



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

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**FEBRUARY, 1870.**

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**DEATH OF REV. DONALD MORRISON.**

The weekly newspaper has already carried to every part of the Lower Provinces the painful intelligence that the beloved brother in Christ, and in the Christian ministry, whose name stands at the head of this article is no more. He is no longer with us in the church militant, for his Master has called him home.

The tidings came a few days after our last issue, in a letter from Dr. Steele to the Mission Secretary. It announced the fact, the date and place of the decease, and the age, but the Dr. having heard no particulars could give none.

SYDNEY, Nov. 6th, 1869.

*My Dear Sir,*—I have just learned that the Rev. Donald Morrison died at Onehunga, near Auckland, New Zealand, on the 23rd October, aged 41 years.

I have not got any particulars, but when I hear from Mrs. Morrison I will supply her with any money she may require to take her to her friends if she desires to return home.

I write this to catch the mail which leaves this morning, but a supplementary mail is to go by the ordinary steamer to Melbourne.

Our General Assembly has just been held, and passed off very happily. We now feel the benefits of the union.

Dr. Geddie is to come by the *Dayspring* at the end of the year.

I am yours in haste,

ROBERT STEEL.

Rev. P. G. MCGREGOR.

The Church has been partially prepared for this afflictive dispensation by an illness of two years, attended by symptoms which gave small hope of recovery. It is more than a year since eminent Physicians declared his disease to be tubercular consump-

tion, and from the date of the receipt of this intelligence, it was scarcely expected that he could ever again re-occupy his post on Fate; although hopes were entertained that he might still be spared and strengthened to do something for the Lord's cause in Australia or New Zealand.

We shall not at present attempt any sketch of the life of our departed brother. We will for a few moments, however, invite our readers to go back for two years and notice the commencement of the disease which has at length terminated in his falling asleep in Jesus.

The year 1867 was a dark and trying year on Fate, a year to which Mrs. M. must now look back with a sad heart. The work of our brother had begun to tell at Erakor. He had a Christian band around him, but their efforts to spread the Gospel, through the treachery of an enemy, led to murder followed by war, a war of aggression on the part of the heathen, and only of defence by the Christians. For months all industrial pursuits had to be laid aside; and Mr. M. wrote thus, "During those months we had many a day of anxiety with *nights of broken rest*, and for weeks the young men of the Mission kept watch by turns around the Mission premises." When peace came, Mr. Morrison attempted the building of a house, when a trading vessel arriving in the evening, succeeded next morning, before the missionary was aware in luring away the young men who were his hopes and his help. Proceeding to the Mission Council he brought back seven Aneiteumese to aid him in finishing his house. At this time he

was troubled with a slight epidemic cough, and by exposure it was aggravated, and the result was acute inflammation of the right lung. He persevered in his work, anxious to have his house finished, but by the time it was completed outside, he was completely prostrated, and unable to do any work, either mental or physical. Thus he grew weaker with heavy night perspirations, until with the full approval of his brethren, he left in the *Dayspring* for Sydney, Mr. Neilson taking charge of his station.

Ever since he has been seeking health by going to the most congenial places, and consulting the best medical authorities. He revived greatly by his first voyage, and was generally benefited by change, but each improvement proved temporary. The disease was advancing, and though he presided at the Mission Council, and wrote in good spirits from the *Dayspring* as she approached Auckland, yet the time of his departure was at hand. Soon after his arrival he was called away.

We have never heard a difference of opinion respecting Mr Morrison's character. His fellow students esteemed him. His ministerial brethren loved him. The missionaries and the whole church had the fullest confidence in his piety and prudence, in his wisdom and devotion. Those who knew him best regarded him as a truly good man, who commended himself to God and his church, by a truly consistent christian life.

His heart was in his work. This was true of his ministry at Strathalbyn; for we have seen the mention of his name and sickness draw tears from gray-haired sires and matrons in that church, where he had so earnestly preached Christ.

But when he felt constrained to break that tender connexion, and to go thousands of miles to tell of Jesus' love to rude savages, when he had gained the language and the ear of many, and the heart of some, when he was just beginning to reap, how great must have been the trial to lay down the sickle!

Yet he met it like a man and a saint. He bowed to the Divine will, with the meekness of a submissive child. He valued life

for the sake of his wife and son, and still more from his desire to be instrumental in saving souls; but his letters, as our readers know, breathed full submission to the will of the Lord, with strong desires that others might go and hold up the banner which was falling from his hands.

Let those who have been praying for him regard their prayers as answered in his serene peace, in sickness, and in his happy death. He rests from his labours. He is where his heart has been for years, but his wife with her boy is left to the church, to be loved for his sake, as well as for her own fidelity and zeal, to be thought of affectionately, to be prayed for earnestly, and to be cheered in her widowhood by many proofs that those who make sacrifices in the Lord's service, will be long and lovingly remembered by his church.

TESTIMONY TO THE CHARACTER OF REV D. MORRISON, BY H. F. ROBERTSON.

"On the afternoon of the 6th November, 1863, six missionaries, the captain and ten of ship's company, sailed from Halifax in the *Dayspring* for the New Hebrides, touching at the Cape of Good Hope, Melbourne and Sydney, N. S. Wales, and on Sabbath morning, June 6th, 1864, we cast anchor in Aneityum harbour. During all that time our lamented friend was a burning and shining light in our midst, and took a deep and abiding interest in the temporal and spiritual well-being of all on board our vessel.

"After our arrival at the Islands I saw much of Mr. Morrison, until he was obliged to leave the Islands on account of failing health. As a man he stood high in the estimation of his brethren in the mission. As a friend he was true to the very core. His calm and deep toned piety secured for him the confidence, respect and love of every member of the mission council. As a missionary and a man, Mr. Morrison was respected and loved by the very savages.

"He possessed all the essential qualifications of a missionary called to labour amongst savages; namely a large measure of common sense, serene faith, patience, firmness with kindness, perseverance, love, hope, and charity. His spiritual vision was clear and few men in prayer equalled him in unveiling the "inner court."

"Whilst he lay with island fever on Fate, and all hope of his recovery was for a time taken away, his countenance would beam with happiness and his soul seemed to be in an ecstasy of joy.

"After Mr. Morrison left the islands, the Christian natives of Fate could not speak of him without their eyes filling up, and the unbidden tear rolling down the cheek. But though his bowels yearned for the conversion of the poor Fatians, as John Hunt's did for the conversion of Fiji, yet God knew best and called Hunt and Morrison to receive their crown.

"The history of the New Hebrides mission has been a checkered one. The bones of Williams (the Lion missionary of the South Seas,) are bleaching to-day on the plains of Erromanga; Harris too must fall under the club of the blood-thirsty savage. High up on the table land of Erromanga the blood of Gordon may be seen on the stones, and higher still the foundation of an old house marks the spot where Mrs. Gordon fell.

"On dark Tanna, Johnston and Mrs. Paton found an early grave—On the island of Anceityum, sleep the remains of Mrs. Matheson, and away on yon Coral Island one hundred miles from Anceityum, Mr. Matheson found a last resting place, and now 1200 miles due south of them all, Morrison has just put off his armour! And oh! Christian ministers and students of Nova Scotia, will not many of you go in and possess the land that those good men have spied out and you will have souls for your hire."

Since writing the preceding obituary notice and sending it with Mr. Robertson's loving testimony to the worth of the deceased, to the office of publication, we have received the subjoined letter from the Rev. George Brown, who was with Mr. Morrison during his last hours on earth. This affectionate epistle will be read with thrilling interest, by the many friends of our departed brother in every part of the Church, and their tears of sorrow will be associated with feelings of joyful thanksgiving to God, that a life so faithful and exemplary has had a close so triumphant and glorious. We await with interest the receipt of the promised communication:

ONEHUNGA, OCT. 27TH. 1869.

*Rev. and Dear Sir,*—Mrs. Morrison has requested me to convey to you the intelligence of the death of Mr. Morrison, which took place early on the morning of Saturday the 23rd inst. She is anxious that I should give you as full an account as possible of his last illness, and of the closing scene, as I was the only one present, with the exception of a lady friend who had kindly promised to stay the night with Mrs. Morrison.

This it will give me great pleasure to do; but I must defer it till next mail, as the time at my disposal since his death is not sufficient to enable me to give, in something like a connected form, the many precious sayings which fell from his lips. I may say however, that Mr. Morrison's end was peace—perfect peace. He died rejoicing in his Saviour—exclaiming "O, I am happy—happy—all is peace. Glory be to the blessed Saviour who has given me the victory."

I thank God that I was privileged to be with our dear brother, for the closing scene was one of the most edifying and impressive I have ever witnessed.

Mr. Morrison was interred in the Presbyterian Cemetery, Auckland, on Monday afternoon. His remains were followed to the grave by as many members of Presbytery as the necessarily short notice of his death would enable to be present, and by a large number of friends deeply interested in the New Hebrides Mission.

Mrs. Morrison, I am glad to say, has been enabled to bear up under the heavy stroke wonderfully. The promise seems to be fulfilled in her experience, "As thy day so shall thy strength be." I am sure she and her little boy will be remembered by many among you in your prayers.

I am not yet aware what Mrs. Morrison's plans may be. I have not yet spoken to her about this. The blow has been too recently struck to render this advisable.

Christian friends here will endeavour to do all for her that they can, that she may feel this sore bereavement as little as possible. May the Lord guide and direct her in her present circumstances!

Commending you, Dear Brother in the ministry, to God and to the Word of His grace, and praying that we may be imitators of our late brother in his zeal for God's glory and the salvation of souls.

I am, yours, very truly,

GEO. BROWN.

REV. MR. MCGREGOR.

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### OUR FUNDS AGAIN.

We are happy in the present number to record a decided improvement. The tide has turned and the stream has set in steadily since the New Year. We have received \$1300, for the sources of which, please examine that most interesting part of the *Record* under the head of acknowledgements. Let the tide flow on a little longer, with with equal volume and depth, and our foundered ship will be afloat, with

a good prospect of making a fair if not a prosperous voyage by June, 1870.

We thank those who responded to our request to forward sums on hand; and we are happy to add that the supplements were all sent off in the middle of January. A valued friend of the Church, C. D. H., responded to our invitation by saying, "Pay the amounts due, and draw on me, I'll wait till the money comes in." We accepted the offer, and all tantalizing delays have thus been avoided.

We offered another suggestion that collections for the funds, and for the supplementary fund in particular, should be taken in all congregations, and in the proper order, those who have done least hitherto, taking the priority. This, however, is only calling attention to the order of Synod. Hitherto our weakness in finance has been the want systematic and uniform action; the absence of harmonious concentrated effort. Many respond to every recommendation of Synod, but a number decline, sufficient to give an air of languor to the project, whatever it may be.

For this, some plead poverty in means or paucity of numbers; sufficient causes for collections being small, but not for neglecting the duty or despising the luxury of giving. "Moreover, Brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia, how that in a great trial of affliction, the abundance of their joy and their *deep poverty* abounded unto the riches of their liberality."

If congregations are small in number or limited in means, they are only called to give as the Lord has prospered them! "For if there be first a willing mind it is acceptable according to that a man hath and not according to that he hath not." The Church will not be like her Lord unless she values the smaller contributions, and welcomes them as heartily as the larger. They often display the truest liberality, and are most worthy of record; and our Church will not appear in her strength until scriptural principles of giving are more generally practised, and the memorable words of the Lord Jesus realized "It is more blessed to give than to receive."

Our Church in liberality is excelled by none in the Provinces, but still she is only waking up to her privilege and duty in this respect, and the coming day has dawned first on the older congregations, and on the middle class. The poorer and the wealthier of the people chiefly require stimulus and system in contribution.

The page of the *Record* most worthy of study we believe to be the last, and during the present month it will repay perusal. One hundred and ninety-three dollars from a congregation, chiefly rural, at one time is a fine effort of liberality. Thirty dollars from a small congregation, not wealthy nor even self-sustaining, sparse as well as small, and not long ago a mere fragment of a congregation, shews an excellent spirit. Forty dollars sent twice within a year from one Sabbath School for "Dayspring," betoken knowledge of and faith in Christ's law of finance; and for regularity and system in contribution, no congregations in the body excel the second congregation of Maitland and Noel and the congregation of Middle Stewiacke and Brookfield. Some others may give more, but none remit with greater punctuality, for we expect their quota just as we look for summer and winter, seed time and harvest.

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### WEEK OF PRAYER.

The first week of the year 1870 was truly a week of prayer in the lower Provinces specially, as well as in the Christian world generally. We are persuaded that the season was precious to the Lord's people in itself, and that it will prove precious in its results. Not in vain have the voices of Zion's watchmen been lifted up together, and the songs of the many thousands of Israel blended in unison, and myriads of hearts sent up fervent prayers for a new and sensible baptism of the Holy Spirit. The *Record* should surely lay before its readers some account of the more prominent features of this hallowed season. We therefore select a few of the more central localities, and present such notices as we have been able to gather.

## IN ST. JOHN, N. B.

"Ther. was a slight change made in the arrangements of the Week of Prayer this year in the city of St. John. Last year each day's meetings were held in a different church, and thus all parts of the city were brought into contact with their blessed influence. The good friends of one denomination were not favourable to the rotatory system, and so a compromise was effected this time. The noon meetings were all held in one place—in the Germain street Wesleyan Church; while the evening meetings itinerated as before. The plan wrought very well. The attendance was good, and the tone that pervaded all the meetings was felt to be very solemn. There was perhaps more prayer and less exhortation than usual. In the latter part of the week there were several requests handed in which produced a marked impression on those present. The requests themselves were very touching. One was from a daughter for the conversion of a father, another was from a sister for the conversion of a brother. As these were read by the chairman of the day, in one instance the request had been sent in two days previously, but owing to the absence of the gentleman who was to have presided that day it was overlooked, and so another in similar terms was sent to another gentleman, and the two came up together,—as these were read a great many heads were bowed as it were involuntarily, and the secret petition sent up to the Throne of Grace ere there was time for any one to lead the audience in audible prayer. It seemed to be the impression on the minds of all that the entire week was a blessed season. It is surely not too much to look for special answers to these prayers which were offered up everywhere throughout Christendom. H.

## IN CHARLOTTETOWN.

The Union Prayer Meetings were kept up with unabated interest to the close of last week. So deep and general was the feeling that God was blessing them for good, that a further meeting was held on Sunday night in Queen Square Church, after service was concluded. The place was crowded to overflowing with an audience in which all denominations were represented. The influences felt were most refreshing to every Christian, so much so that it was resolved to continue the meetings for a few more evenings. Another was held in the same Church on Monday night, which was largely attended, and on Tuesday night the large basement of the Wesleyan Church was crowded with a similar audience. Both meetings were blessed occasions. Last night the Union meeting was to be held in Queen Square Church, and to-night another will

be held for one hour in the basement of the Wesleyan Church."—*Patriot*, Jan. 13th.

## IN THE WESTERN PART OF NOVA SCOTIA.

In Yarmouth the meetings were exceedingly solemn and impressive and continued with increasing effect into the next week. We learn from a later number of the *Patriot* that the same course was followed in Charlottetown, and with similar effect.

"The week of united prayer has been observed and meetings have been held at Kentville, Canard and Newport; the attendance at each was good, and the proceedings solemn and interesting. At Windsor more than ordinary interest was manifested. A meeting was held on each evening of the week from half-past seven till nine. The numbers and interest increased till the close of the week; the largest churches were filled to overflowing; earnest addresses were given and fervent prayers offered by ministers and laymen; and from the character of the exercises and the solemnity attending them we look for good results. One new feature with us was a preparatory meeting in the vestry half an hour before the general meeting. It helped as we thought in preparing us to engage profitably in the great congregation." A.

## IN THE EAST.

Having noticed in our last issue the number and earnestness of prayer meetings in Pictou town and county, we only need to say that these were conducted with increased frequency and intensity, attended by large numbers, and followed by an accession of 28 members to the Presbyterian Churches in Pictou town.

From Sherbrooke we hear, "The week of prayer was pretty well observed here, and fervent prayers were addressed to the Throne of Grace. May they be heard.—We need more life than we have. The place including the Mines is moral, but I often fear that our morality proceeds from lower motives than Christian principle. We are glad to hear of religious activity and progress in Pictou County, and I hope and pray that our thirsty ground here may be speedily and abundantly watered." C.

## IN HALIFAX.

In Halifax the meetings were never larger, the most capacious churches being filled in the evenings, and nearly so in the

'mornings; and during the latter part of the season, two churches, one north and one south, were occupied. And these gatherings were as impressive and refreshing as they were large. The people assembled as with one heart to go and pray before the Lord.

Such gatherings cannot be continued for successive weeks and months, but the spirit of them may be preserved, and we may make 1870 a year of special prayer for Christ's presence in the ordinances of His grace, and for the manifestation of His glory in the conversion of sinners.

Many in our congregations and not a few in our families are persuaded that they ought to be Christians, and have desires, to commit themselves to Jesus, and to declare themselves on His side. But some, from fears of self-deception, and others from want of decision, are waiting for a *time to come*, when they will fully surrender and dedicate themselves heartily and openly to the Lord. They are waiting for conversion, for penitence, for confessions, for strength, in short for all the blessings which they are invited to come to *receive* from the Lord Jesus. While thus hesitating, they keep one another in countenance in this most unsatisfactory condition, until a day of power dawns upon them, when they surrender and begin a new career. For such a day, for such a year, let us continue to pray, so that as it commenced with fervent and united prayer, it may close with many thanksgivings to the God of all grace, for sons and daughters born from above, and for large accessions to the Church of the living God, of such as shall be saved.

We need only add that prayer and pains should go together, and that we may by affectionate counsel aid many a timid, anxious inquirer in finding and following the way to the Zion above.

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### A SABBATH SCHOOL CONVENTION.

The religious body, which has above 319 schools, 1379 teachers, and 11,283 pupils, with 158 Bible classes and 3546 attendants, and a standing committee on Sabbath Lessons and Books, cannot be indifferent to

the proceedings of any Sabbath School Convention held in the Lower Provinces. Such a gathering of the Teachers of Halifax and Dartmouth was held in this city on the third week of January. The meetings extended over three afternoons and evenings; the programme was carefully prepared and well carried out, the attendance was respectable, and the proceedings deeply interesting. Many excellent suggestions were thrown out on such subjects as Relation of the Pastor to the Sabbath School, Teachers' Meetings, Teachers' duties out of School, Temperance in Sabbath Schools, Early Conversion, Duties and Interests of Parents in the School, How to conduct a Sabbath School Lesson? How to retain the older scholars? The Teacher studying the Lesson, Jesus the model Teacher, and the use of Illustrations.

On all these subjects much was said to stimulate and encourage teachers, and to lead to more zealous co-operation on the part of parents and christians generally.

We will touch on two topics out of many which invite remark. The first is the organization of the school, and on this subject the remarks of Mr. Rand, the Superintendent of Education, seemed to find a general response, as well entitled to be more fully carried out in practice. He said that we had only to follow the guiding hand which nature held out, to see the need of a primary, an intermediate, and a higher or senior department, in every school of any extent. The primary department should embrace the smaller children. In them perception was quick, and object lessons should be used, as far as possible, consisting chiefly of Bible stories, illustrated, where practicable, by pictorial representations. In this department, a large number, say 20 or 30, might be taught by one teacher, who must be apt and lively, keeping up the attention by brief lessons, interspersed with singing adapted to their age.

The intermediate department should include the larger children, those who were over 10 or 12, in whom *memory* was specially active. This is the age for committing to memory catechisms, and especially portions of the word of God, both of which were re-

commended; and farther, that this should be done with accuracy. In this department the classes should be small, six active scholars being sufficient to engage fully the attention of one teacher.

In the third department are to be gathered the young men and women, in a word all in whom the processes of reasoning and judgment are being developed. For the intermediate classes nature pointed to the Gospels, and the Acts, and the Historical portions of the Bible generally. The senior department may study the epistles, tracing out their analysis and the logical connection of one portion with another, as well as the general signification and practical bearings of the whole.

It will be seen at once that this higher department is just the Bible class, but the idea prevailed that all should meet and pray and sing together, and then separate for their respective work; that they might re-assemble for closing exercises, and thus constitute the *one school* of the Church for the instruction of her people of all ages.

The same idea came prominently out when the question, "How to retain the older scholars?" came to be considered.—

This is our second topic of remark. More reasons than one were indeed given to account for the lamentable withdrawal of so many of our young people in city and country, between the ages of 14 and 17; but the chief one was, that unfortunately, and very improperly, the institution in question has been regarded merely as a *school for children*. We are persuaded this is the true explanation, and that the cure lies with ourselves, the office bearers and members of the Church. We should all belong to the Church's Bible classes, in one capacity or another, unless hindered by other engagements. If not required as teachers we can aid by our example as learners.

In these remarks we do not forget that the home training is the first in importance as in time, and therefore, that the first duty of the christian father and mother is in the family. This is the primary Bible class, but the feeding of the lambs by pastor and elders has also its place, and if we would

have the joy of seeing our sons and daughters valuing *their* instruction on the Lord's day, we must show by example that we value and delight in biblical study.

Without affirming that we have too much sermonizing, we may safely make the general statement that we have too little catechizing and Bible study. Why should we cease to meet to study God's word because we have reached 18 or 21, or because we are married, or because we are parents? Have we reached perfection of knowledge? Is not the Church the school of Christ? In professing Christ fully in coming to the communion table, am I to withdraw from the Church as a christian instruction society? Do not I rather by such a step pledge myself to use all means within reach for advancement in knowledge and in grace?

The whole subject is suggestive. It is engaging the attention of Churches in Britain and America. The conviction gains that the class exercise would prove quite as improving to a compact little congregation as a second discourse. An additional number of sermons would not compensate for the loss of the "Examinations" and "Catechizings" of our fathers, now too generally discontinued; and the best substitute for these, where they are discontinued, will be found in a general gathering of all ages for an active, cheerful, profitable study of the word of God, on the morning or afternoon of the Lord's day.

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### PRESBYTERIANISM.

From month to month we read the proceedings of Presbyteries in Brazil, in China, India, Turkey, Egypt, West Africa, South Africa, and the South Sea Isles. We read of Synods and Assemblies in New Zealand and Australia. On the Pacific coast of this continent Presbyterianism is strong and flourishing. Thus we see that our beloved Church, in one or other of her branches, extends to the "ends of the earth." Wherever civilization has gone, wherever the field is open to missionary enterprise, our truly scriptural system is represented. Presbyterianism is found to

suit not merely the latitude of Scotland, or of Geneva, or of Canada; it flourishes at the antipodes; it thrives in India and Africa. Its genius is adapted to the clear-headed Anglo-Saxon, to the fiery Celt, to the passionate African, to the metaphysical Hindu.

It is the banner of this scriptural system that God in His good providence has in these sea provinces committed to our keeping. In the past it has been a glorious banner, rallying round it many of the most devoted of God's people. It has braved the "battle and the breeze." It has passed again and yet again through the fires of persecution. All Presbyterian Churches worthy of the name have acknowledged Christ alone as King, and have stood forward boldly for the liberty with which Christ makes His people free. All have proclaimed a full and free Gospel; God's sovereignty; man's guilt; justification by faith in Christ. Our name, our banner, symbolize the doctrines of grace, and the courage to proclaim and uphold them. With thankfulness we can testify that the Presbyterian Churches as a whole are still free from the leaven of heresy which has made such deadly havoc upon the well-being and the lives of other churches. The grand old Confession of Faith, and the Catechisms are still the subordinate standards of all our churches of the Presbyterian orders. Long may it be so! Long may the noble name we bear remain untouched with the foul taint of scepticism and superstition!

To inherit a noble name is a high honor: to be members of a Church whose branches extend throughout the wide world is a great privilege. Let us prove ourselves worthy of our trust—worthy of our famous ancestry, and of our far-extending brotherhood. Our love cannot go back with any effect to our honoured fathers; it can reach tangibly to but a very small proportion of the living brotherhood. Yet, blessed be God, there is ample scope for its exercise. A great work remains for us to do within these provinces. Our Presbyterian brethren who are in lonely places far away from organized congregations, are to be sought out and cheered with the light of the Gospel.

Our weak congregations are calling for aid. Many new places of worship require to be built. Our brotherhood should be manifested in the deep interest we take in every member of the large family to which we belong. The same work lies before us all: we all bear the same name; let us help each other, and bear one another's burdens, thus fulfilling the law of Christ. To be united in name, or in the bonds of an outward organization, is not enough: we must be united in deed and in heart. It is well that our good wishes and loving prayers should ascend for our Presbyterian brethren throughout the world, and not for them only, but for all who love the Lord Jesus, whatever may be their name. But our brethren within the bounds of our own Synod have peculiar claims upon us, and it is in our power to do more for them than merely to love them and to pray for them. Let us help each other for the sake of our common Presbyterianism, but especially for the sake of Christ. While the good cause is advancing in other lands, let it not suffer loss or shame in ours.

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### RESULTS OF PROTESTANT MISSIONS.

While we naturally watch with deepest interest the Missions in which our own Church is more immediately concerned, we should often look abroad on the wider field where sister churches and societies have their numerous agents energetically at work in promoting the Redeemer's kingdom.—Witnessing the great Mission army, and the conquests that are gained, we shall be encouraged to persevere in our efforts in a cause which is sure of final success.

Roman Catholic Missions have met with remarkable success among certain races. The Indians of this continent, the mixed races of South and Central America, and some Asiatic nations, have yielded readily to the sort of mongrel and heathenized christianity pressed upon them by the emissaries of Rome. We admit that the zeal and self-sacrifice of the Roman Catholic missionaries, and the liberality with which they are supported, are as remarkable as they are laudable. But Romanism, since

the Reformation, has made no conquest comparable to the conquests of Protestantism.

North America was hardly known to Luther and Calvin and Knox; yet to-day in North America there is as energetic a propagandism of Protestantism as in Europe itself. There is no Roman Catholic nation doing as much for Romanism as the people of the United States do for evangelical Protestantism. Australia was unknown two centuries ago; but there, now, in the far south we see springing up young and progressive Protestant nations.

The triumphs of Protestant Missions in Polynesia are pre-eminent. The conversion of isle after isle, group after group, race after race, by the simple power of the Gospel, is the greatest "miracle" of modern times. Philosophers tell us confidently of the impossibility of certain races being raised from Polytheism to Monotheism and Christianity; "our religion does not suit the climate, the habits, the genius of the people." Experience has overthrown this nonsense. Many thousands have been raised to the privileges of a pure christianity from the depths of a most degrading polytheism. The Gospel has proved itself equally adapted to every kindred, tongue and nation. No race is too high, too far advanced for the Bible; and no race is too low to profit by its hallowed truths.

Protestant Missions have nobly prospered in the populous island kingdom of Madagascar. Churches in considerable numbers have been built and means of instruction provided; but the eagerness of the people to learn and to hear far outstrips the highest hopes of the most sanguine of the missionaries. Here, as in the Polynesian isles, "a nation is born in a day." Civil, material and social blessings accompany or flow from the conversion of the people. They learn to think, to inquire, to read. They learn to hate war, and to seek peace and pursue it. Races threatened with extinction are beginning to renew their strength and to start on an infinitely nobler career than could ever be conceived in the minds of degraded savages.

There are flourishing Missions on the West Coast of Africa, and in the South as

well. Enough has been done to prove that evangelical religion can reach the Negro's heart, elevate his mind and regulate his life. There are upwards of 600,000 Protestants in Africa, where last century there were probably not ten thousand. And never was the ratio of increase so rapid as at present. The recent explorations of Dr. Livingstone must count for something—we know not how much. He is at least surveying wide and inviting fields for future conflict and conquest.

Of the great Asiatic nations it becomes us to speak with diffidence. India and China and Japan are overwhelmingly heathen. Romanism can point to China as the field where its greatest recent conquests have been gained. Still there are several large Protestant Missions in China; and the staff of labourers is increasing. There are more than half a million of Protestant converts in India and China; a small number, a mere handful, in comparison with the multitudes that follow the old superstitions of the natives, yet a number large enough to prevent discouragement on the part of the friends of Missions. There is not a country in Asia now closed against the Gospel. Japan at last tolerates missionaries and their converts. There are occasional outbreaks of fanaticism; but these prove that the enemy feels the assailing and disturbing power of the truth.

Over eighty Protestant Missionary Societies are now in operation. The number of agents employed by these churches or societies is more than *four thousand*; and the number of stations where the Gospel is taught in heathen lands amounts to at least fifteen thousand. New stations are being opened every month, we might almost say every day. The money raised for Foreign Missions is upwards of Five Millions of Dollars annually.

Thank God, our own beloved Church has a hand in this great work; and our little children, by their contributions to the support of the *Dayspring*, declare themselves fellow-labourers with those whom Christ has sent forth to convert the world. We should be grateful for the privilege of co-operating in so noble an enterprise.

## SYSTEMATIC SUPPORT OF THE LORD'S CAUSE.

BY REV. E. A. M'CURDY.

No. IV.

What proportion of his substance should a Christian consecrate to God, is the question which still further demands our attention. Already we have endeavoured to turn the brilliant light of patriarchal practice, regulated as we think by Divine prescription, upon the apostolic rule, "As God hath prospered him." Proceeding historically, it is my purpose in this month's *Record* to direct attention to the Jewish measure of contribution to the Lord's cause. Here our way is easy. We are not shut up to ascertain it solely from their conduct, for we have the plain and positive precepts of their great Lawgiver.

The first claim made upon the Israelites was the first-fruits of their fields, and the firstlings of their flocks, as well as the first-born of their sons. "Thou shalt not delay to offer the first of thy ripe fruits and of thy liquors; the first-born of thy sons shalt thou give unto me. Likewise also shalt thou do with thine oxen and thy sheep."—Ex. xxii. 29, 30. By direct and positive precept they were prohibited from eating either bread, or parched corn, or green ears, until they had brought their offering of the first-fruits unto God; and because God had spared their first-born, both of man and beast, when he unsheathed his sword and slew the first-born of their haughty oppressors, therefore must they dedicate them all to him. We have no means of ascertaining (from the Bible) the amount of this offering, but the writers in the Talmud "inform us, that liberal persons were accustomed to give the fortieth, and even the thirtieth, while such as were covetous or penurious, gave only a sixtieth part."

But beyond their appropriation of the earliest produce of their seeds and fruits, and of the firstlings of their flocks and herds, they must separate a tenth part of their substance for sacred purposes. Here, for the first time, the law which seems to have been enacted in the very earliest ages, and to have regulated the conduct of their pious ancestors in their offerings to the true

God, as well as of many and widely scattered nations of idolaters in the proportion of their substance presented to false gods, finds a place in the sacred canon. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy to the Lord." "Concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy to the Lord."—Lev. xxvii. 30, 32. This passage is clear and explicit. The fields and gardens of the Israelites, their olive yards and vineyards, their flocks and their herds, were all laid under tribute to Jehovah. Because the lands which they cultivated, the fruits and increase of the fields which they tilled, and their cattle upon their thousand hills, were God's good gifts to them, they were required to acknowledge His sovereignty and goodness by the grateful, joyful devotion of the tithe of all to Him. And just as the Sabbath law which was obligatory from the beginning, was incorporated among the ten commandments given on Sinai; just as the offering of sacrifices, which can be traced up to the very dawn of the history of our race, and claims to be divinely authorized, is prescribed as part of the Mosaic ritual; so the law of tithe, recognized as binding by most ancient nations, conscientiously observed by the godly patriarchs, and, thus almost demonstrated to be of heavenly origin, is made part and parcel of the rule by which the peculiar people were required to regulate their conduct, all through that dispensation under which they were placed.

The destination and use of this tithe are distinctly specified. Of the tribes of Israel one had no inheritance in the land of promise. All the children of Levi were consecrated to sacred service in connection with the worship of God. But they must be provided for even though they are forbidden to own land, to sow fields, to plant vineyards, and to gather in their increase.—"Behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service, which they serve, even the service of the tabernacle of the congregation"—Num. xviii. 21.

Nor are the Levites themselves exempted from the obligation of this law of tithe. Of that which they receive from their brethren, they must set a part a tenth for the maintenance of the priesthood. "Speak unto the Levites and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering to the Lord, even the tenth-part of the tithe. And ye shall give thereof the Lord's heave-offering to Aaron the priest." Num. 18 : 26-28.

But God's claim upon his chosen people was not limited by the first fruits, the firstlings, and a single tithe. Over and above these, in addition to the tenth to which I have just referred, which was devoted to the maintenance of the Levites, another was levied, to uphold their various feasts and sacrifices. Thou shalt surely tithe all the increase of their seed that the field bringeth forth year by year. And thou shalt eat it before the Lord thy God in the place which He shall choose to place His name, the tithe of thy corn, of thy vine, and of thy oil, and of the firstlings of thy herds, and of thy flocks, that thou may learn to fear the Lord thy God always." Deut. 14 : 22, 23. A moment's reflection will convince any one, that this tithe is different from the former. That was appropriated exclusively to the maintenance of the Levites as their regular income. This was to be used by the officer in the courts of the temple, in feasting with his own family as well as in entertaining the Levites. In Deut. 14 : 28, 29, we read of another tithe to be laid aside every third year and to be shared by the Levite, the stranger, the fatherless and the widow, but as it is disputed whether this is an additional tithe or merely a special appropriation of the second, and as I do not wish to press matters of doubt into my argument, I pass it by without further notice. Yet without it I have shewn by the citation of plain precepts and positive statutes that the Israelites under the Mosaic dispensation, were required to give, at the very least, one-fifth of their annual income to the cause of God; while many who have investigated the sub-

ject are thoroughly persuaded that God insisted upon their rendering not less than one-third. And now let us inquire, Was the payment of this tribute to Jehovah a matter of trivial consequence? Was it a duty which could be neglected without grievous sin? Let the burning words of reproof which fell from the very latest of their prophets tell. "Will a man rob God? Yes, ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." Mal. 3 : 8, 9. It would appear that no legal machinery had been provided for collecting the tithes in case of the people neglecting to bring them. The duty of presenting them was laid upon the conscience of the Israelites, and each man was left to manifest his piety or impiety, by his obedience or neglect. Alas, with Israel of old as too often still, the spirit of covetousness frequently prevailed, and the ordinances of heaven were ignored. What was the consequence? God's curse rested upon his heritage. Blasting, blights, and mildew withered the fields. The vine cast her fruit before the time. The fig trees shook off their untimely figs. Only by the rugged path of repentance and reformation could Israel regain the forfeited blessing. Bring ye the tithes into my store house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I WILL REBUKE THE DEVOURER FOR YOUR SAKES, and shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, and all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts." Mal. 3 : 10-12.

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THE forms of external honour to Christ are of no avail. "Kiss ye the Son"—Judas kissed him with a caressing embrace; yet it was the cruel kiss of betrayal. Jesus endures still the kiss, the caress, of many false members of His church.

## Home Missions.

### Presbyterianism in Digby.

The pioneers of Presbyterianism at the commencement of their work in Nova Scotia confined their labours chiefly to the eastern part of the Province. Owing to the great paucity of labourers but little could be done toward strengthening the cause of our Zion in the west. The Baptist body, however, with indefatigable zeal, prosecuted the good work there, and are now privileged to behold large congregations in the beautiful valleys of Kings and Annapolis. Gradually, however, our cause has made progress, and we have been enabled to occupy some ground though our congregations are not large, and are more widely scattered than in the eastern section of the Province. Within a few years, we have secured a foothold at Annapolis and Bridgetown, and since the settlement of the present pastor over that congregation, more attention has been given to the county of Digby, heretofore sadly neglected. The last census revealed the fact that there were about 160 adherents of our Church in this county. These were chiefly confined to Hillsburg, Digby, and Digby Gut. The first named locality is a large and rising village of some importance, containing several adherents of Presbyterianism and has lately received some accessions. Digby Town eight miles from Hillsburg at one time comprised a considerable Presbyterian population, but receiving no supply many have gone out from among us, though the cause could be revived. Digby Gut again, five miles below Digby, is in some respects the most promising station of the three, and if nurtured must inevitably prosper. Active steps are now being taken here toward the erection of a Church, and some aid is needed from our larger and wealthier congregations, in order that they may succeed in finishing the building. Our cause in this locality has a hard struggle, and it is altogether owing to the untiring zeal and active exertions of Mr. Wm. Turnbull that Presbyterianism has not long since become defunct. This venerable veteran now nearly 100 years of age, unflinchingly held to the Westminster Standards, and when the people would have had their silent Sabbaths, he gathered them together in his own house and read a sermon from Watson's Body of Divinity, at the same time drilling the young people in the Shorter Catechism. These meetings have proved refreshing to many, and the old man's heart has been cheered by receiving letters from parties now resident in Canada, stating that their first decided religious impressions were received at these meetings. But be-

sides the gatherings, Mr. Sprott also visited them occasionally, and the late Rev. Mr. Forsyth, of Cornwallis, annually came among them and dispensed the Sacrament of the Lord's Supper. The periodic visits of these eminent servants of God, however, only created a thirst for a more regular dispensation of gospel ordinances. Efforts were put forth to obtain the services of a settled pastor and receive more frequent supply, but these efforts proved unsuccessful. An occasional flying visit from some of our ministers (which are still affectionately remembered) was all the answer that was given to the petition sent in to Presbytery. But little hope was entertained of ever seeing Presbyterianism take deep root in Digby. Since the settlement of Mr. Gordon at Bridgetown, however, they have received frequent visits from him,—the cause has been again revived and supply been procured for them during the past summer. Mr. Layton, probationer, was appointed to labour among them, and through his earnest efforts the movement was set on foot of erecting a Church. One man has given the site and all have subscribed liberally, but the families are few and not able to do a very great deal. Hence the matter was referred to the Halifax Presbytery at a late meeting, and it was agreed to ask each congregation within the bounds to give a collection to aid them. We hope this request will be cheerfully complied with. No Church has ever been built here; they have not even a school-house to hold service in, and when we think how long Mr. Turnbull has struggled to keep the blue banner unfurled amid many difficulties, surely in the effort they are now putting forth they are deserving of some help from those who have been more highly favoured. The building when erected and finished will be the first Presbyterian Church ever built in Digby County, and by its erection we secure the ground here, for the people will naturally rally around us. We trust that readers of the *Record* will cheerfully aid this struggling mission station, and thus cheer, aid, and refresh the hearts of our adherents there, ever remembering that charity is doubly blessed and that God loveth the cheerful giver. D.

## Our Foreign Missions.

In our present number will be found the latest information from Trinidad in a letter from Mr. Morton, dated Dec. 21st; and the conclusion of Dr. Geddie's Report. The second part of Rev. Mr. Paton's nar-

native of the settlement of Mr. Gordon on the heathen island of Espiritu Santo, must stand over till our next number.

The same mail which brought the letter published in another column from Rev. G. Brown of Onchunga, respecting the death of Mr. Morrison, brought one written on September 25th, by the hand now still in death, and which must have been delayed for a month. This letter we shall lay before our readers in next *Record*.

The same mail brought a letter from the Rev. J. McNair, dated Aniwa, (where he was. and Mrs. McNair, on a visit to Mr. and Mrs. Paton), October 2nd. We trust that Mrs. McNair's health, which was delicate at the time has been restored, and that they have both returned in safety to Erromanga, where we are happy to learn they are receiving some encouragement to prosecute their work. May the Lord give them cause to sing the 126th Psalm. We lay this letter before the Church.

### TRINIDAD MISSION.

IERE VILLAGE, DEC 21st 1869.

*Rev. and Dear Brother,*—By your last kind favour, I am informed of the action of your Board in reference to additional Missionaries. I am sorry that the prospect of seeing an additional labourer here is so distant. I hoped that by this time, we should have had the pleasure of welcoming one. Perhaps, indeed, Dr. Haitie may be here soon, but we have not heard what his present movements or future intentions are.

Yesterday, our school closed for two weeks holidays. We had an examination at which some of the neighbouring planters were present. The children acquitted themselves very well, and I think the progress made by them since Sooden took charge of the school is quite marked. H. B. Darling, Esq., of "The Lothians" Estate, forwarded a treat for the children, consisting of prize cards for the deserving, and an ample supply of sweet meats for all. You will remember that we have already acknowledged ourselves indebted to Mr. Darling for maps, an arithmeticon, and a supply of the Christian Vernacular Society's books.

Our services in the Church here and at Palmyra Estate on Sabbaths, have been improving. This has been caused, I believe, by the increase of Coolies on the Estate—

thirty new ones having come there lately. I felt glad that the very first Sabbath that they were on the Estate they were brought within the sound of the Gospel. Two ship loads—about 900 coolies—have arrived lately. They had very few deaths on the passage, and arrived as hearty looking a race as one could wish to see.

A law has just been passed by which the Coolie women have only to make three years time instead of five, and can not be brought up for absenting themselves from work when their condition may render it a hardship. It is difficult to see how the condition of the Coolies can be much farther improved by legislation. When brought here, they are recruited for a week or two on some healthy islands about five miles from Port of Spain. The Estates are obliged to feed them with cooked rations for one year and provide them with houses, hospitals, and doctors to the satisfaction of the Government until they get their free papers. They can then go where they like, and work where they like for five additional years, when they are entitled to a free return passage. What is wanted now is schools for the young and enlightenment for all—a religion of truth and righteousness to make them true and trustworthy—the gospel preached to them, and the grace of God sent down from above to give it effect.

Last Sabbath I met with the opposition of a Babajee. I was reasoning with some Coolies about having their shop open, and they promised not to open it again on Sabbath, when the Babajee told them by all means to open it—it was quite right. I repeated the first part of the fourth commandment and asked what he had to say to that. He said that they might not go to the field and work, but selling in a shop was quite different. I replied, it is the shopman's work, and is a concern of this world, whereas the Sabbath is for rest and the concerns of the next world—for worship. But, said he, the shopman can at any time worship in this way—holding his hands together and repeating a short formula of prayer, and that will please God. I answered that every man ought to do more than that every morning and evening; but on Sabbath they should meet together to hear God's word, and learn his will. This, I continued, is not a question of your wisdom or of mine, but of God's law, and with that there is no room for disputing—it is a matter of obedience. Well, replied the Babajee write one paper to the Queen to build us a large Church in San Fernando, and we will have four or five Babajees to conduct the services, and it shall be so pure and strict that no one who wears shoes shall be allowed to enter, and then come and you will be able to compare our books

and religion with yours. I asked what is the poor Coolie to do when he goes into the brush and prickles, must he go without shoes or be shut out of the Church? Oh no, replied he, only he must not come into the Church with his shoes. Well, I said, that is one difference between our religion and yours. Yours is partly in a man's shoes and ours is not, it must be in his heart. But we have compared our religion with yours already and have found yours false and wrong. But, said he, we have three gods and you have only one. Yes, I said, we have only one God existing in three manners, relationships or persons distinguished as Father, Son, and Holy Spirit; but then our God is pure, holy, perfect. He cannot sin and cannot lie; while your Gods, even according to your own books, did sin. Vishnu, Ram, and the rest, stole, fought, committed adultery, told lies, and did almost everything that was bad, which shows plainly enough that they were not true Gods and certainly not Gods to glory in or be proud of. Then the Coolies, themselves say that Coolie men are too bad, and this shows that their religion is bad, for if their religion were a good religion and their gods true gods, it should make them good. "I don't say," said the Bahajee, "that the Coolies are too bad." "Neither do I," replied I, "but they say it themselves." And I appealed to those in the shop, some of whom were Moham medans, if it was not a common saying among themselves that the Coolies told lies and quarrelled and stole too much, and whether they would not much rather trust an Englishman than a Coolie. They assented, and I continued: Well, then, it appears from your own confession and from what you cannot deny is in your books, that your gods, however many they are, were vile and wicked like bad men—that the worship of these gods, which is your religion, makes men so bad that they cannot trust each other. Now, if the gods be wicked and sinful, and the men who worship them are not improved but made more wicked, the religion cannot be good and consequently cannot be the true one. And then look at the Brahmans. Instead of getting up schools for the children and teaching all the people what is right, they are amongst the worst themselves, and they will not even read to a poor sick man or give him a dose of medicine unless he pays them well. If they are the true priests of a true religion, why do they seem to think of nothing but money? But we are Brahmans, replied he, and let the Queen give us a Church and we will show you what we will do. Call yourselves what you please replied I; but I am the Coolie parson-man to gather them for worship, teach them what is good, see that

there is a school for their children, and be a friend when they are sick; and with that I turned to those who were listening and invited them to come at once to the Church for worship. I was glad of this encounter, for a spirit of enquiry and fair comparison, can only tell in favour of Christianity. But no amount of tillage will suffice without the rain of heaven and pleading hearts must look upward till that come.

Yours, very sincerely,

JOHN MORTON.

## NEW HEBRIDES MISSION.

### Dr. Geddie's Report for 1863.

(Continued from last No.)

#### TRANSLATION.

The translation of the Scriptures still occupies much of my time. I spent ten years of exhausting but agreeable labour over the New Testament, most of which was printed on this island, and afterwards reprinted in England under the direction of Mr. Inglis, during a visit home. We are now making an effort to prepare the first instalment of the Old Testament for the press by the close of the present year. This will comprise all the books from Genesis to Job. Mr. Inglis has translated Genesis and 1st and 2nd Samuel. Mr. Copeland will contribute the books of Judges, Ruth, and Esther. My share of the work includes Exodus, Leviticus, Numbers, Deuteronomy, Joshua, 1 and 2 Kings, 1 and 2 Chronicles, Ezra and Nehemiah. It will devolve on me to see this portion of the Bible through the press. We have applied to the British and Foreign Bible Society to have the printing done in Australia; and some of the extensive publishers in Sydney and Melbourne have offered to do the work on reasonable terms. The Society we have reason to believe will grant our request. The work of translation is the most responsible which the Christian missionary undertakes. There must be much study of the original, as well as a competent acquaintance with the language into which the word of God is rendered. An incorrect version diminishes reverence for divine truth, and may lead to serious error. The translator's constant aim must be to preserve the purity of the Scriptures, and give to others the "words of eternal life" as God has given them to us. It would be too much to expect perfection in a first translation, but I hope that we may be able to furnish one in which no serious errors occur. In translating the Holy Scriptures we have not made other versions our basis, but gone to the fountain head, and the originals have

been constantly before us. The versions most commonly consulted are the English and Samoan Bibles, the latter of which is doubtless the most correct translation which has been made in the dialects of the South Sea Islands. We have availed ourselves of all the aids within our reach for a correct understanding of the meaning of Scriptures, among which we may mention Calvin's Commentaries, Poole's Annotations, Boothroyd's Bible, and a variety of the most approved Critical Commentaries on particular books. Our translation is neither literal nor free. It is a translation of the sense rather than the words of the original; we have studied to ascertain the meaning of Scripture, and then render it in the way most intelligible to the natives.

#### EXPLORATORY VOYAGE.

I have recently returned from a voyage among the heathen islands. This is the most extensive voyage which the *Dayspring* has yet made. I refer you to my report of the voyage for details. During our voyage we visited most of the islands of the group, but a few were passed by for want of time. The visitation of the heathen islands is more perilous now than formerly, in consequence of the slave trade. So many natives have been stolen, or enticed from their homes under false pretences that there is a general feeling of irritation against white men. We are therefore in danger until our character is known, and when this is the case we have comparatively little to fear. The natives do not gather around a missionary vessel as in former years, but we must go to them, and it is sometimes difficult to open friendly intercourse with them. The plan which we usually pursue is as follows: The vessel anchors or more commonly heaves too near the island to be visited. A boat is lowered and usually manned by one white man and a native crew. The shore is now approached at some eligible landing place. When the boat is within gunshot of the land the boat's crew rest on their oars until the natives begin to make their appearance. All the dialects that we can command are now called into requisition, and it usually happens that some one of our number is understood, and failing this, recourse must be had to the language of signs in which natives excel. The natives are always armed with their clubs or spears or bows and arrows, and this being their custom is no certain indication of hostile intentions. The presence of women and children is a good sign, for when evil is intended they are usually sent out of the way. If the natives wish intercourse, they make signals for us to land, and wave green branches as emblems of peace. If signs are favorable, the boat pulls in without much delay, until the

water shoals to three or four feet, and then I leave her to be pulled out again to a safe distance before the natives can crowd round her. I always consult the natives who accompany me on the propriety of landing, and without strong reasons would not act against their opinion, which is usually the correct one. In most cases, one of the crew accompanies me on shore, and we no sooner land than we are surrounded by a good natured crowd, who have nothing to fear from us, and all of whom are eager to gratify their curiosity. If we can converse with them our work is comparatively easy; and if not, we can only give them some presents, and leave the people wondering at the generosity of strangers, and telling us, as best they can, they will count the moons until we return to visit them. I always make it a rule to keep the boat afloat, and beyond the power of the natives. In this way there is little temptation to their cupidity, the risk of disaster is diminished, and in case of danger there is a chance of retreat. After conversing with the chief and people about the special object of our visit, which is to prepare the way for the gospel among them, our intercourse sometimes takes a more secular turn. The boat's crew are permitted to land by turns, and trade a little with the natives. A short time is spent in buying spears, clubs, baskets, mats, &c., for which the natives receive knives, fish hooks, red cotton, beads, &c. No trading, however, is allowed until the special object of our mission is ended. I would gladly dispense with it, but it seems to please the natives, and makes our visits more welcome. The visiting of new islands is oppressive as well as perilous work; for there is much bodily exposure, and the constant anxiety is a great strain on the mind. I seldom landed during our voyage without being wet, and this with the great heat brought on intermittent fever, from which I suffered a little. My native boat's crew were also tired of the work by the time that our voyage was up. I trust that these visits may be repeated year after year, and followed up by the settlement of teachers and missionaries, until every island of this group shall become a part of the Redeemer's inheritance and possession.

#### PROSPECTS ENCOURAGING.

Our Mission at the present time is in a hopeful state. The work is being consolidated on the six islands where missionaries now labour, and we are extending our efforts to the regions beyond. It is true that we occupy a field of labour beset with some difficulties, but it is no less true that we enjoy some compensating advantages. The Missionaries of the London Society consider themselves privileged if they can

have a visit from their ship once a year; but the *Dayspring* spends eight months in the year among us, to minister to our wants and aid us in our work. We are now in favorable circumstances to do a great work on these islands, but our great want is the want of men. A fear the missionary spirit is on the wane in Nova Scotia, or how could the call, "Come over and help us," continue unheeded year after year. It is true that our Church has met with severe reverses in these islands, but our encouragements have been great also. I believe it will be found in the history of missions that Churches and Societies which have suffered most in their early efforts to extend the gospel, have been most honored by God in the end. Our trials must not be regarded as tokens of divine displeasure, but rather as a salutary discipline to fit us for greater and future usefulness. In the case of the Apostle Paul at Rome the very things which seemed to militate most strongly against him have "fallen out rather unto the furtherance of the gospel."

#### WHAT HINDERS MISSIONARIES FROM COMING.

I would not wish to see any missionary coming to these islands without counting the cost, but I do think that the dangers to be encountered have been over stated, which must have a deterring influence on young men. The climate is certainly not healthy, but the most that missionaries have to fear is fever and ague, which is not reckoned a deadly disease here. It is a fact worthy of notice that though our mission has been in existence for nearly twenty one years—no death has occurred in it which can be traced to diseases peculiar to the climate. The natives are also reported to be very savage. It must be remembered, however, that their repeated conflicts with the white men have made us familiar with the worst features of their character, and that their ferocity diminishes in proportion as they know us. But the natives of this group are not more savage than those of the Loyalty Islands and Fijees, where the London Missionary Society and the Wesleyans have flourishing missions. Missionaries who come to these Islands now, with all the facilities which we possess for carrying on the work, have no reason to anticipate more than the average amount of perils and trials to be encountered among barbarous tribes.

#### MUST THEY BE SOUGHT FOR ELSEWHERE ?

I trust that God will raise up some among you, who will be willing to come to our aid. There seems to be a repugnance to missionary work in every part of

the Christian Church. Our Divine Lord foresaw this, and whenever he speaks of the spiritual harvest he associates with it the lack of labourers. It was for this reason no doubt that he directs his followers to use special prayer that the Lord would "send forth," or as the original more strongly expresses it "thrust out labourers into the harvest." Our prayers, however, must be accompanied by means. If men cannot be found in Nova Scotia, why not look elsewhere for them? The Presbyterian Church of New Zealand recently applied to Dr. Duff, Professor of Evangelistic Theology in the Free Church, for two missionaries, and there met with a speedy and favorable response. You could not do better than follow their example, and apply to the same quarter for help. A man of his great missionary experience knows the men you want, and might have some influence to procure them. Men trained up under him could not fail to imbibe some portion of his missionary ardor, and they are likely to possess enlightened views of the missionary work. I shall have great confidence in any man whom he would recommend for the mission field. It would be desirable in all cases to see and hear the missionaries whom you send, and this end might be gained by a visit of six months to Nova Scotia, before coming to the field of labour. The matter is worthy of your serious consideration. May you be divinely directed in all your efforts to promote the Redeemer's cause.

#### REV. MR. GOODWILL.

The most pleasing intelligence that we have received for some time, is the appointment of a missionary of the Church of Scotland in Nova Scotia for these islands. This not only adds another missionary to our number, but commits another church to the evangelization of the heathen. It will give us great pleasure to receive Mr. Goodwill as a fellow labourer in the work of Christ, and to aid him in every possible way. I trust that God will bless this first effort of a sister Church to give the gospel to the heathen, and that she may be honored to turn many from darkness unto light, and from the power of Satan into the kingdom of God's dear son. The same feeling which dictates the duty of sending the gospel to the heathen will no doubt lead to more earnest and prayerful efforts to furnish the means of grace to the ignorant and destitute at home, and they will realize in a peculiar manner the fulfilment of that promise, "She that tarried at home divided the spoil." The benefits of this new mission will be mutual, and the Church of Scotland, will yet know that while she endeavours to become a blessing to others, she will be blessed herself.

## TRINIDAD MISSION.

The successful commencement of the Trinidad mission ought to be a matter of thankfulness to God. It would appear from various circumstances that God has work for our Church on that island. The field on which Mr. Morton operates, and the people among whom he labours are somewhat different from these islanders, which will furnish an agreeable and profitable variety in your missionary intelligence. I shall be glad to hear that your appeal for another labourer for that field, has been crowned with success. We all know that two are better than one, and our Lord whose wisdom is infinite, sent his disciples two and two on their missionary tours. The New Hebrides mission will not suffer by this new effort in another direction. The additional interest which a new mission will create is likely to develop to a larger extent the means for its support, and therefore be clear gain to the missionary cause. I hope that our Church will never entertain the idea of giving up this mission, or even relaxing her efforts in this quarter of the world. There is no part of the mission field where the returns for missionary labour have been so speedy and so great, as on the South Sea Islands, and in the present state of the Church these advantages seem to be necessary to sustain and expand the missionary spirit. The distance of these islands is no serious objection, against them. A thousand miles now does not mean the same thing as a thousand miles in former times. When I left home, the voyage to these islands, under the most favourable circumstances, occupied more than six months; it may now be made in less than half that time. It is hard to say how near these islands may be to you 20 years hence, from increased facilities of intercourse. The Electric telegraph and steam navigation are fast annihilating time and distance.

I must now bring my letter to a close. May God bless every effort made by our Church to extend his cause, both at home and abroad. Remember us and our work at the throne of grace.

Ever yours, &c.

JOHN GEDDIE.

Rev. P. G. McGregor,  
Sec'y B.F.M.

## Letter from the Rev. Mr. McNair.

ANIWA, 26th October, 1869.

Dear Sir,—Your very kind letter of 9th of March last, came to hand a fortnight ago, and as there is a chance of replying by a trading vessel, I shall embrace it.

I should like very much to see your suggestions carried out and the ladies fairly

engaged in the way of correspondence, for they can enter into domestic details much better than we can. Mrs. McN. cannot, however, meanwhile commence for she is still weak. She was confined of a daughter on the 23rd August last, and since then she has had fever and ague to keep her down. We brought her here this week for change of air. We may have to return next week, as the vessel is going north to Santo—at least it is important I should return at once, for Erromanga is getting more interesting now. The fallow ground seems yielding; their prejudices against the missionary in many parts appear one the wane.

I have settled a teacher for the first time at the north end of the island last week, and I think I could have got two more disposed of in a similar way, had I them with me on the following days. You are aware that since our arrival on Erromanga, the Chiefs stoutly refused to take teachers at our hands, and I saw clearly as long as they did so, there was very little hope of evangelizing the island. I saw also that, their prejudices against the Missionary himself, was one of the greatest drawbacks. Things have now changed a little, and the great want may soon be if not already want of proper men as teachers.

We sailed round the island last week in the *Dayspring* in way of exploring. We visited several boat harbours never before visited by a Missionary. At one of these places, *Meleve*, I was recognized by one or two, and the cry got up *Misi, Misi*. In a short time Mr. Milne and your most obedient were carried to the beach shoulder high amid great noise and rejoicings such as Savages can get up. They would have one of us remain with them, they would make a house, their land was rich and plenty of food. The Chief of *Meleve*, a very pleasant man is also chief of Potak, another excellent boat harbour, two miles or so to the south. They complained bitterly to us of the doings of the slavers—the chief told me they had stolen or decoyed away 10 of his men. Early in the morning, we entered the fine boat harbour of *Efu*, near the south end of the island. Here we were taken for slavers. I stood up in the boat and explained to them the object of our visit, and that we were very different from the class of men they supposed. Still they were suspicious and doubtful of us and no wonder, for I found out afterwards that they were ignorant of the very name of *Misi* and *JEHOVAH*.—Hence my difficulty and their confusion. As soon as we got them really convinced, however, their countenances changed and all was frankness and heartiness. I had along talk with the chief who brought me to see his wives and children at the inns or

common house. We parted after a short address and prayer. The chief of another boat harbour, *Bunker* came also to see us. I promised if all were well, I should go back next year to see them. The slavers were here also and had taken ten or so and a chief. *Ten moons* had elapsed and none of their friends had returned. At *Bunkhill*, the chief's brother and several of his subjects swam out to meet us, I suppose as a token of joy and respect. I addressed 36 of them, men and boys, under a large rock, they were very attentive indeed. The chief of *Bunkhill*, is a cousin of the man who ordered the Gordon's to be killed. The murderer of Mrs. G. resides there and the other murderer is in the same neighbourhood.

The attendance on Sabbath is larger than I have seen it. Upwards of 60 are sometimes present. We, too, have felt all along the need of the outpouring of the Holy Spirit, both on ourselves and upon the natives, but more especially did we feel this at the beginning of this year—hence we agreed to meet daily for prayer at noon, in order to plead for the blessed Spirit, and I think we have been much refreshed thereby. Oh! to be taught daily, strengthened daily by the ever blessed Spirit of God.

You will see from the March No. of the *Christian Review*, Melbourne, that my good friend, the Rev. George Mackie, has undertaken to provide a Mission boat for me. I shall expect her down by the *Dayspring* next year. A lady through Mr. Kay, has just sent me £40 for the same or a similar object. That sum I have ordered Dr. Steel to deposit in a respectable bank in Sydney, until I see a proper outlet for it for Mission purposes.

JOHN H. McNAIR.

To the Rev. P. G. MacGregor,  
Sec'y. F. M. Board, Halifax.

### New Hebridean Sketches.

#### No. IV.

In my last sketch there are four misprints. For "nom" read "com." "Go to Aname with the Missionary." Should have been "Go to Aname will the Missionary." For "Anatilidi," read "Auatiali" in both instances.

It may seem strange to describe the position of the New Hebrides in my fourth instead of in my first sketch, but hitherto I have been speaking of Aneityum for the most part. Now, Mr. Printer, don't twist "y" in "Aneityum" into "e" as you have hitherto done.

The New Hebrides Isles are about 1200 miles due north of New Zealand, and stretch from 15° to 20° South lat. and from 165° 10' 170' East long.

They number about 40 varying in appearance and size, Aneityum being the most southing and Santo the most northerly in the group. They lie in a northwesterly direction from Aneityum, and hence with the South-east trade wind, vessels going north can touch in at all the islands without much difficulty.

The islands of this group are all of volcanic formation, and on Tanna there is an active volcano from which there is an eruption every five minutes. At night the flash of light from this volcano is seen from Aneityum and its noise heard like the booming of a cannon.

These islands being, I have said, of volcanic formation, are very fertile and very beautiful. Around each island there is an outlying coral reef, forming a natural breakwater, through which there are openings for canoes and boats and in some instances sufficiently large for ships to pass through to the harbours enclosed within those reefs. Between this reef and the shore there is a clear sheet of water, varying from one half to a mile in width, which is the natives' proper fishing ground. However rough it may be outside of this breakwater, it is (except during a hurricane) quite calm inside. When sailing over this clear sheet of water, you can distinctly see the bottom paved with white, green, red, blue, and purple coral. Even where there may be fifty feet of water over it, yet so clear and transparent is the water that fishes in great numbers, varying in form and size and of endless shades and colours, are seen gracefully swimming over this pavement of coral, down through openings here and up through openings there.

The seashores are skirted with white sand shells and coral. From the seashore to the mountains there is a broad belt of level, porous, rich land, on which the natives live, build their houses, and make their plantations, and here too the cocanut tree, the bread-fruit tree, the orange, lime, lemon, horsechestnut, rose-apple, and papaw-apple trees grow and besides these they cultivate the yam, taro, sweet potatoes, Bananas, plantain, indian corn, pine-apples, sugar cane, Kava plant, with a few others on this low land.

From the foot of the mountains up half way, the sloping sides are covered with a variety of trees, reeds and grass. In the distance those grassy hill sides look like mown fields, but as you approach nearer you find the grass, or seeds with grassy tops six or seven feet high.

After this you arrive on the top of the mountain peaks, very high, and now after a weary tramp for three hours under the glare of the noon-day sun in all its brightness, you are amply rewarded as you behold

from the top of an immense tree, the gorgeous views spread out before you.

Trees measuring 8 feet in diameter—streams of refreshing water at your feet—before you the sloping mountain sides and deep valleys, and away in the distance, the ocean truly Pacific.

But I must stop here—I have got to the top of the mountain and I will come down in my next.

H. A. ROBERTSON.

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## News of the Church.

### Rev. Thomas Sedgewicks Lecture on Antichrist.

A full house greeted Mr. Sedgewick on the 18th ult., as he rose to deliver the fifth Lecture of the series by members of Synod to the Theological Students. His subject was Antichrist, and some had come to hear the proof of the Head of the Papal Church being the grand opponent of Christianity, while others anticipating something different from the old track came to hear something new.

The Lecturer soon entered into his subject, giving a rapid outline of the different descriptions of the Man of Sin, for while he reminded us that the Apostle John only, used the term Antichrist, he gathered around the person or system so designated, the various descriptions of Paul, of Daniel, and of the Apocalypse.

He next reviewed the leading interpretations of these prophetic and apostolic passages, and found no difficulty in showing that neither to Nero, nor to Domitian, nor to Julian, nor to Mahomet, nor to any one person or persecutor were all these striking delineations just reviewed—applicable.

He next examined what is now, and has been for centuries, the recognized Protestant interpretation, which applies these marks to the papacy as represented by its living and acknowledged supreme Head. He neither desired nor sought to ignore the many striking evidences which might be adduced in favour of this view; and spoke with high respect of the able expositors and learned men, who had advocated it, but maintained that as true Protestants calling no man master, we should examine and judge for ourselves.

The next step was an attempt to show that the Scripture descriptions of the Antichrist are only partially verified in the Papacy, and that the Roman Pontiff while perverting some important truths and evacuating others, could not be said to have overturned fundamental truths. He therefore concluded that the Antichrist of Scrip-

ture was yet to appear, a more dreaded enemy, who should gather up the various forces of infidelity and superstition, a very incarnation of Satan to lay waste the church, and to be destroyed when Christ shall come, by the breath of His mouth and by the brightness of His coming.

The whole lecture was heard with marked attention and interest, being carefully prepared and delivered with much animation. In common with the most of his audience, we were pleased that the Students had an opportunity of hearing what could be said in support of a view adopted, and pressed into notice, by some of the wise and learned men of the present day. But we never were more fully persuaded that the "advanced thought" of the age had erred from the truth. For it is clear that the system called Antichrist is not only the subject of characteristic description, but also of historical prophecy. We have thus a two-fold key for its discovery, and if we find a system to which both of these tests belong, that is to say, a system whose *history* agrees with the historical prophecies concerning Antichrist, and whose *features* agree with the description of Antichrist contained in Scripture, then we have a two-fold proof of truth and accuracy in declaring such a system to be Antichrist. If either of these fails, the apparent agreement of the other though plausible is not real, and the system under examination is not Antichrist. But if both of these agree, then it is an extent and co incidence of agreement which baffles accident or ingenuity, and the system so doubly identified is Antichrist.

Of course the assertion that both of these lines of proof meet in Rome, or in the Head of the Papal church, amounts to nothing without proof; but what we felt was that the many striking and known facts, both historical and prophetic, which at least appear to concentrate themselves in the Papacy, were neither denied nor pointed in another direction. The advocates of the new view must feel the times perilous; they must feel somewhat concerned lest the Pope and Council should speedily complete the picture of the predicted apostacy in the person of its living Head, "as sitting in the temple of God, and showing himself that he is God." He has already accepted the appellation of Lord and God. He has declared with the outgoing year that his church is above the Heavens. Let infallibility be declared and assumed, and nothing more blasphemous, no more daring usurpation of Divine prerogatives, no more fearful "overturning of the foundations" of all religion will remain to be achieved even by an incarnation of Satan should he arise.

The practical lessons addressed to the Students in closing, were admirable, stimulating alike to earnest independent inquiry,

and to humble and confident trust in the wisdom, grace and power of THE CHRIST, the Son of the living God.

### Fund for Aged and Infirm Ministers.

In the *Record* for November we published at length, the Report of the Committee on the subject named above, by reference to which our readers can refresh their memories. The Report was also published in the three Presbyterian papers in Halifax, St. John and Charlottetown, and must therefore be pretty fully before the public.

It was cordially approved by Synod, and it was then and there resolved that a fund be immediately commenced. It was resolved that the Committee be authorized during the present year to invite subscriptions from ministers, and donations from the more wealthy members of the church.

We like to see resolutions of Synod duly honoured and carried into effect, and as the ministers come first in this Synodical recommendation, we notice with pleasure that the Halifax Presbytery has made a commencement. Twelve ministers present at the last meeting, subscribed \$300, the subscriptions varying from \$20 to \$40, and averaging \$25. We shall be happy to report further progress.

### New Brunswick Bible Convention.

This being the Fiftieth Year of the existence of the New Brunswick Auxiliary of the British and Foreign Bible Society, the St. John Committee resolved to celebrate their Jubilee by holding a Convention. All parts of the Province were invited to send delegates, for whose accommodation while they remained many of the members of Committee and other friends opened their houses. A considerable number of delegates came, from as far as Baie Verte on the one hand, and Woodstock on the other. The Committee of the Young Men's Christian Association placed their Rooms at the disposal of the Bible Committee for the meetings. The Convention held their sittings on January 5th, and on the morning of January 6th, the evening of the latter day being devoted to the Annual meeting of the Society.—Such questions as the Extent of Bible Education in the Province, the practicability of employing Colporteurs and Bible Women, the Bible in Family and Social Reading, and the Inconsistencies of Christians with Bible Doctrines were discussed. The discussion was left largely in the hands of the country delegates. The success of the project far exceeded the expectations that were entertained. The views set forth and the suggestions thrown out were shrewd, far-seeing and valuable. All who attended the

sittings feel that a great stimulus will be given by the Convention to the circulation of the Word of God throughout the Province. The results of the deliberations were embodied in resolutions which were read at the Anniversary Meeting and handed over to the Executive Committee in order to be acted on. One or two Colporteurs whose duty it will be to traverse the length and breadth of the Province with the Word of God will likely be appointed very soon. H.

### Another Missionary.

At the last meeting of the Presbytery of Pictou, held at New Glasgow on the 25th January, Rev. Kenneth J. Grant of Merigomish, accepted the call of the Board of Foreign Missions to become second missionary to the Coolies of Trinidad.

### Meeting of York Presbytery.

The York Presbytery met at Richmond on the 5th ult. It appeared from papers which were read that Mr. Charles Fraser, Catechist, had labored twelve weeks during the past summer in Richmond and Woodstock, and that he had presented his bills to the Presbytery for labor, \$48,00 for board \$23,00, for travelling expenses \$16,00 To meet these bills he received from the people in Woodstock \$6,00, and the Presbytery had asked the Board of Home Missions to pay the balance.

A letter was read from the Rev. P. G. McGregor, which showed that the Board declined to pay so heavy a balance. In this strait Mr. James Savage representative elder for Richmond came forward and presented the whole of the board bill to the Presbytery. He also handed in \$17,60, which had been contributed by the people. The bills were thus made \$41,40 less than what they originally were. The Presbytery accepted this in the hope that the Board would pay the remainder.

A report was read from Mr. Layton of three weeks labor in Fredericton. For this he had received full payment. Mr. Layton also reported two weeks labor in Prince William, for which he had received nothing. He consequently presented his bill for \$12. The Clerk was ordered to write to the people in Prince William and inform them that the Presbytery could not transmit this report, or ask the Board of Home Missions to pay this bill, until an appeal was first made to the Congregation.

A petition was read from the Congregation in Fredericton, asking for Moderation in a Call to one to be their Pastor. It was agreed to grant the prayer of the petition, and to appoint the Clerk to Moderate in a Call on the 25th inst.

The Presbytery adjourned to meet in Fredericton on the fourth Wednesday of January, at 2 o'clock, p. m.

### Presbytery of Halifax.

The Presbytery of Halifax met in Poplar Grove Church, Halifax, on 19th inst.

Rev. Mr. Falconer reported that he had preached and moderated in a call from Chalmers Church to Rev. Charles B. Pitblado, of St. Mary's,—that the call was cordial and harmonious—that it was signed by 135 communicants and 106 adherents, and that they guarantee a salary of \$1200 per annum.—Reasons for Mr. Pitblado's translation to Chalmers Church were laid on the table; also a commission appointing Messrs. Robert Boak, Robert Murray, and J. C. Mackintosh to prosecute the call before Presbytery. On motion it was agreed to sustain the call, direct the clerk to transmit it and the papers connected with it to the clerk of the Pictou Presbytery, and appoint Rev. John Cameron to support the call before said Presbytery.

Rev. Mr. Henry reported that he had moderated in a call to Mr. Samuel Archibald, in the congregation of Shelburne, that the call was very harmonious, that it was signed by 54 communicants and 50 adherents, and that the subscriptions for salary amounted to \$570.50. Presbytery agreed to sustain this call and proceed with it according to the rules of the Church.

The Clerk was instructed to lay on the table of Presbytery at its next meeting a list of those congregations which have not contributed to the Synod Fund.

Kirk Sessions, Boards of Managers, and Deacons' courts are requested to submit their financial and other records to the next meeting of Presbytery for examination. The congregations of Harbor Grace and St. John's, Newfoundland, and Bermuda are excepted on account of their distance. With these three congregations the clerk was directed to correspond on this matter.

The following committee, viz: Messrs. McCurdy, Falconer, Annand, and McGregor was appointed to take into consideration the subject of conference and devotional exercises in connection with the Presbytery and report at next meeting.

The next meeting was appointed to be held in the Presbyterian Church, Windsor, on 2nd March at 11 o'clock, A.M.

### Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 21st December.

The Foreign Mission Board addressed a call to the Rev. K. J. Grant to labor as a missionary among the Coolies in Trinidad, which was sustained, and the Rev. Dr.

Bayne appointed to exchange with him on the following Sabbath to notify the congregation of this call, and summon them to appear for their interest by commissioners at the next meeting of Presbytery.

A letter was read from the Secretary of the Home Mission Board, appointing the Rev. T. Cumming to this Presbytery for 3 months, and the Rev. William Stewart from the date of his arrival to the end of February, and recalling Mr. Burgess at the end of the month.

Messrs. John Miller and George Underwood appeared as commissioners from James Church, New Glasgow, requesting that the Rev. Thos. Cumming be appointed to their congregation for 6 months, to assist their minister, the Rev. Dr. Roy—whereupon the Presbytery agreed to appoint him until their next meeting.

It was agreed to request the Home Mission Board to appoint the Rev. Mr. Stirling to this Presbytery as soon as possible, with a view of laboring in John Knox's Congregation, New Glasgow.

The Presbytery adjourned to meet in James Church, New Glasgow, on Tuesday, January 25, at 11 A.M., for ordinary business.

### Ordination of Mr. A. B. Dickie.

On Wednesday the 22nd December, the Presbytery of Halifax met in the Presbyterian Church, Sheet Harbor. The principal business of the day was the ordination and induction of Mr. Dickie as pastor of the congregation of Sheet Harbor and its adjacencies. In consequence of the distance few members of the Presbytery were present. Wednesday morning, however, found five of us gathered together; and after constituting, the Presbytery proceeded to the ordination services. On reaching the little church—which by the way is too small for the congregation, and which we are glad to hear is soon to be replaced by another and a larger one—we found it full of devout worshippers, all of whom were deeply interested in the services of the day. Many of them had never witnessed an ordination, and you may be sure they watched with interest all that was done, and listened with attention to all that was said.

Rev. E. Grant preached from Acts xvi: 17; after which the Moderator, Rev. E. A. McCurdy, informed the congregation that he held in his hand a letter from their late pastor, the Rev. James Waddell, which the Presbytery agreed should be read at this stage of the proceedings. The congregation was pleased to hear from their old and esteemed pastor, and the more because on leaving them he had not in consequence of indisposition, been able to bid them farewell in the usual manner. The letter was

heard with breathless attention, and produced, we believe, a deep impression. The reading of the pastoral over, Mr. Dickie was then by prayer and the laying on of the hands of the Presbytery ordained to the office of the holy ministry, and inducted into the pastorate of Sheet Harbor congregation. Suitable addresses were delivered, first to the newly ordained minister by Mr. Simpson, and secondly to the congregation by Mr. Glendinning. Rev. R. Sedgwick and the Moderator also tendered a few words of counsel and encouragement. After singing and prayer the solemn and impressive services were brought to a close. Retiring, the congregation welcomed the young pastor in the usual manner, and the Treasurer handed him the first quarter of his year's salary in advance.

From all that we could see and hear, we believe that Mr. Dickie's settlement in Sheet Harbour is most satisfactory and harmonious. He is received all along the Eastern Shore with open arms, and by the blessing of God on his labours we doubt not that he will be instrumental in furthering the cause of religion in that outlying section of our Zion. The people of Sheet Harbour remember with gratitude the labours of the late Rev. John Sprott, who supplied them with the means of grace for years when there was no one to care for them; and also, the labours of some of the older members of the Halifax Presbytery, not to say anything about the services of their late pastor, Rev. James Waddell. By these servants of Christ good has already been done, but may we not hope that now having secured the services of a young, a diligent, an energetic and a loved minister, the cause of Presbyterianism will flourish in Sheet Harbour and vicinity, as it has not done heretofore. We believe the day is not far distant when our church will have several good congregations on the Eastern Shore. In the meantime, however, they should receive all the sympathy and aid that the Presbytery can afford to give them.

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### OBITUARIES.

#### The Late Rev. Thomas S. Crowe.

The pioneers of our Church, the strong, brave, good men who bore the burden and heat of the day for the past generations, will long be held in loving remembrance. The name of Thomas S. Crowe is a household word in the north-eastern section of the county of Hants. Parents will tell their children of him as they saw him in his prime; and the children will tell of him to their children. He died, as our readers will remember, on the 11th of September, 1869, in the 83rd year of his age. He re-

tained the vigour of his mind and body to an unusually advanced period of life. We have heard some of his most intelligent hearers say that the sermons preached by him within the past six years would bear comparison for vigour of thought and expression, for earnestness and spirituality, with any that he had preached in his prime.

He was the father of the Presbytery of Truro, and of the Synod of the Presbyterian Church of the Lower Provinces. He was called to Maitland in 1815, and was settled there in 1816. There were at that time but nineteen Presbyterian ministers in Nova Scotia, and Mr. Crowe was among the youngest of them. Mr. Sprott was an old minister, but Mr. Crowe was ordained three years before him. Of those nineteen not one is living to-day; Mr. Crowe himself having long survived his compeers. He often referred with deep emotion to the fact of his being left behind, the last of the family of brothers and sisters whom he had left in Scotland, the last of a list of ministers in concert with whom his life was spent while in its prime; and when he was called away his name stood at the top of a list of ministers six times as numerous as the list at the bottom of which his name was put when he entered the ministry fifty-five years ago. But while he felt keenly that he had no early friend or fellow-student to take him by the hand, yet he was always conscious of the companionship of the "Friend that sticketh closer than a brother," and who in age as well as in youth is ever by the side of all who love Him.

During the first two years of his ministry the membership of the Church nearly doubled, there being a decided revival of true religion. His congregation embraced the field now occupied by five Presbyterian charges. There were in it then but three elders and about fifty communicants. Five years ago, at his "Jubilee," he stated that up to that date he had baptized upwards of 2,280, at least 200 of whom were adults.—He had admitted over 500 to the communion. He had dispensed the Lord's Supper nearly 200 times.

There were three great eras of success in Mr. Crowe's ministry. The first was immediately after his settlement. The second was about seventeen years afterwards, when a season of formality and deadness on the part of the people was followed by much activity in the service of the Lord and anxiety for the salvation of their souls. The third era of activity succeeded the division of the congregation about twenty years ago, when the liberality of the people in the cause of Missions increased thirty fold.

Mr. Crowe's "Jubilee" was celebrated on the 3rd October, 1865. Ministers and other friends gathered in from great distances. The services of the day were of the most

impressive character, and the people manifested their feelings by making a handsome testimonial to Mr. Crowe.

Our venerable father was a man of thoroughly temperate habits; and his influence was powerfully exerted on the side of temperance. It was remarked that there was no place within the bounds of his extensive charge where liquor was sold either legally or illegally. No man could have toiled as he did without a sound mind in a sound body; and neither mind nor body was permitted to suffer injury for lack of work. No man could well be more industrious or faithful. The result was seen in part in the way in which he retained to the last the affection and esteem of the whole community. We may quote his own modest estimate of his service: "However numerous, various and great my faults have been, and truly they are legion, I can nevertheless truthfully affirm that I have been no traitor, no idler, no hypocrite in fulfilling the ministry which I received from the Lord." The language of his lips and the convictions of his heart were always in unison.

He found out in his experience that old age brings labour and sorrow. His trials and afflictions were, to use his own words, "many, painful, and almost continuous." He buried fifteen members of his own family. But great blessings followed him till the last. He was permitted to rejoice in the affectionate care of his children and grand children. And now, full of years, he rests from all his toil, and his works do follow him.

### Archibald Campbell.

Died, at Richmond Bay, East Lot 16, P. E. I., on the 17th of Sept., Archibald Campbell, Esq., Elder, aged 92 years. He was born in South Carolina, but removed with his parents during the Revolutionary War, first to Jamaica, thence to Shelburne, N.S., and finally to Lot 16 P. E. I., in 1793, where he resided up to the time of his death. Mr. Campbell was the son of pious parents, who by precept and example had trained him up in the nurture and admonition of the Lord, and there is no doubt that in early life by Divine Grace he had given his heart to the Saviour. For many years after he came to Richmond Bay, this part of the Island was destitute of the public ordinances of religion. With the exception of a sermon or two from Dr. McGregor and Rev. Mr. Gordon, Mr. Campbell had no opportunity of hearing the Gospel preached till Dr. Keir was settled at Princetown, 1810. Princetown congregation then included within its bounds what are now the two congregations of Richmond Bay East and West. In the year 1820 Richmond Bay was formed into a new congregation,

and the Rev. A. Nichol settled over it, who after only a year's service was called away by death. In the following year the Rev. Wm. McGregor was ordained as his successor. This year is memorable in the history of Presbyterianism in P. E. I., for on the 11th of Oct. 1821, immediately after Mr. McGregor's ordination, the Presbytery of P. E. I. was constituted and held its first meeting at Lot 16.

In the following year Mr. Campbell, with seven others was ordained to the office of ruling elder in Mr. McGregor's congregation.

Of this little band, all, with the exception of Mr. Robert Milligan of Richmond Bay, West—now in his 87th year—have ceased from their labours and "have fallen asleep."

Deceased was a man "greatly beloved," unassuming in his manner, an humble but intelligent Christian, and strongly attached to the Presbyterian Church which he lived to see largely increased in P. E. I. For the last few years of his life he was unable to attend the house of God, but his heart was there.

Mr. Campbell's knowledge of the Scriptures was very remarkable, he appeared to be able to repeat the greater part of them from memory.

During the last year of his life his memory however nearly failed him. He imagined every day was the *Sabbath*, and frequently reproved the family for working, remarking that "it was not the way that he had been taught to observe the Sabbath."

His last illness was brief and not severe. With the full assurance of faith, and without a groan or struggle, he calmly passed away into his Redeemer's rest. F.

Mr. ALEXANDER McLEOD, the oldest member of the Kirk Session of Knox's Church, Pictou, died on the 17th of November last, at his son's residence, Fisher's Grant, in the 85th year of his age, and after fully 51 years in the eldership.

Mr. McLeod's personal excellence, and services in the Lord's vineyard, merit a more particular and extended account than is usually contained in obituary sketches even of distinguished elders, but it would be unpardonable to take no notice at all of these in the *Record* of our Church, so faithfully served by him for many years.

ALEXANDER McLEOD was a native of the Parish of Assynt, Sutherlandshire, Scotland, where, in his youth, he had the privilege of attending on the rich gospel ministrations of the Rev. John Kennedy, subsequently of Redcastle; and these early opportunities of knowing the Saviour appear to have been the means employed by the Holy Spirit for his conversion to God: he was "born again." It is also proper to

notice that he obtained a good education when still a youth.

He left the Highlands when about 25 years of age, and lived for some time in Edinburgh, where he was married in 1813. He used to the last to speak with admiration and affection of some of the evangelical ministers who then adorned the pulpits of the Scottish metropolis. He seems to have improved the advantages he there enjoyed.

Soon after his marriage he removed to Glasgow, where he continued till 1829.—Here also were some eminent gospel ministers to whom he was deeply attached. It was in this city he was ordained as a ruling elder of what was, at that time, the Goroal's Gaelic Chapel, but soon became exclusively English. For ten or twelve years he discharged efficiently the duties of an elder in the city of Glasgow.

In 1829, "the Highland Missionary Society" engaged him, and furnished him with a commission, still in the possession of his son, "to labour in the capacity of Exhorter and Catechist in the island of Coll," and afterwards in the island of Raasay, in both which and other islands of the Hebrides, he laboured with much assiduity, acceptance, and success for ten years. There are still living in the Hebrides and in these Colonies a good few who gratefully cherish the pleasant memory of his missionary life and labours.

He came to Nova Scotia in 1839, and resided since at Pictou and at Fisher's Grant. He was an elder in Knox's Church congregation from its organization, after the Disruption, till his decease—a quarter of a century. Part of his time he acted as a Catechist in the Carriboo section of the congregation, where his labours were highly prized, and his memory will be long affectionately cherished by not a few.

While able, he was very diligent in visiting the afflicted and in administering counsel and comfort. When possible, he regularly attended the public and private means of grace. He had great regard for Church order, and attached much importance to Church Courts. But he esteemed still more highly meetings for prayer and preaching of the Word, as the divinely-appointed means for the conversion of sinners and edification of God's people. He was himself one of the most eminent of those worthies, usually styled "the men," who have been accustomed to "speak to the question," as it is called. His gentleness, patience, firmness, sound judgment, and deep knowledge of the human heart as well as of God's word, fitted him for speaking a word in season to sinners and saints. His prayers and speaking in public were fragrant with the love of Christ. He lived and died

in communion with God in Christ. "Blessed are the dead who die in the Lord," &c.

P. S.—The Session of Knox's Church, at their first meeting after Mr. McLeod's death, agreed unanimously to enter on their record a statement of their high appreciation of the many excellent qualities and valuable services of their dearly beloved father now departed to his eternal rest.—They would while mourning with Job, with him also join submissively in humble acknowledgment of God's hand: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." A. R.

ANTHONY MCLENNAN. Born, Oct. 15, 1803. Died, Nov. 5, 1869.

Another of the last generation of our elders has gone to his account and his reward. Mr. McLennan was ordained to the eldership in the congregation of West River, Pictou Co., during the ministry of the Rev. James Ross, now Dr. Ross, Principal of Dalhousie College. When Mr. Ross was separated from the charge of the congregation in order that the Seminary might have the benefit of all his time and energies, Mr. McLennan continued to discharge the duties of the eldership during the ministry of the Rev. James Watson, until about 1856, when he removed from the congregation. He possessed talents of a high order. His intellect was clear and vigorous. His memory was retentive. He was well versed in Theology. He was kept back from taking that prominent part in the work of the Church for which he was so well qualified, by constitutional shyness, which he never fully overcame. He did good work, notwithstanding, in prayer meeting, Sabbath school and Bible class. He was always ready to defend the old Theology when assailed; and we have heard several well authenticated anecdotes of successful encounters in this interest, even with ministers who either presumed too much on their own acuteness or orthodoxy, or perhaps only meant to try the worthy elder's mettle.

Shortly after removing from West River, he settled at Brookfield, Colchester County. In this latter place his integrity, intelligence, consistent opposition to wrong, and ready and able exposure of it, secured for him general respect. For a few years he took part in the district Sabbath school with great acceptance; but being in poor health, he felt it his duty to give place to younger men. He attended the prayer meeting as he was able to the last, and shared in its duties. But it was in connection with the temperance cause he exerted himself most, and it is impossible to estimate the good which his persevering efforts in this direction accomplished. But his work is finished. For many years his life was a struggle with deep seated disease;

and God has at last taken him suddenly and quietly. God in his mercy grant that when those with whom he has reasoned of righteousness, temperance, and judgment to come, meet him again, it may not be as a swift witness against them.

## Religious Intelligence.

**FREE CHURCH.**—Large and well-equipped school premises have been opened at Pesth in connection with the Jewish Mission of the Free Church. The Jewish Missions of the Church are prospering better than heretofore.

At a meeting of the Presbytery of Kirkcaldy, held on the 9th of December, Mr. John S. Black was ordained to the office of the ministry, preparatory to his undertaking the duties of Theological Professor at Seville. Sir Henry Moncreiff, as President of the Evangelization Society, under whose auspices Mr. Black is to labour, took part in the services. The Continental Committee has succeeded in inducing Mr. Kilpatrick of Lyon Street Church, Glasgow, to undertake a six months' mission in Cadiz.

By the settlement of the late Mr. Thomas Elder of No. 40 Royal Terrace, Edinburgh, he bequeaths the following legacies:—To the Home Mission Scheme of the Free Church, £1000; to the Foreign Mission Building Fund of do., £1000; Conversion of the Jews, do., £100; to the lately erected Free Church at Stockbridge, on condition of the whole debt being paid off within four years, £500; endowment of Natural Science Chair, New College, £10,000; erection and partial endowment of a Territorial Church and Manse in Edinburgh or Leith, £10,000—the last two sums not being immediately available. The residue of the estate is to be divided amongst any four of the schemes of the Free Church, at the discretion of his trustees.—The late Miss Margaret Welsh of Collin, has left £2000 to the Sustentation Fund of the Free Church, £1000 for the Foreign Missions Fund, £1000 for the Sons and Daughters of the Church, and £500 for each of the following schemes:—Home Mission, Highlands, Education, College, Jews, Colonial, Aged and Infirm, and Building.

**UNITED PRESBYTERIAN CHURCH.**—Money is still being raised by this church to relieve the dreadful famine in India, where fever, plague, and locusts have come in succession. Over 100,000 have died of want in the province where the United Presbyterians have their Mission.

Three newly ordained Missionaries of this church have just left for India; and

one additional has been sent to Spain.—800 orphans are to be provided for and trained in Rajpootana.—The news from the Mission stations generally, is of the most encouraging character.

**ENGLISH PRESBYTERIANISM.**—The Presbyterians of Wales are getting up a Sustentation Fund. It is proposed, too, in connection with this fund, to make the ministry more settled, with less of the itinerant preaching, which proved so valuable and was blessed so much in the first days of Methodism. The country is becoming more ripe for a change in this respect every year.

**IRISH PRESBYTERIAN CHURCH.**—The General Assembly of this Church met in January to prepare for present emergencies. It is determined to establish a Sustentation Fund.

**PRESBYTERIAN CHURCH OF THE UNITED STATES.**—The recently united church is prospering greatly. There was no breaking off on the right hand or on the left. All the ministers and churches have gone into the "Union." Great progress has already been made towards raising the proposed Five Millions of Dollars for Missionary purposes. Revivals are reported from many sections of the country and very large additions are made to the churches. A deputation from the Free Church of Scotland is expected to attend the next General Assembly.

**ROMANISM.**—The troubles connected with the Papal Council are manifold. Division, strife, partizanship of the most rancorous character prevail. French and German Bishops are strongly opposed to the Pope's policy. It is still doubtful if the Pope can succeed in getting the Council to sanction the dogma of the Papal Infallibility. The opposition is strong and apparently determined. The divisions that now rattle in the bosom of the Church of Rome are a striking comment on her boasted unity.

**A PROMISING FEATURE.**—We learn that over forty thousand dollars in gold were given to Christian objects, the past year, by the Hawaiian and Armenian churches. Partly because of such liberality, the American Board have been able to reduce the appropriations to those missions by some ten thousand dollars, notwithstanding the constantly expanding nature of the work, and to transfer this amount to other fields. For a like reason the Tamil mission will require less.—A similar process is going on in connection with other missions.—There are native churches now in every quarter of the globe that support themselves and do something towards sending the

Gospel to other lands. Dr. Geddie in his last Report, tells us of the liberality of our dear young sister church in Ancieum. Converts continuo to go forth as teachers, and give themselves as an offering to the Lord in the noblest of all causes. Those that abide at home give liberally of their substance, according to their means. Even in a financial point of view the Gospel "pays." The goodly tree planted on lovely isles strikes its roots into the soil and yields fruit for the healing of other and still more distant and desolate lands.

**REMARKABLE TRIUMPH OF CHRISTIANITY.**—Our news from Madagascar are as cheering as any that have ever gladdened the hearts of God's people since the day of Pentecost. The Queen of that noble Isle obeyed the Gospel publicly about a year ago. In September last she ordered that the Royal Idols and the Temple which contained them should be destroyed. A chief Secretary of State, with other officials, was sent, with authority from the Prime Minister, to see that this work was thoroughly done. They seized the idol's house, gathered wood, made a fire, and ordered the contents of the temple to be brought forth. The burning is thus described:—First, the long cane carried before the idol in procession was thrown in; then twelve bullocks' horns, from which incense or holy water had been sprinkled; then three scarlet umbrellas and the silk robe worn over the idol by the keeper who carried it. Then came the idol's case—the trunk of a small tree hollowed and fitted with a cover; and last of all, the idol itself. Hardly any of the present generation had seen the god, and great was the surprise when he was produced. Two pieces of scarlet silk about three feet long and three inches wide, with a small piece of wood about as big as a man's thumb inserted in the middle between them, so that the silk formed, as it were, two wings, was the great god of Madagascar, whose touch was sanctifying, and whose nearness was preservative. "You cannot burn him, he is a god," said the people. "If he is a god, he will not burn," said the officers; "we are going to try;" and held it on a stick in the fire, that the people might see it as it was consumed. The victory was complete. Next day four other idols shared the same fate, and the rest followed. One was a little bag of sand; another consisted of three round pieces of wood united by a silver chain. The people looked on in wonder, and when the process was over, seeing that they had now no gods to worship they sent to the Queen to ask what they were to worship for the future. The Government thereupon appealed to the native Christians to send Christian teachers, and

they at once responded. It was found that of two hundred and eighty towns and villages in Imerina, one hundred and twenty already had Christian churches, and teachers were at once found for all the rest.

Madagascar, a few years ago, was the scene of a most cruel persecution. Its soil is well baptized with the blood of martyrs. Thank God that the Gospel is now almost universally triumphant from end to end of the island.

The principles of religious toleration were stated clearly if not well understood, by the Fathers before the Council of Nice. Christianity was in nowise identified with persecution till the hierarchy raised its proud head and began to grasp at political power. When the church came under the dark grim shadow of Romanism, it forgot to a large extent the rights of conscience, and only of late years and in Protestant countries have the true principles of toleration come to be understood. "God alone is Lord of the Conscience."

### NOTICES, ACKNOWLEDGMENTS, &c.

The Treasurer acknowledges the following receipts during the past month:

#### FOREIGN MISSIONS.

Mrs. James O'Brien, Walton.....	\$2 00
Mr. S. McNaughton, Guysboro'.....	4 00
Mr. Robert McDonald, Cape George...	1 00
A. Campbell, Esq., Dartmouth.....	6 00
Cymro, Cow Bay, C.B.....	4 60
Middle Stewiacke, South Branch, Rev. J. D. McG.....	5 06
Middle Stewiacke, Upper District.....	14 65
" Central Section....	10 29
John Murray, Esq., Mabou.....	12 00
Knox Ch., Pictou, Young Men's Class	20 00
West River Cong., Rev. Mr. Roddick's	20 00
2nd Cong. Maitland, Rev. Mr. Currie's	
Rockville Miss. Society.....	\$15 04
Lower Selmah do.....	7 24
Maitland Juv. do.....	7 61
	29 89
Lower Londonderry, Rev. Mr. Wyllie's	72 39
Clam Harbour, Rev. E. A. McCurdy's.	4 00
Jeddore, do. do.....	1 32
A family, per Rev. J. Thompson, Durham.....	1 00
A Lady, per do.....	5 00
A friend in Metapedia, Restigouche, per do.....	2 00
Jane Hingley, per Rev. A. Glendinning	1 00
Poplar Grove Church.....	70 00
"DAYSFRING."	
Fort Massy, Halifax, Sab. School.....	14 53
A. Campbell, Esq. Dartmouth.....	2 00
Dartmouth Sab. School.....	10 25
Poplar Grove do.....	45 71
West River, per Mr. Roddick:	
Col. by Martin L. Richard.....	\$2 43
" Hermon Ch. Sab. School 2 75	5 13

Knox Ch., Pictou, Sab. School.....	25 00
E. Riv., St. Mary's, Sab. School, last qr.	1 12
Col. at St. James, N.B., Rev J. Turnbull:	
W. Campbell, Basswood Ridge.	\$3 43
Robt. C. Turnbull, Scotch Ridge	7 00
F. McKenzie, Pomroy Ridge....	3 75
Don. Sinclair, Little Ridge....	4 08
Robert Blaney, Little Ridge....	3 80
Fred. E. Boyd, Little Ridge....	5 38
Additional.....	0 70

United States Cy.....\$28 13 23 46

J. Knox Ch., N.G., Sab. School..... 19 82

Musquodoboit & Clam Har. S. Schools:

Card of W. Mitchell, Musq. Hr.\$2 00

  " Margt. Turple, " 2 38

  " Anne Bayer, " 3 19

  " Geo. W. Bayer, " 0 60

  " H. Greenough, " 1 62

  " M. Russell, Clam Hr. 1 10

  " Alex Stoddard, " 1 16

12 00

Sheet Harbour:

Willie and Sarah Hall's Box..\$1 02

Amelia Hall..... 2 00

Mary Ross's Card..... 3 75

Sarah E. Smith's do..... 1 36

8 14

Primitive Ch., N.G., half-yearly con.:

Class, No. 1.....\$0 50

  " 2..... 0 55

  " 3..... 0 60

  " 4..... 0 65

  " 5..... 0 80

  " 6..... 0 90

  " 7..... 1 00

  " 8..... 1 90

  " 9..... 1 00

  " 10..... 1 00

  " 11..... 1 02

  " 12..... 1 03

  " 13..... 1 60

  " 14..... 1 90

  " 15..... 1 95

  " 16..... 2 20

  " 17..... 3 00

  " 18..... 3 00

  " 19..... 3 00

  " 20..... 3 80

Bible Class, 21..... 9 50 40 00

Chalmers' Church Sabbath School:

Miss Mackintosh's Class—

  Christy Graham.....\$10 00

  Jennie Grant..... 8 25

  Minnie Currie..... 5 66 23 91

Miss Crawford's Class—

  Sarah Barnes..... 10 50

  Maggie Muirhead..... 1 55 12 05

Mr. Scott's Class—

  Eunice Grant..... 5 12½

  Mary Thomson..... 3 12½ 8 25

John A. Boak's Class—

  W. Currie..... 3 50

Mr. Mudge's Class—

  George Mackintosh..... 5 62

Mr. J. Murray's Class—

  C. Fraser and M. Wright... \$1 37½

  C. Mackinlay & R. Robertson 1 62½ 3 00

Miss Romans's Class—

  Lily Jamieson..... 4 62

Miss Cormack's Class—

  Ella Mackinlay..... \$1 12½

  Miss Cormack..... 1 75 2 87

Miss Jamieson's Class—

  C. Wright and W. Coppin..... 2 87

Chalmers' Church in all.....\$66 59

Gore, Kennetcook and Rawdon, Rev.

  A. Glendinning..... 17 72

Tatamagouche Congregation:

  Willow Church Sab. School...\$1 10

  Point Brule Sabbath School:

    Miss Mary Temple's class... 2 52

    " Eliz. Dunn's " ... 0 90

    " Mr. Thos. Malcolm's " ... 0 92½

    " James Langille's " ... 0 20

    " George Reid's " ... 0 15

    " James Temple's " ... 0 12½

  Children of Mr. Jas. McKeen... 1 00

    " W. Blackwood 1 25

    " Chas. Reilly... 0 63½

  Master James Fraser..... 1 05½

    " A. Langille..... 0 25

  Miss Nellie Puives..... 1 24½

    " Janie Millan..... 0 68½

    " Campbell's S. School Class 1 25

13 19

#### HOME MISSIONS.

Mrs. James O'Brien, Walton..... 2 00

Mr. S. McNaughton, Guysboro'..... 4 00

Mr. R. McDonald, Cape George..... 1 00

A. Campbell, Esq., Dartmouth..... 6 00

Cymro, Cow Bay, C.B..... 4 00

M. Stewiacke, South Branch....\$5 00

  " Upper District...14 64

  " Central Section...10 36 30 00

John Murray, Esq., Mabou..... 8 00

Knox Ch., Pictou, and Carriboo, Rev.

  A. Ross..... 27 00

St. John Ch., Halifax..... 19 12

Lower Londonderry..... 72 39

Musquodoboit Harbour..... 8 00

Meagher's Grant..... 3 85

Clam Harbour..... 3 00

David Ross, Meagher's Grant..... 0 50

Calvin Ch., St. John, N.B..... 58 76

A friend, Metapedia, Restigouche, per

  Rev. J. Thompson, Durham..... 2 00

Kennetcook Corner..... 4 00

Jane Hingley..... 1 00

Poplar Grove Church..... 50 00

#### EDUCATION.

Mr. S. McNaughton, Guysboro'..... 4 00

  " Robt. McDonald, Cape George.... 1 00

A. Campbell, Esq., Dartmouth..... 4 00

Dartmouth Congregation..... 17 27

#### SUPPLEMENTARY FUND.

Annapolis and Bridgetown..... 16 00

Brookfield..... 8 00

Moncton, second payment.....\$3 75

Cocagne, "..... 2 60

Scotch Sett. "..... 3 20

Less by five cents. ...\$9 65 9 62

R. McDonald, Cape George..... 1 00

Gay's River and Shubenacadie..... 18 60

Middle Stewiacke, 2nd half year..... 16 00

A. Campbell, Esq., Dartmouth..... 4 00

Knox Ch., Pictou, and Carriboo..... 30 00

St. John's Ch., Halifax..... 21 00

2nd Cong., Maitland:

  A Friend.....\$10 00

  Maitland Juv. Miss. Society.. 7 61 17 61

Musquodoboit Harbour..... 9 22

Clam Harbour .....	6 14
Meagher's Grant .....	4 64
D. Ross, do. ....	0 50
Lake George, Prince William.....	8 70
English Settlement, 2nd payment....	5 60
Londonderry & Campbell Settlements, 2nd payment.....	11 00
St. John Pres. Ch., St. John, N.B....	29 08
St. David's.....	23 39
Clyde River and Barrington Cong.:	
Clyde .....	\$10 82
Cape Island.....	7 20
Barrington.....	6 25
Carlton Village.....	3 50
Upper Clyde.....	2 23
Tatamagouche .....	30 00
	12 00

## ACADIAN MISSION.

Middle Stewiacke, Central Section....	3 00
A family, per Rev. J. Thompson, Dur- ham.....	1 00

## SYNOD FUND.

A. Campbell, Esq., Dartmouth.....	2 00
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## RELIEF FUND.

For destitution in Kankakee, St. Ann's:

Two Ladies in Middle Stewiacke, part of the Lord's portion.....	\$7 00
Mr. S. McNaughton, Guysboro'.....	4 00
Mrs. James H. Nelson, Blackville, N.B.	1 00
Friend in Gay's River.....	4 00
A Friend in Poplar Grove Church.....	2 00
A. Campbell, Esq., Dartmouth.....	4 00
Miss Rachel Tupper, Upper Stewiacke.	1 00
Andrew O'Brien, senr., Noel.....	1 00

ERRATA.—Page 28 of January number—  
Instead of Springside read Springfield \$6 84,  
under the head Supplementary Fund. Same  
page—Chiniquy Relief Fund—For Blackville  
\$24, read Blackville and Derby.

## PAYMENTS FOR H. &amp; F. RECORD.

The Publisher acknowledges receipt of the  
following sums:—

R. McGregor, Esq., New Glasgow.....	\$1.80
Mr. Thos Robertson, Baillie, N. B....	2.60
Rev. John Munro, Wallace.....	0.60
Rev. T. Sedgwick, Tatamagouche....	32.00
Mr. Geo. B. Johnston, New Annan....	10.00
M. Jas. Davis, Five Mile River.....	10.00
Mr. Danl. Hattie, Caledonia.....	5.00
Mr. J. G. McLellan, Selmah.....	5.00
Rev. Jas. Fraser, Boularderie.....	10 00
Rev. T. G. Johnston, Blackville, N.B.	11.50
Mr. J. W. Patten, Merigomish.....	5.00
Robt. Trotter, Esq., Antigonish.....	4.50
Mr. Jas. Gass, Shubenacadie.....	24.00
Rev. J. K. Bearisto, Bloomfield, N. B.	0.50
Rev. Jas. Ross, Grand River, C. B....	5.00
Miss Mackintosh, Shelburne.....	3.00
Mr. Meek, Rawdon.....	1.00
Rev. Jas. Law, Kingston, N. B.....	3.00
Rev. J. McG. McKay, Economy.....	12 00
Mr. Allan Spencer, Great Village....	5.00
Rev. M. Wilson, Sydney Mines.....	3 00
J. McAlister, Esq., Moncton, N. B....	1.00
Rev. D. McNeil, Woodville, P. E. I....	5.00
Mr. Wm Stewart, Westchester.....	2.50
R. Forman, Esq., Acadian Mines....	8.50

Miss McNab, Halifax.....	6.00
Mr. Donald McKay, New Glasgow....	9.00
Rev. Dr. Smith, Stewiacke.....	0.60
Rev. M. G. Henry, Clyde River.....	8.50
Mr. W. A. McKeen, Glace Bay, C. B..	2.50
A. Patrick, Durham.....	0.60
Rev. M. Stewart, Whycomoh.....	1.00
Rev. Jas. Byers, Clifton.....	8.00
Adam Roy, Esq., Maitland.....	10.00
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Rev. A. Donald, Sussex, N. B.....	13 00
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Mr. Geo. Sinclair, Lochaber.....	5 00
Rev. W. Sommerville, Cornwallis....	0.50
Rev. Jas. Fowler, Bass River, N. B....	8 00
Mr. John Matheson, Albion Mines....	21.00
David Lawson, Cove Head, P.E.I.	5 00
Samuel Gunn, East River.....	0.62
Rev. J. D. McGillinray, Brookfield....	10 00
Mr. W. J. D. Lobban, Chatham, N. B.	12 00
A. K. Graham, Five Islands....	5.00
A. J. McKay, Earltown.....	3.50
Rev. W. Grant.....	3.00
Mr. Alex. Murray, Earltown.....	2.50
Alex. McBean, ".....	2.50
Miss Morrison, St. James, N. B.....	5 00
Rev. J. Turnbull, ".....	5.00
Mr. Colin Campbell, Bass Wood Ridge	2 50
Rev. D. McDougall, Cow Bay.....	4 00
Mr. Joseph Peppard, Great Village....	6.00
Rev. R. Sedgwick, Musquodoboit....	29.00
Mr. H. E. McKay, Princtown, E.E.I..	11.40
Mr. Hugh McNeil, South River.....	3.00
Mr. D. F. Layton, Londonderry.....	10.00
Rev. A. B. Dickie, Sheet Harbour....	15 00
Jas. G. Allan, Esq., Locke's Island....	1 00
Rev. A. Glendinning, Gore.....	12.00
Rev. E. A. McCurdy, Musquodoboit..	8.50
Rev. J. Cameron, Nine Mile River....	15 00
Rev. Jas. Thomson, Durham.....	15.00
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Mr. Hugh Dunlap, Stewiacke.....	8.00
Rev. W. G. Forbes, Plaister Cove....	12.00
Rev. W. Millen, St. Andrews, N. B....	5 00
Rev. M. Harvey, St. Johns, N. F....	10.00
Rev. J. H. Chase, Onslow.....	3.00
Jas. Ross, Esq., Mount Stewart, P.E.I.	2.50
Rev. D. McMillan, L'Anse.....	10.00
John McDougall, Esq., Blue Mountain.	6.00
Halifax City.....	19.12

## THE HOME AND FOREIGN RECORD.

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## TERMS.

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must insist on the payment in advance.