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THE
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

JULY, 1863.

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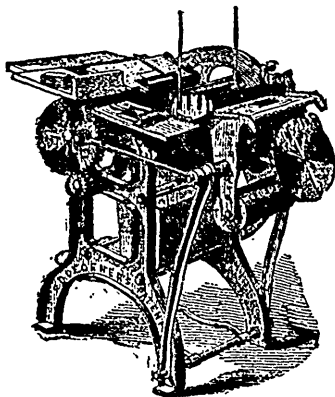
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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JULY, 1863.

THE LATE REV J. W. MATHESON.

(Concluded.)

Before his departure Mr. Matheson was married to Miss Mary Geddie Johnston, a niece of Mr. Geddie's, one admirably fitted for the mission work, and one of whose worth we wish that the church had some more worthy memorial. On the 22nd November, 1857, they sailed in the steamer Niagara from Halifax, having been accompanied to the boat by a number of christian friends, who after religious exercises, and earnestly commending him in prayer to the protection and blessing of the Great Head of the church, bade him an affectionate farewell. They had a pleasant voyage across the Atlantic, Mr. M's. health being better during the voyage than it had been for some time previous, and arrived at Liverpool on the 9th day after leaving. Thence they proceeded to London, and there took passage in a vessel bound to Sydney, in the hope of meeting the John Williams at that port. They had an exceedingly pleasant passage of eighty-six days, and reached Sydney on 3rd March. They had scarcely anchored in the harbour, when to their great delight Capt. Williams of the John Williams came on board enquiring for them. He had been ready to sail about the 1st. March, when he received a letter from London directing him to remain till after the arrival of the vessel in which Mr. and Mrs. M. were. A few weeks they spent here very agreeably, receiving much kindness from the friends of missions. On the 29th March they sailed from Sydney in the John Williams. A number of missionaries were on board and

also several natives of the South Sea Islands. The vessel was to visit the Eastern Isles before coming to the New Hebrides. In this way they would have an opportunity of gaining much practical information regarding the work before their arrival at the scene of their labours. They reached Tahiti after a pleasant voyage of 32 days, and after visiting islands of the group, they proceeded to Rarotonga, Samoa, &c., and finally reached Aneiteum on the 8th July, (1858) where they were received with great joy by the Missionaries. A meeting of the Missionaries on the Island and of those of the London Missionary Society present, was held to consult as to the most desirable location for Mr. M. to occupy. After prayerful deliberation Tanna was chosen, but it was agreed that he should remain on Aneiteum, till the arrival of Messrs Paton and Copeland, who were expected shortly to arrive from the R. P. Church of Scotland. Mr. Geddie and Mr. M. proceeded in the John Williams to Tanna, especially with the view of preparing for the commencement of missionary operations on the island. After visiting Futuna, they arrived at Port Resolution, and found the natives apparently anxious to receive a missionary. Messrs. G. and M. went ashore to select a site for the erection of a house of which they had brought the frame with them. They succeeded in obtaining the plot of ground formerly occupied by Messrs Nisbet and Turner. The natives carried the frame ashore, and with the assistance of Mr. Turpie, chief officer of the John Williams, and some of the crew, a foundation was prepared and the erection

of the house commenced. Having visited Niua and Erromanga, they returned to Aneiteum.

At this time Mr. M's health was delicate, but it seemed to improve by residence on shore. A medical gentleman on board one of H. M. Ships, having carefully examined his case, earnestly recommended rest and attention to his health for a time, and gave it as his opinion, that in this way he might yet become a vigorous man. The missionaries were therefore anxious that he should remain for a time on Aneiteum before undertaking the toils of a new mission. But Mr. M's ardent spirit could scarcely brook any delay in entering upon his work, while in the general spirit of the consumptive he could not perceive his danger and was unwilling to hear it spoken of, so that when Messrs. Paton and Copeland arrived two or three weeks after, arrangements were made for the location of Mr. M. with them upon Tanna, though in consequence of the state of his health, the other missionaries only assented to the step in compliance with his own urgent wishes.

After consultation it was resolved, that the two former should be stationed at Port Resolution, and that Mr. M. should take up a new station on the south side of the island, about 14 miles distant, called Umairarekar. The frame and materials of a house were prepared on Aneiteum, and in October they all sailed for their destination accompanied by Mr. Geddie. They were all landed and commenced operations under apparently favourable circumstances. Mr. M's station had the disadvantage of being very inaccessible, but for the same reason, the people had been less exposed to the evil influences of foreigners, and were therefore likely to be less savage in their conduct and more friendly to missionaries. Mr. Geddie thus wrote regarding Mr. M's settlement, "A large number of natives collected on the shore to see us. The excitement caused by our arrival was so great, that it was some hours before the natives were sufficiently composed to carry the luggage to the house which was some distance off. Mrs. Matheson was an object of great curiosity to the natives, as few of them had ever seen a white

woman before. The women at first were afraid, and some of them ran off when she approached them, but their confidence was soon gained, and they were delighted with her. As the mission house was not habitable, we took up our abode in a small grass house. I remained with Mr. and Mrs. M. for nine days, during which time we saw many natives. We observed a marked difference between those among whom the teachers resided and strangers from a distance, the latter being very savage and wild in their appearance. They examined with great curiosity every thing that came under their notice, and were sometimes intrusive. It is due, however, to the natives to say, that they did not steal anything, though they had much in their power. They said if we had not been missionaries, every thing belonging to us would have been stolen. During the stay at Umairarekar I worked at Mr. Matheson's house along with a number of Aneiteum natives, and it was habitable before we left. It is a building 40x15 feet, and contains three rooms. The site is very pretty, and there is a spring of fine water on the beach before the door, and a running stream at a short distance. The island of Aneiteum is visible from the house, and in clear weather it looks very near. The chief of the district in which Mr. M. resides is very friendly. The morning that I left he and some others came to me and said that we must not be uneasy about Mr. and Mrs. Matheson, as nobody would be allowed to molest or injure them."

Mr. Matheson's letters were in a similar strain. In his first letter from the island he says, "They (the natives) appeared very much pleased when we landed, with the idea of having a missionary coming to live among them—the chiefs especially, several of whom are very kind and often send us presents of food. The chief on whose land we are living (viz. Kati) is still a heathen man; but he seems delighted that the house was built upon his land, and he calls us his own missionaries. He comes about the house very often, and appears willing to do every thing to promote our comfort and safety. Yaris, who appears to be the oldest chief living near us, has professed a desire for teachers

and missionaries during the last two years, and is still professedly Alaigaheni, as they say when they renounce heathenism and have a desire to embrace Christianity. He has proved a very true and faithful friend to us since our arrival, and is anxious that we should soon speak their dialect, as he says he wants to know something about the word of God."

The island of Tanna, upon which Mr. M. and his brethren commenced operations, seemingly under such favourable circumstances, is described as "a lovely island, by far the richest and most beautiful of all the islands of the Southern division of the New Hebrides." It is about thirty miles in length and from nine to twelve in breadth. Says Mr. Murray, "the island presents a very interesting appearance. It is mountainous, but the mountains being rather low and round or table topped, and covered with dense forests to their summits, it appears soft and beautiful rather than grand and imposing. The most striking natural object on the island is a volcano, which has been in a state of constant activity from the days of Cook, and no one knows how long before, to the present time." It is amazingly fertile, producing all the usual productions of Eastern Polynesia in great abundance.

The inhabitants are regarded as a bold energetic race, and superior to those on the neighbouring islands. Hence the Polynesian missionaries have long been anxious for their conversion to Christianity, not only that they might enjoy its blessings, but also in the expectation of their being useful agents in extending the gospel to the neighbouring islands. But at present they are a most fierce and savage people. Wars are constant among them. Recently one of their chiefs, who had returned from Aneiteum, having reported among other things that there was no war there, he was derided as endeavouring to impose upon them a story too incredible to be believed. "When" they asked, "was ever such a thing to be heard of as a country living without war?" His other statements they could credit, but that could not be true. They are moreover, inveterate cannibals, and sunk in all the abominations of the most debased Heathen tribes.

The first attempt made to introduce the gospel was by Mr. Williams, who placed native teachers on it on the 19th November, 1839, the day before he fell. But disease proved so fatal among them, that they accomplished little, and indeed their fate seemed to have excited prejudices against christianity. In 1842, Messrs. Nisbet and Turner commenced missionary operations on the island with encouraging prospects, but in January following after about six months residence, during which they encountered much suffering and many perils, they were glad to make their escape to Samoa, with the native evangelists. Some favourable impressions, however, seem to have been made by their labours, and there have always since been some on the island desiring christian instruction. Several attempts had afterward been made to open up the island for missionary labour, by means of natives of other islands, and when Mr. Matheson landed, it seemed as if the time to favour dark Tanna had at length come.

Mr. Matheson though in a delicate state of health entered upon his labours with great earnestness. In a letter written some time after, he gave the following summary of his first six months' labour.

"During the first month of our residence upon Tana, my time was wholly occupied with manual labour about the house and premises. After that we began to apply ourselves as closely as possible to the acquisition of the language, which is the first thing demanding attention after you have a house in which to live. We soon succeeded in gathering up a sufficient number of phrases to enable us to converse a little with the natives in their own language. Early in January we opened a morning school at our station, which I superintended, and another at a village called Anuakanka, about a mile distant, which was conducted by Talip, one of the Aneiteum teachers. As might be naturally expected, the attendance at each of the schools was but small and very irregular for several weeks. Their conduct however while in school was much better than we could have expected, considering that they know nothing of the nature of a school—had never before seen a letter, and could not perceive any temporal advantage that might be gained by attending the school. One of our chiefs named Viavia, who lives quite near us, attended regularly, and soon mastered the alphabet, which he considered a great achievement. He ap-

pears very anxious to learn to read, and often used to go into the school room, and point out the letters (which were pasted on the wall), to others equally desirous to read, but not so far advanced. On the Sabbath we had three places of public worship—the central one at our own station, in which we had service every sabbath morning, one at Anuakaraka, and the third at a village called Kuamara; at each of those two stations we had service every alternate Sabbath afternoon. Having no church, or even a large school house at our station, we were obliged to assemble in the yard on Sabbath mornings; but though all our doors afforded us ample church accommodation, yet it was not very comfortable neither in hot nor yet in wet weather, consequently the attendance upon public worship was not as good as we could have desired, nor even as it would have been had we but a building in which to assemble. To remedy this evil, we resolved upon building a church, though we evidently saw that it would be an undertaking not easily accomplished, as we had not any material at hand with which to commence, neither had we any suitable articles of barter with which to purchase the wood from the natives, and also to pay for its carriage. It is, however, a bad wind which blows nobody good, and at that very time there happened to be an old trading vessel wrecked in the harbour, having on board a large quantity of the kind of trade which we required. Upon hearing of it I immediately wrote to Mr. Copeland who was then living at Port Resolution, and requested him to purchase a quantity of knives, hatchets, &c., &c. He did so, and forwarded them the following day. The wood with the exception of some large logs had all to be carried some 4½ or 5 miles, by the natives. The chief from whom we received the wood, not only sent his men but also assisted them himself in cutting and carrying out, not only a part, but a sufficiency of wood to finish the church, which is a good substantial building, 24x48 feet. After the erection and completion of the house in March, the attendance upon public worship began to increase daily, and the average attendance in March and April was from 180 to 230—in the preceding months from 50 to 70. At Anuakaraka the average attendance was 40, and at Kuamara about 125.—We had also public worship in our own house four nights in the week, for the benefit of those who might feel disposed to attend. That meeting was very irregularly attended, some evenings there might not be more than 4 or 5 persons present, other evenings some 25 or 30.

Mr. Matheson's strength however, was overtaxed by such labours, and in March following (1859) he was prostrated by illness. The other missionaries were astonish-

ed at what he had accomplished in so short a time, but felt constrained to urge his immediate removal to Aneiteum, in consequence of the state of his health. He was then so weak that he felt it necessary to comply with their request. In reference to this removal he said, "I need not tell you that leaving our much loved station on Tanna, was to us both a very sore trial. During the six months that we were permitted to labour there, we became very much attached to the natives, and many of them apparently so to us; and we had entertained the hope of being instrumental in the hand of God, in doing something for that poor and degraded, though deeply interesting people."

At a meeting of the missionaries held on Aneiteum on his arrival there, the following resolution was adopted,—

"That they recognize with thankfulness the progress of the mission at Mr. Matheson's station—a commodious place of worship has been erected, and extensive improvements have been effected on the mission premises, the attendance upon the public worship is highly encouraging and a desire for education is beginning to appear; that while they see the great need of Mr. and Mrs. Matheson's presence to carry forward the work, yet they are fully of opinion that the state of Mr. Matheson's health for the last month renders a visit to Aneiteum immediately indispensably necessary, that they sympathize deeply with him and also with Mrs. Matheson on account of his health, and their prayer on his behalf is, that the Lord may abundantly sanctify to him this trying dispensation of his Providence, and speedily if it be his holy will, restore him to his wonted health and strength."

Dr. McGillivray, of the surveying service, then on the island, gave but slight hopes of Mr. Matheson's ultimate recovery. But after a time his health began to revive, and he wished to return to his labours on Tanna. But at a meeting of the missionaries held on the 30th August, the following resolution was adopted,—“An application was made by Mr. Matheson, that he might return to his station on Tanna, but after mature deliberation, and after consulting with the sur-

geon of H. M. S. "Cordelia," lying at present in the harbour, it was resolved, That Mr Matheson's application cannot be granted, as to do so in the present state of his health would be unkind to himself, and to Mrs. Matheson, and injurious to the mission."

To this resolution Mr. M. could not become reconciled. The flattering nature of his disease led him to indulge in too favourable views of his strength. His disease began to affect his spirits and temper. He became almost angry at any reference to his ill health, and for a time he became displeased at his brethren. After spending some time on Aneiteum, he in December removed to Erromanga, the air of which is considered very salubrious. He continued to recover strength, and in April following returned to his station on Tanna, though even then he was so imperfectly restored that his brethren could not concur in the propriety of this step.

The suspension of missionary operations at Mr. Matheson's station, had been productive of most injurious consequences. The natives have very strong prejudices against christianity, from the idea that it brings sickness and death. This was one reason why the missionaries were unwilling that Mr. Matheson should undertake a new station, while his health was feeble, and now not only was the work arrested, his former labours were entirely neutralized and strong prejudices excited or strengthened. The work had to be begun from the foundation, and to be begun under more unfavourable circumstances, than when he first landed. He however, entered upon his work with his accustomed energy, and for a time it almost appeared as if his health had been entirely restored.

Mrs. Paton had died shortly before Mr. Matheson first left Tanna, and shortly after Mr. Copeland was removed to Aneiteum to take Mr. Inglis's place, so that Mr. Paton and Mr. and Mrs. Matheson were at this time the only Europeans on the island. They were soon after joined by Mr. and Mrs. Johnston. Even before Mr. Matheson's return, hostile feelings had been excited among the natives against the mission, and these

feelings not only continued, but increased, so that the missionaries were not only subjected to many petty annoyances, but their lives were frequently in danger, till at length came that unprecedented series of calamities which led to the entire breaking up of the mission. First came the dreadful scourge of measles, by which the larger portion of the inhabitants were prostrated, and it was supposed that one third were laid in the grave. Then Mr. Johnston was called to close his labours by death. Then successive hurricanes devastated the islands, leaving the natives without food. Mr. and Mrs. Gordon were massacred on Erromanga, and the tidings produced great excitement among the poor Tannese already much exasperated against the missionaries. Finally Mr. Paton's premises were attacked, and he narrowly escaped with his life to Mr. Matheson's station. And soon they found that they were not safe there, and having received notice from the friendly chiefs, that they could no longer protect them, they at last reluctantly made up their mind to abandon the place, and after a series of perils, they providentially reached Aneiteum on the 8th February, 1862. A few of the natives of Tanna joined them and Mr. Matheson employed himself in instructing them, and translating the Scriptures into their language. But here a new trial awaited him. He had buried his only child on Tanna, and now his lovely wife was snatched from his side. Mrs. Matheson died on the 11th of March. His own health was much broken, but with that indomitable perseverance so characteristic of him, he clung to his work, while any strength remained, and long after most men would have felt it their duty to lay down their weapons. Last summer he went to Mare hoping for an improvement of his health by the change. But no permanent change for the better took place. Still, however, he persisted in his work. Death alone arrested his labours. Thus he died in harness. The later events of Mr. M's. missionary career have been so recently detailed that we feel it unnecessary to refer to them at length.

On Mr. Matheson's character we need not dwell. That he was a man of ardent piety

and deep devotedness to the cause of God, must have been seen by all who became acquainted with him, and is sufficiently evinced by his labours on the mission field. That he was a man of extraordinary perseverance and indefatigable energy, is doubted by none who know anything of his history. That he had in a high degree those qualifications, which, if bodily strength had been granted him, would, under God, have rendered him a most successful missionary, is the opinion of every missionary in the South Seas who knew him. This want of health from the time of his arrival in the New Hebrides, however, neutralized his zeal and rendered his efforts apparently fruitless. In fact his whole missionary career was one continued struggle with disease, and his periods of greatest strength after his arrival, were only the deceitful rallies, marking the progress of the slow but sure destroyer. After the expenditure of so much labour and means on his part in preparing for the work, and after so heavy expenditure on the part of the church in sending him forth, and maintaining him, the results may not equal our expectations, yet we have reason to bless God that under the circumstances he was able to accomplish so much, and that we can see evidence that his labour has not been in vain in the Lord. And though we had seen no fruit whatever, yet this would be no reason whatever for discouragement. It is one of the most common appointments of God in his church that one shall sow and another reap, and we doubt not that the good seed sown by Mr. M. shall not be fruitless—that if he laboured other men shall enter into his labours. “And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.” God may see fit to try our faith by delay. “Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and the latter rain.” Let us be patient therefore, let us have faith in God, and pray the Lord of the Harvest to send forth other labourers into his harvest, and give them to reap an abundant harvest of souls. We feel assured that the offerings of our church to the God of mis-

sions on the New Hebrides field shall not be in vain. All the tears by which this mission has been watered, the Lord hath put into his bottle—every sigh breathed for its desolation is written in his book—every prayer of faith has come up to the ears of the Lord of Sabaoth; and God is not unrighteous to forget the work of faith and labours of love of our devoted missionaries. The contributions of the church are to him “an odour of a sweet smell, a sacrifice, acceptable, well pleasing unto God.” But far outweighing all our pecuniary sacrifices must be reckoned those dear departed, Mr. Johnston, Mr. and Mrs. Gordon, Mr. and Mrs. Matheson, whose lives have been freely offered to the service of the God of missions on these islands. “Precious in the sight of the Lord is the death of his saints,” and shall five such lives be as nothing in his sight, or be without fruit. Oh no, “precious shall their blood be in his sight,” and crying for mercy to the perishing heathen, will yet be answered in salvation to them, and blessings to the church.

MORE MISSIONARIES WANTED. 259

There is now little or no reason to hope that more than two Missionaries will leave our shores in the vessel which is expected soon to sail for the South Seas. There is urgent need for twice as many more in the New Hebrides; and the church is both able and willing to support this number. Our treasury has never been empty, however heavily drawn upon. Our people have never turned a deaf ear to our pleadings on behalf of the perishing heathen. Sister churches have acted most liberally towards us, giving us not only their kind, christian sympathies, ever precious and welcome in our days of sorrow, but also substantial aid in the shape of funds.

Three young men, brought up and trained among ourselves, have already fallen in the high places of the field—fallen in the noblest of causes, and not without winning the fadeless palm of real victory. Is any one of us ashamed of JOHNSTON, or GORDON, or MATHESON to-day? Do we not bless God that he has honoured our church to send

Worth such men in his service? Under God they were *our* missionaries, doing his work for us. Their lives of self sacrifice and their christian death we feel to be an honour to themselves, to us, and to the church.

Their places are vacant now, and souls are miserably perishing for whom they laboured and prayed. Were our three brethren still at their post, it would be no unreasonable addition to their strength to send forth, as we are now doing, Messrs. MORRISON and GORDON; we *could* do it. The church, with the aid of sister churches, would cheerfully bear the expense. But now, alas, we cannot even make our Mission as strong numerically as it was before death first flung its dark shadow over our path. Three have fallen; we are sending forth but two!

What think our *young men* of this state of our Foreign Mission? Is this just as it should be? Must we confess that the spirit of christian enterprise is falling among the ranks of our rising ministry, and that we have none to fill the ranks thinned by death? California, Australia and New Zealand have their gold fields, and our young men encounter the perils of land and sea in search of the precious ore.—Shall we not go as far for priceless souls? Life is risked and often sacrificed at the shrine of Mammon; and shall Mammon have more devoted servants than Jesus Christ! It is hardly reasonable that worldly men should incur greater inconveniences and risks in search of wealth than the followers of Christ do for eternal wealth and the welfare of innumerable fellow-men. For the paltry and passing rewards of this world not a few of our young men risk limb and life in the American war: shall our young ministers shrink from this great warfare where victory is sure and the reward is infinite? Will *you* not do for the sake of the Gospel what they do for “filthy lucre’s” sake.

It is a noble service to which we are called, and one which we know will be crowned with abundant blessing. Christ’s parting command was, “Go ye into all the world, and preach the gospel to every creature;” and to obedience is attached the promise, “Lo, I am with you alway!” The church that goes forth evangelizing the world may

well expect revival and prosperity at home. Christ’s presence is the best of blessings; and this blessing is secured by obedience to this command. Those therefore who go forth to the heathen are benefactors in a two-fold sense: they are the means of saving many souls where they labour, and they open the floodgates of heaven for the church that sends them forth. If therefore, you love the souls of the perishing heathen, listen to their wail of sorrow and go forth; and if you love the church at home, go far hence to the gentiles, that Christ may give his presence more abundantly to us whom you leave behind.

In the earlier ages of Christianity those who went forth to found new churches frequently bore with them the bones of some martyr to keep them in mind of the serious character of the work in which they were engaged. Disaster and death were looked for; all dangers were defied, and all obstacles overcome through the power of the cross. Are we to lag behind the ancient church in earnestness, courage and self-devotion? Shall not we like our brethren of old sacrifice, at the call of the church, talents, youth, home, all the delights of social intercourse and the advantages of civilized life, to raise the fallen and bear light to those who sit in darkness!

Hitherto the very flower of Christ’s army have gone to the Foreign field, and these have won crowns of immortal glory. The Presbyterian church of the Lower Provinces now calls on her sons to go forth: will there be no response?

DISCIPLINE.

Our reforming ancestors paid much attention to church order and the maintenance of the discipline of Christ’s house. They multiplied rules and regulations, and were stern, harsh and perhaps in many cases cruel in their treatment of offenders. It must be remembered, however, that they had to do with a rude age, and to deal with men of rough manners. Society in general was harsh; civil as well as ecclesiastical authorities were severe in punishing transgressors.

It was the age when men believed in the Divine right of Kings, and when the liberty and well-being of the subject were but a secondary consideration. In church matters some believed in the Divine right of the Papacy, others in the Divine right of Prelacy, others in the Divine right of Presbytery, and some in the Divine right of ecclesiastical democracy, and each religious sect or community could not entertain the thought of tolerating the existence of its rivals. That would be a sin. It was a duty to God and to the commonweal for the Papist to burn the heretical Protestant. It was equally meritorious on the part of the Prelatist to destroy the Presbyterian; and our Covenanting forefathers felt it to be their sacred duty to "extirpate" prelatists and malignants. The Independents during their short lease of power in England did their best to "extirpate" rival sects. They burnt witches and Quakers in New England, as Papists burnt heretics in the old world. Indeed all sects down to a comparatively recent period felt it to be a sacred duty to burn or otherwise destroy old women of wrinkled faces and eccentric manners under the name of witches.

But a strong reaction has taken place. Sects that once had the liveliest faith in witches hardly believe that there is a God. Communions in which once *death* was the punishment for nonconformity to mere outward ceremonies, *now* permit men who sap the very foundations of the christian faith, to enjoy the highest offices in their gift without any efficient attempt to discipline them. New England furnishes examples of the first; Old England of the second—Germany of both.

In all communions the tendency of late years has been to disregard discipline—to forget that it is of Divine appointment,—that it is one of those scriptural means and ordinances which God has given for the perfecting of the mystical body of Christ.

God has given both civil and ecclesiastical government for the well-being of human society. Woe to the church or the state that neglects that divine ordinance, or becomes unfaithful or unjust in its administration! We are responsible to God for the

exercise of it; we must not let it lie mused; and we are also responsible for its *right* exercise.

The exercise of a godly discipline in the House of God has, under His blessing, been one of the principal means in preserving the orthodoxy and purity of the Presbyterian church in its various branches and in many countries. It has never administered discipline with the harsh cruelty with which it was exercised in other churches, neither has the reaction been so violent in the opposite direction. Still the danger at present is on the side of laxity. It becomes us as a church carefully to survey our position and act accordingly. The fence must be kept up and repaired if the garden is to be preserved from the ravages of wild leasfs. The noisome weeds must also be plucked out if it is to be for beauty and for praise and for goodly fruit. This is a work demanding great care, discretion and tenderness. Our church has acted wisely in appointing a large committee for the preparing a Book of Discipline; and that committee have done prudently not to hurry their important work through. It is well to avail ourselves as a church of the experience of other churches—just as a young Christian profits by marking the steps of those who are riper in the Lord.

LETTER FROM REV. D. MORRISON.

I find that one of the things from which I shrunk has fallen to my lot—to be much in print before the public. However, hoping that my being so placed may be in some humble measure conducive to the advancement of those interests for which we should be willing to live and die, I acquiesce.

In my last I gave you some details regarding the meeting of the Reformed Presbyterian Synod in Glasgow with a brief allusion to the meeting of the United Presbyterian Synod in Edinburgh. If my memory serves me, I had the pleasure of attending nearly all the sederunts of that Synod. Let me add further that through the kindness and courtesy of Dr. Johnston, of Nicholson Street Church, Edinburgh, I had the privilege and honour of sitting in that venerable court as a corresponding member. I made

it my special duty to attend while the question of UNION with the other non-established Presbyterian churches of Scotland, and with the Free Churches in particular, was discussed. I must say that I was very much pleased with the discussion as a whole. It was characterized with great ability, and an admirable spirit. One hearing these brethren could not but be impressed with the manly straight-forward honesty and integrity of the men. There was nothing of this sly low unchristian cunning, contemptible anywhere, but intolerable in a Christian Assembly, which holds back a part of the truth at the outset, in order that advantage may be taken of this reserve at a future day. The discussion shewed that however desirable they considered Union to be, they could not have it at the expense of what they felt to be Scriptural principles. Their desire for Union proceeded on the supposition that virtually already they are at one with those with whom they desire to be united, on the principles they hold so dear and with which they cannot afford to part. There was an honest desire to have a clear, a definite understanding of both the points of agreement and of difference before the Union should take place, that they might calculate on peace and harmony in the united body.— Thus after a long, animated and interesting discussion, a motion was carried almost unanimously, to appoint a committee to confer with any similar committee that might be appointed by the Free Church Assembly, to pave the way for Union. Indeed there was none against the Union only that a few of the more cautious thought it better not to go so far this year. There seems to be the idea lurking in some quarters that the "Seceders" hang very loosely by Bible principles. But I humbly conceive this mistaken notion arises from want of proper acquaintance with that body. True, there may be individuals in that connection as in any connection who, however much we may deplore the fact, do hang loosely by even Scriptural principles. Still this is the fault of the individual, not of the body.

On the week on which I left Edinburgh, the Assemblies of the Free and Established Churches were sitting. The question of

"Union" was discussed in the Free Assembly on the day I left. The discussion here likewise was very able, and carried on in a most Christian and fraternal spirit. There was evidently the same earnest desire here as in the Synod of the U. P. Church to have the points of difference and of agreement fully understood. The two sides of the question were considered with great frankness and Christian honesty. Seeing these Assemblies and hearing their discussions were of themselves almost enough to compensate one for a voyage across the Atlantic. In the Free Church Assembly after a full and lengthy discussion in which the leading members, both ministers and elders took part, and in which every one expressed a sense of the desirableness of such Union, provided it could be accomplished on a Scriptural basis, by the unanimous voice of the house a committee was appointed to confer with the committee of the U. P. Church.— Thus the parent Churches at home are now in the position in which our own Churches here were but a few years ago. Union between these Churches I believe is only a question of time. Both parties see that time is necessary to get the thing done harmoniously, as it is desired on both sides to take all the congregations as well as ministers into the Union. No doubt the influence of the offspring in the colonies has had something to do in bringing round this state of matters at home. And surely this state of matters at home ought to shame into cordial acquiescence those in the colonies who have a tendency to murmur at our Union here. In the Free Church Assembly I heard the basis of Union of our own Church here spoken of with special approval. The Free Church, it was said, would have no hesitation in entering into a Union on such a basis. Even Dr. Gibson himself with all his jealousy over the principles of the Free Church, would not object to our basis of Union.

Another item of special interest before the Free Church Assembly was the Sustentation Fund. Some wished that the principle of equal dividend should be modified, while others stoutly and successfully resisted any tampering with it. Dr. Begg made a

most powerful speech in defence of the equal dividend principle, which he looked upon as the life of the fund, while the fund itself was characterized as the back bone of the Church. Truly the friends of the Gospel and of the Free Church have a right to guard with special care that precious organization. Under God the great success of the Free Church is very much owing to the Sustentation Fund. Its admirable provision brings the strong to bear the burden of the weak, gives the wealthy an opportunity to help the poor; and thus the rich are led to take a deeper interest in the poor, and the poor are knit by ties of gratitude to their kind benefactors. And still more by this means one great design of the Gospel is fulfilled—"the Gospel is preached to the poor." I believe this system of supporting the Gospel contributes greatly to make the Methodists so successful as evangelizers of the world. Some look on this with coldness and indifference. To me it is a wonder that all non-endowed Churches do not follow the system. True, it is surrounded with some difficulties, but its advantages are so great and palpable that they far move than overbalance the drawbacks peculiar to the system. The Presbyterian Church in the United States complains that it must be looked on as the Church of the rich and not of the poor, owing to the want of some such common or central store house as the Sustentation Fund. I fear that unless our Church fall soon on some such scheme, some of our ministers must leave their posts, which, shall soon have silent and unhallowed Sabbaths.

I spent the best part of one day in the Established Assembly. It was the day on which the DUNLOG CASE was discussed.—The Case was as follows:—The congregation became vacant. A Mr. Webster preached to the people for a while but was not yet settled as their pastor. The congregation became very much attached to him, and intimated to those that had the power of presentation their desire that Mr. Webster should be presented to the charge. They received a polite and hopeful answer to their suggestion. But shortly after they found out that that a Mr. Edgar, whom they did not know, had been presented to the charge,

and that the Presbytery was to settle him forthwith. In favour of this Mr. Edgar only 13 of the communicants of the congregation came out, while nine times as many of them were against him and would not sign his call nor go to hear him, but would insist on having Mr. Webster as their minister. Against nine-tenths of the congregation the Presbytery took steps to settle Mr. Edgar. The congregation appealed to the Synod against the decision of the Presbytery. In Synod the proceedings of the Presbytery were sustained, and the appeal of the congregation dismissed. The congregation again protested and appealed to the General Assembly that Mr. Edgar might not be settled over them and that they might have Mr. Webster, the man of their own choice as their pastor. This, then, is briefly the DUNLOG CASE.

The discussion occupied the best part of a day. There were present two gentlemen of the Law with powdered wigs, one for the Synod and one for the congregation to plead their cause. It was acknowledged on all hands that the congregation behaved admirably under the circumstances. They took all the steps in which they proceeded in the matter decently and in order. This was testified to in the Assembly. It was conceded to them that they deserved much credit for their orderly conduct. But, what is the result, you ask? The result is that the Assembly dismissed the appeal, sustained what the Synod and Presbytery did, and ordered the latter to proceed with all due speed to the settlement of Mr. Edgar! They confessed that they could not do otherwise.—They felt that it was hard for the congregation thus to submit. They even sympathized with them, but still found themselves obliged to do as they did.

This is the condition in which the Established Church finds herself! She has the loaves, but she has lost her liberty. Some ventured to express dissatisfaction with the law as it now stands on this point. But none ventured to deplore that they had brought the Church and her members into this disagreeable and slavish position—a position in which for fear of displeasing man she robs the people of God of their private-

ges. To me it was painful to hear the coolness with which these important principles were handled. To me the discussion seemed not at all to enter into the merits of the case. The speakers seemed to speak under restraint, not grappling with the subject as free men should do in a free country.

I could wish some of my Cape Breton friends by my side to hear that discussion, I think it would be at this time a salutary lesson to parties who being once freed from the yoke of bondage desire again to throw down their necks under its galling oppression.

DONALD MORRISON.

UNION IN SCOTLAND.

It is in the highest degree gratifying to observe that the union movement so auspiciously going on in the colonies has commenced in the parent churches. The supreme courts of the United Presbyterian Church and the Free Church discussed the subject with the utmost candour and ability, and the practical step was taken by each of appointing Committees to commence negotiations. We think the subject of such great importance and of such general interest to our readers, that we may devote a good deal of space to extracts from addresses delivered by leading men in both the churches.

SPEECH OF DR. CAIRNS.

There are two kinds of difficulties in the way—accidental and essential—the one class arising out of causes that do not at all make a necessary and constant obstacle; and the other class arising out of causes which do. To the first head of accidental difficulties, I refer the short time the subject has been seriously under discussion, the want of cordiality in some quarters between the representatives of different Churches, the occasional quarrels and misunderstandings that may have arisen or may still subsist, the strong love of things as they are, just because they are and have been found to work well. These, I say, are mere accidents; and I do hope that no one will rest much upon them, because they may change any day, and without the slightest change in anything else, make the very parties that may now hesitate eager for incorporation. I hope nobody will be offended if I refer to this same class of accidental difficulties—supposed differences in regard to Christian doctrine. These, I humbly think, are mere accidental misun-

derstandings, and will, I trust, give place before fuller and more careful inquiry. I am not aware of anybody in the United Presbyterian Synod that objects to the doctrine of the Free Church or any other Church named in this overture. We give them full credit for holding sincerely to the Westminster standards; and though they do not all agree among themselves on points left open by those standards, we are perfectly satisfied to meet them on the common ground, and to allow them their liberty. In some quarters, however—I do not think numerously, and, as I hope and pray, not incurably—there is a disposition to charge us, or at least some of us, with departing from Westminster Calvinism. I am thoroughly persuaded but this is a pure misunderstanding. If these brethren had gone through all the discussions and mutual explanations of the Atonement controversy, and especially, if they had experienced, as we have done since, the atmosphere of delightful and unbroken doctrinal harmony which has succeeded, they would never dream of any discord being among us, either with one another, or with the Westminster standards; and they would dismiss this obstacle as a mere accident—an accident, I hope, of a transient and temporary influence,—which will soon vanish before inquiry—before truth and charity. There are, however, real and not inconsiderable difficulties which are involved in the very nature of the movement, and which require more than mere kindly feeling and accurate knowledge of facts to overcome. The first and chief of these is, the undeniable difference which generally prevails in regard to the power of the civil magistrate. Here, undoubtedly, however our formularies may approach or even coincide, we are not in point of general belief at one. There are views held in the Churches with which we seek to unite, with which most or probably all of us cannot agree as to the right and duty of the magistrate to endow the church, and support religion from state resources. I do not think we differ as to the so called headship of Christ over the nations, and as to the duty of civil governors to regulate their legislation by the revealed will of God. It is rather as to the application of these great principles, more especially in relation to the support of the Christian Church, and the means which the magistrate may lawfully employ, and the Church lawfully take advantage of for that end. * * * Let us remember, Moderator, that this question is not standing still and cannot stand still. Union is effected in Nova Scotia, in Canada, in Australia; and all these Presbyterian Churches have equally friendly relations to us, and to the Presbyterian Churches at home. We are not required to adopt formally the unions carried out in these parts of the world, but we cannot hinder their re-

flex influence, or obviate the awkwardness and discomfort of union abroad and separation at home, so as not to give grounds again for the wonder of Dr. Heugh, in regard to union in the colonies, in Ireland, while the sister Churches in Scotland were still divided (*que congruunt uni tertio non congruunt inter se*); or to verify in another sense the lines of Horace as applicable to our somewhat stern and stoical seclusion, '*Cumeta terrarum subacta, præter atrocem animum Catonis.*' * * * I will not breathe one word here that may grate on the ear of any member of the Church of Scotland. I have found how hard it is to be perfectly fair and candid to men of other Churches; and who can read the life of one who was yesterday referred to so justly in this Synod—Professor Robertson—without admiration of such men and without the fervent prayer that with such men, still in such numbers in the Church of Scotland, the progress of light and love may one day permit us outwardly to unite the members and to gather up all of our Presbyterianism into one body. Still with us the Disruption is no calamity, but a great and precious fact in our Scottish ecclesiastical history, and in the history of the Christian Church; and how will it add new lustre and lightness to that great and memorable event, if it come in the providence of God to gather around its grand and rugged outline, the softened hues and lights of Christian union, as descending from some higher heaven, and revealing the image of that world of peace, where truth in all its strength and charity, in all its tenderness, are blended into one.

Dr. KING, now of London, but in earlier years a leading minister of Glasgow, delivered a most touching and powerful speech: We make room for the following outline:

Difficulties which are conscientiously felt are entitled to all respect; and if we should presume to disregard them, and overrule them by mere votes, we should be less likely to reduce differences than to multiply disruptions. In what I may now say, then, I would not be understood to make light of scruples, or to advocate haste. It would be a severer censure than I have the temerity to pass on the religion of our land, if I were to allege that all its demarcations are arbitrary, and that the many pious men who have respected them, had not some reasons, and even considerable reasons, for their distinctive professions. At the same time, all will admit that caution, good in its own place, may become evil through excess, and that we must not be so in love with the past or the present as to make it a rule of faith, and deprecate improvement. Let us ever remember, that among evangelical Christians the rule is union, and not merely an

essential but a manifest union,—such union as will evidence to the world the divinity of Christ's mission, and cause it to know that God had sent Him. What is the pervading apostolic counsel to disputants? Not dis-severance but forbearance—a constant and dominating effort to 'keep the unity of the Spirit in the bond of peace.' If such be the rule, the burden of proof lies with those who plead for exceptions; but we are apt to feel otherwise. We are prone to make the question this—Are we at liberty to unite? Till every shibboleth is got over, dare we allow ourselves this liberty? But the true and just question is—Are we at liberty to divide? and have we breakwaters strong enough to stem and to partition the river which 'maketh glad the city of our God.' Beyond our ecclesiastical framework, we have no difficulty in associating with other evangelical brethren. From co-operation with eminent men of the Free Church I have reaped only pleasant fruit, and it has seemed to me that I only needed more of such intercourse to find these fruits still more abundant and still more delicious. Enter our sanctuaries, and there is nothing in our worship to indicate its special connection. Even in our courts we aim at like ends by like means; and scarcely any differences are discoverable till we begin to discuss them. If these things are so—and the truth of the representation seems to me undeniable—then would not every disinterested observer draw from them the conclusion that we are doing injustice to identifying essentials, and under local or historic influences are allowing circumstantialities to be invested with adventitious consequences? But then we must not compromise truth! This has been the cry of every schismatic. But what if truth throughout all its grand constituents demands union! If we accept the religion of Christ as the word of the truth of the Gospel, what does it more earnestly enjoin upon us than to be of one heart and one mind in the Lord? Truth not only demands union, it unites. If we had more truth we should have more charity, and more of its assimilating manifestations—for faith worketh by love.—Where divisions have made English Presbyterians a weakness and a reproach, incorporation would immediately render us a respected power in the country. We should exert in England such an influence for good as Evangelical Dissent has already and confessedly exerted on the Establishment in Scotland. Presbyterianism on the Continent would hail such commendation to its principles, and invigoration to its alliance. The day of union should be one of jubilee. There is not a class in these realms, down from our gracious Majesty to her meanest subjects, but would hear its announcement, so clear, and loud, and thrillingly would its silver trumpets sound, and the moral effects

would vibrate to the ends of the earth. Are you prepared to forego all this, or even defer all this? I am not. In the contemplation of it my apprehensions change sides, and from dreading ill-assorted combinations I dread the result of schism and its sorrows. Two facts have more weighed with me than any reasonings: The eminent men of our Church with whom Providence has brought me into contact have been mostly and characteristically unionists, and they have become increasingly so towards the close of their career. When I was newly licensed, I had an appointment to preach for Dr. Pringle, of Perth, and I could never forget a conversation with him. Its words I forget, but its substance—I trust in some measure its spirit—rests with me. In fatherly and affectionate accents he indicated to me that he had been very jealous about landmarks, and he was far from despising them still; but he had come to discover that every one of them did not define a holy land or a widow's inheritance, and he had come to accept with more comprehensive import and more entire self-surrender the lesson, love of the brotherhood. This personal lesson was delicate advice, and I feel at this moment as if he had given it to me not only for acceptance but for transmission. Let me disappear, then, in thought from our younger brethren. Let them behold instead that venerated patriarch while he smiles upon them with benignant regards and prayerful hopes, and, uncoiling the map of life, points with the finger of devout experience in the direction of concord, and says with accents almost valedictory—'That is the way, walk ye in it.' I might state many like incidents—report many such remarks made to me by such men in their studies or on their death-beds; but I may say in general, that to the extent of my classmates, and more immediately within the range of my friendship, a lessening estimate of differences and enlarging estimate of agreements has been one of the distinguishing marks of ripening for glory; and the fact that weighs much with me is, that unions already formed have falsified only fears, and have fulfilled and exceeded hopes. Perhaps I appeal to feeling and you mistrust such advocacy. Be it so. It has long appeared to me that the wisdom which is from above has less to do with the head than with the heart, and that they seldom err who follow Christian affection. In any case I retract nothing from these pleadings. A few years have elapsed since I stood in this Synod. What may be in the future we know not; but if I should never return, I do not think it will burden my conscience that my last words here were for the peace of Jerusalem, as related and equivalent to good upon Zion.

Other addresses were delivered from which we would gladly make extracts did our

space permit; but we must now turn to the utterances on the same subject in the

FREE CHURCH ASSEMBLY.

Dr. ROBERT BUCHANAN of Glasgow, the distinguished author of the "*Ten Years' Conflict*," opened the discussion.

IMPORTANCE OF THE SUBJECT

I look upon the question which these overtures have brought before the Assembly as the most important with which we have had to deal since the great event of the Disruption itself. It is a question which cannot have taken any of us by surprise. It has been coming across our minds every now and then ever since we were called to take up our present position as a dis-established Church. From the very first it was manifest to all thoughtful men that two such bodies as the United Presbyterians and ourselves could not long resist the necessity of carefully considering the relation in which we were to stand to one another. Had there been points of difference between us as numerous and as strongly marked as those, for instance, which separate the Congregationalists and the Wesleyans of England—points both of doctrine and of ecclesiastical government—there might have been no reason whatever why we should not have gone on indefinitely as we are, without raising any question of union at all. But the case being so that with us the matters of differences are so few, and those in which we are at one so many—it being the broad and conspicuous fact, that in doctrine and worship, in discipline and government, we are essentially agreed—that we adhere to the same standards and to the same ecclesiastical polity—that we boast of the same ecclesiastical pedigree—that we look back with equal pride to the same ecclesiastical history, and cherish with equal fondness as our common inheritance the memory of the men whose mighty deeds that history records—the case, I say, being so, it was obviously inevitable that the question must sooner or later arise, whether in a word, it were not the will of God, that we twain should be one. The question has arisen. After being long canvassed in private circles, and recently in more public places and forms, it has at length found its way into Church courts, and reached the floor of this General Assembly, where I am sure it will receive a not less earnest, candid, and friendly consideration than that which it has already met with in the Synod of the United Presbyterian Church.

REASONS IN FAVOUR OF UNION.

The times in which we live are eventful times, especially as concerns the truth of God and the Church of Christ. Almost every where there are influences extensively at work, unsettling men's minds on all the

most vital doctrines of the gospel, and even on the Divine authority and inspiration of the Bible itself. Multitudes are drifting away, they know not whither, from the old faith that was once delivered to the saints; and therefore Churches, only too well known, which, instead of appearing valiantly in its defence, even when it is openly assailed within their own communion, are either so largely infected with the same latitudinarian spirit as to be unwilling, or so utterly over-aid by the civil power as to be altogether unable, to move a finger against those by whom this evil is done. Such a state of things addresses a loud and urgent call to the friends of a pure gospel to draw together and to place themselves on a vantage-ground for displaying a banner for the truth, and for resisting the common foe. I believe that vantage-ground, in its best form, is to be found in a Church, Calvinistic—which is another name for apostolic, in its creed, and Presbyterian, which is another name for Scriptural, in its polity, and at the same time untrammelled by State alliance, and standing fast in the enjoyment and exercise of that full spiritual liberty wherewith Christ hath made it free. Scotland has long been one of the fastnesses of the faith, not only for the United Kingdom to which we belong, but for Christendom at large. But it would become so, I firmly believe, in a sense and to an extent never witnessed before, at least in modern times, if two such Churches as that of the United Presbyterian and our own, instead of jarring against and jostling one another, were to become one in the house of the Lord. It is by truth, in the form of some great conspicuous fact, that masses of men have always been chiefly moved. And I firmly believe that the fact of such a union as that to which I have now referred would enable us to speak with a moral power on the side of evangelical truth, and on the side of the efficiency of Presbyterian Church Government, and that would enable us to erect a barrier both against prevailing errors and against Prelatic and Papal tendencies, such as would make our union a blessed event for our country and for the world.

THE DIFFERENCE.

In short, so far as I know and believe, there is but one point on which they and we differ,—namely, this, not as to the Headship of Christ over the nations, and not as to the obligation binding on civil rulers to own his authority, and to regulate their official as well as their personal acts by his revealed will, but solely as to the lawfulness of setting up a Church Establishment, and endowing it out of the public funds. So thus it appears that, in doing so, the civil magistrate brings the power of the sword into the spiritual kingdom of Christ, and uses force in support of an institution which can be legitimately upheld,

as they think, only by the voluntary offerings of its own members. I believe that, when closely and candidly examined, this will be found to be the length and breadth of the entire difference between us. In barring out the civil magistrate from the field of Church support, they do not bar him out from owning and protecting the sanctity of the Lord's day, or from doing any of those other acts by which a nation may be called to own its responsibility to God and to his Christ. This at least is my belief; and I am thoroughly convinced that close and careful inquiry will show it to be correct. Now Moderator, if this be all, and if, at the same time, even this that I have stated be no part of their Church's profession, if it be a mere opinion which probably the great majority of the ministers and members at present hold, but of which they make no term of communion, and which they impose as a dogma or article of faith on no one—if this be so, as notoriously as it is, though I differ from them on this point, I cannot see in it any insuperable obstacle to the union of their Church and ours. We hold the union of Church to State to be lawful, but we do not hold it to be indispensable. We believe not only that the Church can and does exist without it, but that it is only in certain peculiar circumstances, and on certain special conditions, that the Church can warrantably enter into such a union at all. And if we were asked the question, Is there at this moment any national Church, I do not say in this kingdom, but in the world, whose union with the State rests on a Scriptural basis? we should with one word answer No; not so much as one! Nay, more, I believe we should be equally unanimous in expressing our conviction that, constituted as states and nations now are, the prospect of any such change as would warrant the alliance is indefinitely remote. When the change does take place,—when kings really do become, in the true Scriptural sense of the term,—nursing fathers and their queens nursing mothers to the Church of Christ,—I have no doubt that in the light of so glorious an event, we shall all, on this one question of difference, be made to see eye to eye.

DR. BUCHANAN was followed by REV. CHARLES I. BROWN of Edinburgh:

Will you allow me to mention, that about eight years ago, when in somewhat delicate health, I had occasion to visit a watering-place in the north of England. I had the happiness of meeting there for several weeks together a distinguished minister of the United Presbyterian Church—I mean Dr. King, late of Glasgow, now of London. Many a pleasant hour we spent in conversing together of the things of the Lord, and of the common salvation; many a passage I remember well, of the Scriptures we talked of

together with advantage and mutual profit, and, among other subjects, as you may well imagine, we repeatedly came across the unity and the differences between our respective Churches. Once and again we did enter very frankly, and in some detail, into the question of a possible union between the two, Dr. King, be it remembered, having thirty years ago, been one of the most decided as well as able of what used to be called the Voluntary party, and I having, at the same period as my older brethren here are aware, been at least as staunch and steadfast an opponent of Voluntaryism. Well, Sir, I found that in respect to the subject of the endowment of the Church by the State,—the subject of the lawfulness and expediency of the State endowing the Christian Church,—my excellent friend continued in 1856 very much, or I should rather say altogether, what I had known him in 1832, 1833, and 1834. Saving in that matter, I found that our views and our ideas were otherwise so much in unison, and, in particular, that the views of Dr. King were so much in substantial harmony with those which had been my own, always respecting the Headship of Christ over the nations, and the duty of the civil power generally in respect to religion, that I came to this conclusion, that, supposing Dr. King a fair type of his Church, and me a fair type of mine, there ought to be no insuperable difficulty in the way of the accomplishing of a union between the two Churches without compromise of principle in any degree on either side. I have used the words Voluntary and Voluntaryism; and I am very anxious to utter a sentence or two respecting these words. I say the words, because as to the things, I believe no man can tell precisely what these things are, so many and different meanings do the words admit of, and so manifold the meanings which they have been made to bear. In one sense of them we are of course Voluntaries; and I think our friends will admit that in that sense we have been Voluntaries to some purpose. In another sense we are strongly opposed to Voluntaryism. Aye, and in this sense, and it is the sense in which we used to understand Voluntaryism during the controversy on the subject thirty years ago, my belief is that the brethren of the U. P. Church are not Voluntaries at this hour.

THE TEACHING OF EVENTS

Sir, I for one happened just thirty years ago, in the middle of that controversy, to write and publish a small volume, now I believe, forgotten—entitled, “Church Establishments Defended, with special reference to the Church of Scotland”—the name Free Church of Scotland was then in God’s decrees. I am thankful of the opportunity that I have to-day of declaring publicly in

this House, that while I have not changed my mind since that time in respect to any of the leading principles respecting Church and State which I endeavoured to make good in that small volume, I am ashamed before the Lord—I have long been ashamed in secret—of a good many things which I have written in that little volume. I do not speak of juvenility. It were not worth your while to be troubled with any reference to juvenility: but I speak partly of certain bitternesses of language which, if I had known myself, Moderator, I would rather put that hand in the fire than write again. I hope the Lord has forgiven me. But further in the second part of the small volume, which was occupied with the expediency of State Endowments of the Church, as I thought, and still humbly think, that in the first part I had made good their lawfulness, I am now satisfied that in the second part I put the whole matter of the expediency much too strongly, unaware then of the immense power of voluntary liberality, especially in a great commercial age and country, and in a state of society such as we now live in. In fact, I put the case as if the Church of Christ could scarce exist in any tolerable measure of prosperity without endowments from the State. This, I am persuaded,—and no thanks to me, after the Free Church financial history of the last twenty years—was a great and serious mistake. But, to return—I have said that I am much inclined now to think that it was the endowment of the Church alone—with which all along at bottom our brethren really had in their eye. I repeat it. They did, unfortunately, use incautious expressions which seemed to go, and, if followed out to their consequences, behoved to go a great deal farther. And now, if any one is disposed to ask me, How comes it that you to-day are disposed to put so mild a construction even on the former sentiments of those brethren? I answer, that if he prefer greatly to have it this way, that our brethren of the U. P. Church have altered their opinions very materially during these late years. I do not care to dispute that with him. I rather incline to think—I speak humbly—but I am rather inclined to think, that all along they and we were not so far asunder, except as to endowments, as we were disposed to think. But, at all events,—and this is the only important point now,—I say, this has during these late years become more and more evident to my mind, that saving and excepting in the one matter of the lawfulness and expediency of the State endowing the Church, our brethren and we hold substantially together with respect to the duty of the civil magistrate, and of nations as such, about religion. For example,—take the grand subject of the Sabbath. I will not dwell on the fact, that perhaps the ablest and fullest and soundest

treatises of modern times on the law of the Sabbath has lately come from the pen of a minister of the United Presbyterian Church, the Rev. Mr. Gilfillan of Stirling; but I entertain no doubt at all that the brethren of that Church hold with us, that it is the duty of the civil magistrate to protect, by public law the outward rest of the Lord's day; and this, not as the late Dr. Wardlaw strangely used to maintain, with reference to the lower and more secular ends of the Sabbath, as conducive to physical health, but with reference to these as inseparably bound up with its higher and more peculiar religious uses and ends.

We can only add a few paragraphs from the noble address with which Principal CANDLISH closed the discussion:

HISTORICAL POSITION OF THE TWO CHURCHES.

As to the principles which we must hold to be inviolable, I trust that those who represent the Free Church of Scotland in any conference upon the subject of union with our brethren of the sister Church will not be too anxious about explicit declarations, on the part either of the one side or the other, as to the application in this or that case of the great principles which we hold in common. I say this with reference both to our Church and the United Presbyterian Church. I trust that we shall be satisfied with coming to a clear understanding upon the general principles which we hold in common as regards the duty of the civil magistrate to regulate his conduct by the Word of God, and that we shall not be too careful to drive one another into settling how we would apply this great general principle on this or that suppositious case. Let us, I say, have confidence in one another's integrity, good faith and good sense; and if we come to a clear understanding upon a Scriptural principle, let us not be trying too minutely to test one another as to the particular application of it but let us leave this to be settled as cases may actually occur in the Providence of God. In regard to our historical position, I may be allowed to speak, as having been one of those who were concerned in vindicating our historical position in times past, and vindicating it very earnestly. But I think it right that it should be borne in mind that we have never sought to assert our historical position against our brethren who left the Establishment, in former years, and have sought to assert our historical position as against the present Establishment, and we shall continue to assert our historical position against the present Establishment, to the effect of maintaining that our Disruption was not the secession of a portion of the Church from the remainder of the Church, but the separa-

ration of the Church, as such, from her alliance with the State. We shall therefore contend that we are the Church of Scotland. Viewed in the light of history, as well as in the light of principle, we shall always continue to maintain that the present establishment is but the creature of yesterday—that the Established Church is not the old hereditary Church of Scotland, but that we are the old hereditary of Scotland, if our judgment on that point be formed on any sound Scriptural or historical basis. But then, we shall certainly not ask our friends of the United Presbyterian Church to come forward and recognise us as the Free Reformed Assembly, before which their protest lies.— We shall not go back to former times. We have no intention, and we never had any intention, of asserting our historical position as against them. Even in this document, in which we have asserted our historical position most strongly, we have asserted our oneness with those who left the Establishment before us, on the very same grounds substantially on which we were compelled to separate from the State.

A PRACTICAL MEASURE.

Moderator, if our brethren of the United Presbyterian Church saw their way to relieve their Professors of their pastoral charges, and set them apart as Professors, to lecture and teach during the winter months as our own do, I venture to say that our three colleges would be at their service. I venture, moreover, to say that there would be no great difficulty in arranging that the tickets of the Professors might be mutually interchangeable. I think we might, upon the platform of some arrangement as to the training of our theological students, come to a practical understanding much sooner than perhaps in other circumstances that might arise between us. I throw out this merely incidentally. I believe that no Church ever possessed more valuable or trustworthy Professors of Theology than the United Presbyterian Church possess at this moment.— I believe there is not one of their Professors who might not be recognized by us as eminently qualified to teach the department entrusted to his care. If we look at such men as are not Professors, yet who unquestionably ought to be Professors—such men as Dr. Cairns of Berwick—we might consider whether it might not be practicable to come to some understanding as to some of them joining us in those large premises here, in Glasgow, and in Aberdeen, as to something like a reciprocity, of recognising one another's tickets.

IMPORTANCE OF THE SUBJECT.

I have no hesitation in saying, as many have said before, that I look upon this day's proceedings, in connection with the proceed-

ings of the Synod of the United Presbyterian Church, as by far the most important ecclesiastical event that has happened in Scotland since the Disruption, perhaps even more important than the Disruption itself. But I should like that our brethren and friends here and throughout the country, should very deeply ponder, as in the sight of God, the singular solemnity and responsible position which we now occupy. I believe, one thing is perfectly clear, that a step has now been taken by both of these Churches from which there is no going back—a step has now been taken which is irrevocably in this sense that we never can recover the position which we have occupied separately from one another exactly as it was before. We may go forward, and attempt to consummate a union, and we may fail.—Will anybody say that after this night's proceedings, viewed in connection with the proceedings of the sister Church, it will ever be possible for these two bodies to resume again exactly the same position with reference to one another or within themselves, that they occupied before these negotiations began?—Sir, it is impossible in the nature of things, if we are compelled to go out of this attempt at union, acknowledging it to be a failure, but that we must of necessity come out of it standing in very different relations to one another from those in which we stood before the attempt was made. Nay, Sir, we must come out of it, I am persuaded, with elements of evil among ourselves that could not possibly be over estimated. I feel that this is one of those steps which having been taken pledges us, unless God in his Providence manifestly interposes, to go through with it, to go forward with it. Speak unto the children of Israel. Though the sea be before and Pharaoh's host behind, speak to the children of Israel that they go forward.

EFFECT ON THE ESTABLISHMENT.

We may be under a temptation to magnify in a temporal point of view the advantages of this union; we may be under a temptation to dwell upon the moral power and immense influence which this union would give to the dis-Established Churches of Scotland—this Free United Church of Scotland, not only in this country but over the world. But I look forward to the future not merely as holding out very bright prospects of increased power and increased influence, but as involving very grave responsibilities; and I would desire our friends looking upon this union and anticipating the future, to anticipate it in that spirit, for if it should please the Lord to make us who have been two separate Churches in the land and bring us all together, I hope not a solitary brother on either side left behind—if it should please him thus to weld us into one, can we doubt that it will be for some great work

connected with the glory of his name. Sir, if I could venture to hope that within a few years this blessed consummation could be reached, and a Free United Church of Scotland, thoroughly Calvinistic, thoroughly Presbyterian, thoroughly non-established, set up in the land, prosecuting zealously the ends which each of the two Churches is now prosecuting, as regards both home and foreign missions,—I say, I cannot doubt that an influence would be exerted, not only upon the whole community generally, but, I will say, without offence, on the Established Church itself. If we could present to Scotland, and to the Established Church, the spectacle of a great body, united upon Scriptural principles, for prosecuting the word of God, not distracted about matters of form and ceremony,—not led away by the temptation of an alliance with the broad Church over the Border, but prosecuting steadily the Lord's work, according to the good old notion of the Calvinistic Presbyterian Church, our brethren would become ashamed of these gew-gaw novelties they seem to be desiring, and I am persuaded also, that in that establishment, if such a spectacle were exhibited, their professors of theology, instead of cultivating the intimacy on theological ground,—even of the Maurices and Stanleys, and others of the Broad Church across the Border,—would be right glad to come back again to old Scotch theology.—This seems to me a bright anticipation, if we can, by the blessing of God, exhibit in this country a united church such as we hope to see formed,—a church herself prosecuting, undisturbed either by divers winds of doctrine, or by diverse winds—what shall I say?—by diverse winds of the organ. And if we could present such a Church in Scotland, I believe that we should see a speedy end put to influences which I must say at this moment fill my mind with the deepest alarm, for I cannot look at the Established University, and the men who are presiding over the theological training of students, but with the very deepest alarm. For if unsound views or latitudinarian principles begin in the Established halls of the country, they will not end there. They will pervade other bodies, and I believe that nothing will check the progress of such evils as these so effectually as this very union which we are now proposing. It would make us heart and hand united, shoulder to shoulder, in maintaining the old truth, and standing on our guard against all novelties.

We could fill many pages with matter which our readers would peruse with delight and edification; but we must conclude. After a careful perusal of the discussions on this subject our conviction is that a very few years—fewer than many of our readers

would entertain as credible—will see a glorious and harmonious union of the Free Church and the United Presbyterian Church. The recent movement among the “Reformed Presbyterians” or Covenanters points in the same direction. These three churches united, would comprehend about two-thirds of the population of Scotland.

Our Foreign Missions.

MRS. JOHNSTON'S REPORT.

ANEITEUM, Dec. 1862.

Rev. and Dear Sir,—As I did not get last year's school report forwarded, I may give a summary of the two at the close of this year.

Our school has monthly increased in numbers since the commencement; so that the average attendance this year has been 45, while last year it was only 21. The scholars too appear to be more interested in learning, and do not feel the school a task as I think many of them did at first. But this is not surprising when we consider how little they have been kept under restraint. The children here are allowed to roam when and where they please. The parents, I mean the generality of them, have not the slightest control over them, seldom correcting them, except it be done in anger; then it is more to gratify their passion than for the good of the child.

Several of the little girls live on the mission premises under Mrs. Geddie's care, and out of school hours are engaged in domestic affairs, which is a great advantage to them.

We meet at 8 o'clock—dismiss at 10—from 10 to 12 at sewing.

Our scholars are boys and girls from 4 to 15 years of age. There are some very clever little fellows among them. I think our school-room presents a most interesting group of children, pleasing in their appearance and manners—kind and affectionate with each other, and respectful to their teachers. Some have very dark skins, others are of lighter complexion; some have coarse, crisp hair, some soft and curly.

Of the 70 who have been in attendance since the commencement, 5 have died, 4 girls have been married, at the ages of fourteen and fifteen. After they enter this relationship they are expected to attend Mrs. Geddie's school.

We see the want of early education among the children here. Little ones who have been taken in as soon as they were old enough to learn, are almost like another race of people compared with those who have never lent their thoughts to anything else but work and play, until they are fourteen or fifteen years old, then sent to school. We have only a few of the latter, however, at school. But we find such fellows are exceedingly slow to learn, and would try the patience of any teacher to the utmost. Such labour to apply themselves to the study of anything—cannot concentrate their thoughts upon any subject. Arithmetic is the most puzzling—counting and adding up numbers. No unusual thing to ask one to add 4 and 5, after thinking a while, answer 3. Or 6 and 2—5, &c. &c. And generally in adding two numbers, for instance 17 and 2, would commence at 1 and count up to 17, then 18, 19. One drawback in this, is the want of numerals in their language, and the introduction of foreign names. In this language there are only numerals to express as many as *five*. To express more, add another five, and say two fives, three fives and so on. But over four fives were called *many*, and not counted. Hence the necessity of introducing English numerals and the decimal scale.

The branches taught are Reading, Writing, Arithmetic, Geography, and the Elements of Astronomy.

The reading is pretty much confined to the Scriptures. Mr. Geddie has made several school books; chiefly Scripture lessons. He has commenced a Scripture history and printed a portion of it, beginning with an account of the Creation; to be continued on in small volumes. It contains a great deal of useful information.

The children in general learn to read quickly. And indeed old people too, have learned to read surprisingly quick; so persevering and eager are they to know the contents of the Bible. I think the natives of Aneiteum

would shame many in civilized lands with their knowledge of the Scriptures, and the amount of it they have committed to memory. Mrs. Geddie has had girls in her Sabbath School class who could repeat the four Gospels and several of the Epistles.—Persons who are too old to learn to read, and children, get others to read to them, and by persevering in this way, will repeat long portions of Scripture. The children though are very much inclined to learn by rote, and indeed many of them have learned to read just by looking at the words on the book and hearing them read until they got to know the words, not the letters, and will read well without going through the slow process of learning the alphabet. A boy from the interior of the island came to school a few days ago whom I observed read very fluently, I asked him who taught him to read, "O, said he, nobody taught me, it just came to me," meaning that he had just learned from hearing others read.

Writing they more easily acquire, and are very fond of Geography. The latter is very interesting to them. Natives form strange ideas of what is going on in other parts of the world. On Astronomy and Geography I request them to ask me any thing they do not understand, in order to get them into enquiring thinking habits; but they are forbidden to ask any silly questions. They say sometimes that they do not know well what is silly and what is not; but if I would just allow them to ask such questions as occur to them, it would be easier for them.—So after settling in their own minds the propriety of asking what is uppermost in their thoughts, the following are a few of those I have been called upon to answer:—

"Do you think Missi Johnson that if all the mountains in the world were thrown into the rivers, that the world would be perfectly level?"

"Which are there the most of, people on the earth or fish in the sea?"

"If some of the stars are as suns, why do we not have more light at night than in day, when there are so many more of them?"

"Then if the moon is nearer us than the sun is, why does she not give us more light?"

"Where do the stars go in daylight?"

"Does the sun ever travel twice over the path through the heavens?"

"How many miles has the sun travelled?"

"Supposing the moon to be inhabited, do you think there are both white and coloured people, or white people only?"

"Is it the same moon we see every month, or a different one?"

"Are there as many people in America as in Britain?"

"How many ministers of the gospel are there in Britain?"

"Is Jerusalem a cold country?"

We have lately removed to a fine new school house. The natives have put up a nice building, designed to accommodate two departments, the primary and a more advanced. It is indeed a creditable affair.—Nicely fitted up seats, desks, platform, blackboards, and with every thing that can be supplied with the manufacture of the island. The natives have done their part most nobly; we are now depending upon the liberality of our friends at home to furnish materials to work with, Stationery, &c. The school is much larger now. The house will seat about 100 comfortably. It contains three rooms, one the width of the house, the largest school room—a passage through and two rooms on the other side; one, the primary department, the other a sleeping room for the boarders and orphans who are taken in. These are under Mrs. Geddie's superintendence with the assistance of a man and his wife who live with them to take charge of them.

The teacher of the primary department is a lad who had been attending school and taking extra lessons to qualify him for a teacher. He is rather clever, and takes a deep interest in his work.

I remain, yours sincerely,
BESSIE JOHNSTON.

Other Missions.

UNITED PRESBYTERIAN FOREIGN MISSIONS.

At the annual Missionary meeting of the U. P. Synod, the Rev. Dr. Somerville gave

the following outline of the Foreign Mission operations of that Church.

1. JAMAICA.—This mission, including the Grand Caymanas, consists of twenty-six congregations, which are divided into four Presbyteries, the members of which assemble in Synod once a year. The statistics which we have received show that during the year 586 persons were admitted to the Church for the first time; that the membership was on the 1st of January this year, 5845, being, notwithstanding deaths and removals—which were more numerous than usual—a gain of 294; and that there were still 1184 candidates; and that the sum raised for all purposes was £4252 13s. 1½d., which gives an average per member of 14s. 6½d. The letters of the missionaries state that owing to unprecedented rains and floods, which rendered the roads in many places unfit for travelling, the attendance on public ordinances was for several months seriously interfered with; that the price of provisions was peculiarly high; that the American war extended its disturbing influence to the island; and that work was scarce, and wages low, it being difficult in many cases to get even 9d. a day. When we take these unfavourable circumstances into account, and consider that during a large portion of the year six of the missionaries were, from ill-health, absent from their congregations, it is remarkable and very encouraging to find that so large a sum as £4252 has been collected, being within £90 of the year 1861, the season of the revival. This fact proves that the members have been well instructed in the duties which they owe to their Lord; that they have formed habits of Christian liberality; that they appreciate in no small degree “the glorious Gospel;” and that the impulse which the revival gave to the mission has not yet spent its force. Indeed there are instances mentioned in the congregational reports, intimating that when, in the month of December, the people got a little money by the sale of their coffee, they hastened to the missionaries, and cheerfully paid up the subscriptions of the whole year. It is with much satisfaction, also, that we find that the members admitted during the revival have generally continued steadfast. Whilst the severe and long-continued rains diminished the average attendance on public worship, classes, and schools, it is gratifying to observe that the number of Sabbath-school teachers has increased, there being now 437—a class of persons of whom it may emphatically be said that “teaching, they learn, and, giving, they retain.” Let the home Church endeavour to realize a conception of the magnitude and the value of this mission, with its 26 congregations, its 39 day-schools, its Academy, and its Theological Hall. The spectacle of 5845 fellow-

church members worshipping beyond the Atlantic wave exactly as we do, seen by the eye of the mind, excites the most joyful emotions, leads us to think of the richly manifested grace of our Divine Lord, and prompts the anticipation of that blessed period when those here and those there who have received the truth in love, and become one in Christ Jesus, shall meet before the throne on high, and acknowledge the obligations which they owe to each other, and mutually to the exalted Saviour, in being brought to the rest, the joy, and the glory of God.

2. TRINIDAD.—There are now three congregations on this island, the joint membership of which is only 174. During the year the Rev. Mr. Lambert has gone to San Fernando, the second town on the island, where his prospects of success are encouraging; and his place at Arouca has been supplied by the Rev. W. F. Dickson, a native of Jamaica, and a licentiate and ordained minister of the mission. As this is the first instance in which one who is the fruit of the mission has gone beyond the limits of the island as a preacher of the Gospel, it has excited much interest among the brethren there.

3. OLD CALABAR.—This mission, situated in the Bight of Biafra, on the West Coast of Africa, consists of five stations, and has six ordained missionaries, a medical missionary, one male and three female European teachers, and two native teachers.—Nearly all our agents have mastered the language of the country; and in Efik the whole New Testament, the Book of Genesis, the Shorter Catechism, and various religious tracts are in circulation. It appears from the reports of the missionaries that the Gospel has been preached on the Lord’s-day to upwards of five hundred natives, who have in their own tongue been urged to look unto Jesus and be saved, and that more than 350 children and young persons are more or less under the influence of week-day and Sabbath-school instruction. There exists in Creek Town a native church of nineteen members, with a class of twenty-nine candidates. Five natives have been admitted during the year. There exists also in Duke Town a native church of sixteen members, four natives having been there added in 1862. These thirty-five natives are all in full communion. At Ikunetu there are four, and at Ikorofiong—two hopeful candidates. The services of the medical missionary have been very useful. He says that he has daily from ten to thirty patients, to whom he has the opportunity of speaking of the Great Physician of the soul. Our missionaries are labouring assiduously to spread the doctrines of God’s Word, and they intimate that, in the face of much op-

position and manifold difficulties, the cause of Divine truth is slowly advancing. The evil customs of the country are strong, and all the traditions, the associations, and the depraved feelings and habits of the people are on their side; but the agency which is at work will, with God's blessing, yet renovate that dark land. The Word of God is being felt as a power in Old Calabar, and the teaching of the missionaries has abolished some cruel and sanguinary practices, and is gradually modifying others. At all the stations some are seeking the Lord, and when the state of matters now, repulsive though many of its features are, is compared with what it was when in 1846 the Rev. H. M. Waddell landed in Old Calabar, we have reason to say, "Behold, what God has wrought!"

4. SOUTH AFRICA.—There are two congregations in South Africa, one at the Engwali, in British Caffraria, and one at Glenthorn, in the Cape Colony. The one at the Engwali is presided over by the Rev. Tiyo Soga, a native Caffre. It has 120 members, 12 having been added during the year.—There is a class of 35 candidates. Four members have died, three of whom gave special evidence that they were going to the Lord. There are two boys' week-day schools, with an attendance of 90, and a girls' school of 80; so altogether there are 170 children under instruction. Three native evangelists itinerate in the surrounding districts during the Sabbath. The great event of the year at this station has been the erection and the opening of a new church, said to be the finest in British Caffraria, and which from Sabbath to Sabbath is "well filled by a motley crowd of station people in their European clothing, and of Caffres and Fingoes in their red blankets"—a Sabbath congregation which, Mr. Soga states, it is "a soul-inspiring sight to witness." Mr. Soga was assisted during a part of the year by the Rev. Mr. Chalmers, who, he states "most efficiently and zealously co-operated with him in every good work." The church at Glenthorn has a membership of 102, consisting of 74 Caffres and 28 Hottentots.—Fourteen adults have been admitted by baptism to the church. There are 46 candidates. This congregation, it is said, has made encouraging "Christian progress during the year."

5. JEWISH MISSIONS.—(1) Aleppo, with the out-stations of Killis and Idleb.—The mission here is carried on by two ordained missionaries, one of whom acts also as a medical missionary, and by seven native teachers and evangelists. The state of the Jewish mind at this Oriental city was shown by two things. The first is, that 200 Jews have desired to form themselves into a separate community, on the basis of the re-

jection of "the traditions of the elders," embodied in the Talmud; the second is, that for several successive Saturdays, till scared by threats of excommunication, both Jews and Jewesses visited the mission-house, till they reached the number of 80 or 90.—The Gospel has on the Lord's-day, been preached twice in Arabic to a congregation varying from ten to fifty, at which occasionally two or three Jews have been present.—There are two schools in Aleppo, one for boys attended by 80, and one for girls with an attendance of 47, which are said to be efficiently taught. Dr. Wortabet, in addition to his medical visits, which have been very useful, teaches a medical class of four students, one of whom, once a noted infidel, "professes now to believe in Christianity, and has written a book on the Evidences of Natural and Revealed Religion;" and it is said that an atheist who came occasionally to this class "was so struck with the mechanism of the muscular system, and its wise adaptation to all the purposes of motion, that he now professes a firm belief in the existence of God and in his over-ruling Providence." At the out stations of Killis and Idleb, especially at the latter, good seems to be doing. At Idleb a class of 25 boys "have made much progress in Scriptural knowledge;" and such, says Mr. Brown, is the earnestness of a number of the men belonging to the Greek population "in studying the Scriptures, that every evening in the week they meet for a regular Bible class and religious conversation." (2) Altona and Hamburg. The mission has been withdrawn from these towns. As the mission at Altona seemed after several years' trial to have made little impression on the place, special correspondence was opened with the missionary—the Rev. Isaac Salkinson, who was himself dissatisfied with the state of things; and it terminated in his offering to withdraw from the service of the Church on obtaining a year's salary—and to this the committee assented; and Mr. John Elvin, catechist in Hamburg, who was some time ago deprived of his wife, and who has reached a considerably advanced age, intimated that he wished to come to this country and to reside with some of his family. The committee complied with his request, and granted him for a limited period a small retiring allowance. (3) Algiers. This mission, both as it respected the town of Algiers and a number of villages in the country, seemed to be full of interest and promise, and to have about it several features that were specially encouraging; but we regret to have to say that the missionary, the Rev. Mr. Weiss, began without the knowledge or sanction of the committee to erect buildings on a scale of vast magnitude in the village of St. Eugene, which have involved him in such pecuniary difficulties,

and have had such an injurious effect upon the mission, as to make it necessary for the committee to depute in the close of March the Rev. Dr. Peddie and Mr. David Anderson to visit Algiers in order to examine into the state of things and to report. The matter is under the consideration of the committee; and all that we shall at present say in regard to this most painful case is that the missionary has in the meantime been, in consequence of an interim report of the deputies, prohibited from acting as our agent or interfering in any way with the work of the mission.

6. INDIA.—This mission, formed in the British province of Ajmere and Mairwara, in Rajpootana, was begun by the Rev. William Shoolbred, in March 1860. It has since the arrival of the Rev. William Robb, in January last, five ordained missionaries, a medical missionary, three native preachers—taken with them from the Free Church mission at Bombay—and seventeen male and one female native teachers of schools. The first object of our agents is to acquire the native language, and to that they are assiduously devoting their attention; and they have all gained an acquaintance with it more or less full, according to the period that they have been in the country; but they have at the same time, with the help of the native preachers, been doing what they could to convey the truths of the Gospel to old and young. Three central stations have been formed—one at *Bauer*, one at Nusserebad, and one at Ajmere. At *Bauer*, where Mr. Shoolbred resides, the Gospel has, in the public bazaar of Nya Nuggur, been during the year preached twice, and sometimes thrice a week in the native tongue to large audiences—audiences now, it is said, “marked by a spirit of thoughtful inquiry.” There are seven-day schools connected with that station—one in Nya Nuggur, and six in country villages.—In these schools 175 children are receiving a sound Christian education in Hindee, Urdu and English. Already three converts have been baptized—one a learned Brahmin, on Sabbath the 25th January; and two on Sabbath the 22nd March—one a soldier in the Mair Regiment, and one a young farmer. Four are seeking baptism, and a spirit of anxious inquiry seems to be excited in the minds of not a few. The state of things here seems specially promising; the missionary is overburdened with work, and he earnestly invokes the sustaining prayers of the home Church. There are six day-schools connected with the station of Nusserebad—one in the Bazaar and five in country villages. These schools, which are carefully superintended, are attended by 137 children. Mr. Martin has not begun direct preaching in the city; but for several months the surrounding villages have been regularly visit-

ed in conjunction with a native preacher, and in almost all the villages “the word of life,” it is said, “has been made known to large and attentive audiences.” In *Ajmere*, the chief city of the province, a school was opened in March 1862 by the Rev. Messrs. John Robson, and A. Glardon, which in May was attended by 102 scholars, and where the Bible was regularly taught; but a caste crisis came, which reduced the number to 17. That crisis was here, as at the other stations, energetically met and overcome. The number of scholars is now 53. Public meetings have also been held here in the court of the school on Sabbath, and occasionally on week-day evenings; at which addresses on religious subjects have been delivered. The attendance at these meetings has varied, large numbers being sometimes present, and animated discussions taking place. A school in a village two miles from Ajmere, has been recently opened, and has an attendance of 24. Thus, there are at these stations 15 day schools and 330 scholars. Itinerating, the missionaries occasionally visit important places, and preach the Gospel. During the months of November, December, and part of January, Messrs. Shoolbred and Robson, who can both address the people in their own language, laboured in the *Mugra*, or hill country of the Moirs. “The plan adopted was, to select several of the large villages as centres, and to remain there for eight or ten days at a time, visiting and thoroughly working all the surrounding villages and hamlets within a radius of six or eight miles.” We have not yet received the full details of this preaching tour, but Mr. Robson speaks of the *Mugra* “as a most interesting and hopeful mission-field;” and says that “the people are simple, confiding, very accessible to kindness, always willing to listen, and that their religion does not seem to have a firm hold on them.”

The Medical Missionary.—A dispensary was opened in the Nya Nuggur, and 757 cases of disease were treated there, and generally with success. Dr. Valentine has also visited other towns and villages, and left, it is said, “traces of him at all the stations to which we can point as proof that our religion is one of love to men as well as to God.” Various incidents are reported showing the effect which successful bodily cure has in removing the suspicions of the natives, conciliating them by kindly regards, and disposing them to look with favour upon the mission.

This mission is planted in a province which has 400,000 inhabitants, and it is surrounded by seventeen millions of heathens, to whom the way seems to be quite open. Our agents wish to establish a fourth central station at *Todgurh*, in the Mairwara hills, and all their letters entreat reinforcement.

The committee, encouraged by the present state of our funds, and relying on the liberality of the Church, have recently accepted for this mission three agents, one of them a medical missionary, who, it is expected, will leave for that interesting field about the close of September.

The report contains an interesting communication from Mr. John Murdoch, giving an account of the operations of "The Christian Vernacular Education Society for India for 1862."

7. NINGPO IN CHINA.—As stated in the *Record* for this month, the Lord has been pleased to remove, in the midst of promising usefulness, Dr. Wm. Parker, who had resumed operations there in connection with our Church.

Passing over the notices which the report contains respecting Australia and the Continent of Europe, we now give its concluding words. "Thus we have had for the year 1862, independent of Australia, France, and Belgium, nine separate mission-fields—namely, Jamaica, Trinidad, Old Calabar, Caffraria, Algiers, Hamburg, Aleppo, Rajpootana, and China, including 47 stations and 69 day-schools, which have been conducted by 40 ordained European missionaries, 3 medical missionaries, 5 ordained native missionaries, 8 native Evangelists, 17 European catechists and teachers, and 64 native teachers; or, altogether, an educated agency of 137 persons, who have been sustained at an expense of rather more than £17,000. This number does not include the wives of our missionaries, who, in many cases, are most useful and efficient teachers. The manifold operations which these agencies involve seem to have been carried on with wise and steady energy, and in the "spirit of faith and prayer;" and whilst there has been no startling movement, like the revival which gladdened Jamaica during the preceding year, there have been shown at nearly all our stations evidences that the good work is advancing. The invoked blessing has not been withheld, and enough has appeared to call for gratitude and thanksgiving. The fields of our operations are being enlarged; the very success of our agents does this; and the demands for additional labourers are frequent and strong. This is the case especially in Africa and in India. The heathen are there perishing in thousands. There is open and ready access to them. They are willing to listen to the tidings of mercy. Their spiritual destitution has been made known to us, and we dare not neglect it. We must, as a missionary church, if we would illustrate Scriptural representations, go forward, multiplying both our agents and our means. The river of living waters which Ezekiel saw issuing from the sanctuary augmented in volume as it flowed; the stone which Daniel

describes, that was cut out of the mountain without hands, ceased not in its subduing progress till it became a great mountain and filled the world; and it is nowhere said that the angel which in apocalyptic vision was seen flying through the midst of heaven, having the everlasting Gospel to preach, folded his wings and lighted on the earth. The Lord, at whose command we began the march, is with us; the silver and the gold are his; the hearts of all men are in his hand, and the events of Providence are under his control; but it is in going forward in obedience to His authority, and in reliance on His promise, that He breaks up the way of his people, prospers their efforts, and gives them "an all sufficiency in all things." Devoutly do we bless Him for the spirit of liberality, as well as of Christian labour, which is growing in our Church, and which during the last year has been so vividly shown—a spirit which, while it holds out brighter hopes to the heathen, speaks of blessings from above to those that cherish it. We bear Christ's name, and knowing that the time is short, let us, attentive to the voice of His providence, as well as of his Word, exert ourselves more and more to glorify that name. During the year the Lord has been pleased to call away a greatly beloved and most useful medical missionary, and three of our young missionary sisters, just as they had entered on their work, and given promise of great usefulness—one in Caffraria, one in Calabar, and one in India. These events have filled with sadness not a few hearts, but they have all been attended with circumstances which showed such a rich manifestation of Divine grace as to assure the survivors that those whom they loved "died in the Lord," and are now blessed. Ah, this is a thought the bigness and the consolation of which no mind can fully grasp! Eternal ages will roll up from their fathomless depths, and find these departed ones safe with Christ, and growing in happiness and in glory; and the voice which comes to us through the four times opened heaven is, "Work while it is to-day; Jesus is worthy of your utmost love and efforts; and the rewards which are awaiting you here are great, splendid, and enduring."

FINANCIAL STATEMENT.

Mr. JAMES PADDIE, W. S., Treasurer of the Synod, in making his financial statement, said—I am glad that the statement that I am now called on to make is as favourable a one as any that I was ever privileged to lay before you at this our annual meeting—(applause). The accounts on which I am expected to speak, relate to the Home Mission Fund, the Gospel Ministry Fund, and the Church Extension Fund, bearing on home operations; and the Foreign Mission Funds, bearing on our opera-

tions in our Colonies and in heathen lands. I shall refer you to the April number of the *Record* for the particulars, and here only make a few remarks. In regard to the Home Mission Fund, the sum received during the year amounts to £7541, being more by £1731 than during the preceding year—(applause)—but our expenditure has been nearly equal to our income, having amounted to £7453, still, however, leaving a surplus of £88 to be added to the fund on hand—(applause). In regard, again, to the Gospel Ministry Fund, the sum received was £828, being less by £430 than the preceding year; and our expenditure has exceeded the income by £26. The Church Extension Fund began only in the end of November, and yielded £732; and there is nothing against it but some expenses which left us with £705 on hand with which to commence operations. Altogether for home operations connected with these funds, the receipts have amounted to £9101, and the expenditure to £8334, leaving us thus better by £767 in 1863 than we were in the beginning of 1862—(applause). In regard, again, to the Foreign Mission Fund, the sum received during the year has been £23,862, being £3948 better than the preceding year—(loud applause)—while our expenditure has only been £20,461, so that on this fund, as a whole, we are better at the end of 1862 than we were at the beginning of the year by £3401—(applause). Two years ago I had to report to you an annual deficit for several years in succession for our general foreign missions of about £2000 per annum, and that, consequently, from having had a fund on hand at the beginning of 1857 of £7000, we were in debt £1370 at the beginning of 1861. It is gratifying to state that, during 1861 and 1862, our contributions for missions generally have enabled us not only to get clear of this balance, but to close 1862 with £4465 on hand—(applause). For India, however, our expenditure for last year exceeded what was received for that mission by £735—a circumstance which the friends of that very promising mission will, I hope, keep in view. Our missions in that quarter are rapidly extending, and their liberality must be proportionally exerted.—As a whole, the contributions received for missionary purposes, connected with all the funds I have mentioned, have in 1862 amounted to £32,963, or, adding those for Church Extension in London and the proceeds of the *Record*, £34,673. A larger sum than in any previous year has been raised in the Church for missions—(applause). It is gratifying to observe that of this sum, no less than £19,817 has come from our congregations and congregational societies—(applause).

News of the Church.

PRESBYTERY OF HALIFAX.—An account of the meetings of Presbytery held on the 6th and 7th May in Chalmers Church, Halifax, was accidentally omitted from the *June Record*. It is only necessary now to record the fact that on Thursday the 7th May, the Presbytery after the usual trials, licensed Mr. JAMES D. GORDON to preach the Gospel.

The Presbytery met in Poplar Grove Church on Thursday the 18th June. Present, Rev. William Duff, Moderator, Professors King and McKnight, Rev. William Murray and A. Stuart; and Messrs. A. James and Robert Murray, Ruling Elders. The only item of business requiring to be recorded is the fact that Rev. John McLeod reported that he moderated in a call in the St. John's congregation according to appointment of Presbytery. The call was unanimous in favour of Mr THOMAS CUMMING. The Presbytery sustained the call and directed the clerk to forward it to Mr. Cumming. The Moderator was authorized to prescribe subjects for trial to Mr. C., in case he should accept the call.

The next ordinary meeting of the Presbytery is to be held in Poplar Grove Church, on Thursday the 9th July, 11 o'clock.

OPENING OF A NEW CHURCH AT MAHONE BAY.—In no county in our Province has the Presbyterian Church been making more satisfactory progress than in Lunenburg. We have a pleasing evidence of the fact in the opening of a new Church in the MAHONE BAY section of Rev. Mr. Duff's congregation. The *Witness* of the 20th June says:—

“On last Lord's Day the new Presbyterian Church at Mahone Bay was opened for public worship.—Rev. Professor King preached from Psalm 122. 1., a very able and appropriate discourse. The audience was large and appeared profoundly interested in the services of the day.

The church is 52 x 38 feet, and is one of the most elegant and comfortable places of worship in the County. It is charmingly situated on a small hill just at the head of Mahone Bay. No finer site for a church could be selected anywhere. To the credit

of this section of Rev. Dr. Duff's congregation we have to record that this building is erected not by means of begging abroad or holding "Bazaars," but by the subscriptions of forty or fifty families of Presbyterians at Mahone Bay itself."

Rev. DONALD MORRISON returned to Nova Scotia early in June after spending the winter in Edinburgh, prosecuting his medical studies. He met with much kindness on every hand—as well from the Free and U. P. Churches as the Reformed Presbyterian Church.

We have devoted so much space to the subject of Union in Scotland, that we have room only to refer to the meeting of the Free Assembly in Edinburgh on 21st May. Dr. Guthrie's opening sermon was eloquent as usual. Rev. Dr. McLeod of Snizort was chosen as his successor. The Colonial Committee's report made mention in the most kindly terms of Nova Scotia; and Rev. Dr. Forrester and Mr. Morrison both addressed the Assembly in connection with the report:

Rev. A. Ross has arrived here from Harbor Grace, Newfoundland, on a short "furlough" for the benefit of his health. Rev. P. G. McGregor, and Rev. Mr. Walker are absent in Britain for the same object of recruiting their health, impaired by the arduous labours of many years.

We receive hopeful tidings from various districts in which our Home Missionaries are labouring. The troubles that may arise in some quarters are more than compensated for by the peace and unity and prosperity prevailing in others. *Quiet progress* is the characteristic of the last few months in most of our congregations and Mission stations.

Obituary Notice.

THE LATE JOHN DOUGLASS.

"Earth" says Robert Hall "is daily losing the fairest of her children, and heaven is being replenished with the spoils of earth." From week to week our congregations are

yielding their quota of ripened spirits, to join the great multitude before the throne. During the last winter, the County of Pictou, and perhaps the same has been the case in other counties, has lost an unusual number of persons who have "come to the grave in a full age like as a shock of corn cometh in in its season." Among these perhaps there was none riper gathered into the Master's garner than the individual whose name stands at the head of this article. We have not hitherto inserted in the *Record* notices of individuals, who after adorning the gospel in private life have passed from the church on earth, but the individual above named was so widely known for his spiritual mindedness and faithfulness as an office-bearer, and his life was so closely connected with the past history of our church in the County of Pictou, that we feel it due to his memory to insert a more lengthened notice than usual.

The deceased was born at Middle River, in the year 1774, the year after the arrival of the ship *Hector*, the first emigrant vessel from Scotland to Pictou, in which vessel his parents were passengers. Thus he had his share in the toils and privations of the early settlers in that county. In his early days there was not a minister of the gospel in Pictou or in the eastern part of the Province beyond Truro. But he enjoyed the instruction of pious parents, and his father, who was one of the few Highland settlers that could read, held a meeting on the Sabbath day with the Gaelic people for devotional exercises and reading the scriptures or other religious books, generally called "a reading." Such was the zeal of himself and his wife for religious ordinances, that they carried him when a child through the woods all the way to Truro that he might receive baptism from the Rev. Mr. Cock, then the nearest Presbyterian minister, and who occasionally visited Pictou to preach there. When he was about twelve years of age, Dr. McGregor arrived, who happening to meet him shortly after, entered into conversation with him in his own kindly manner, invited him to come to preaching and earnestly pressed him to improve the means of grace which he was henceforth to enjoy. The

warm hearted boy's affections were at once enlisted, and on the following sabbath he eagerly listened to the words of life, and though he never heard him to profess to say exactly at what time he first found the Saviour, yet deep impressions were then made upon his mind. From that time and to his latest days he loved to tell of his first meeting with that eminent servant of Christ, and the first preaching on the Middle River. To him he soon became warmly attached; and though he learned to value highly other faithful ministers, yet first love was strongest, and he never wearied in telling of the character and labours of that devoted missionary.

In the summer of 1800, nearly sixty-three years ago, when in his twenty-sixth year, which was then, and to so me extent, is yet, considered among the Highlanders a very early age, at which to partake of the Lord's Supper, he made a profession of religion, so that he would be among the oldest communicants in the Province, and few men during the whole period of his christian profession, have borne a more stainless name.

In the year 1795, the Rev. Duncan Ross arrived, and for a few years laboured jointly with Dr. McGregor, as minister of Pictou, but in the year 1801 a division took place by which the Middle River fell to Mr Ross. In October 1803, when 29 years of age, he was ordained at Middle River as an Elder, and continued to fill that office till his death, first in the congregation of West River under the ministry of Mr. Ross and his son, and subsequently in the congregation of Salem Church. He thus only wanted a few months of having filled that important office for the long period of sixty years. He was undoubtedly at the time of his death the oldest elder in the Presbyterian church in this Province, and few men have so long filled that office with such general approval.

In all the relations of life Mr. Douglass won the respect of his fellow men. But the features of character by which he was especially marked were his affectionate tenderness of heart, guileless simplicity of character, and unaffected humility. His heart overflowed with kindly emotions, and his benevolence was never appealed to in vain.

"He was an Israelite indeed in whom is no guile," and yet seemed unconscious of the excellence which attracted to him the regard of his fellow men. He loved the habitation of God's house, and until the present winter, when his increasing infirmity, and the state of the weather and roads prevented his regular attendance, his place in the sanctuary was seldom vacant. And it was good to see him there. His manly form—which was scarcely bent even by the weight of four score years, his snow white head,—his benevolent countenance, which so quickly revealed every passing emotion within, and down which, under the preaching of Christ crucified, tears freely coursed, formed an encouragement to the minister, and a lesson to his fellow hearers. He was given to hospitality, and we may say that hundreds partook of bountiful fare and kindly shelter under his roof. He was a lover of good men. In the days of his strength, he was closely associated with the first ministers of Pictou, and often travelled with them on their journeys to preach the word, and to attend sacraments or meetings of Presbytery. He was present at the formation of the first Synod in 1817, and again was present (the last time he sat as a member of a church court) at the Union in October, 1860. He was emphatically a lover of Zion, and experienced the fulfilment of the promise, "they shall prosper that love thee." He never grudged his time to the affairs of the church, and was always ready to give of his substance, as God prospered him, for maintaining and promoting religion in his own neighbourhood; and in all the measures for the extension of God's cause abroad, he took a lively interest. He conducted a Sabbath school from the time these institutions were first established in the County of Pictou, till the last year of his life, a period of more than forty years. When the first Bible Society was formed in Pictou embracing the whole county, he was one of the directors and collectors for the Middle River, and the last surviving office bearer. In the Foreign Mission of our church his heart was deeply interested. Tears often filled his eyes as he read or heard of the trials of our Missionaries or of the great things which God had done through their instrumentality. What a contrast did the state of the church now present compared with what it was in the days of his boyhood, when there was not a Presbyterian minister either on the whole North coast of Nova Scotia, or in Cape Breton or in P. E. Island.

As as Elder Mr D. will be long remembered for the spirituality of his conversation and for his efforts to do good as he had opportunity. He walked with God and was faithful in his warnings and exhortations particularly to the young to choose the better part. He was particularly attentive in the house of mourning. Here he showed himself a son of consolation. His unaffected kindness and sympathy—his scriptural exhortations and directions—and his fervency in prayer, in which he possessed a gift rarely equalled, often, often during those sixty years of service, cheered the dying and soothed the sorrows of the bereaved. The ministers with whom he successively served, all found him a zealous helper and faithful co-worker and often had reason to rejoice in him as an Aaron or a Hur to hold up the hands ready to sink under the weight of ministerial toil. And when the congregation to which he belonged was vacant, he regularly visited pastorally the families in the section in which he resided, advising, exhorting and praying with them.

In him was fulfilled the promise, "They shall still bring forth fruit in old age; they shall be fat and flourishing." It was not the writer's privilege to know him in the days of his strength, but scarcely ever has he known a finer specimen of a christian old age. Were we to assert that he had been free from the faults of youth—that he had attained his position without many struggles and without any falls, he would have been the first to reprove us as using improper flattery. But we know that during these later years of his life, he exhibited a picture of ripened christian character described by our Saviour as "the full corn in the ear." (Mark iv. 28.) With few bodily infirmities, with much of that personal beauty, which sometimes marks the aged—his was emphatically what the scriptures call "a good old age." His memory was stored with incidents of the past, and it was his delight to tell of the first generation of ministers and private christians in the County of Picton. From his conversation his pastor was led to prepare the memoir of Dr. McGregor, and to no man was he more indebted in the preparation of that work than to Mr. D.—His activity in the service of his Master continued to the last. He continued his visits to the house of affliction till the commencement of his last illness. The Sabbath school (which is intermitted in winter) he attended till its close last autumn, and during the last summer declared his intention of continuing to attend it as long as he was able. The prayer-meeting in his neighbourhood, which with various interruptions, he had maintained for half a century, he attended to the last, and took part in the exercises of the last meeting before his death. And never did we hear from him more pointed, more

appropriate, and more earnest prayers, than during the present winter. Though for some time his faculties were so impaired, that he often did not recognize old friends, yet such was the weight of his christian character—such the ripeness of his christian spirit—such the spirituality of his daily converse, indicating one on the verge of heaven—all rendered more impressive by his venerable appearance—and such the universal respect that he had won by a long life of consistency and usefulness—and such the influence which he thus exercised for good that we believe that at the time of his death, viewing him, even in this light alone, there was not a more useful man in the community.

The disease which ultimately proved fatal commenced some weeks before his death. But for some time it excited no alarm, so that he was able to join in the communion in Salem Church on the 22nd March. This was the last time he was permitted to attend the sanctuary. Having, however, one day near the commencement of his sickness fallen asleep on his chair, he awoke saying that he had had a very pleasant dream—that he thought he was dead and going to heaven and that Dr. McGregor and Dr. McCulloch were coming to meet him. Was it all a dream? May not the veil that conceals the future world be lifted from before the eyes of God's servants as they draw near. Certain it is that just such dreams are sometimes vouchsafed to them, when near the end of their journey, though they may be at the time in good health. For only a few days was he dangerously ill, and during the most of that time his speech was affected so that he could not communicate freely. But he could tell enough to show that the Saviour was with him to the end, and that the promises of God's word were his unfailling support. During the last few hours his sufferings were very severe—the strong constitution yielding to the last foe only after a painful struggle; but the uplifted hand, and the words which could be occasionally heard, such as "heavenly father" "O for patience" "Christ's kingdom" told that his mind was in earnest prayer. Thus he passed away on the 27th April in the 89th year of his age, leaving a memory which will long be fragrant wherever he was known. On the day following his decease devout men carried him to his burial, and though the notice was short and the roads scarcely passable, yet scarcely ever in the country have we seen so large a funeral. "The righteous shall be in everlasting remembrance."

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer to 31st May, 1863:

FOREIGN MISSION.

From the Synod of Presbyterian Church, Canada, remitted to Rev J. Bayne, Bill on London for \$460, yielding sterling £92 8s. 2d., Nova Scotia currency, £115 10 2½
Remitted by Mr. McMillen, \$40, 10 0 0

£125 10 2½

Collection Prince Street Church, Pictou, 19 15 1
Ladies Sewing Circle and Benevolent Society, Alberton, Cascumpeque, 1 13 4
Tryon, per D. S. Thompson, 1 17 6
A friend to Missions, Prince County, P. E. I., 0 16 8
Rev A. Fraser's Congregation, Cascumpeque, 24 3 4
A friend to Missions, Cascumpeque 3 6 8
Robert Smith, Esq., Truro, 48 13 9
A. K. Mackinlay, Esq., Halifax, 42 9 10½

HOME MISSION.

Rev A. Fraser's Congregation, Cascumpeque, P. E. I., 4 3 4
Robert Smith, Esq., Truro, 29 16 1
A. K. Mackinlay, Esq., Halifax, 4 5 0

SEMINARY.

Rev A. Fraser's Congregation, Cascumpeque, 6 19. 4½
Robert Smith, Esq., Truro, 24 15 0
A. K. Mackinlay, Esq., Halifax, 10 12 6

SYNOD.

Robert Smith, Esq., Truro, 2 12 9
A. K. Mackinlay, Esq., Halifax, 1 12 6

SPECIAL EFFORT.

A. K. Mackinlay, Esq., Halifax, 7 15 0

MISSION SCHOONER.

Rev W. R. Frame's Congregation, P. E. I., 10 16 8

JEWISH MISSION.

Rev A. Fraser's Congregation, P. E. I., 1 9 2

Messrs. A. & W. MACKINLAY acknowledge receipt of the following sums:

MISSION SCHOONER.

Gays River, Shubenacadie, and Lower Stewiacke, per Rev Mr McLean, \$67 92
Glensiel Congregation, per Rev John Campbell, 20 40
Rev Alex. Cameron's Congregation :
Middle Stewiacke, 26 81
Brookfield, 17 60
Rev Dr. Smith's Congregation, Upper Stewiacke, 41 62
Rev Mr McLean, additional, 3 50

Shelburne:

D. Bonar, \$2 17
Miss A Bonar, 1 75
Mrs A. Bonar, 50
Thomas Ryer, 1 92
Agnes McKay, 35
Miss S. Hogg, 5 12
Maria Clarke, (collected) 1 25

14 06

Rev J. Ross, Grand River, C. B., 10 73
Lower LaHave Congregation, per Rev Mr McMillan, 12 00
Rev A. Campbell's Congregation, per Master John Cameron, 33 12
Baddeck Sabbath School, 22 28
Rev J. L. Murdoch's Sabbath School, Windsor, 82 75
Rev. Mr. Morton's Congregation, Bridgewater, additional, 13 00
Rev John M. McLeod's Congregation, Newport and Kempt, 58 70

FOREIGN MISSION.

J. Longworth, Esq., for Erromanga Mission, 1 00
Noel Juvenile Missionary Society, 7 00
Miss Agnes Hogg, 1 00
Lawrencetown and Cow Bay, per Rev A. Stuart, 6 00

HOME MISSION.

Poplar Grove Church, per C. Robson, Esq., 152 00
Noel Juvenile Missionary Society, 7 00
Lower LaHave Congregation, per Rev Mr McMillan, 12 00
Rev Mr Cameron, 5 00

EDUCATION.

Rev J. Cameron, 12 00
Lower LaHave Congregation, per Rev Mr McMillan, 16 00
Lawrencetown and Cow Bay, per Rev A. Stuart, 6 50

SYNOD FUND.

Lawrencetown and Cow Bay, per Rev A. Stuart, 6 50

PAYMENTS FOR HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following sums:

ON BACK VOLUMES.

Mr John Scott, Charlottetown, \$3 84

General Treasurer for the Funds of the Church, except the Professorial Fund, and the funds invested in Halifax.—Abram Patterson, Esq.

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