledged God in all their mercies.

October 21st.—The population about the bay is very small, and the largest native town is nearly four miles distant. After breakfast this morning a party from the vessel, accompanied by some natives, set out to visit this place. When we were on

our way the spot was pointed out to us where the Rarotongan teachers lived, and their graves also. They were stationed here by the Rev. A. W. Murray and myself in 1861, but they took fever and died a few months after we left them. They appear to have removed from the locality where we expected them to live, and they could scarcely have chosen a more unhealthy spot than the one which they did. An orange-tree which they planted is in a most flourishing condition, but the natives consider it sacred to the dead, and do not eat the fruit of it. A tiresome walk under a burning sun brought us to the town of Vovo, which was our destination. It was impossible to compute the number of houses, as they were much concealed by trees, but there were many of them. They were not laid out with any degree of order, but were usually in groups of four or five, and each of these groups was surrounded with a neat reed fence. It was pleasant to walk through this native town, though there was little to be seen in it. It was very quiet, as it was planting season, and most of the people were away at their plantations. We visited the town-house, where all public meetings are held, and found it a good thatched building, and the order in which it is kept is very creditable to the natives. We called on Lepas, the chief of the place, and found him in his own private house ready to receive us. He is an elderly man, venerable in appearance, and very little of the savage about him. He has two wives much younger than himself, who seemed very attentive to him. We made a present to the chief, and he gave us some yams in return. On our return we took a road which led us through the plantations of the natives, and saw many at work planting yams. The chief, at our request, accompanied us to the vessel. I asked the natives of this place if they wished Christian teachers to live among them, and I give their answer in the simple and graphic language of our interpreter—"Plenty man like missionary too much; suppose missionary come here, man Santo no more fight; by-and-by all man make book"—i.e., learn to read. This part of the island, as well as *Nakw-in-chuna*, is clearly open for missionaries, and no time should be lost in entering doors of usefulness which God in His providence is opening to us. May God, in mercy to these islanders, speedily raise up men who will be willing to forsake the endearments of home, and come far hence to preach to them "the unsearchable riches of Christ."

ANDRYM.

October 24th.—Arrived at this beautiful island to-day. A boat was lowered, and we pulled in towards the land. It is three years since the *Dayspring* visited this place, and

the natives did not recognise her. They mistook her for a slaver, and it was a long time before we could open communication with them. As we drew near the shore they ran to the bush. We concluded that we had mistaken the place, and were about to leave and search for our friends farther along the coast. At last Biantuur, a petty chief, who had been some time in Aneitoom, came within speaking reach, and I no sooner called out to him in this language than he made a rush to the boat, and was soon in her.—The boat could not land, as there was a heavy surf, so I left her and waded ashore. My friend Biantuur ordered the people to sit down lest they should molest me, but the order was revoked at my urgent request, and I soon had a crowd around me. Men, women and children seemed glad to see me, and I distributed some presents among them. I was introduced to the highest chief, who is quite a young man. He has hitherto opposed the settlement of Christian teachers, and this is the first instance in which he has been visible during a missionary visit. He seemed friendly, and when I was leaving he waded with me to the boat, though the water was four or five feet deep. I shall not soon forget Biantuur's kindness to me. All the time I was on shore he remained by my side, and his arm was almost constantly around me. He was much troubled because we would not remain until they could cook food for us, but the sun was down, and the vessel was drifting out from the land, so I was obliged to leave. I was much pleased with my brief visit to this fertile and lovely island; but this pleasure was marred by the thought that the people are still living in the unbroken darkness of heathenism, and none among them to tell them of a Saviour, and warn them to flee from the wrath to come.

**TONGOA, AWAS, BUNINGA, TONGARIKI,
VALEA.**

October 26th.—At daybreak this morning we were close in to a cluster of small islands near the centre of the New Hebrides group. They present a singular appearance, and seem to be so many fragments of a larger island separated by straits of water varying in width from one to two miles. We hove to near Tongoa, the largest of these five islands, but no natives seemed inclined to come off, so a boat was lowered and I went ashore. The natives here understood the Fate language, so I had no difficulty in communicating with them. They were at first timid, but eventually a large number of men, women and children gathered on the shore. I enquired for the chief, and an elderly man named Muliseri was pointed out to me. I invited him on board the vessel, as I saw the importance of this island as a centre of missionary operations, and

wished to have some leisurely conversation about it. He declined at first to accompany me, but the matter was eventually settled by some of the boat's crew remaining on shore as hostages for his safe return. After stating who we were, and endeavouring to make the chief understand fully the object of our visit, I asked if he would be willing to receive Christian teachers and protect them. His answer was, "It is good; let them come, and we will treat them well." I think the old man was well pleased with his visit on board, for he was standing up in the boat before we reached the land, giving an eloquent description of it to the natives on shore. His address certainly made an impression, for several of the natives laid down their spears, bows and arrows, and long handled hatchets, and approached us unarmed. As they all appeared so friendly the whole boat's crew were allowed to land, and a brisk trade was carried on until it was time to leave. The natives sold various articles of their own manufacture, for which they received red cloth, beads, and fish hooks. I met here a chief from the neighbouring island of Awas, whom I took on board with me, and landed on his own island in the evening. The natives asked me when the *Dayspring* would visit them again, and said they would count the moons until her return. The oft repeated story of man-stealing met us here also. We were told that two slavers had carried off a large number of natives, the people knew not where. They say they would know the *Dayspring* from her white colour, emblematical, I think, of her holy work.

The island of Tongoa is about eight miles in circumference, and of moderate height. As the trade winds blow constantly over it, and as there are no swamps to cause malaria, the atmosphere must be healthy. The natives speak the same language as the *Fatians*, and may be a colony from that island. Tongoa would form an admirable station for two missionaries, who with a boat could operate on the small islands to windward of it, and also on the large island of Apee, which is separated from it by a strait of water four miles wide. It ought to be occupied without delay by Eastern Polynesian teachers, who would probably find a salubrious climate, and a language which bears a strong affinity to their own. I wished to call at Berninga, Tongarika, and Valea; but the natives told me that Tonga was the dominant island of this little group, and the word of the people on it is law for the people at large.

THREE HILLS AND MAKURU.

October 27th.—We were near the lovely island of Mai, or three hills this morning, and I had a great desire to go on shore

The people were friendly until a recent period. So many natives have been carried off by the slavers that the people are now exasperated against white men. A captain whom I met at Fate warned me against landing here. I knew, however, that the excellent Bishops Selwyn and Pattison had often been on this island, and that some natives had been at the mission school in New Zealand, and I felt assured that if we were known all would be right. The boat was lowered, and we pulled cautiously towards the shore. We saw a number of natives, some of whom made hostile demonstrations, and we were in some danger from the arrows of one man. As nothing could be done where we first attempted to land, we sailed along the coast for some miles, and tried another place. Some four or five natives, after exhibitions of mutual distrust, met us on the reef. Their language differs widely from that of Fate, and it was difficult to communicate with them. I made them some presents to conciliate their favour. As the vessel was now near us, I invited them on board; but the proposal was no sooner made than they left us for the shore.

The people of Three Hills evidently mistook our character, and this will account for our repulse. In the afternoon we called at a small island named Makuru, distant from Three Hills about six or eight miles. This island is one high hill, with the exception of a sandy point at the lee end of it. We observed a number of natives on this point, and pulled in near the shore. The boat could not land on account of the heavy surf, had we been inclined to take her in. A native swam off to us who had seen me on Aneicium and recognized me. He spoke a little English, so I was able to converse with him. As the natives on shore looked friendly, I told him that I would land with him. I took off my coat jumped overboard, and swam ashore. The natives crowded around me, and I gave them all fishhooks, and added some pieces of red cloth for the men of most importance among them. Our intercourse was brief but pleasant; and I left promising the people a longer visit next year. My native friend accompanied me to the boat and saw me safely in it. He had scarcely left us when we saw a man running along the beach towards us with a musket, evidently intending to fire on us. The friendly native rushed forward seized the gun, and turned it away from us, and nobly stood between us and danger. He was the stronger of the two, and we had little to fear; the crowd took no part in the struggle. I wished to learn, if possible, the cause of this strange adventure; but the native crew were in great alarm, and pleaded to pull the boat beyond the reach

of danger. I was sorry that our pleasant visit had so unfavorable a close.

The natives of Fate have since told me that a number of Makuru people were taken to the Fiji Islands under false pretences.— To recover their liberty they stole a small vessel, and without the aid of any seaman succeeded in reaching their own islands in safety. The vessel was then stripped of everything and burnt. The musket which we saw was probably taken out of the captured vessel. It is reported also that the natives of Tanna have stolen at least two boats at the Fiji islands, and put to sea in them; but if so, they have never reached their homes.

NGUNA.

November 2nd — We arrived at this pretty island in the morning. It lies north of Fate, distant about four or five miles. A reef stretches from the east end of the one island to the east end of the other, and this natural barrier forms a bay four miles wide and four miles deep, which opens to the west only. A small island called Pele which lies near the reef gives additional protection to the bay. Some canoes came near to us as we sailed slowly up the bay, but none of the natives in them would come on board. A boat was lowered, and we pulled towards a large canoe near the head of the bay, but the natives pulled hard to escape from us. A Fate native stood up in the boat and called out, as usual, that we were not *white men* but missionaries, and not to fear us.— When they heard their own language and saw the Fate natives, they came to us. I asked one of them who could speak a little English to come into the boat, and sent one of our boat's crew to take his place in the canoe. We landed and had a pleasant meeting with the natives. They evidently had some vague idea of our peaceful work, for when my interpreter told them that I was a missionary, several laid down their spears and bows and arrows on the grass. When I spoke to them about Christian teachers, they expressed their willingness to receive them. I touched at two other parts of the island, and the natives were equally friendly. No time should be lost in occupying this island with teachers. If two missionaries also could be settled here, they would, I think, find a healthy climate and plenty of work. The island itself contains many people, and the missionaries could operate also on the small island of Pele, which is only about a mile distant; on the island of Mau, four or five miles to the eastward, and on the whole north side of Fate. The missionary work would I think advance more rapidly on this group, were we as a general rule to begin on the small and healthy islands, and extend from them to the large and unhealthy ones.

The time to which my voyage among the northern islands of the group was restricted being up, we sailed for the island of Fate. The islands which could not be overtaken this year are Aurora, Pentecost, Leper's Island, Maficolo, Paama, Apee, and Two Hills. The New Hebrides islands present an interesting field for missionary enterprise, and we cherish a hope that the Churches committed to their evangelization will act worthy of their sacred trust. The missionary work on these islands is still in its infancy, and though so nothing has been accomplished, a great work still remains to be done. It is true that the difficulties to be encountered in evangelizing these islands are numerous and formidable, but by no insurmountable. The success which has already followed missionary effort among these degraded islanders ought to stir us up to more earnest, prayerful, and self-denying efforts to extend the gospel among them. May God bless and prosper his own work on these islands, so long the scenes of darkness, desolation and crime, and then shall "the wilderness and the solitary place be glad for them, and the desert shall rejoice and blossom as the rose."

JOHN GEDDIE.

Aneiteum, Nov. 10, 1868.

Minutes of Conference.

Aneiteum, May 17th, 1869.

The annual meeting of the New Hebrides Mission was held this day at Anelganhat. Present: the Rev. Messrs. Geddies, Inglis, Paton, Copeland, Morrison, Neilson, McNair, and Capt. Fraser. Mr. Copeland occupied the chair, and opened the meeting with praise, reading of the scriptures, and prayer, after which he read a suitable address, bearing directly on the mission work on the New Hebrides group of islands. Mr. Morrison was then appointed chairman for the ensuing year; after which the meeting proceeded to business.

2. Mr. Watt being introduced to the meeting as the first missionary of the Presbyterian Church of the northern part of New Zealand, it was resolved that this meeting express its gratitude to God for the safe arrival of Mr. and Mrs. Watt, and welcome them as fellow-labourers in the cause of Christ, and assure them of our readiness to afford them every facility in their power to aid them in their work.

3.—This meeting expresses satisfaction at the manner in which the several appointments made at last meeting have been fulfilled, and sustains the reasons assigned for deviation from the same.

4. This meeting having heard the reports from the various mission stations, with one exception, agrees to accept the

same; and expresses its thankfulness to God that, notwithstanding some adverse circumstances, the work of God is on the whole in so favorable a condition on these islands.

5. This meeting having heard a statement of the circumstances which led to Mr. Neilson's settlement on Tanna, in accordance with the appointment of the annual meeting in 1867, and his report of the state of that island, expresses its satisfaction at the course pursued, and thankfulness to God that the prospects of the mission on Tanna are so encouraging.

8. It was resolved that, in accordance with the request of the Rev. Dr. Steel, the *Dayspring* on her first voyage north take Mr. Gordon on to Santo, and land him at whatever place he may wish to remain, and that she return to Santo in October or November to bring him to Erromanga.

10. Mr. Gordon having removed from the mission premises at Dillon's Bay, Erromanga, and opened for himself another station on that island, the station at Dillon's Bay is hereby declared vacant.

11. Mr. McNair, whose appointment to Dillon's Bay has hitherto been only temporary, is now appointed permanently to that station.

12. As the smoking of tobacco by natives has now become a source of much trouble and annoyance to some of the missionaries, and a cause of degradation to the natives themselves, this meeting enjoins on all missionaries to use their influence to discourage the practice.

13. It was resolved that, should Mr. Smith request to be settled on the mission premises, Dillon's Bay, Erromanga, for the purpose of whaling, Mr. McNair be empowered to grant him a lease of such a portion of land as they may agree upon for a term not exceeding three years, under stipulation that no alcoholic stimulant be kept or used on the premises, and that his business be conducted in such a way as not to interfere with the moral improvement of the natives. Said lease not to be transferable.

14. It was agreed that Mr. Cosh's request to accompany the *Dayspring* to New Zealand, in order to obtain medical advice for his child be granted.

15. Mr. Morrison requests, on the score of health, leave to return to the Australian colonies by the *Dayspring* towards the close of the season, if he deems such a step necessary; also to sail in the vessel as often during the season as he may think proper; and should he deem it necessary to remove to some of the other islands during the season, in order to avoid over-exertion in Erakor, he should be permitted to do so. It was unanimously agreed that all these requests be granted.

16. Mr. Inglis gave in a verbal report of the Teachers' Supply Fund, which was approved of so far as it goes, and he was instructed to make out full accounts of the same at his earliest convenience, and give them in to the Clerk, after submitting them to Messrs. Geddie and Copeland.

17.—Messrs. Geddie and Copeland are appointed to assist Mr. Inglis in making up the teachers' supplies for this year.

18. It was resolved that any Aneiteum teacher, after a period of two years' service on any of the heathen Islands, be at liberty to visit his own island.

19. The meeting having heard from Mr. Inglis a report of his visit to New Zealand, expresses its gratification at the ability, diligence, and zeal which he has shown in the fulfilments of his engagements in that colony, and trust that the result of his visit there will be an increased interest in the evangelisation of these islands.

20. It was resolved that the thanks of this meeting be conveyed to the Rev. D. MacDonald, Emerald Hill for his disinterested efforts in New Zealand in connection with the *Dayspring* Insurance Fund.

22. It was resolved that our agents in Sydney and Melbourne be requested to submit the accounts of the *Dayspring* to auditors for their examinations and signature, and afterwards to transmit the same to us, to lie among the papers of the mission.

23. The report of the committee on the traffic in natives of these islands being read was received and the committee thanked for their diligence, and reappointed, with instructions to forward a copy of the report to the Rev. Dr. Steel, agent of this mission, with a request that copies of the same be transmitted by him to the British Government, to the secretaries of our mission committees, to the Synod of Queensland, and the Wesleyan Mission, Fiji Islands.

24. It was agreed that Mr. and Mrs. Watt be appointed to Kwamira, in accordance with their own wishes, and that Messrs. Inglis and Neilson accompany them to their station and assist in their settlement.

25. It was resolved that Dr. Geddie, Inglis, Copeland, Cosh, and Captain Fraser be appointed a committee to confer with Messrs. Milne and Goodwill with reference to their location during the present year.

26. The Clerk is appointed to acknowledge the receipt of a proposal for a convention of evangelical missionaries at Honolulu, to take place in June, 1870. The distance between this group and Hawaii is, so great that we cannot see our way clear to appoint delegates to this convention, although highly approving its objects. In compliance with a request contained in this proposal, Messrs. Geddie, Inglis, Copeland and Neilson of this mission, were appointed

to prepare and transmit, through the clerk, papers with reference to our history, progress, work, and difficulties in this group.

27. It was resolved that Mr. Paton be appointed a deputation to accompany the *Dayspring* during her voyage to Santo.

28. It was agreed that a request be made to the Samoan Mission to place at our disposal six teachers from Savage Island, who shall be employed under this mission in endeavouring to open up the islands of this group to the north of Efate, two of them to settle on Aniwa if required; these men to be frequently visited by the vessel, located in healthy places, paid at the rate of £10 a year, and engaged by us for not less than five years. Dr. Geddie was appointed to write a letter on this subject to the Samoan Mission, and to Mr. Laws, the missionary of Savage Island.

29. It was agreed that Dr. Geddie go north in the *Dayspring* on her second voyage for the purpose of visiting as many of the islands as possible in the northern parts of this group, and making all arrangements he may deem necessary in opening up the way for the settlement of teachers.

30. Dr. Geddie having requested for himself and family to go to the Australian colonies at the close of the year, on account of the state of Mrs. Geddie's health and other circumstances: it was resolved, that this meeting express their sympathy with him and his family grant the request, and further instruct Dr. Geddie to do all in his power to promote the interest of the mission during said visit.

31. It was agreed that Dr. Geddie, on his return next year, spend as much of his time as possible in sailing in the *Dayspring*, procuring, locating, and superintending teachers, more particularly on the heathen islands, provided the church in Nova Scotia be agreeable to such an arrangement.

32. Dr. Geddie having reported that a part of the Old Testament in the Aneiteum language, comprising the books from Genesis to Esther, is nearly translated, and will soon be ready for printing, it was agreed that he be appointed to carry the same through the press and that he be authorised to make arrangements with the British and Foreign Bible Society for this purpose.

33. It was resolved that Messrs. Inglis, Paton and Copeland be appointed to compare the Fotuna and Aniwan dialects, with the view of ascertaining if one version of the Scriptures could serve both islands.

34. The *Dayspring* is appointed to leave this harbour (D.V.) on Monday, 24th inst., or as soon thereafter as possible; proceed to Aname, Fortuna, Aniwa, Tanna, Erromanga, Efate, and Santo; return to this island, calling at the various stations on her voyage south; leave this island again for Tanna, Aniwa, and Erromanga; from

which island she shall take her departure for New Zealand. After her return from New Zealand, probably about the beginning of August, that she be employed during the remainder of that month and the month of September, after calling at Aniwa and Futuna, in fully visiting Tanna, Erromanga, and Efate, and in taking to the Loyalty Islands the Rarotongan teachers, to leave them there for a passage home, and bring over a mail; after that, she employ the months of October and November in visiting and exploring in the northern parts of this group under the direction of Dr. Geddie as deputation, and in bringing back Mr. Gordon from Santo; that in the month of December, before leaving for the colonies she visit all the missionaries at their respective stations, and leave this island for Melbourne, not earlier than the 20th of December, 1869, and take her departure from that port for this island not later than 25th of March, 1870.

35. It was agreed that the secretaries of the various Churches in connection with this mission be instructed to make no extra payments to their missionaries, unless the accounts for the said extra charges be first seen and approved by the Annual Conference.

36. That Messrs Morrison, Inglis, Paton, Copeland, and Dr. Geddie be appointed a committee to confer and arrange with Captain Fraser for a continuance of his services in the *Dayspring*.

37. It was agreed that Mr. Paton draw up the report of the *Dayspring*, and the report for native teachers for 1869.

38. That the next annual meeting is appointed to be held at Aname, as soon after the return of the *Dayspring* as possible.

D. MORRISON, Chairman.
J. GEDDIE, Clerk.

Letter of Rev. J. McNair.

DILLON'S BAY, ERROMANGA, }
June 21, 1869. }

My Dear Sir,—Your very kind letter of 17th Dec. last reached me per *Dayspring* 24th April. Let me, with your pleasure, refer to three or four points in it. 1. You say you are hard up for probationers.—Why, look at the Free Church Record for February last, see what a long list they have, not fewer than 116 and 227 students. They will not know well what to do with them all. Can you not apply to Dr. Duff for some to be sent out here. You know I have been writing to the students on the point already. The *Dayspring* could serve 20 as well as 10 missionaries out here, and proportionately that would be a good deal of expense saved annually. But you may

reply, there are no openings at present for new missionaries on the New Hebrides. Pray when will you have new openings? Not until you make them, and until you have the right stamp of men to make them too. Send proper men out and in the good Providence of God openings will be made. "Be of good courage, and let strength into your heart shall send, All ye whose hope and confidence doth on the Lord depend."

I have received with the last two or three mails your *Records* quite correct, but not those sent per *Magnet*. The mission goods sent by Mr. McKinnon's congregation are very suitable and excellent for the natives here. We have to thank the donors very much for their kindness to our poor natives. Mr. Gordon's portion will be duly sent him. I shall try and write Mr. McKinnon soon, but if you see him, meanwhile tell him I am disappointed he has not written me. I looked and looked for a letter in the boxes, but behold there was none.

June 28th.—The *Dayspring* called here on Friday last with the Coshes and Morrisons on board. Mr. M. handed me a small box of mission goods for which I beg to thank you very much—the box referred to being church property. Mr. M. has decided on leaving the field at present instead of remaining to the end of the season. I shall be very sorry indeed to part with him, especially in his present very delicate state of health. His is one of the highest cast of mind, capable of almost anything if duly cultivated, while the heart is sanctified and enlarged, the spiritual vision clear, and that charity which thinketh no evil abounds. His place in this mission will not be easily filled. We shall feel the loss, the Church will miss him.

During our absence at the annual meeting *Joe* killed a woman, a cousin of his own, in the most barbarous manner. The name of *Joe* must be familiar to you, as one of those lads taken to Samoa in 1848 and returned three or four years after.—Four went—one died on their way home, another and *Joe* returned to heathenism, but *Maria* remained firm and zealous in teaching and preaching until his death.—He was dead before our arrival, and he seems to have had no successor—none on whom his cloak has fallen on this dark isle. He managed to reclaim *Joe* from heathenism, and after the death of the Gordons they both went to Anateum. There *Joe* was baptized, and I think admitted to the communion table. I found him shamefully ignorant of the very elements of christianity. He was debarred by Mr. Geddie a year ago from the communion for attempting to kill a woman. He was never admitted by me. I never cared to call on him

to pray publicly, because I saw he was hardened with pride and ignorance. I spoke to him more than once on the subject and warned him of his danger, but my admonitions were disregarded and my warnings despised. Perhaps he was taken too much notice of by Dr. Turner and others, for he was never anything but a very dull native, and did little or nothing in the way of recommending the gospel to his countrymen. It must be said of him, however, that he was very kind and obliging to the missionary. His case is a sad one in the extreme, not only on his own account but also on account of the cause he professed for so many years. The reasons he assigns for tomahawking his poor victim are most childish, viz., some of their paltry quarrels about their food. He says he is sorry and very much ashamed for this foul crime, of the former, however, I don't see much evidence. I hope he is so, and certainly he has very good reason to be so.

Towards the end of last year one of the young men here ran off with a woman—wife of an Unimpong chief, by name Narentanop, or long fame. When the young couple reached here the people about us got alarmed, saying that the bad deed of this man would bring the wrath of this great chief and his friends down upon us, and therefore it would be better for the happy pair to repair to his village as soon as possible. They were off accordingly next day. Not many days had elapsed before Narentanop and a band of heathen made their appearance on the mission ground. I soon made his acquaintance. He said his heart was sore on account of what the young man had done. I said he must understand he did it not because he was long here and knew much, but because he was but a short time under the teaching of the missionary and knew but very little about Jehovah and His good laws; and that the missionaries disapproved very much of such and all bad conduct, and that it was their business to teach men how to behave well. Having learned that he was a great cannibal and a drinker of human blood, I spoke also on that subject. He said my words were good, and that he would tell his brother chief *Lovo* so. Now, this *Lovo* is a cousin of the man who ordered Mr. George Gordon to be killed. I made him a present of a small hatchet and gave him another for *Lovo*.—We parted on most friendly terms. I learned afterwards that he was proclaiming my kindness far and wide towards the south end of the island, and this may be one reason why so many chiefs visited us this year from that quarter.

On Sabbath, 24th January last, two of our local preachers were sent to a village about three miles distant, in order to address the people and teach them on

Monday morning, But to our astonishment they returned on Sabbath night with long and gloomy countenances. We saw at once something very unusual was troubling them, but how to get it out of them was a little difficult. At last they said it was told them privately that a number of chiefs with their men were on their way to kill us tomorrow, and meanwhile they were holding a consultation with a neighbouring chief on the subject, and had also gathered coconuts to sell us in order to put us off our guard. After listening to their story I said they had better go and take some supper, and when they were finished to call all the natives about into the house and we should have a prayer meeting in connection with the matter, for I was sure they could do nothing to us without Jehovah's permission. The meeting was exceedingly well attended and earnest. This has been the origin of the Sabbath evening prayer-meeting referred to in the report.

Early on Monday morning loud noise and howling was heard in the distance, and in a short time bands of heathen were on the mission grounds, and to our very door, tomahawks in hand. We arranged previous to their arrival that we should remain within doors, and that the Christian natives should walk about the house and bring the chiefs in to see the missionary, and purchase for us the coconuts referred to. This arrangement was carried out accordingly.—During the day I went to the back door and spoke to some very bad looking men, and learned that they were the murderers of Fletcher, the last white man who has been killed on the island. In the evening we wished to go out for a walk, but they were still prowling about the house. As I was standing on the verandah with an umbrella in my hand, I noticed them asking our natives something which amused them a little. I asked what was up, when they replied that the strangers thought the umbrella in my hand was a gun. I immediately opened up this formidable instrument, which brought a shout of exclamation from them. I then shewed them a very large one and a parasol, which added considerably to their wonder; at the same time throwing open the gate and inviting them to the sofa on the verandah. There Mrs. McN. entertained them with music, and your most obedient with pictures. They declared the music was very good and cried for more, and they would listen. When Mrs. McN. attempted to stop, one tall beauty, but not without paint, was gallant enough to assist her with the instrument. At last I gave them a number of pineapples and we seemingly parted good friends. We were a little disappointed, however, on being told by our own natives, that that was but a small band, and that our murderers were to be

to-morrow. On the morrow, Tuesday, we acted as on the Monday, and about mid-day a large number of heathen arrived, and were very keen to barter with us. I allowed a few to come into the house, who appeared to me rather pleasant, jolly fellows. After their departure we asked if all was over now? but the reply was as gloomy as ever,—"Oh no, the main body and the great big chief was sure to be here to-morrow. Well, on Wednesday morning they did make their appearance, a large band indeed, with a thoughtful middle-aged man as their chief, by name *Umas Nator*, from Noras or South River. He was led into the house to see me, according to instructions. I soon got him seated on a chair, and explained to him our object for remaining on their island, and the difference between missionaries and the traders. He listened with very great attention to what I said, but his subjects were getting very impatient outside, crowding about the doors and windows, and declaring they would go and leave the chief if he did not come out. After showing him through the house I presented him with a small hatchet, and half promised to visit his land. I have for a long time been anxious to visit Noras, and hope we may get the *Dayspring* to do so this year. *Umas Nator* was not many minutes away when another chief and his relatives were ushered in. This was a very old man from *Uniapang*. I got him seated on the rocking chair, which greatly astonished him. After speaking to them in the same strain, and dealing with them after the same fashion, we parted on very friendly terms,—and thus ended our interview with our would-be murderers. But whether they had really anything bad in view, or mere curiosity to see us, or a desire to barter, which induced them to visit us, I have not yet been able definitely to ascertain. The murderers of Fletcher who visited us on the Monday morning, looked suspicious and soured against white men.

I might write you more; but these will do as specimens, for I must not weary you.

Very cordially yours,

JAS. McNAIR.

Short Sketches of New Hebridean Manners and Customs.

BY H. ROBERTSON.

No. II.

In my last I mentioned I would give brief sketches of the manners and customs of the natives of the New Hebrides. The few facts I beg leave to send to the *RECORD* for the month, refer to the *Aneiteumese* only.

No native will tell you his own name.—Their names have, for the most part, a bad

meaning. Any native can trace the foot prints of any other native in the sand where there may be the foot prints of one hundred other natives. When a husband leaves home he seldom thinks of telling his wife. Whenever night overtakes you in the bush you are sure of a warm reception, but quite different from the *warm* reception you would most likely have received some twenty years ago. No native would think of charging you for your supper, *bed* and breakfast, when on a journey. You are expected to eat all the food set before you, or carry it home with you. You must not offer a native a portion of his own food back. The natives eat but one meal in the day, but you must understand they commence as soon as they rise in the morning, and continue their meal till bed-time. They prepare their twenty-four hours meal at sunset. Seldom indeed will a native refuse any article in his possession if another native expresses a wish to have it; generally you find the natives most obliging, though in many of them, self rules supreme. To some of them you become strongly attached, whilst there are others 'tis impossible to love.

The natives are very attentive to each other in sickness. To a native's mind a great sufferer must be a great sinner. In sickness the poor sufferer is frequently visited by such comforters as poor Job had.—Speaking of the death of a wicked man they say, "he is very dead," but of a good man that "he sleeps"—*Et umjegaien*.

I must come abruptly to a close.

Yours, very sincerely,

H. A. ROBERTSON.

To Rev. P. G. McGregor.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met on the 26th October, Little Harbor Church, for the induction of the Rev Mr Maxwell into the pastoral charge of the congregations of Little Harbor and Fisher's Grant, and was constituted by the Rev Dr Bayne, moderator, *pro tem*.

The Rev J. D. Murray preached an appropriate sermon from 1 Cor 11 7. The Rev Dr Bayne narrated the steps taken to procure the call, put the questions of the formula to Mr Maxwell, which he satisfactorily answered, offered the induction prayer, whereby he, Mr Maxwell, was inducted into the pastoral charge of this congregation, gave him the right hand of fellowship, as did also the members of Presbytery, and thereafter addressed him on suitable terms.

Mr McKinnon addressed the people on their promised obligations to their minister as contained in the terms of the call.

The Rev Mr Blair concluded with prayer.

The Rev Mr Walker introduced Mr Maxwell to the people who welcomed him in the usual way at the door of the Church as they retired, and afterwards to the Session. Thereafter his name was added to the Roll of Presbytery and he took his seat accordingly.

The Treasurer of the congregation stated that the first quarter's stipend in advance was in his hands, and would be paid immediately to their minister.

The Rev Mr Gordon from Annapolis being present was invited to sit as corresponding member. He stated that his people at Bridgetown being few in number needed assistance to build a church. The Presbytery agreed to recommend this case to the liberality of their people.

The Rev Dr Roy and Mr Blair reported that they had agreed to recommend the following minute in reference to the demission of the Rev John Stewart, which was adopted, and agreed to be engrossed on the Records of Presbytery and a copy sent to him:—

“The Presbytery deeply regret the necessity which compels them to drop the Rev Mr Stewart's name from their Roll, and in doing so would bear testimony to his talents and usefulness as a minister of the gospel, and his unwearied zeal and activity to promote the Redeemer's kingdom in these Lower Provinces, since the year 1834, the period of his arrival in Cape Breton from whence he was afterwards translated to New Glasgow in 1838, in which latter place he has continued to preach the gospel both before and since the disruption until the present time. The Presbytery would also take notice of his successful efforts to establish a fund for the support of Theological Professors as well as to collect money in Great Britain for building a Divinity Hall, both of which institutions the Presbyterian church of the Lower Provinces, in a great measure owes to his indelible labors.

“And finally the Presbytery would refer with gratitude to the testimony which he was enabled to lift for Christ's Royal Authority when he was left single handed as the only Free Church minister in the Presbytery of Pictou, at the time of the disruption of the Church of Scotland in 1843 and 1844. The Presbytery hope and pray that his life may be long be spared to be usefully employed in the service of his Lord and Master, and when he has finished his work on earth that he may receive the reward of the good and faithful servant by being called to enter into the joy of his Lord.”

George McKay, Esq, Ruling Elder, from

Scotsburn congregation, requested the Presbytery to give that congregation, which was now practically vacant, supply of preaching. The request was granted.

Rev Mr Patterson, in connection with Messrs Thompson and Roddick to supply Salt Springs.

Messrs Samuel Gunn and Kenneth McKay, students of Divinity, were examined on subjects prescribed, encouraged to prosecute their studies for the Gospel Ministry and certified to the Hall.

It was agreed to hold the next meeting of Presbytery in John Knox's Church, New Glasgow, on the third Tuesday of December, 21st, at 11 o'clock, a m, for ordinary business.

Presbytery of St. Stephen.

ST. STEPHEN, 15th Novr., 1869.

At which place and time the Presbytery met and was constituted by the Moderator, the Rev John Turnbull, with whom were present the Rev William Millon and the Rev Samuel Houston, M. A., ministers, and Angus McKenzie, elder.

In the absence of the stated Clerk, the Rev S. Houston was appointed Clerk, *pro tem*.

Mr Houston reported that in accordance with appointment of last meeting he had attended at St Stephen on the 14th of this month and dispensed the Lord's Supper to the congregation there. His report was received, and his diligence approved.

The Moderator reported that according to appointment he examined Mr McKenzie, who had been labouring as a catechist within the bounds of the Presbytery during the summer, on the subjects of last sessions study, and was highly pleased with the attainments manifested; and further that he had certified him as a second year's student to the Divinity Hall. The report was received and the moderator's diligence approved.

A report forwarded by Mr McKenzie of his labors as catechist was then read. The report stated that for twenty six weeks he had held two, and sometimes three services every Lord's day, viz: at Baillie once every Sabbath, at Tower Hill once a fortnight, at Meredith Settlement once in three weeks, at DeWolfe's Corner and Lynnfield once in six weeks, with occasional service at Lawrence station; Reference was also made to Sabbath schools, prayer meetings and house to house visitations. A statement of accounts was appended showing that he had received \$152, American currency, of which he had paid \$82.50 for board and travelling expenses. The report was received, approved, and ordered to be forwarded to the Home Mission Board, with the recommendation that the balance claimed by Mr Mc-

Kenzie be paid by the Board, and if anything additional forthcoming from these stations it will be forwarded to the Treasurer of Missions.

The Statistical Returns were then considered, whereupon it was agreed that the managers of the several congregations be enjoined to have their statistical tables ready by the 1st of March 1870, in order that the Clerk of Presbytery may tabulate and forward them to Professor McKnight as soon as possible after that date.

The Presbytery then adjourned to meet at St Stephen on the first Wednesday of March, 1870, at the hour of 11 o'clock, in the forenoon.

Presbytery of P. E. Island.

This Presbytery met at Summerside on the 17th ult.

A letter was read from Rev J. B. Watt, stating that he declined the call from the Free Church congregation, Charlottetown. A letter was received signed by D. Laird, Elder, Queen Square Church, and G. Walker and G. Henderson, Elders, Free Church, requesting the Presbytery to appoint Rev T. Cumming to labor in Charlottetown alternately between the Free Church and Queen Square Church till the next meeting of Presbytery. The Presbytery agreed to grant the request, and appointed Mr Cumming accordingly.

Rev Mr Stuart gave explanations relative to his prolonged absence and made statements in reference to his efforts made in his absence to collect funds for church building purposes in his congregation. He had obtained in all, \$645, from which, deducting \$45 for expenses, he would place \$600 at the disposal of the managers of the congregation. The Presbytery agreed to express its satisfaction with Mr Stuart's explanations; its gratification at the success of his efforts at raising funds, and its acknowledgment to the Christian friends whose liberality had been evoked for this desirable object. Mr Stuart afterwards gave to Presbytery his demission of the pastoral charge of the congregation of West Point, &c., because his health was unequal to the faithful discharge of the duties devolving on him in so extensive a congregation. The demission was laid on table, and the Presbytery agreed to summon the congregation to appear for its interests at its next meeting.

In the continued illness of Rev. Allan Fraser, the Presbytery agreed to express its sympathy with him and the congregation in this afflictive dispensation of the all-wise Head of the Church, and resolved to give the congregation as much supply as circumstances permit.

The Presbytery adjourned to meet in

Queen Square Church, Charlottetown, on the third Wednesday of December, at 11 o'clock.

Presbytery of Halifax.

The Presbytery of Halifax met in Kempt on the 26th October, and was constituted by Rev J. McLeod, moderator, *pro tem*.

Having met for the ordination of Mr Edward Grant, and the Edict having been returned duly served, the usual call for objections was made, and none having been offered, Rev John B. Logan preached an able and appropriate discourse from Judges xvii. 13.

The moderator narrated the steps and put to Mr Grant the prescribed formula of questions, all of which were satisfactorily answered. By prayer and the laying on of the hands of the Presbytery, Mr Grant was then ordained to the office of the holy ministry and to the pastoral charge of the congregation of Kempt and Walton. He was then suitably addressed by Rev E. Anand.

Mr Grant's congregation is a comparatively new field, he being the first Presbyterian minister settled on that part of the shore. Formerly Rev J. L. Murdoch had charge of it in connection with Windsor and Newport, but owing to its distance and to the extent of his charge, he could give them but little attention. After the separation of Newport from the congregation of Windsor the minister settled in the former place gave them for a few years the quarter of his time; but the congregation owes its existence chiefly, by the blessing of God, to the steadfastness and zeal of the Armstrongs, Malcoms, &c, of Kempt, and of the Morises, McCullochs, &c, of Walton. Tho' the congregation is numerically weak, they are united and spirited, and have paid their first quarter's salary in advance. There is an excellent field for missionary labor, and there is no doubt that under the care of their able and devoted young pastor they will, in a few years become self-sustaining.

Rev Mr McCurdy reported that he had preached and moderated in a call for Mr A. B. Dickie in the congregation of Sheet Harbor—that the call was very harmonious, and was signed by eighty members and by seventy-eight adherents. Mr Dickie having intimated his acceptance of said call, the Presbytery prescribed ordination trials for him, to be given in at the next meeting of Presbytery.

The clerk was instructed to write to the congregations which had not contributed to the Synod Fund last year, requesting them to make collections and forward them to the General Treasurer before the 1st of January, 1870.

The next meeting was appointed to be held in Poplar Grove Church on Wednesday, 24th November, at 11 o'clock, a m.

The Presbytery of Halifax met in Poplar Grove Church on the 24th ult., and was constituted by the moderator, Rev E. A. McCurdy.

Rev P. M. Morrison reported that he had met with the congregation of Clyde and Barrington, notified them of the call addressed to their pastor, from the Foreign Mission Board—gave them a copy of the reasons for his translation and cited them to appear at this meeting for their interest. Revs P. G. McGregor and E. A. McCurdy appeared in behalf of the F. M. Board and Rev P. M. Morrison as the representative of the congregation of Clyde and Barrington. The papers were read and the parties heard, when Professor McKnight led the Presbytery in prayer for divine direction. After which Mr Henry stated that having given the whole matter his serious and prayerful consideration he felt it to be his duty to decline the call and gave a full statement of his reasons for doing so.—In this decision the Presbytery unanimously acquiesced.

The delegation to Shelburne reported that they had held meetings in the different sections of that congregation and that the people had readily and cheerfully increased their subscription for the support of ordinances to \$600. On motion it was agreed to receive the report, approve the diligence of the delegation and express gratification at the increased liberality of the congregation. The moderation asked for at a previous meeting was granted and Rev Mr Henry appointed to preach in Shelburne on 9th December, and moderate.

The Presbytery then proceeded to hear Mr Dickie's trials for ordination, when he delivered a lecture on John xv: 1-8; a popular sermon on Luke xv: 2, and read an exercise and additions on Rev i: 18. He was then examined in Church History, Theology, Greek and Hebrew. All these trials were highly creditable to Mr Dickie and were cordially sustained by the Presbytery. The ordination was appointed to take place on the 22nd December at 11 o'clock, a m, in the Presbyterian church at Sheet Harbour. The moderator was appointed to preside, Rev Edward Grant to preach, Rev Mr Simpson to address the minister and Rev Mr Glendinning the people.

Rev D. S. Gordon of Annapolis being in ill health, the Presbytery express their sympathy with him and appoint the following supply for his pulpit, viz:—Mr Dickie, the first and second Sabbaths of December, Mr Hogg, the third and Mr McLeod the fourth Sabbaths of the same month.

Rev Mr Henry gave notice of an over-

ture to Synod anent the division of the Presbytery of Halifax.

Reports of Missionary labor in Digby, Bedford, Mount Uniacke and Sheet Harbour, were read and approved. B, the report from Digby it appears that the Presbyterians in that place had subscribed about \$200 to provide themselves with a place of worship, and that they would require a good deal of assistance to enable them finish their church. On motion it was agreed to recommend each congregation within the bounds of the Halifax Presbytery to contribute at least \$20 to aid the brethren in Digby to erect a suitable place of worship.

The next meeting was appointed to be held at Sheet Harbor, on the 22nd of December at 11 o'clock, a m.

The Theological Hall

Was opened on the 1st Nov., by a very able Lecture from Rev. Professor McKnight on Hebrew Poetry. He shewed that the most marked feature of the Poetry of the Hebrew writers is what is known as "Parallelism," which he explained and illustrated in a manner so lucid and interesting as to secure the attention not only of the ministers and students present, of whom there were a goodly number, but also of a general audience of considerable extent.

A gentleman of ability, who was expected to address the students, not being able to be present, Rev. Dr. Ross, as previously requested, addressed the people. We regret that our limits prevent our giving even an outline of the Dr's. remarks, farther than just to indicate his line of observation, viz., that the Hall was the property of the whole people and they were all deeply interested in its efficiency. They could not devolve the whole responsibility on the Professors and the Board. He then shewed that the Professors were entitled to a prompt and liberal pecuniary support, maintaining that two properly sustained would prove more beneficial and successful than three inadequately supported, that the students should be encouraged and cheered by a reasonable amount of social enjoyment, and more especially, that both Professors and Students should know and feel that they were sustained by the earnest prayers of all the Lord's people.

There are ten Students in attendance.

Dalhousie College.

The seventh Session was opened on the 27th October. The large Hall was filled with a most respectable audience, including a good number of the Students. About one third of the number, however, had not arrived. The Inauguration of the seventh year was entrusted to Rev. Drs. Ross and Lyall, whose remarks were heard with deep attention and sympathy. Dr. Ross reviewed the history of the Institution as resuscitated, explained its present position, and shadowed forth some proposed changes, more especially in reference to a modified course of study, entitling to a degree, a course in which less would be required of classics and something more of physical science.

Dr. Lyall's address consisted of two parts, the first being retrospective, in which he paid a just tribute to the character and services of the late Professor McCulloch, and Andrew Mackinlay, Esq; the second part being devoted to a refutation of some of the assumptions of the Positive Philosophy.

Rev. George Hill then delivered a speech which has led to some discussion both in the secular and religious Press. The salient point in his address was, that a Provincial University in the Capital was now the great educational desideratum of the Province; a want which was only partially supplied by Dalhousie College. He advocated the union of all Denominations in the support of one secular, but not Godless University; uniting the talents of many Professors, and gathering within its walls some hundreds of students.

The Chief Justice closed, and the proceedings, which had commenced with prayer, terminated with the benediction pronounced by the President.

The number who have entered for the first year, as undergraduates is 15, the whole number of Students, 65; the Counties of Pictou and Halifax providing the greatest number. The attendance from the city is increasing.

Theological Lectures.

During the past month two lectures of the arranged course in connection with our

Divinity Hall, have been delivered, and the Lecturers have acquitted themselves in a manner highly creditable to themselves and advantageous to the Students. The first was read by Rev. Isaac Murray, and the second by Rev. Jas. Bennet. The audiences, though not large, were highly appreciative, consisting mainly of Ministers and Students, theological and general, with a sprinkling of intelligent business men, and ladies, having a taste and desire for mental progress. On the last evening we counted twelve ministers, but, as a class, they were perhaps, the least numerous part of the audience.

Mr. Murray's lecture was on the development theory. Some came to hear a refutation of Darwin, but soon learned that the Goliath to be slain was Schleiermacher, and the system of error to be examined existed in the domain of theology. The Lecturer's first effort was to explain and make visible this German myth or mist, the next to shew that its philosophical basis was pantheism, and its essential character unscriptural, while its tendencies were in the direction of socialism, universalism and popery, maintaining successfully that an acquaintance with this insidious enemy, who adroitly uses and perverts the words of scripture and our most sacred theological terms, was absolutely necessary for those who were appointed guardians of the citadel of truth. The lecture commanded the attention of the audience, proved specially suggestive to the minds of Students, and called forth general approval.

The "Sources of Theology" were discussed in a very able manner by Mr. Bennet. His chain of reasoning was so close and connected, as he caused the Ontological, the Cosmical and the Physico-Theological to pass in review as sources of acquaintance with Deity, that the missing of one link on the part of the hearer was a loss not easily made up. Some portions of the lecture were beautiful, some were slightly startling in sound till explained and proved, but all displayed the philosophic mind, the profound thinker, and the enlightened defender of Revelation, as the great and only sufficient source of that knowledge of God

which is eternal life. The sum of the whole matter was, that while the footprints of the Creator are visible in his works without, and the evidences of His existence and character written within us, that in the Bible, with its manifested Deity and living Redeemer, we have a more sure word of Prophecy, a Light shining in a dark place, and a power to draw us upward and onward to holiness and to God.

Proposed Week of Prayer.

Arrangements have been made in Britain and some other countries to devote one week to special prayer in connection with the approaching meeting of the Ecumenical Council. The chief subjects suggested are for the priesthood and members of the Roman Catholic Church, that they may be blessed with saving grace, delivered from all human error and endowed with full knowledge of Scriptural truth, and for the progress of the work of Reformation now proceeding in Roman Catholic countries, and for the deliverance of all Protestant countries from the prevalence and extension of Romanism by the abundant outpouring of the Holy Spirit, and the conversion of souls to the true knowledge of a pardoning Saviour.

Circulars from Hon. Arthur Kinnaird have been received by many ministers and laymen throughout the Lower Provinces, and will, we trust, be responded to cordially. The Protestant Ministers of St. John, N.B., have completed arrangements for holding daily prayer-meetings in that city at noon during the week, commencing with Monday, Dec. 5th.

At the last meeting of the Halifax Presbytery the subject was talked of and without recording anything on their minutes, it was agreed that the members would carry out the object in the way best suited to their respective congregations.

A Great Event.

The Old and New School Presbyterian churches are now united. The schism of fifty years' standing is healed; and the wall of separation taken down. The union was consummated at Pittsburg, Pennsylvania on the 12th November.

Telegraphic despatches were sent to England, Scotland and Ireland announcing the happy consummation. The United Assembly resolved that a thank offering of Five Millions of Dollars should be raised for missions. Presbyterians all over the continent, and indeed all over the world rejoice and give thanks for this glorious event. May God give His blessing to the United Church and make her the honored instrument of declaring his name throughout the United States as well as in heathen lands.

NOTICES, ACKNOWLEDGMENTS, &c.

MISSION GOODS.

The Secretary of the Board of Foreign Missions acknowledges the receipt of a web of Homespun, women's wear, 32 yards, from the Ladies' Penny-a-week Society of Churchville, E. R., for the mission.

All the mission goods in charge of the Secretary were forwarded by Mr. Goodwill. We make special mention of the box from Maitland and Noel to correct our notice in June by stating that, this box valued at \$57.40, was the joint contribution of the first and second congregations.

All parcels and boxes sent during the winter and next spring will go, if not sooner, by Mr. H. F. Robertson, next summer.

DAYSRING CARDS

Will be forwarded immediately and returns are requested, as soon after the New Year as possible.

NOTICE.

We have prepared for publication a *vidimus* of all the accounts, a synopsis of Missionary news and interesting events of a religious character, but these with the obituary notices of ministers and elders must be excluded from the present number for want of room. Our missionary intelligence, home and foreign, must take precedence, and the loss of four pages by the printing of the Contents of the volume closing with the present number, necessitates the omission of interesting matter which otherwise we could have inserted. For the same reason, Dr. Geddie's annual Report for 1868, promised in last number, must await another issue.

The Treasurer acknowledges the following sums received during the past month:

FOREIGN MISSIONS.

Robert Patterson, Brackley Point Road...	\$0.55
Ladies of Scotsburn for native teacher, for 1870.....	25.00

Price of socks knit by late Miss Jessie Toes, Middle Stewincke	\$0.62
Second Cong. Maitland and Noel	22.98
Maitland Juvenile Missionary Society	9.16
Lower Seimau, Miss. col. for two quarters	15.34
E. F., Maitland	1.60
Dr. Dawson, Montreal, annual	20.00
Shubenacadie, additional	9.92

"DAYSPRING."

Sheet Harbour:	
Jane McPhee, Missionary Box	\$1.00
Maggie Hall, "	1.21
Mary Jane Ross, "	1.15
Miss Fletcher's Card	1.85

Three little boys, Alexander, James and Charles Park, Newcastle, N. B.	2.00
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MINISTERIAL EDUCATION.

Shubenacadie, additional	1.12
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HOME MISSIONS.

Robert Patterson, Brackley Point Road	0.50
Thomas B. Read, Maccan	2.00
Maitland Juvenile Missionary Society	9.16
Miss Cumming, Sheet Harbor	0.62
Shubenacadie, additional	9.52

SUPPLEMENTARY FUND.

New Mills, N. B.	18.07
Sussex and Norton	44.29
Calvin Church, St. John	51.00
Fredericton	11.22
Mrs. Johnston, Harvey	2.50
Shubenacadie, additional	3.00

ACADIAN MISSION.

Bedecque, P. E. Island	16.75
Salem Church, Green Hill, collection	7.00
" " Alex. Graham	5.00
" " David J. Miller	2.00
Calvin Church	8.16

CHINIQUY RELIEF FUND.

Anonymous from Sydney, C.B.	5.00
Miss Mary Johnson, Springside	3.00
Miss Elizabeth Guild	1.00
James McAllister, Esq., Moncton	5.00
Walter McDonald, Clondyer Mills, Mabou	4.00
Elizabeth Gammell, Halifax	1.00
Friends in Newcastle to Rev. C. C., per Mrs. Parks	100.00
Mr. and Mrs. W. H. Harrington	5.00
Collected at New Glasgow by Member of Y. M. C. A.	87.86
Col. at Grand River, C.B., per Rev. J. Ross " Loch Lomond, " "	22.40
" " " " " "	11.16
Charles S. Fraser, Theological Student	1.00
Mrs. Bisset, Halifax	2.50
A Friend, Poplar Grove Church	4.00
Thanksgiving Col. at Onslow, per Rev. J. F. Chase	30.50
Thanksgiving Col. at Durham, W. R., per Rev. J. Thompson	20.00
Thanksgiving Col. at 2nd Cong., Maitland " Upper Londonderry	46.58
Thomas B. Read, Maccan	18.00
From a Friend, Halifax	2.00
James Campbell, Esq., Upper Londonderry	1.00
Friends of Rev. C. C. at Chatham, N.B., per Mrs. Parks	5.00
Captain Wm. Forbes, Halifax	23.00
Missionary Box of children of Mrs. Martha McCully, Truro	20.00
Thanksgiving Col. at Merigomish, Rev. E. J. Grant	2.00
Thomas Thompson	16.00
Thanksgiving Col. at Brookfield, Rev. J. D. McGillivray	0.62
Ladies Benev Society, Bible Hill, Truro	6.80
Lawrencetown, per Rev. A. Stuart	8.00
Miss Margaret Frame, Shubenacadie	8.76
	1.00

Part of Thanksgiving Col. at Sharon Ch., Tatamagouche, Rev. T. Sedgwick	6.00
From a Friend	1.00
Collection in Springside Cong. per Rev. J. Sinclair	20.00

CHINIQUY MISSION.

Thanksgiving Col. per J. Hogg fm Canard St., Church, Cornwallis	14.25
Charles Murdoch, Esq.	20.00
Dr. Avery	5.00
W. H. Neal	5.00
R. G. Noble	2.50
Clement Reynolds	2.00
James Fraser, Joiner	1.00
Mrs. Hosterman	1.00
Col. at St. Matthew's Prayer-meeting, per Rev G. M. Grant	10.50

TRANSMITTED

To Institution for Deaf mutes—Thanksgiving Col. from Primitive Church, N.G.	42.20
To Agent of Micmac Mission—Mr. and Mrs. Wm. H. Harrington	5.00
To Secretary of Book and Tract Society— Michael Olding, Merigomish	1.00

The Treasurer of the Presbyterian Ministers' Widows' and Orphans' Fund, acknowledges receipt of the following sums since 6th July, 1869:

Rev. Dr. McCulloch	\$20.00
2 Coupons on Provincial Debentures	30.00
Rev. G. M. Clark	20.00
Rev. J. D. McGillivray	20.00
12 months interest on \$240	14.40
Rev. Alex. Sturt	40.00
12 months interest on \$1000	60.00
Rev. Dr. Ross	44.50
6 months dividend on 30-shares Union Bank stock	48.00
Rev. Allan Fraser	15.25
12 months interest on \$600	36.00
6 months dividend on 4 shares Peoples' Bank stock	3.20
6 months dividend on 2 shares Bank Nova Scotia stock	18.00
Rev. A. Farquharson	60.00
12 months interest on \$400	24.00
6 " " " \$800	24.00
12 " " " \$1000	60.00
Rev. A. McL. Sinclair	21.50
Interest on \$500 for 12 months	30.00

\$538.65

HOWARD PRIMROSE.

Treasurer P. M. W. and O. F. P. C. L. P.
Pictou, Nov. 27, 1869.

PAYMENTS FOR RECORD.

Miss Hebb, Bridgewater	\$3.50
J. G. Forbes, Esq., St. John, N. B.	0.60
Thos. Cavanagh, Esq., New Glasgow	1.00
Mr. Angus McKay, Scotsburn	2.50
Mr. Samuel Johnston, Stewiacke	20.00
Mr. Alex. Murray, Espritown	5.00
Halifax	9.50

THE HOME AND FOREIGN RECORD.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; and is published at Halifax by Mr. JAMES BARNES.

TERMS.

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

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

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