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

JULY, 1867.

THE COVENANTS.

The Covenant of Works was made with Adam for himself and all his offspring. He stood as our head and representative. Had he continued in his integrity we would have shared his reward. Having fallen we "sinned in him and fell with him in his first transgression."

The Covenant of Grace was made with Christ as the head and representative of His people—of all those for whom He died—of the "Elect" who are foreknown, called, sanctified, glorified. What the God-Man has done and suffered is imputed to all those for whom He stands—all who are in covenant with Him—who believe in His name and obey His commands.

Adam fell: Christ cannot fall. Adam ruined his posterity: Christ saves all His people. By the Covenant of Works no man can be justified or saved; by the Covenant of Grace all who come to Christ are freely saved; no other way of salvation is possible.

What is the relation between these Covenants and the Mosaic Law? This is a difficult and intricate question; but until the Bible reader is able to answer it satisfactorily to his own mind he will lose much of the instruction and comfort which some precious portions of Scripture are designed to convey.

1. The Mosaic Law (including the Decalogue) like the original Covenant of Works, says, "Do this and live." "Cursed is every one who continueth not in all things written in the book of the law to do

them." "The soul that sinneth it shall die." It cannot give life; it is the "letter that killeth." It gives the knowledge of sin by forbidding sin. It exasperates the soul by its high demands. It creates despair by its tremendous sanctions. By it no flesh living can be justified. Here then we have the Mosaic law in sharp antagonism to the Gospel and Covenant of Grace. It is in this aspect that the Apostle Paul presents it in the Epistle to the Galatians, and in other portions of his writings. It was in this aspect that the unbelieving Jews clung to it with so fatal a grasp, leading them to the rejection of Christ and the Gospel. It seems then that the Covenant of Works was taken up and uttered by the Mosaic law. The latter explained and reiterated the former.

2. But the Mosaic law—even that kernel of it, the Decalogue—bore a reference to the Covenant of Grace, to Christ and His salvation. The "law and the prophets" testified to the Redeemer. Great prominence was indeed given to the principle of *Do this and live—sin and thou shalt die*,—but the other principle, of Faith, was not excluded. The gospel was in the promise made to Adam; in the covenant made with Abraham; and in the priesthood and sacrifices of the Mosaic economy. The "law" that "killed" those who endeavored to win life by it, gave life to those who exercised faith in Him who was shadowed forth by the types and the sacrifices, and in the articulate promises of the law.

Thus the Mosaic law may be regarded in two aspects—the one, most prominent, re

enacting the Covenant of Works, threatening death, imposing the curse; the other pointing to a Sin-Bearer, a glorious Deliverer, a sacrifice for sin. This is a key to Paul's varying ways of speaking of the law. To those who trust in it for life, it is certain death: to those who use it "lawfully," it is a schoolmaster leading to Christ.

It must be remembered, also, that the Mosaic Law was a National Covenant with the Israelites. So long as they observed it, so long did Jehovah own them as His "peculiar treasure;" when they broke it, He rejected them and gave their land into the hand of the enemy. In this respect—as a National Covenant—the Mosaic law was a Covenant of Works. Its penalty was incurred and inflicted. The very soil of the Promised Land bears witness this day to the justice, truth and severity of God. The history of Israel as a nation was intended to prepare for the coming of the Messiah, and to make salvation welcome as brought to light by Him.

Salvation is possible only by the Covenant of Grace. Men were saved, indeed, under the Mosaic law, but it was because that law pointed to an atonement and a Redeemer. All who believe in Christ are freed from the Mosaic law as a Covenant of Works. The Decalogue is binding upon them as the Moral Law, and must continue binding on them as long as they are moral beings; but it is binding not as a covenant but as a rule,—to be observed not with servile fear and trembling, but with the free and glad spirit of children.

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### NOTES OF MISSIONARY WORK IN THE SETTLEMENT OF PRESBYTERIANISM IN CAPE BRETON.

BY THE REV. JOHN STEWART.

#### THIRD ARTICLE.

After having returned from the weary travels of last month, the month of April was spent in preaching and baptizing along West Bay, and the adjoining settlements. Travelling having now become practicable, set out for Grand River on the 1st May, but owing to the depth of snow still in the woods, did not reach the settlement till the

3rd. Preached here for a week, and had to do battle with witchcraft. Got the people to proceed with their church, and left for the Lakes of Lochlomond. Preached and baptized a number of children; the people too poor to attempt the building of a church—got them to erect a school-house, as there is one in the settlement who can teach. Left for Sydney and Mira—preached at Mira on the 16th, and urged the people to build a church according to specifications left with them. I found afterwards that they had departed from my plan, and as the prospect of receiving a schoolmaster from Scotland was announced to them, a pretty large building was resolved upon. The teacher in due time arrived, but turned out a "wandering star," though grasping enough to get possession of the school-house as personal property; after putting the settlement in a ferment, and preventing the erection of a church, that he might enjoy all the benefit arising to a schoolmaster and minister. For years to come, the people were without a church. Left for Gabarus Lake, which was reached some time after dark, with body clothes torn, covered with mud, and wet all through. Preached the following day, and baptized several children; and in returning preached at Salmon River, where a young man of sixteen, and a girl of twelve years, who had never seen a minister till that evening, were baptized. Left for Catalone, having to pass through Mira, preached there and at Catalone. Started for Louisburg. Here no preaching place was to be had except the house of an elderly lady, an Episcopalian, who, it was doubtful, would not give her house to a Calvinist, whom she was led to believe was a kind of montrosity. Resolved to visit the old lady with the view of getting her consent to give her house to preach in. After some general conversation, I moved that we should read a portion of the word of God,—did so, and commented shortly on the passage, which seemed to draw the attention of my aged hearer towards me. After prayer, she began to ask me if what I had stated was Calvinism. I answered, that what was said was the truth as stated in the word of God. The issue was a warm

invitation to come to her house to preach, and that it would be open to me as often as I could come to Louisburg. I discovered that my aged friend was well-versed in the plan of salvation, notwithstanding her strong prejudices against Calvinism, to which she had been accustomed to attach so mysterious a meaning.

Returned the following day to Cutalene, to attend a meeting convened for the building of a church. Got the people to agree with a framer, and promised £3 to aid in its erection. On an after occasion I preached within the wooden walls. This is the church which my friend Dr. McLeod, of Sydney, got ready for him when he came to settle there, so that he is somewhat in my debt for church building, if, at this length of time, he does not disown it. The following day preached at the passage on my way to Sydney, where on arriving was most kindly received by Mr. Leonard. Preached on Sabbath in the Methodist chapel, forenoon and evening. Crossed over to N. W. Arm—preached and baptized several children, and on the following Sabbath preached at North Sydney forenoon, and in the evening at the Mines. Proceeded to Bridgeport—preached, and baptized several children. Returned the following day to the Bay, to get a passage by Mr. Ferris's vessel to Cape North, no road of any kind being opened at this time to the settlement. Arrived there in little more than 24 hours—breakfasted on board, and with all speed proceeded up the settlement, and on Sabbath preached to a considerable audience. There a youth of sixteen was baptized on his own profession of faith. Next day made way up the North River, where after preaching, baptized a mother first and then her children; afterwards baptized two men, one 40 and the other 42 years of age, on their own profession of faith. The mother of these men, a pious aged Anna, rejoiced in having the opportunity of seeing her sons dedicating themselves to the Lord. In their early days there was no minister to baptize them, and though thirty years they had lived at Cape North, this was the first opportunity they had had of having the seal of the covenant

administered to them. I had now to retrace my steps if I should not remain at the Cape. There was everything to entice me to this. The scenery there is on a grand scale, and the settlement one of the finest in Cape Breton. My object, however, is not to give a description of the beautiful scenery in many parts of this Island, but to show its fearful destitution in respect of spiritual advantages. On reaching my vessel contrary winds and calm prevented my getting out of Aspy Bay for four days,—went ashore at the fishing ground, preached to a few Protestant families, and baptized two children. Till now, I had met with nothing but uniform kindness, both from Catholics and Protestants. There, however, an Irish bully who was the dread of all the fishing station, came in the evening to my quarters, drunk, enraged with madness against the protestant minister. He began to abuse my host, because he would not give him a vessel to get more rum from a punchon in the neighbourhood. I checked him, which seemed to be more desired by him than getting the vessel. He comes up to me brandishing his ugly fists before my face. I stood upright, with my hands at my side, and asked him to strike if he dared. With this he got into a furious rage, bellowing out the most horrid oaths that could be invented in the infernal pit, threatening that he would make my blood dance on the floor. Unmoved, except with compassion for the wretched creature, I moved towards the door, he followed, and the door being open, with main strength—of which in those days I had a good share—thrust him out sprawling on the ground like a flounder. There the scene ended, though my kind host was terrified that he would return at night and murder me. He gave notice to the captain on board to take me to his vessel in order to be out of danger. Had to spend a silent Sabbath on board, as the wind would not permit our getting out of the Bay, and the surf on the shore would not allow of my going ashore. Returned the following day with Captain Ferris, and reached his residence on the 24th June. The disinterested kindness of Capt. Ferris I can never forget.

## THE ORDINANCE OF PRAISE.

## No. V.

In turning to the New Testament, we are met at the introduction of the long promised age of the Messiah, with a revival of the Spirit of sacred song. For about 400 years the voice of prophecy had been silent, and "when the Lord again visited his people," the spirit was again poured forth and the thoughts and feelings produced by his influence find expression in strains of exalted poetry. Thus the advent of our Saviour even before his birth was welcomed with songs of praise. When Elizabeth heard the salutation of Mary, she "was filled with the Holy Ghost, and she spake out with a loud voice," and Mary replied doubtless under the same influence, in a sacred hymn

"My soul doth magnify the Lord  
And my spirit hath rejoiced in God my Saviour,  
&c."—Luke, i.—41.

So when at the circumcision of John, his father recovered his speech, he was filled with the Holy Ghost and prophesied, his first utterance is a song of praise,

"Blessed be the Lord God of Israel  
For he hath visited and redeemed his people,  
&c.—Luke, i.—67.

To this day these two hymns entitled *Magnificat* and *Benedicite* are used regularly in the morning and evening services of large portions of the Christian Church.

The birth of our Saviour was not only announced by angels, but "a multitude of the Heavenly Host" celebrated the event in an anthem of praise, and when the Infant Jesus was presented in the temple, again the old prophetic spirit again appeared. "There was a man in Jerusalem whose name was Simeon; waiting for the consolation of Israel, and the Holy Spirit was upon him. And he came by the Spirit in the temple, and he took him up in his arms and said :

Lord now lettest thou thy servant depart in  
peace  
According to thy word,  
For mine eyes have seen thy salvation  
Which thou hast prepared before the face of  
all people;  
A light to lighten the Gentiles  
And the glory of thy people Israel.\*

\*In the old Scottish Psalter the song of Simeon is retained by itself, without the introductory verses of the 38th Paraphrase, an addition which we presume to think no improvement.

And Anna, a prophetess, coming in at that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." (Luke ii. 25-38.)

In the life of our Saviour we find scarcely any direct references to the services of praise. We find in the narratives of the Evangelist, several allusions to music and song as connected with the habits of the Jews, (Luke vii. 32, Matt. ix. 33, Luke xv. 24-26,) but scarcely any thing bearing upon them as a portion of religious service. But we know that our Lord fulfilled all righteousness by attending regularly upon all the stated services of the temple, and of the synagogues. From that first passover to which he went up, when twelve years of age, with his parents and in the company of "his kinsfolk and acquaintance," he regularly went up to Jerusalem to the great National festivals, and on these as well as in the other sacred services of the Jewish worship. His voice doubtless joined in "a song when the holy solemnity was kept." The Psalms from the 120th to the 134th, are called "songs of degrees" or as most modern interpreters translate the phrase, "songs of the going up," and are believed to have been composed with reference to the children of Israel going up to Jerusalem, to observe their appointed festivals; and as the company to beguile the tedium of the way, or at their resting place, sang the songs of Zion, we cannot doubt that the voice of Jesus mingled in their melodies.

Toward the close of our Saviour's life one incident is recorded of peculiar interest as connected with this subject. When he entered Jerusalem previous to his last passover, and he was recognized by the people as the deliverer promised to Israel, the multitude "took branches of palm trees and went forth to meet him, and cried Hosannah, blessed is the king of Israel that cometh in the name of the Lord." "And at the descent of the mount of Olives they began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, saying, Blessed be the king that cometh in the name of the Lord, peace in heaven, and glory in the highest." "And Jesus entered

in Jerusalem and into the temple," the multitude following, "*and the children crying in the temple, Hosanna to the Son of David.*" (John xii. 13, Luke xix. 37, Mark xi. 9-11, Matt. xxi. 15).

For four days our Saviour retired to spend the night with the family at Bethany, but morning by morning he "came early to the temple," probably at the time of the morning sacrifice, to attend upon the sacred rite with its service of praise. But "on the first day of unleavened bread, when the even was come, he sat down with the twelve" to eat the passover, the last which he was to observe with them. His intercourse with them was about to close, and more, that night the Levitical economy was to be fully accomplished. In that passover its services were virtually to expire, and it is interesting to note that it closed with sacred song. "*When they had sung an hymn they went out into the mount of Olives.*" According to the traditions of the Jews the Psalms from the 113th to the 118th were sung at the conclusion of the paschal feast, and it may have been these which were sung on that occasion.

In turning to the establishment of the New Testament we find that Judaism and Christianity for a time overlapped. Instead of at once totally destroying the Jewish system and planting Christianity on ground thus left vacant, God was pleased to allow the two to co-exist for a time. From the day of Pentecost, or from the death of Christ, till the destruction of Jerusalem was a period of transition. The old temple services still went on, and the members of the church, gathered as it was at first among the Jews, still observed the old ritual with new perceptions of its signification, and with more elevated emotions of joy, (Acts ii. 46, iii. 1, xviii. 21, xx. 16, &c.) but having their own assemblies, in which the simple ordinances of the new dispensation were observed according to Christ's appointment.

In examining the New Testament we do not find in regard to this any more than in regard to other important christian ordinances, everything exactly prescribed by express statute as under the Old. But we find enough to show not only that singing

to the praise of God still occupies a place in Christian worship, but also the principles by which it is to be regulated, and the importance which is attached to it.

At the very outset of the New Testament dispensation, when the fulness of the Spirit was enjoyed in the glorious scenes of Pentecost, we have the connexion of this exercise, with a state of elevated Christian feeling, as well as the influence of such a state of things on others, strikingly expressed in the description given of the condition of the infant church. "They continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with the the people. And the Lord added to the church daily such as should be saved," Acts ii. 46, 47.

The importance attached to this ordinance will appear from the facts of the provision made for the new Psalmody of the church by the supernatural gifts of the Spirit. The apostle Paul, writing to the Corinthians, and referring to the various supernatural gifts of the Spirit, and the irregularities connected with their exercise, says, (1 Cor. xiv. 26) "When ye come together every one of you *hath a Psalm*, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." The divine gift falling upon the heart of the Christian prophet came forth in a song of praise, as in the case of Miriam, Deborah and Simeon, and this the church was to use for its edification. The first Psalmody of the Church must have consisted of the ancient hymns of the sweet singer of Israel and his companions. By the Jewish portion of the church these would be sung with new views of their meaning and under richer feelings of devotion, and to the Gentiles the words and the sentiments would be alike new. But by this gift of the Spirit the newly formed community had a Psalmody of its own, from the Spirit of God. It is probable that the first Christian hymns owed their origin to the gifts of those thus endowed, and some of these may have continued to the subsequent ages. Eusebius testifies to the

existence of a collection of rhythmical songs which were composed "from the beginning."

In the 15th verse, from its connexion with the preceding, it is supposed by some that the apostle speaks of himself as possessing the same gift and using it for the edification of the Church. "What is it then? I will pray with the Spirit and I will pray with the understanding also: I will sing with the Spirit and I will sing with the understanding also." "Hence we gather, says Alford, that the two departments in which the gift of tongues was exercised were prayer and praise. On the day of Pentecost it was confined to the latter of these." The passage plainly shows that singing was from the beginning a part of Christian worship.

In the epistles to the Ephesians and the Colossians, written about the same time, during Paul's imprisonment at Rome, we have almost in the same words, exhortations in regard to the service of song, which indeed form positive and permanent laws on the subject—connecting it with the influence of the Spirit—as to be engaged in with delight as an expression of gladness of heart—as a great means for the edification of others, and as a manifestation of heartfelt devotion to God. Eph. v. 18, 19. "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord."

In contrast with the excitement of intoxication they were to seek to be "filled with the spirit," not merely to enjoy it abundantly, as a vessel filled to overflowing. In contrast with the temporary and degrading exhibition produced by wine, this would fill them with genuine elevation of Spirit, fullness of joy and permanent peace. In the excitement of drunkenness the tongue is loosed and often finds expression in polluted language, and not unfrequently in Bacchanalian songs, which are often Satan's chosen instrument for corrupting others. But filled with the spirit, their joy would find expression in psalms and hymns and spiritual songs, by which they would

promote each others spiritual good, ("speaking to yourselves,"—"teaching and admonishing one another" Col. iii. 11.) From the expression "speaking to yourselves," and from the words "in the heart to God," in the next clause, some have supposed that it is only silent singing in the heart is required, and have therefore denied that singing God's praise with the voice is to be observed in New Testament times. Even as the words stand, this interpretation will commend itself to few. Silent singing would scarcely come up to the teaching and admonishing of the parallel passage. But all the best critics agree that the word translated "to yourselves," should be translated here as it is in Col. iii. 16, "one another." It is the same word that is used in Eph. iv. 32, where no person would propose to render "forgiving yourselves" for "forgiving one another." Some supposes that it refers to responsive singing or chanting. We know several of the psalms were composed to be sung in this manner, and that very early in the Christian Church the practice existed, but it seems, as Alford remarks, too much to find it in this passage.

The distinction between the titles, psalms, hymns and spiritual songs, has been differently explained. Hodge says, "the early usage of the words appear to have been as loose as that of the corresponding English terms. A psalm was a hymn and a hymn a song, still there was a distinction between them as there is still." The word psalm, says Dr. Eadie, is according to its derivation a sacred song chanted to the accompaniment of instrumental music. This specified idea was lost in course of time, and the word retained only the general sense of a sacred poetical composition and corresponds to the Hebrew *mizmor*." It is generally agreed that "hymns" denoted *praise songs* answering to the Hebrew *tehilim*, a title applied to such psalms as the 145th, in which the praise of God is the main subject. The song or ode, says Alford, is the general name for all Lyrical poetry, and applies especially to such effusions as persons use in a state of drunkenness. The Christian's ode is to be spiritual, inspired by that fullness of the spirit which is in him."

The connexion of the next clause, "singing and making melody in your hearts to the Lord," has been variously understood. Some connect "singing" with the previous words, as explanatory of the speaking to one another. "Their speech was to be sung, or they were to be singing as well as speaking," as Dr. Eadie explains it. Conybeare translates, "Let your singing be of psalms and hymns, and spiritual songs." Others connect "singing" and "making melody" with the words "in your hearts." Farther, some take the words "singing and making melody in your hearts," or, "making melody in your heart," as a subordinate member of the preceding sentence, and describing the spirit and nature of the singing required. Others take the words as a distinct clause, describing a different kind of singing. The best modern critics adopt the latter view, and understand the words as commanding the singing of the inward heart. The difference of meaning, according to these variations in the construction, are but slight, and the purport of the whole is very succinctly stated in Conybeare's note:—"When you meet, let your enjoyment consist not in fulness of wine, but fulness of the spirit; let your songs be, not the drinking songs of heathen feasts, but psalms and hymns, and their accompaniments, not the music of the lyre, but the melody of the heart; while you sing them, not the praise of Bacchus, but of the Lord Jesus Christ."

The terms of the parallel passage in Colossians (ch. iii. 16) are so similar as not to require any explanatory remark. "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

It may be observed that most interpreters regard these words as not limited in their application to public worship, but as referring also to the love feasts and other private meetings of Christians. The testimony of early writers shows that religious singing was a common exercise of the primitive Christians, independently of divine service properly so called.

The epistle to the Hebrews was written with the special design of showing the relation between the Mosaic and the New Testament economies, and we have in it a passage of some importance as bearing on this subject. (Chap. xiii. 15). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." The term translated "sacrifice of praise" is the same used to denote the thank-offering of the Mosaic law. (Lev. vii. 12; see also Ps. l. 23, cxvi. 17, 18). "The sacrifice of thanksgiving," consisted in the presentation of an ox, sheep or goat, which was brought by the offerer to the altar, and slain at the south side of it. The priest received the blood and sprinkled it around the altar. The fat was burned upon the altar. The breast and the shoulder were reserved for the priest, but the rest was for the offerer to feast upon with his family and friends. These offerings were sometimes expressions of gratitude for particular mercies, and sometimes a general acknowledgment of God's daily and continual kindness." It was a saying of the rabbis that "in the future time all sacrifices will cease, but praises will not cease." Under the New Testament dispensation no such material thank-offerings are required. Christians are under special obligations to thankfulness, but their feelings are to be expressed,—not by material thank-offerings—not by a feast on the bodies of slain beasts, with its usual accompaniments of song and tabret and dance, but by the voice, declaring the high praises of the Lord, "that is, the fruit of our lips, giving thanks to his name." The phrase "fruit of our lips," is the same that is used in the Septuagint in Hos. xiv. 2, where the Hebrew and our translation have "the calves of our lips." In place of all the thank-offering of beasts, there is to be now the use of our lips in praise. The phrase "giving thanks to his name" must be connected with lips, "our lips giving thanks to his name." The word translated "giving thanks," properly means "confess," but it is used in the Old Testament as equivalent to a Hebrew word, signifying "to praise," as in Ps. xviii. 49.



quoted in Rom. xiv. 9. These sacrifices are to be offered *continually*, not as the Levitical sacrifices were, at certain fixed days and seasons, but all through our lives.—But as the Jews were accustomed to send portions of the sacrificial feast of their thank-offerings to the poor, so, says the apostle, “to do good and to communicate forget [not forwith such sacrifices God is well pleased.”

In the epistle of James there is a passage, which pointedly expresses the relation of praise to christian feeling. “Is any among you afflicted? let them pray. Is any merry? let him sing psalms.” “The means,” says Hagenbach, by which the congregation gives united expression to its spirit of pure devotion, are song and prayer. This passage would, however, signify that the two differed in their method of application; that song signified the expression of the joyful, and prayer of the sorrowful spirit; And this is deeply founded in psychological truth. Joy is the mother of song, and need is the feeling which teaches one to pray.—But still there are songs of affliction, (lamentations) songs of penitence and mourning; and there are on the other hand, joyful prayers (praise and thanksgiving).—This proves that the distinction is not an absolute one.”

The only farther view of this subject presented in the New Testament is in the sublime visions of the book of Revelation. There the veil is withdrawn and we are permitted some glimpses of the upper sanctuary, and to catch some strains from the exalted worship of its inhabitants. The whole imagery of that book is Jewish, and the descriptions of worship are all borrowed from the Jewish temple, of which it presents but an enlarged view. But the matter of their song is the New Testament sacrifice, the lamb once offered to bear the sins of many, but now exalted to the throne of God.

These, so far as we recollect, are all the passages of the New Testament *directly* bearing on this subject. But a close examination of the word of God brings out principles having an important bearing on this subject. The first to which we shall advert,

and which we deem the most important as far as the *mode* of observing this ordinance in New Testament times is concerned, is so fully and so clearly stated by Binney, that our readers will pardon us for quoting him at length.

“The principle which distinguished the Levitical economy from the Evangelical dispensation—the different character which the presence or absence of this principle imparts to *psalmody*, and the practical lesson which thence arises to the Christian Church—are important to be known, observed and felt.

“The Levitical Dispensation was typical and prophetic. It was intended to present as embodied in a nation, a foreshadowing of that divine idea, which was spiritually to be realized in the Christian Church. The whole people were taken into covenant relation to God, and he symbolically descended and tabernacled in the midst of them.—The entire people were His. Theoretically they were a ‘kingdom of priests’ (Exodus xix. 6.) But instead of taking them all for his immediate service, he took the first born of each family; (Exodus xxii. 29,) and then, instead of the first born he selected and separated the tribe of Levi, (Deut. x. 8,) the members of which were to be a sacred class, who were officially to perform all divine exercises as *the representatives of the nation*; thus in *its* place and on its behalf, they had ‘to execute the priests’ office,’ and while ‘waiting upon their ministry’ to discharge for all the diversified duties of the holy function.

“In connection with this official and representative priesthood was a vast system of typical ordinances and symbolic rites, anticipating pictorially the sacrifice and offices of the Son of God, and the spiritual blessings to be enjoyed by his church. The tabernacle, the vail, the annual atonement—the exclusion from the holy place of all but the High Priest and his admission only once a year; the solemn law or “*rigid interdiction*’ that his admission was to be *NOT without blood*;—the constant repetition of the same sacrifices, with their ceremonial pardon, ‘purifying the flesh,’ and their virtual admission to divine service;—all

these things, the writer of the Epistle to the Hebrews inform us illustrated the 'better things' and the 'better hope' of the Christian dispensation; and that *they did so by God's intention and purpose*, for it was *this* that the *Holy Ghost signified* by the Institution. Now it further appears that as the High Priest typified Christ in his mediatorial character, passing through the veil of the visible heavens and ministering for us before God,—so the priests and Levites, representatively acting for 'the twelve tribes' officially serving in their stead, embodied the idea, of what the whole Hebrew people 'ceremonially' were and what the Christian Church, in all its parts, divisions and members "spiritually" was to be. Hence in the Jewish Church, 'the service of song,' like all similar services, was representative official, typical, vicarious: large numbers of a distinct and sacred *caste* were set apart to it; it was surrounded with all possible pomp,—enriched with every variety of expression,—rendered with daily regularity, and regarded as a delight to God and man. All this was done, *designedly to express* the christian idea of the *whole body of believers* being a 'Holy Priesthood' (i. Peter ii. 5.) 'God's clergy' (I Peter v. 3,) lot or heritage, 'brought nigh to him' 'having boldness to enter' in spiritual reality and by personal faith 'even unto the Holiest of all,' there 'to offer up daily sacrifices' acceptable to God by Jesus Christ.' What these sacrifices are, *the only sacrifices; that can be offered now*, and which are to be offered by all Christians, *the only priesthood that there is now* in the church, may be thus stated, There is the presentation of the *body* or person or entire nature, 'as a living sacrifice;' (Romans xii. 1.) This is *the sacrifice of the heart*, the consecration of the mind and affections, the whole vital and active being to God's will,—that by acting constantly in accordance with it, there may be constantly rising up from the christian man—from his inward and outward religious life, what shall seem like the ascent of fragrant incense towards heaven. Then there is *the sacrifice of the hand*; benevolent activity; charitable help; obedience to all sorts of kind and generous impulses; unselfishness;

christians looking benignantly 'on the things of others' and not only and everlastingly 'on their own';—'filling the hand' (a sacrificial phrase,) with cheering, beneficial and loving deeds; 'do good and communicate, for with such sacrifices, God is well pleased.' (Heb. xiii. 16.) And finally there is *the sacrifice of the lip*, or in other words THE SERVICE OF SONG—the whole congregation assembling together in one place,—all, equally and alike God's priesthood,—every voice contributing its share, and every soul participating in the privilege, they 'with one consent' are to glorify God by 'showing forth his most worthy praise.' *Therefore let us offer the sacrifice of praise CONTINUALLY, that is THE FRUIT OF OUR LIPS, GIVING THANKS TO HIS NAME.* (Heb. xiii. 15.)

"The proper understanding of the principle we have affirmed, and of the soul of correspondence which it behoves us to look for between the Jewish and Christian dispensations, is of vast importance, in relation to some points of speculative truth, and to some others of ecclesiastical order and ritual observance. Human priesthoods are no more. There is one 'Apostle and high priest of our profession, Christ Jesus,' (Heb. iii. 1), and 'there none other but he.' All true spiritual Christians are priests, whose services are accepted through Him. There is no *class* or *Christian* priests. Sacerdotal duties and sacerdotal distinctions—Levitical order and official religion have passed away. Ministers, bishops, elders, pastors, deacons, or by whatever name they may be known—*officers* for the government and instruction of the church—there are; but as to *worship*, man no longer acts for man; no human being comes in between God and his creatures,—transacting the concerns, and representing the persons, of one or many,—the individual or the multitude. The clergyman or minister does not act *for* the people, but *with* them. In the Christian temple none are excluded from offering sacrifice. "*All* have access, through one spirit, unto the Father." (Eph. ii. 18, and Acts x. 19–22) The proper idea of the priestly, vicarious, official worship of the Jewish church, finds, therefore, its

realization, *not* in any similar sacerdotal orders of Christian pontiff, priest and Levite, but first in the exclusive, real High Priesthood of Christ, and then in the universal participation of a *spiritual* priestly function by Christians. The result is in relation to *Psalmody*, that while in the Jewish church it was *official* and *representative*, it is to in the Christian church emphatically CONGREGATIONAL. All the faithful, without exception,—the entire mass of the Christian commonalty, equally with any official persons,—are possessed of the privilege, endowed with the right, and called to the duty, of celebrating “the service,” and swelling “the song.”

The principles here stated, we believe, will commend themselves to enlightened students of the word, and are of wide application. They form, indeed, a rule to guide us in many points connected with the observance of this ordinance. But upon them we cannot now enter.

While, however, the general rule holds good, that praise is an exercise for seasons of joy, and prayer for seasons of sorrow, yet such are the treasures of consolation provided in the gospel, that the child of God rejoices in tribulation, and therefore has given to him songs even in the darkest night of his affliction. Thus Paul and Barnabas at Philippi cast into the inner prison and their feet made fast in the stocks, “at midnight prayed and sang praises unto God, and the prisoners heard them.”

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### PRESBYTERIAN ANNIVERSARIES.

#### Synod of the English Presbyterian Church.

This Synod met late in April. Its proceedings indicated increasing vigour and energy. Its foreign missions, its educational efforts, its church building enterprises, all are prosperous. Dr. McCrie has resigned his Professorship. Dr. Cairns of the United Presbyterian Synod was offered a Professorship by the English Synod, but he felt constrained to decline the offer. The English Synod is strongly in favour of Union.

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#### Reformed Presbyterian Synod.

The most important subject that came before this Synod was the report of the

Union Committee. That report was very favourably received, and the Synod resolved unanimously to proceed with the negotiations. The sum collected for the *Dayspring* this year amounted to £304, about the same as the contribution of last year.

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#### United Presbyterian Synod.

Mr. Finlayson of Edinburgh was elected Moderator. The statistics of the church show most encouraging progress. The communicants last year numbered 174,947, while in 1860 the number was 163,554.—Since 1859 not less than fifty-six congregations had been added to the Synod's roll, seven of these being in the Presbytery of Newcastle, eleven in the Presbytery of Lancashire, and nine in the Presbytery of London. Thus one-half of their Church extension during the past six years has been in England. The contributions of the Church for the past year exhibited a progress still more decided. The aggregate congregational income for strictly congregational objects for the year had been £203,398, being an increase of £8,374 on the preceding year, and the total benevolent income had been £71,946. During 1866, £4,462 was added to the stipends of the Church, by far the greater part of which had occurred where it was not so urgently required, viz., among stipends above £150. The stipends of forty ministers had during the year been raised by local effort to £150.

Great progress has also been made in providing manses for the ministers of the church. £36,000 have been subscribed for this purpose. The organ question came before the Synod, when it was resolved, by a vote of 232 to 136, not to allow the use of organs. The Union question was discussed with great ability and earnestness, and a favourable decision arrived at by a majority of 350—the division being 339 to 39.

The Foreign Mission report showed that there was a steady decline in the membership of the Jamaica Mission. The Aleppo Mission (Syria) has completely failed after a trial of eight years. All the other Missions are flourishing. Irrespective of operations on the continent the Synod has 36 ordained European missionaries, 2 European medical missionaries, 7 ordained native missionaries, 2 European evangelists, 12 native evangelists, 10 European teachers, and upwards of 100 native teachers; or, altogether, an educated agency of more than 170 persons. Besides several stations, there were 40 congregations, with an aggregate membership of 5,615, and 106 day schools, attended by 5,464 scholars.

Dr. CAIRNS has been appointed to the chair of Apologetical Theology. The attendance on the Synod was larger than ever before—443 ministers and 205 elders.

### Free Church General Assembly.

This Assembly met on the 23rd ult. Dr. Roxburgh of Glasgow was chosen Moderator. During the opening service, Dr. Clason, senior clerk, was prostrated with illness. The missionary contributions of the church amounted to £20,000. Favourable reports were received as to the state of religion. The Jewish Missions were found in a hopeful state. Rev. Dr. Duff was appointed to the chair of Evangelistic Theology. The whole income of the church during the year was £369,104 sterling. Deputies attended the Assembly from the Old and New School Assemblies, and other American churches. The case of the Rev. Walter Smith came before the Assembly. It ended in censure of Mr. Smith's sermons. The Equal Dividend amounted to £144. An effort is to be made to raise the stipends to a minimum of £200. The question of union occasioned a long and able debate. Dr. Begg's motion, which was adverse to the proposed union, received 61 votes. Dr. Candlish's motion in favour of going forward, was carried by a majority of 346 to 120.—Dr. Duff submitted the Foreign Mission report: The number of Christian agents employed by the committee in India and Africa is 281. About 10,000 scholars are under instruction. The ordinary revenue of the scheme for the past year amounted to £14,408 8s. 9d., which with contributions from the Ladies Society for Female Education in India and Kaffaria and Australia, gave a grand total income for 1866-7 of £31,829 8s. 9½d.—Drs. Begg, Gibson, and several other members of the Committee on Union resigned, and their places were supplied by new names, such as Dr. Duff, Dr. Blaikie, &c. The Assembly on the whole was a most interesting one.

### Established Church of Scotland.

Rev. Dr. Crawford was chosen Moderator. The Colonial Committee's income during the year was £4,447. The amount raised for Foreign Missions was £4,427. A disputed settlement case occupied a whole day. The Presbytery of Greenock was ordered to settle a presbiter over an objecting congregation. A long debate took place on the subject of Patronage. A motion to seek some improvement on the present law was lost by a majority of two, the vote being 126 to 124.—A deputation was appointed to visit India, one member to be Dr. Norman Macleod.

### Old School Presbyterian Assembly, United States.

This large and influential body met at Cincinnati. The troubles and difficulties arising from the late war have not yet wholly disappeared. A considerable section

of the Kentucky brethren has fallen away from the Assembly. The division extends more or less through all the border states. It is owing to the old leaven of slavery.—The Missions of this Church at home and abroad are flourishing. A Report in favor of Re-Union was favourably received, only four or five voting against it upon the first division. Two delegates from the Free Church of Scotland—Principal Fairbairn, and Mr. Wells—were present at the Assembly and delivered addresses. They were most cordially received. There were present also delegates from the Irish Presbyterian Church.

### New School Assembly, U.S.

This Assembly met at Rochester, and was larger than usual. The "New School" has long been distinguished for zeal in the extension of the Redeemer's Kingdom. Great prominence was given to the work of Home Missions and the erection of churches in destitute localities; also to the importance of proper Sabbath School training. A special committee was appointed to superintend the work of evangelization among Freedmen.—The presence and the addresses of the delegates from the Irish Presbyterian Church and the Free Church of Scotland were among the most interesting incidents of the recent meeting of the Assembly. Bringing as they did the hearty congratulations of those Christian bodies to their brethren in America, with the wish for a closer and more intimate acquaintance the delegates received a very cordial welcome. While they imparted much valuable information respecting their own Church enterprises, especially with respect to their methods of supplementing the salaries of ministers in rural districts and on home mission fields, and their great success in reclaiming the degraded population of large cities; they were free to acknowledge their pleasure at what they had already witnessed of the American modes of evangelization. Their remarks on the subject of the union of Presbyterians in this country, and their efforts to secure the same object across the water, were listened to with evident satisfaction. As the Moderator in reply remarked, we are realizing by these interchanges of fraternal greetings the blessed communion of saints, and we cannot avoid feeling that we were all one in Christ.

The proposed Union with the Old School was most favourably received in this Assembly.

### United Presbyterian Assembly.

This court met at Xenia, Ohio. Dr. Dales of Philadelphia was elected Moderator. The "irrepressible organ" is creeping into this church and causing trouble. This

church voted one hundred thousand dollars for Foreign Missions last year! The Missions of this church have been specially successful in Egypt. The report contains the following reference to Trinidad and our church:—

*Trinidad.*—This mission, though not formally occupied now by our United Presbyterian Church, has the honor of being the beginning of our foreign mission work. In the little village of Jere, near San Fernando, we have a convenient mission chapel and house, both of which are in quite good repair, and there is still a church organization. Two faithful elders have kept up its meetings for conference and prayer; and with a most commendable spirit, the Rev. George Lambert, a minister of the United Presbyterian Church of Scotland, laboring in San Fernando, has conducted services there on some portion of the Sabbath and in the week during the year. In the church, at the prayer meetings, and in the Sabbath schools the attendance has been good. But now it is believed far more ought to be done than can be, as things are, for the evangelization of the place and the surrounding district, and accordingly the Rev. Mr. Lambert has forwarded to us a most urgent appeal for our church to revive the mission, and have it immediately occupied by a missionary from this country. In this he is joined by the Rev. George Brodie, of Port of Spain, who has also laid us under many obligations by his kindness in helping us to care for this mission. While this application was before the Board, a letter of excellent spirit was received from the Board of Foreign Missions of the Presbyterian Church in the Lower Provinces of British America, inquiring in regard to this mission, and informing us of the possibility of their being able to undertake its occupancy if we could not. After deliberation, the Board concluded, in view of the fact that the missions which we have abroad are now constantly demanding all the men and means we can provide, it would not be expedient for us to assume this new work—and further, as the General Assembly has authorized the transfer of this mission to a sister church that could properly assume it, therefore it would be best to proffer it to the above Board, and have written to them accordingly. This step is deemed a wise one, and it is fondly hoped that in the hands of this sister evangelical church, so largely of like precious faith and practice with ourselves, this early and to many of our people very dear mission of our church will yet happily prosper and be greatly blessed.

The Free Church Delegation appeared before the Assembly.

## Our Foreign Mission.

Extracts from Mr. Gordon's Annual Report.

*Erromanga, Aug. 3, 1866.*

*To the Secretary of the Board of Foreign Missions of the P. C. L. P. B. N. A.*

REV. & DEAR SIR,—To present your reverend Board with another year's review of Missionary operations on this island now devolves upon me. In reference to the grand object of your mission on Erromanga, you will probably consider the present report a meagre one, and that like some of its predecessors it partakes of a sombre hue.

### CONTINUED WAR.

Your Board will remember that this island was in a very disturbed state at the close of the missionary year in 1865. The war which began in Dillon Bay, in July of that year, during my temporary absence from the island, still "drags its slow length along." There is yet but little prospect of a cessation of hostilities. In fact the contest assumes large proportions and worse complications than ever. It has wrought ill in our schools. Of the eight reported last year only two survive, and these two have only a nominal existence. In one school-house the grass grows long as a witness against the people. The oldest and most populous settlement belonging to the mission has been destroyed and the school-house burnt. Since that period the teacher located there has held his school in the common sanctuary, the war-cave.

Three wars are in progress and two-thirds of the island are involved in these. There has been incessant fighting for the last fourteen months, and about thirty persons have been killed, and among these a large proportion of chiefs. In all probability they will keep at it for another year, and for two or three years, or longer, if God in his providence do not interpose and speak peace unto the people. Their fights are always accompanied by a train of dire evils. For example when a chief falls in battle, it takes the lives of several men (if he was a chief of rank) to atone for his death, and these lives must be taken by fair means or by foul. It is this feature in the present circumstances of the island, that makes the prospect of peace so distant.

The war in Dillon's Bay is the one of most interest to us. The belligerents are Worisnangeri and Woristaki, each living two miles apart, and the same distance from the mission premises. Of the first mentioned Kowiwi was the Mars. Whatever ends Worisnangeri may have proposed accomplishing, in beginning the present conflict,

it is not doubtful now to see what Kowiowi aimed at, which we believe was nothing less than to rid the island of its foreign population, and once and forever to exterminate the Christian religion.

Kowiowi who was residing on the opposite side of the river from the spot occupied by the traders used to keep open house for all guilty of crimes similar to his own. Nair became his guest. This fired the traders. They concluded that he was implicated and resolved to punish him. One morning about 150 men were thrown on the opposite side of the river, and all these were in good trim for doing their work. Soon tall cocoa-nuts measured the ground with their long lengths. Pigs were killed, plantations destroyed and houses burned. The blazing buildings, smoking grounds, and noisy hogs pleading in vain for their lives with savage yells, made that a dismal day. Two piles of yams set apart for a feast were, with the animals slain, feasted upon in the evening in a manner little suspected by the old chief a few days previous. It was very galling, but a righteous retribution for one who had been living by saffurance upon the grounds of the traders.

These events took place on the Saturday and on the Sabbath following the *Dayspring* from Sydney arrived, and found brisk firing going on across the river and from both sides.

At that period my relations with the traders were at their worst. These were pretty good until I could no longer connive at the wickedness practised in the sandal wood traffic. *For one month I knew not from whom I had most to dread, and now would be ashamed to say.* There were 200 foreigners then idle in the Bay. On the sandal wood premises there was horrible confusion, and that made worse confounded by the mental condition of the white man, who was leader of the Tana-men, who it seems was *non compos mentis*. No language could adequately portray the scenes of those days, and I would welcome death rather than to go through them again. As life was extremely uncertain I prepared for the worst by consigning my papers to a trusty native, directing him how to dispose of them in case of more adverse events occurring. The missionaries on board the *Dayspring* became mediators between the two contending parties. The result of that mediation, I believe, went to show the natives what they always believed, viz., that though missionaries and traders differ in some respects, still that in the main their sympathies were with their own, the white tribe. In it I took no part, and advised all over whom I had any influence to stand aloof, which they did. In this way the contest was speedily terminated, the natives finding that they could not cope with their

superiors in arms, and I let them know that the traders had guns which would pick them off at the distance of half a mile. Mediation, however, was not fruitless as it resulted in securing for Kowiowi the restitution of his pigs, which were given him just before the traders left the island.

The chiefs under Kowiowi's influence had resolved to destroy the entire foreign population. My name, I was thankful to learn, was the last on the list. Having been informed by Worrisongeri, that the life of the lady at the head of the sandal wood establishment was eagerly sought, I immediately apprized her of the fact but without giving the name of my informant, as that would have exposed him to censure and because he was her old foe. This she was slow to believe, till one day having walked out a little way, she soon had a number of balls sent whizzing past her.

#### DEPARTURE OF THE TRADERS.

In the end of August the last load of sandal-wood was shipped from Erromanga for Hong Kong; and with unfeigned thankfulness I saw the vessel sail away with her accursed cargo. After this event a small schooner began removing their effects to New Caledonia. On the 22nd of November all was on board, and the traders themselves embarked.

#### THE PURCHASE OF PROPERTY.

Previous to the departure of the traders, their property in Dillon's Bay, containing a dwelling-house and other out-buildings, with the land on both sides of the river was purchased. In our weak state it was considered impossible to retain possession of both premises. Besides, it was all along held out, that Kowiowi purposed taking possession so soon as they were unoccupied. This would have been fatal to us; and what increased our anxiety was the knowledge of the fact, that Worrisongeri had been to Kowiowi's cave the night before the traders left. It was before day-light, and Kowiowi went to the shore and spoke to him in his canoe; but none but themselves knew what passed between them. In Kowiowi's first wife, a fine old body, we had a friend, and she managed to get word to us about the meeting. The worst fears were of course entertained. We decided to move at once. The house up the river was vacant only one night.—The traders having embarked at dusk, and weighed anchor at daybreak the next morning. While fitting our foes appeared on the opposite side of the river, but did not venture over. An attack was expected, and our friends—among whom were some young men from Rowilyou,—came unexpectedly to our aid and 'Waristaki,' and other chiefs, were

present to see us safely over the crisis. Then we could sing,

"Thus far the Lord hath led us on,  
Thus far his power prolongs our days."

We are not under any chief, even nominally. This state of matters is anomalous and regretted by our friendly chiefs; but it is unavoidable. Considerable difficulty was experienced in getting the possessions of the traders.

At last they sold the whole for £150, which was accordingly bought on behalf of the two churches in Nova Scotia and Scotland, whose missionaries are in the New Hebrides. It will be understood, that all the grounds previously owned by the late missionary, with the exception of two sites, are included in this purchase. I also bought a horse for £20; a cow for £8; and my boat has cost me £32.

On leaving the old mission premises, which I did from sheer necessity, I had my house taken down and stored away. I thought it better to do this than to leave it to be burnt or blown down. I did so in pure grief, and have scarcely enjoyed a day's health since. Having removed we could return no more, not even to worship on Sabbath, as it would have been unsafe to have left the premises even for that purpose and for so short a time. We used to assemble in the end of the dwelling house, once occupied as a store; and there, where whiskey and tobacco, guns and ammunition, vermilion and looking glasses, were vended for years, the word of the great salvation was sounded forth. The room was small and uncomfortable; and the withering heat that fell from the iron roof immediately over-head was unbearable. Not less insufferable were the native satellites—clouds of blue, and black flies, which, while speaking one could not keep out of his mouth; and even when engaged in prayer you would be obliged to keep your hands a-going in close proximity with the lips, as though performing some mysterious incantations. That is what might be called preaching under difficulties and praying with embarrassment. Three weeks afterwards I became ill and was laid aside for four months. I think that during that time I must have gone nearly round the whole circle of fevers, I did not expect to recover and longed for a release. In this way my working months during the past year have not been much over seven. However it was considered we would do well if we could but barely live through the year. This we have done, and a little more; for we have lived through it *safely*, for "the Lord encampeth round about them that fear him."

#### DIFFICULTIES AND DANGERS.

The chief apprehensions of our young men arise from the practises of war. Wor-

risnangeri's brother was killed under the following circumstances:—A man who had been in the Institution for training natives in Samoa, shot him first with an arrow. A chief, of whom I entertained the best hopes at one time, next struck him with his hatchet, where upon he cried out, "O don't kill me." His heart relented, and he did not attempt a second blow; but a brother chief, and an adherent of christianity also, on seeing this, opened his forehead with his hatchet. In native estimation it takes three or more common men to atone for the death of one belonging to the patriarchal family of chiefs; and if these cannot be obtained by fair means they scruple not to resort to foul methods. Hence the death of a lad who had lived with me last year, but who had been ruined by a bad woman. Under guise of friendship he was betrayed away, killed and cooked. And thus one has occasion to grieve over the death of that unhappy youth. He was able to read in the Gospel.—Now the majority of the young men with me would answer for substitutes, as they are termed, in such a case. Consequently it is literally true that every man in this land is afraid of his own life. Joe himself let out a secret the other day. After his return home from Samoa, he, in company with his tribe, made war upon their foes and slew three of them. For these three they have not yet got payment in kind. Hence their desire to kill him and others, and unwillingness to attach themselves to the Mission. Thus you will perceive, by hook and by crook, in any way, and every way, the great enemy of souls manages to hold them in his toils. Our work is emphatically one of faith and hope, and that hope is remote still from mortal vision. "Who hath believed our report, and to whom has the arm of the Lord been revealed?"

A horrid thing was done in the last battle fought on the south side. A woman was killed, but as the enemy was near, the body could not be carried off. But they succeeded in cutting up her body, and one made off with an arm to which the shoulder and a part of the breast were attached.

Five lads and a young girl were taken away by the traders when they left. These I believe were willing to go; but I considered it a wrong done them. Six or seven lads we found remaining on the premises, and all ignorant of their letters, and of indolent habits. These were an element of weakness rather than of strength in our community. Led by the most forward among them, the would, contrary to our express regulations, join issue with Woris-taki, fight for him by day, and return to the Mission grounds to rest at night. In this way it was impossible to avoid coming into collision with the opposite party. I

forgave them twice; but finally had to forbid the ring-leader the place. Two of the number have turned out well. A third, a young boy, and son of the late chief Niowan, is also doing pretty well. One great evil is the fact that little boys are present with fighting men on all occasions. I could have got many of these to live on the Mission premises a year ago; but not so now, as their whole delight is in war. Thus early are they trained to deeds of blood.

#### VISIT TO ROWWILYOW.

Early on Monday morning, on the 4th of June, I set out for Rowwilyow. Of my boat's crew—seven in all—one only was a native of Dillon's Bay. The others were natives of the side to which we were going, and they only could accompany me in safety, and not all even of these the whole distance. As we sailed around the coast a few stragglers appeared here and there on the coral beach. They hailed us as sandalwood traders, and made motions to show that their bundles of wood were near, and the faint accents of the word *to-bac-co* which fell on the ear informed us of the payment required. The wind heading us we had to row against a stiff breeze, a strong current, and rough sea. We pushed on but soon found ourselves on an iron-bound coast, with the steep rocks skirting the waves. When at length we came to an opening the boat could just live, and we got in with no more risk than shipping one sea. We found the place forsaken, though not finally. I pitched my tent for the night, as night was then upon us. Next day we attempted to proceed but were obliged to put back. Leaving the crew to take care of the boat, I set out on foot accompanied by one native. In the course of two days they got the boat round a few miles farther where it was abandoned. We first arrived at the settlement of a chief, who was one of Worisnanger's allies. He showed us a rod of inch iron about seven feet long, with which his leg had been broken. That day we travelled as far as *Unora*, where we tarried for the night, and passed it rather comfortably, considering that we had neither rug nor blanket.

As we walked along that day, having emerged from the bush we came upon two or three scattered villages. A man came out to the path and gave me a hearty shake of the hand. He took a tight grip and held on. He was smiling and altogether as pleasant as a May-flower. A few steps taken in advance and he pronounced in a beseeching tone of voice, *tobacco*. What a look of blank disappointment settled down on the poor fellow's countenance on discovering that we did not deal in that article. We had not proceeded far when a young woman came running after us. She too was quite prepossessing tho' not absolutely

charming; but neither could the man's pleasantness, nor female attractions, draw from us a pipeful of the weed. Thus a craving appetite has been created in these miserable people, which they are unable to satisfy or even appease. For a long time I had difficulty in keeping thieves out of my garden, whither they used to come and steal the blossoms of the trumpet flower, which they smoked as a substitute for tobacco.

After this we espied three women who were advancing towards us; but so soon as they got sight of us, they took to their heels and soon disappeared in the wood. My travelling companion called to them, but that only lent speed to their feet. Having passed, on looking behind we saw them grinning at us from behind the trees at a safe distance.

Another day's walk brought us to *Potnuma*, Potina Bay, where I again pitched my tent. The first man we met here was a Malay overseer, cast off by the traders, and who did his best to hinder the introduction and spread of Christianity in the village. He introduced himself by saying, "one woman, two child," which interpreted meant that he had a wife and two children. I found him officiously kind. On receiving a pig he killed and dressed it for us. I received Benjamin's portion and divided with *Nav Ril*; and what I could not then eat I carried with me in native style to serve for another day, for it is not every day we get a pig on Eromanga. This was my second visit to this place, and the first since the death of Nerimpow the teacher. His demise was a sad loss to us, tho' I trust his gain. It was his native village and I feared ill consequences, which however were happily not realized. We found that a good school-house had been put up; and within the sacred, though humble enclosure I had the great satisfaction of addressing a respectable audience of men and women. The chief is a young man and a decided friend. Nerimpow's labours in the Lord were not in vain; and, ascending, his mantle fell upon his two brothers, one of whom though not a deputed teacher has been doing a little in that way. Their father is a mean looking little savage; and tho' not an enemy, prefers feasting and fighting to fasting and praying.

It rained during the night and next morning; still, striking my tent we pushed on. The path led through a rich loamy soil and was as slippery as tho' it had been soft-soaped. The grass and bushes were dripping, and ere we had gained a mile I was drenched. In the forenoon we reached *Araucow*—the height in the centre of the peninsula between Potinia and Cock's Bays. In all the settlements to which we came we found that the inhabitants in con-



siderable numbers had recently preceded us, having gone to Rowvilyow to the war. At this place last year I met in all nearly a hundred souls; but now only one man and three old women. We found a magnificent school-house had been put up by Umow while there, and the grounds were in good order. The building was 50 X 20 with a ten foot post. At noon we arrived at *Unpotente* or Cook's Bay the limit of our journey, and which took us four days to reach. I was conveyed to the head of the bay in a canoe for two miles down the river. My fore-runner had announced my approach, and I found several awaiting my arrival. Every prospect was pleasing and many of the people were so too. I was charmed with the locality, and could not but feel interested in the inhabitants. According to native etiquette a supply of yams, taro, two turkeys, and some fowls, were set down quietly before my tent, of which we knew how to dispose. In the evening we took a stroll around the shore, and though we met a great many, but few refused to shake hands. There is a beautiful beach at the head of the Bay, but the surf is always heavy. That night I met five or six chiefs in my tent—itsself a great curiosity by the way—and talked over matters. With two of these I had been previously acquainted, and I was much pleased with the deportment of them all. All expressed their willingness, and some their readiness, to receive a missionary. On leaving, I gave each a hatchet and presents of less value.

A meeting was appointed for the morning, and we met in a little shed on the shore, and I preached the rudiments of Christianity to them for an hour. As they had no school house I stipulated the erection of one as an earnest to receiving a missionary. Having agreed to this we went to select a site, and one was chosen in the centre of the head of the bay, and where a full and free breeze always blows. It is on the grounds of *Nari* and *Neti* his son, who is called a *red-man*, and both of whom are favorable towards Christianity. In the morning an influential chief was present by special invitation. He is a heathen man, without having any of the rough yet knocked off him. The others did not appear to put much confidence in him; but he made fair promises. Some of these people had gone through the primer, and a few were spelling their way through Luke. All things considered, this was extraordinary.

Two, then present, had erected a small building up the river, but were obliged to leave the place. Several months previous they had been to Dillon's Bay, and finding they were still clinging to Christianity, little though they understood of its divine teachings, through all the stormy periods thro' which the mission on this island had passed,

I clothed them from head to foot, as some expression of my gratitude for their attachment, and admiration of their constancy.—Some have regularly kept up their devotional exercises, not even demitting these when on board of sandal-wood vessels lying in the Bay. Upon the whole my reception from old and young was free and cordial, far beyond anything that I had anticipated. I had no hesitation in promising them a missionary, and a visit from the mission vessel, though I know not when that promise may be implemented. The prospect is a hopeful one.

The river that flows into Cook's Bay (which is a misnomer, as the great navigator was never in it, Potina Bay being the true "Cook's Bay") is some miles in length. It is about a chain in width, shoreless, and very serpentine in its course. The grass and branches of trees lodge on the surface along its margin; and, as it flows between ever-green mountains it is a fine sight. A disadvantage is that its mouth is closed up. Returning I was taken up the river three miles, and disembarked where "Jerry," a white man, and some foreign natives were killed three years ago. Some, whom we saw on the bank, followed us with their "*kik e powes*," the common salutation. The first word *kik* is the pronoun you, or thou; and the second, *pow*, signifies dear, and may be rendered, "Love to you," but it is used in prayer in the sense of *bless*, thus, *Kikepow kam*, Bless us, a way of using it very strange to us.

The people of Potnuma would willingly take a missionary, but I would not venture to promise them one. On discovering that they might unite with the people of Unova, I sounded them both when returning, and they promised to go. Should they do so I engaged to do what I could for them. The natives of Unova, however, are still in absolute heathenism. A chief who was at the war was represented as anxious for one.—Even should they unite there would not be a large body of people. Their numbers from Potina to Dillon's Bay are discouragingly small. Still, I think, they are sufficient to warrant the settlement of a missionary at Unova, a very fine and healthy locality. Late on Saturday night we got back, weary in body but glad in heart, and thankful to God.

#### DIALECTS.

Of the Erromangan language there are four dialects, making five in all, viz:

1. The Yoku or Enyow.
2. The Sic or Sorung.
3. The Ura.
4. The Utaha.
5. The Novul-Amleng.

It is not easy to say just now which of these was the original, that is, taking for

granted there was but one at the original settlement of the island. The first mentioned appears to be the most philosophical in its structure, though the second is the most melifluous. The Yoku is spoken at Dillon's Bay and on the southern coast.—The Sic at Rowvilyow and on the eastern shore; these two are closely allied, and are in all respects substantially the same. The principal difference is that the Sic contains an entirely new set of possessive adjective pronouns. It is the dialect in which my predecessor wrote. In this I have not followed him, though he was probably right; for I consider it inconsistent not to speak the dialect of the people among whom I was living. No practical difficulty is experienced, however, in either case. Probably the largest division of the natives speak the Sic. The Ura is spoken by about five hundred people who live on the north-western coast. This dialect is quite unintelligible to the people of the two tribes just mentioned. The Utaha speaking people are nearly extinct, there being only about thirty now living. This dialect is quite different from the others. The last mentioned is said to be the most unpronounceable of all. The people speaking it are also nearly extinct.

Of the third and fourth I have collected the heads of grammar and full vocabularies, besides having composed the Lord's prayer and the Creed in each; and shall do the same, when an opportunity occurs, with the remaining one. A comparison of these dialects with each other has explained some difficulties in the one with which the most accurate acquaintance is necessary. The two last mentioned, however, are but literary curiosities, and soon will be the only memorials extant to show that the tribes, once powerful, which spoke them ever had an existence. It is indeed a melancholy reflection to think of people passing away under such circumstances; and that they are melting away like snows before an April sun in Nova Scotia, is but too painfully evident. In my opinion, in three generations more the census of this island will be easily taken. In so far as information can be collected not more than seventeen children were born on it during the past year, but thirty-four have died, the most of whom were killed.

#### SCHOOL AND SUPPLIES.

The entire number on the Mission premises at the present time is forty. We have no more on the Sabbath. Of these twelve can read; ten have spelled through twenty chapters of Luke; and eight are in the same book, though not so far on. For some months I have had three candidates for baptism on probation; but there has been no addition to the roll since last year. One

communicant has been suspended; but the others, eleven in number, have maintained their christian profession.

I have had a few young men from Rowvilyow here with a view to training them for usefulness among their own people; they will be very valuable aids to the missionary who may be settled on that side of the island. They have been very serviceable to me. I have confidence in them. One of the foremost, however, has recently disgraced himself and brought discredit on his profession.

In my last year's report reference was made to the scarcity of food. When I returned from Anciteum last year, finding that beans were growing here as well as there, I made a proclamation offering to buy all that might be brought for sale. Buying, however was tedious, perplexing work; but it turned out to be a good speculation. They came in in small quantities; and the one who brought two pounds expected as much *nipmi*—pay—for them as the man who had ten pounds. In three months I had half a ton bought which at 2d. per lb., the selling price on Anciteum, were worth £10, and paid for them with the mission goods. Mrs. Inglis gave us a firkin of pork, and thus I was enabled to give those living on the premises a mess of beans and pork, two and three times a week for as many months. In addition I bought two or three bags of biscuit, and as many of rice, from Capt. Fraser, ere the *Dayspring* sailed for the Colonies. In this way the Mission has been sustained during another year, and without any additional cost to the church. These stores were of great service to us when we began in April to erect a new school-house. During this and the following month one was built 40 × 20, a very good building of its kind and which answers the double purpose of a school-room and church. It is well adorned with suggestive pictures, a large map of the world, and a chart of animals.

During the last year we have received from the Rev. George Mackie of South Yarra, Melbourne, a box valued at £10. We get £5 annually from his Sunday school. In Mr. Mackie we have a true, generous, warm-hearted friend. He has a namesake here which is a bond of union. Mr. Henry also sent us half a ton of yams; and through Mrs. Henry, Mrs. Penell of New Town, Sydney, presented us with a large bag of rice. Mrs. Pennell inquired what she could do to assist us, and Mrs. H. very properly suggested food. From Mr. Simmers, Merchant, Williamstown we received, fifteen knives with sheaths; one thousand assorted fish-hooks; twelve pairs of scissors. Mr. S. gave us a gift as valuable last year.

To several others we have been indebted less or more, and to none more largely than to Capt. and Mrs. Ferguson, Williamstown.

Yours, very respectfully,  
J. D. GORDON.

### Letters from Rev. D. Morrison.

#### TROUBLE ON FATE.

The following remarkably interesting letters are from REV. D. MORRISON. The first half was written to Rev. John Currie, Maitland, and the second (which is supplementary) to Mr. Murray:—

We rejoice to know that in our native land the Lord's people are upholding our hands by prayer. The doing of this work rests altogether with the Lord. If you are powerful in prayer there, we shall be powerful in work here. But I must hasten to give you some news—news which interests me most deeply, and which cannot fail to interest every lover of Zion everywhere.

In the end of September last, Mermer, the chief of Ertab, came to our village requesting our people to give them the word of God. Twice had the Ertab people killed some of our people for attempting to carry to them the word of life. Last year I sent some to inquire if they would allow us to visit them with the gospel. Those who were sent came nigh being killed for that. Last year Mermer was heard to say that if his people wished to embrace the gospel he would go to some other place and leave his village. Now he is first to invite it in, and appears to be very earnest in his desire for it.

He wanted one of our people to go to live with him that he might have prayers in his house morning and evening as well as worship on Sabbath. Our people having experienced the remorselessness of Ertab cruelty before, were not very eager to volunteer.—Thrice had the chief been here on the same errand. We were of late sending him supplies on Sabbath pretty regularly. At length I found one of our people, Kaltoi, who consented to go to live in Ertab for a time. So on Saturday, 8th inst., we sent Timothy and Titus to Ertab to conduct worship on Sabbath. A third, Talir, chose to accompany them; sent word by them to Mermer that on Monday I purposed to bring him Kaltoi to be his teacher. Thus we hoped that Ertab would soon be won over to the gospel.

Kaltoi has near relatives in Efil, a village on the other side of us. They, hearing of my arrangement, objected to my sending their relative to Ertab; they wished him for themselves when they would be ready to embrace the gospel. I wished no collision with the Efil people, so I sent some of

our people to tell them that if they wished their man now I would give him to them, but that unless they did I could not well keep him idle here waiting for them. But they were very urgent as well as unreasonable. Thus I found the heathen going to interfere with us in carrying on the work of the gospel. To yield to them might be a compromise of principle; to come into collision with them was unpleasant, might be followed by their revenge, and was at all events likely to alienate them from us, and prejudice them against the gospel. Thus, on Sabbath I was in a strait betwixt two. The path of duty was not very clear on either side. My only resort was to cry to the Lord to make the path of duty clear, and furnish with grace to follow it at whatever cost to us. He graciously heard and answered—answered "by terrible things." At nine o'clock on Sabbath evening I called in Simeon, one of the men living on the mission premises, to see if he would consent to go for Kaltoi to Ertab, that thus I might fulfil my engagement to Mermer without coming into collision with the Efil men.—As we were conversing, behold an unusual cry in the village. We were astonished to hear such on Sabbath. I asked Simeon what it meant. He said, Would it be a house on fire? He listened, and exclaimed, "they have killed Timothy!" Yes, the cry was, To arms, to arms! they have killed Timothy! they have killed Timothy!—killed him in Ertab, where he and two others had gone to conduct worship! We were all thunderstruck. Yes, but this lurid flash, this glare of blood, had cleared my footpath for the morrow. Kaltoi was not to go to Ertab.

Poor Timothy, after the forenoon diet of worship was ended in Ertab, went out to the village thoroughfare where a few of the heathen were idling away their time. Talir followed him. They conversed freely, none suspecting harm. An Ertab man on a sudden drew his hatchet, striking it into Timothy's neck. He fell; and another blow on the side seemed to have despatched him. Talir fled under the escort of a friendly Ertab man. They found Titus asleep in Kol's house, where they had conducted worship. This man hastened them away. Mermer said to them in leaving that he was no party to the bloody deed—that he was still determined to cling to the word of God.

Our poor fugitives came home by a long round-about way, and arrived about 9 p.m.

We heard loud speaking commenced in the village immediately, while his relatives raised the voice of wailing.

Soon David, one of our elders, came to consult as to whether the Erakor people were to start immediately for Ertab, to fall upon them at the dawn of day. I said, No. Follow the example of Christ and his apos-

ties in forgiving their enemies. I further explained to him that the Lord forbade us to take revenge—that that was his work—that we should love our enemies, &c. He seemed convinced, and departed to make known the result of his interview. Soon after Bomal, the chief, and two young men came in. They seemed all but determined to get leave to carry out what David had proposed to us. Seeing this, I resolved to go over to see the people of the village. I found the men all assembled round a dim fire. Each had his arms in hand, and his loins girded tightly with his native belt.—They were sitting on their heels. Their arms consisted of clubs, spears, bows and arrows, hatchets, and a few guns and pistols. I began to set the matter before them in the light of God's word. They laid down their arms on the ground. When concluding, I said: I have now set before you the matter in the light of God's word. I am not your chief; Jesus is your chief and mine. I have now been telling you his word. Satan, who tempted the Ertab people to injure you, now tempts you to take your revenge. It remains with yourselves to say which of the two is to rule you this night; whose word you are to obey. I then closed with prayer to Him who was our only help in our straits. Not a few of those naked warriors were at the same time sobbing out their fears and requests to our Father in Heaven.

Heathenism is a terrible tangle. The death of their fellow-citizen was but an element in the people's calamity that night. The heathen custom is when one is murdered to inflict punishment on the injured rather than on the injurers, unless the former take their revenge. Thus our people were afraid of the Efil people, who were relations of Timothy. The custom on such occasions is to destroy property, kill pigs, destroy plantations, and kill any one who may fall into their hands. These were the things which stared our people in the face on the morrow. If they went to Ertab and killed some of them, and brought their bodies to the Efil men, they would be screened from all those imminent disasters.

When prayer was ended, they said, "Mis, go you home from the dow. We will do as you have told us."

Meanwhile I learnt that the Efil men considered me as the most blameable partner in the matter, because I had been sending our people to Ertab with the word of God. They had been heard to threaten that if any of their people were killed by the Ertab men they would come and pull down my house.

Ere I left I had to answer a number of unpleasant questions, which I put down, with their answers:

Q. If the Ertab people come to our village to kill us are we to fight them?

A. Yes; and kill some of them unless you can keep them away by milder measures.

Q. If we get them in our plantations destroying our food, are we to fight them?

A. Yes; unless you can keep them away otherwise. But beware not to meddle with any of them with whom you may fall in unawares.

Q. If the Efil people on the morrow begin to kill us and destroy our property, shall we fight them or allow them to do as they like?

A. It is your duty to protect your own village from harm as far as you can.

Thus I retired. I again thought that perhaps my retiring to Ertab by boat might enable them to take better care of themselves, so I went back to consult them about it. They said I better remain at home, and that they would protect me. I added, "But if I go away till the storm blows over, you will not need to protect me, and can therefore take all the better care of yourselves." All said that I was to remain, Job adding, "If they will kill you we will all die together." Another said that they were a long time praying God to give them one to instruct them in the knowledge of his word, that He at length sent us to them, and that now they felt bound to protect us and ours to the best of their ability. They had very dark forebodings for the morrow; but there were rays of hope penetrating through the gloom,—they had some hope that the Efil men might be pacified by presents of pigs. On hearing this, I, wishing to bear the burden with them, directed them to include the few that I owned in the present to the Efil men. I then went home and slept from 2 to 4 o'clock on Monday morning.

In the morning the women of Erakor went to the plantations to hide what food they could secure.

About eleven the Efil men began to assemble on the other side the creek, opposite our village, all painted and armed to the teeth. They crossed the creek about 12 o'clock, and walked up leisurely to the village. We were watching them with intense anxiety. On the decision of those few minutes turned the issues of the day. We could only bow the knee before Him who is the "Counsellor," to preside, and guide their decisions. On the issues of those minutes hinged the continuance or breaking up of the mission in Erakor, life or death to some of our people, and perhaps to ourselves!

On their arriving at the village, loud and angry speaking could be heard. But it soon subsided, and so our hope began to revive. Erakor's present was accepted. No life was taken. The Lord heard the prayers

of his people. He made those cruel-hearted heathen to be at peace with us.

One of the Efil people on arriving at the village cut a tree across the path leading to our plantations, saying to his fellow villagers, "You know what that means, if any of you pass this tree to do harm to the plantations of Erakor, we will fight among ourselves. Thus none meddled with our plantations. They all retired in peace, carrying off a present of 26 pigs.

Our people took up their canoes quite a distance from the sea, I suppose to prevent the heathen from coming here too easily.

In the afternoon four of their young men came over with some of our own people to grind their hatchets; they were remarkably pleasant. They advised me to confine my evangelistic labours to Erakor, Efil and Ebag, and leave the wicked Ertab men to their fate.

Thus a terribly gloomy and threatening morning was followed by no disaster, but instead, by a calm, clear and serene sunset. Thus the Lord fulfils his promise unto us.

\* \* \* \* \*

When the heathen of Efil arrived at our village one of Timothy's friends hurled his spear at our people; but happily it hit no one. Then Jakob, the strong man of our village, ran up to him and clinched until he cooled down a little.

After the Efil men retired Bomal, David and Isaia came over to give us the news.—In mentioning the parties who had contributed their quota to the peace-purchasing present I missed my own name. On inquiry I was told that they had agreed to bear the burden themselves—that I was not the cause of the disaster—that the dark customs of their land were the cause, and that therefore they had agreed that no part of the burden should rest on me.

Painful as this trying providence has been, it has not been without its advantage. It has shewed us something of the character of the work here. In its light we saw the revengeful and retaliating passions of men bridled and subdued by the influence of the gospel,—men schooled in the laws of revenge from infancy restraining themselves from violence in obedience to the authority of God's holy word. I saw their strong attachment to my own person as the messenger of Christ among them; and not only so, but their very considerate regard even for my property—preferring rather to sacrifice their own than mine.

But this matter is not ended as yet. Our people are under arms all day long—always afraid that the Ertab men may make a descent on their property or village. They have to keep watch at night. They cannot go beyond their own territory without risk to life, unless in a strong body. All industrial pursuits are arrested. The women go

to the plantations to take home their food under an escort of armed men. Their christian forbearance moreover is likely to be misconstrued by their countrymen around as cowardice or weak-heartedness—and especially so, as this is the third time that they have suffered such wrongs at the hands of the Ertab men.

We have heard that Mermer has doomed the murderer to death. But matters are yet pending, so that the Lord only knows what the issue will be. Our hope is in Him that He may, even out of this sad disaster, bring much good. Timothy's body was not eaten. The fact is the murderer has but a few to sympathize with his crime even in Ertab. Our hopes therefore are strong that the christian forbearance of our people will have a good effect upon them. For the Ertab people now are weak, and our people are comparatively strong.

Last Sabbath, while we were in church, the half of the men of the village were walking around under arms, for fear that advantage might be taken of us on our day of rest. The men who came to church brought their arms, and laid them down outside until worship was ended. This is the state of matters in quiet Erakor now! Oh what blessings we do enjoy in time of peace, when we can worship the Lord each under his own vine and his own fig tree—none daring to make him afraid.

#### Another Letter from Rev. D. Morrison.

The following letter was received by Rev. WILLIAM MAXWELL of this city. It is dated Erakor, Fate, December 19th, 1866. After some preliminary statements Mr. Morrison proceeds to describe,

#### A VISIT TO A CANNIBAL CHIEF.

But, I must hasten now to write you an account of a tour which I made to the interior of this island to see Tikaikon, at home, and to make known the gospel to those dark and deeply degraded people.

On our return from the annual meeting in Aneiteum, I found that in our absence some of our people had been in Marik, Tikaikon's land. He sent word by them to me to visit him. So I lost no time in preparing for the journey. Part of the journey was by sea. So I took my boat and a strong crew, and two of our most influential elders with their wives. I carried my own food with me—bread, sugar, tea, salt &c. As also a small tea kettle and two tin dippers, one to infuse my tea in and the other to serve as a cup.

As the trade winds generally blow hard in the day and fall off at night, and that we had to go straight against it we made an

early start—we were off at early dawn. We pulled along till about eleven o'clock. Our men were nearly done out as the wind had freshened up considerably. On nearing our landing I saw a fine lagoon clear as crystal before us, but inside of a reef over which a heavy sea broke almost incessantly. I was afraid to attempt, but our people assured me there was quite a good passage. At any rate it was vexing to return without landing after having come such a distance. So in a lull, we pulled in, and would have got in finely only for the strong current which met us. But as we were in the middle of the passage a huge breaker rolled in, nearly upsetting the boat, and filling her to the seats, still the lads kept at their oars and pulled with all their might. Another roller passed over us but not so heavy as the first, and we were safely lodged inside the reef.

We went ashore; and having examined my portmanteau I found all was wet. So I spread it all out on the rocks; and in an hour all was dry again. In this short time however, I found that swarms of tiny ants had quartered themselves in my stores determined to be, if not sole possessors, at least sharers in them.

Having re-packed we marched inland through a dense forest, and over a bold and very fertile soil. From noon to 5 p.m., we walked on without coming to a village. I saw some very large trees, but of so porous a texture as to be useless even for firewood. I measured two, about three feet above the ground; one measured 36 feet round, the other 48. It was nearly sunset when we arrived at Ebor. The men were at their cook-house preparing their evening meal. They were all astonished to see a white man amongst them. Word soon spread that such a curiosity had arrived. Women and children of the more courageous sort ventured near enough to get a peep at me through the fence.

The question next to be settled, was where was I to sleep and pass the night. They did not wish to see me spend the night out of doors, nor did they feel prepared to offer me proper accommodation within. At length one chief ventured to invite me in.

The Fatean house is somewhat in shape like a boat turned bottom up, but as large as a schooner. The front is open for the space of 20 or 25 feet in the middle. This is the door. It is so low that I can seldom or never enter but quadruped fashion. In each end is a sort of an apartment separated from the middle by reeds or mats. Such was the house to which I was brought. There was no floor nor window, nor chair nor box, nor bed in it. Nor was there anything to shut the door with. The earth and ashes were anything but hard trodden,

swine and fowls, and dogs being its regular occupants as well as human beings. My portmanteau was suspended on a rat-safe hook which hung on a cord suspended from the ridge pole. Soon the men went to work to make me a bed. Four stakes were inserted in the ground; sticks were laid across between them and a floor of reeds laid and fastened over the whole. This scaffold was about 3 feet off the ground. Its object was to protect me from the swarms of insects which inhabited the ground. But it protected me from the interference of dogs and swine as well. A mat having been spread over the scaffold, I added my topcoat and my plaid, and my bed was made.

But when I found quarters for the night, I wished to have a cup of tea made. There was no water in the house. On enquiry it was found there was none in the village. Having proposed that some one should go for water, I was told it was so far away that they could not bring any home that evening. This was not very welcome news as I wanted my tea much being considerably fatigued by the march. Happily there was a little water in the tea-kettle not used by the way. Thus I managed to make a pint of tea, infused in a dipper and drank out of another without milk. It was the sweetest and most refreshing cup of tea I ever drank. The conversation turned largely on the great object of our visit. As it became dark outside I confined myself to my own berth.

Meantime the women were busy preparing food for the strangers. So a large fire was kindled in the middle of the house at no great distance from me. Stones were put on the top of a pile of fuel to be heated. Small yams were roasted on top of this heap and the outside scraped off with a mussle shell. The very nicest when ready was handed to me, of which I was happy to partake. Our Erakor people were also supplied.

But by this time the house was full of smoke and all but unsufferable heat, as there was no vent in the roof to carry out the reek, which was confined inside, but as it escaped through the thatch and at the low door, I had a most efficacious warm bath of it. But I preferred enduring it to exposing myself to the night air in such a place.

But now they began to pull the fire apart in order to put in the food, which was rolled up in large leaves. The heat now became intense, the ashes were flying all over the house, and the steam of the green leaves as they were deposited in and being covered by the heated stones, was not the most tolerable part of the process.

This work ended, we had worship to-

gether, after which I lay down and slept comfortably.

In the morning I gathered all who were willing to hear our message together, and myself and two of our men addressed them in turn setting before them as offered, that life and immortality brought to light in the gospel. Some seemed much interested, while all characterized our message as the good word. They said that if Tikaikon embraced the gospel they would all join him immediately.

Having sent two persons before me to announce to Tikaikon my approach, I marched on slowly after them. Tikaikon's land, Emarof, is about five miles from Ebor.

When we arrived the great man and his women were away in the plantation. On his return he received us very affably, and tried to make us comfortable. I was a great curiosity to men women and children among them, the latter of whom screamed vehemently at the sight of me.

On the morrow Tikaikon was to have a dance. Thus parties from other villages were dropping in, in the evening. We all spent the afternoon conversing with all of them about the things which belong to their peace, as we did also on the fore-noon of the dancing day.

My umbrella was an object of great interest to them all. Tikaikon coveted it; nor could I get him put off well till I promised him one when he next came to Erakor, and explained to him my own personal danger returning home without it.

When taking my meals they had to get-a-tasting of my bread, ginger-bread, sugar, salt and tea. They crowded round when I opened my portmanteau to see its contents, handled every thing, asked questions of various kinds, felt my hands and feet to see that I was a veritable human being. A red cotton handkerchief which I had, the great man wished to possess, in which of course he was gratified. They never would taste any article of my food until they saw myself taste it first.

Tikaikon's house is 60 yards long. It is open in front all along nearly. Inside it is divided into some 12 or 15 divisions. Each woman in the harem has her own division.

The partitions are simply a few sticks put up fence fashion.

My scaffold was erected in the middle of the house. Our people slept on the ground around my scaffold. The great man himself also lay among our people. The night I spent in Tikaikon's house I went through the same process through which I had gone the previous night in Ebor, with this difference, that while in Ebor only one fire heated, smoked, dusted, steamed the house, in Emarof there were twelve, and consequently an intenser effect produced.

I remained on the morrow until the dance had fairly begun in order to have an opportunity of exhibiting the lasting joys of the gospel to the poor people who spent their strength for trifles light as air. My heart was sad and sore in turning away home, leaving them thus in satan's chains.

Tikaikon ordered one of his wives to give us "te fetim" hot food ere we left, which she did. Our women were making themselves useful in speaking to the women on this tour.

We slept in Ebor again on our way home. Some of them seemed much interested in the message we brought. On seeing our chief and another much engaged in conversation I drew near and inquired what the subject might be. The inland chief seemed rather doubtful about the existence of this place of happiness which the gospel told him of. But on hearing that Enoch, Elias and Jesus took their bodies thither, he was satisfied as well as delighted with the good news. This man is a chief belonging to another village, but driven now by war from his own—Ernarfon. When leaving he was saying to our people that he wished the word of God very much; that if the people of Ebor embraced the gospel he would remain among them to enjoy it; that otherwise he would again go to his own land, build up his village and have the work of God there. Poor man, he seemed really in earnest about his soul's interest. I have not heard from him since.

But I must conclude. Mrs. M. joins with me in kind regards to Mrs. Maxwell and yourself. We desire an interest in the prayers of christian friends there, both for ourselves and for the Lord's work in this dark land.

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## The Sabbath School.

### LESSONS FOR AUGUST.

#### FIRST SABBATH.

SUBJECT.—*Hypocrisy condemned*, Matt. xxiii. 13-33.

The Lord had given many warnings and gracious invitations to the "Scribes and Pharisees" as well as other sinners; the Scribes and Pharisees as a body neglected every warning and rejected every invitation, and here we have Christ's final judgment upon them. They, the leaders and representatives of the Jewish Church, refused Christ, and He now rejects them. Compare this solemn discourse delivered at Jerusalem near the close of our Lord's ministry with the sermon on the Mount, delivered at the beginning of His ministry. In

the latter there are *seven* Blessings; in the former *seven* Woes. An *eighth* Woe is pronounced but it is a summary of the seven.

V. 13.—Two ways by which the Scribes and Pharisees shut up the kingdom of Heaven, 1, By their wicked example; 2, By active opposition to the cause of Christ.—What made their case so bad was that they were *leaders*—that others looked up to them.

V. 14.—They *devour widows' houses*—get possession of the property of widows unjustly and under pretence of piety! Note how this is done by the Church of Rome by terrors of Purgatory. Greedy men are cruel as death.

V. 15.—They had fanatical zeal, and were anxious to promote their own sect.—*Twofold*—The pervert is generally far worse than the original errorist. Mark the zeal of perverts to Popery. The farther error goes the worse it gets.

V. 16.—To swear "by the temple" was very common among the Jews. "*Gold*," either the ornaments of the temple or the treasure in it.

V. 18.—"*Guilty*"—is a debtor, his oath is binding.

V. 23.—*Tithe*. See Lev. xxvii. 30. The weightier matters of the Law are named by our Lord,—1. Judgment, or a due regard to righteousness; 2. Mercy, to which the Pharisees were utter strangers; 3. Faith, which here means *fidelity*.

V. 24.—"*Strain at*"—should be strain out. It is generally admitted that *at* was a printer's mistake. The Jews used to strain their wine before drinking, lest possibly they might swallow a gnat and thus be "defiled," the gnat being an unclean animal! *Swallowing camels* is a proverbial expression for gross and enormous greediness in sin.

V. 25.—*Cup and platter*: dishes for wine and meat. The food has been secured by *extortion* (robbery) and *excess* (incontinence). All the pleasures of a sinful life are here included.

V. 27.—*Whited Sepulchres*: The Jews whitened the graves in the spring of every year.

V. 31.—They held in honor the traditions and principles of the fathers; they walked in their footsteps, and hence they incur the same kind of guilt only in deeper and darker degree. The Roman Catholic who holds to the traditions of his church is thus responsible in his measure for the horrors of the Inquisition; and so with any church which does not repudiate persecuting principles.

V. 33.—*Generation*—brood. *Damnation of Hell*—the sentence, or judgment that condemns to hell.

#### LESSONS.

1. We must take care not to keep others

out of Heaven by bad example or by carelessness or wrong teaching. Sabbath School teachers have a most solemn responsibility in this respect.

2. Robbery, fraud, and all dishonesty are worthy of damnation; but to commit these sins under the guise of religion deserves "the greater damnation." V. 14.

3. God has special care over the widow and the fatherless. V. 14.

4. There may be intense sectarian zeal without a spark of true religion. V. 15.

5. It is a sin to swear lightly by any creature. To swear "by Heaven," is to appeal to the Lord who reigns in Heaven. An oath is a solemn act of worship. Profane swearing is low and vulgar as well as sinful.

6. We may strain out gnats, but we must be careful not to swallow camels; we should observe the minutest points of morality and duty, but we must be all the more mindful of "judgment, mercy and faith."

7. God cares for our inward condition—not for our outward state, vv. 26–28.

8. Every generation must be better or worse than the preceding one. There is no standing still.

9. All the woes here pronounced by Christ are incurred by every one who is a hypocrite and anxious to *appear* to be what in fact he is not.

#### DOCTRINE.

God hates hypocrisy. Job xx. 5; Isaiah xxxiii. 14; Luke xviii. 11.

#### SECOND SABBATH.

SUBJECT:—The Ten Virgins. Matthew xxv. 1–13.

This lesson relates to the second coming of Christ. *The Ten Virgins*—professing christians generally. *Bridegroom*—Christ. *Bride*—the perfected church. *Lamps*—the outward christian profession. The *Oil* is the Holy Spirit in the heart. The *Sellers* are the means of grace.

In Eastern countries marriage is frequently if not generally performed at night. The Bridegroom and his friends go in procession to the house of the Bride's father where the wedding takes place; they then return together to the Bridegroom's house where a feast is kept up often for several days. Torches and lamps were used in processions to and from the Bride's house.

Vv. 3, 4.—*Vessels*—small vessels separate from the lamps, in which oil was kept to replenish the lamps.

V. 5.—*Slumbered and slept*—nodded and fell asleep. This expression indicates "two stages of spiritual declension"—1. That half voluntary lethargy or drowsiness, which is apt to steal over one who falls into inactivity; 2. A conscious yielding to it after a little vain resistance."



V. 8.—*Are gone out*—are going out; the foolish virgins still had the outward appearance, the profession, of christianity.

V. 12.—*I know you not*—I do not acknowledge you.

#### LESSONS.

1. The grand lesson of the parable (as shewn by verse 13) is *Watchfulness!* Be ready for the coming of the Lord.

2. The summons to meet Christ may come to us at "midnight" when we least expect it. To find "oil" for our lamps will then be impossible if we have neglected seeking for it until then.

3. We are all invited to the marriage supper of the Lamb; we are all either wise or foolish "virgins."

4. A time is coming when Christ himself will not—cannot—help those who neglect the day of grace.

5. Good men cannot help us at the hour of judgment; they have enough to do for themselves. Every one must stand for himself.

#### DOCTRINE.

Profession will not save us. Matt. vii. 21-23, &c.

#### THIRD SABBATH.

SUBJECT: *The Sabbath.* Exod. xxxi. 12-18.

The Lord had already given the Fourth Commandment to the people; but they needed "line upon line." They were now to be eagerly engaged in setting up the Tabernacle, and hence the necessity of restating the Sabbath law. "They might suppose that the erection of the Tabernacle was a sacred work, and that it would be a high merit to prosecute the work without a day's repose."

V. 13.—*A sign*: the Sabbath was constituted a part of the national covenant between God and Israel. It was on this ground that the Sabbath-breaker was to be put to death (v. 14). See instance Numbers xv. 31—the man that gathered sticks. See also Isaiah lviii. 13, and Neh. x. 31, xiii. 15, 16.

V. 18.—The Ten Commandments being written on stones indicated their perpetual obligation.

#### LESSONS.

1. A most important object of the Sabbath day is to enable us to know the Lord—to study His word and grow more like Him. V. 13.

2. Mere outward rest is but a small part of the true rest of the Sabbath—we must rest with delight in the finished work of Christ, as God "rested and was refreshed" after the six days of creative work.

3. Those who break God's commands shall surely be "cut off from among His people." V. 14.

4. Let us ask God to write His law upon our hearts by His Holy Spirit. V. 18.

#### DOCTRINE.

*The Sabbath should be kept holy.* The first proof is the Fourth Commandment.—See also Isa. lvi. 2, 6; Jer. xvii. 27; Matt. xii. 5, &c.

#### FOURTH SABBATH.

SUBJECT.—*The Golden Calf,* Exod. xxxii.

The Israelites had been all their lives very familiar with the Egyptian worship of the ox, the cow, and other animals; and no doubt they borrowed the idea of the calf from the Egyptians.

V. 1.—The people probably thought that Moses had perished in the mount. "Unto Aaron"—against Aaron. It was a tumult, a rebellion. "We wot not"—we do not know. "Make us gods"—Elohim—a god. What they wished for was some representation, picture, image of the true God,—something visible and tangible.

It is a tradition of the Jews that the leaders in this calf-rebellion were the "mixed multitude" that had escaped out of Egypt with the people of God.

V. 4.—The meaning of this verse is that Aaron first made the mould of a calf with a graving tool, and then poured the molten gold into it.—Very many idols of this sort are found in the Egyptian monuments at the present day.—*These by thy Gods.*—They held this as a representation of Jehovah. Thus they flagrantly broke the Second Commandment within a month of the awful day on which it was delivered from Sinai!

V. 6.—The feast was "to Jehovah," but it was a wild revel like the heathen feasts Vv. 17-18.—Moses and Joshua came down just as the people were in the midst of their mad mirth.

V. 19.—The tables were broken to show that the Covenant was broken and that the people were exposed to God's vengeance.

V. 28.—The calf was thus used to bring contempt upon idolotry.

V. 25.—*Naked*—defenceless, off their guard.

Vv. 27-28.—Moses was judge, and he had a right to condemn bold rebels to death. The brave and loyal conduct of the Levites on this occasion led to their being appointed to the priesthood.

V. 32.—*Blot me out of thy Book*—i.e. let me die! This shows the ardour of his affection for the people.

#### LESSONS.

1. To worship the true God by images of any kind is a great sin, a breach of the Second Commandment.

2. While Moses was among them the people were more obedient to God; how

often do we see people going to church because they like the *preacher*, and when the preacher leaves their piety vanishes! We should serve God whatever may become of "Moses."

3. Mark the deceitfulness of the human heart; only a few weeks before this all the people cried out, "All that the Lord hath commanded we will do." Yet now they indulge in a shameful revel and worship a calf.

4. Note the fallibility of good men. What a poor figure Aaron makes in the whole of this melancholy affair.

5. Note the love of Moses for the people, his earnest prayers on their behalf, and his willingness even to die for them. In this he was like Christ, only that Christ actually died.

6. How merciful God is! In answer to the prayer of Moses "He repented of the evil," and bore with the provocations of His people.

#### DOCTRINE.

Idolatry is wicked. 1 Cor. x. 15; 1 John v. 21; Hab. ii. 19; Rev. xxii. 15.

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## News of the Church.

### Presbytery of P. E. Island.

This Court met on the 20th May, in Queen Square Church, Charlottetown.—There were present Revds. H. Crawford, Moderator: A. Campbell, I. Murray, A. Munro, A. Cameron, R. Laird, W. Ross, A. McLean, W. R. Frame, A. Falconer, J. D. Murray, D. McDougall, and J. G. Cameron, Ministers; and Messrs. John Clark, R. Robertson, D. McNevin, and Wm. A. Hyde, elders.

A letter was read from Rev. R. S. Paterson, stating that on account of illness in his family he was unable to attend to his appointment as an Assessor with the Rev. J. G. Cameron, of Tryon and Bonshaw, and requesting that he and his elder should be released from their appointment. This request was granted, and the Rev. A. Falconer and his representative elder substituted in their places. A note was read from the Revds. A. Sutherland, Rogers' Hill, Pictou, and John Munro, of Wallace, accompanied with a pamphlet by Pastor Pozzy, animadverting on a certain version of the Bible, published by the British and Foreign Bible Society. The Clerk was requested thankfully to acknowledge their receipt.

The Revds. R. Laird and A. Fraser were appointed a Committee to visit the congregation of West Cape, &c., and confer with

the people in regard to the unsatisfactory financial condition of the congregation.

Entered upon the condition of the supplemented congregations, when, after lengthened discussion, it was agreed to recommend that Woodville, Dundas, and West Cape should each receive the same amount as last year. In reference to Brown's Creek, which had hitherto received a supplement, it was resolved to hold a meeting of Presbytery there, as soon as practicable after the meeting of Synod, in order to consider the financial state of the congregation, and endeavor, if possible, to raise it to a higher degree of Christian liberality. Considering the large number of adherents in that congregation, the Presbytery were of the decided opinion that they should support their minister without a supplement.

The Presbytery then took up the demission of the Rev. J. D. Murray, when a communication was read from a certain party in the congregation, who had been appointed a commissioner in behalf of their interests. The Presbytery, considering that the congregation was not fairly represented by this communication, delayed their decision in the meantime, and instructed the Clerk to cite them to appear at the next meeting of Presbytery.

The Rev. Mr. McDougall placed the demission of his charge in the hands of the Presbytery. The demission was allowed to lie upon the table, and the congregation summoned to appear for their interests at next meeting.

Took up the overture of Mr. McNeill, regarding a mission to Roman Catholics, when it was resolved, that while sympathizing with the object of the overture, yet the Presbytery deem it inexpedient to entertain it in the meantime.

The Rev. R. Laird submitted reports from Mr. Henderson, Colporteur, in reference to his labors in connection with that scheme. These reports were upon the whole satisfactory, and Mr. Laird was instructed to prosecute the work in the way in which he himself deemed most advisable, with the understanding that, as a general rule, he import from the publishing houses. It is most desirable that Presbyterians should countenance Mr. Henderson in this work, in preference to all others thus engaged. They will find the literature circulated by him most wholesome, and well adapted to their circumstances and wants.

Rev. Mr. Laird read the report of the publication committee, agent the contemplated religious periodical. The report was received and the diligence of the committee approved. Their suggestions in reference to the management of the *Presbyterian* were generally adopted by the Presbytery. It was arranged that the first number be issued on the first Wednesday in July. It

is requested that the brethren send their list of subscribers to the Clerk, previous to that date. The Rev. Mr. Ross was added to the publication committee. The Clerk was instructed to wait upon the Directors of the Steamboat Company, and request the favor of return tickets for the brethren who purpose attending the meeting of Synod.

Mr. James Sinclair, probationer, was appointed to preach in the Free Church, Charlottetown, on Sabbath first, and declare the congregation vacant; in Murray Harbour, on the two following Sabbaths, and in the Free Church, Charlottetown, on the fourth Sabbath of June. Adjourned to meet in Summerside on Tuesday, the 18th June, at 11 o'clock.

ALEX. FALCONER, *Pres. Clerk.*

### Presbytery of Pictou.

The Presbytery of Pictou met in James' Church, New Glasgow, on the 20th inst., for the visitation of the congregation, and was constituted by the Rev. D. B. Blair, moderator *pro tem.*, with whom were present the Revs. D. Roy, John Stewart, George Walker, Dr. Bayne, Geo. Patterson, James Thompson, Geo. Roddick, John McKinnon, K. J. Grant, J. A. F. Sutherland, A. T. Mowatt, A. McL. Sinclair, and J. B. Watt, ministers, and Messrs. James McArthur, Donald Ross, Jno. McKay and Jas. McKay, ruling elders. Mr. J. D. Murray preached a Lecture from Romans v. 12-19, as part trials for License. The Presbytery then proceeded with the visitation. The questions of the Formula were then put to the Minister, Elders and Managers, and satisfactorily answered.—The minister faithfully and diligently performs the duty of his office. Though thirty-seven years the pastor of the congregation, "his bow still abides in strength," and he is as capable as ever of performing the work of the ministry. He visits the whole congregation once in two years, and holds diets of examination in all its sections on alternate years. He attends prayer meetings, sabbath schools, preaches to the young, meets with the sabbath school teacher for conference and prayer, and preaches on the first Sabbath of every month a third sermon. No pastor could be more faithful and attentive to the interests of his people than he is, and none perhaps more beloved than he is by his congregation. His elders are a band of faithful, pious and intelligent men, who nobly assist and sustain him in his work. They watch over the congregation, conduct prayer-meetings, teach in Sabbath Schools, visit the sick, and meet as a session once a quarter for conference and prayer. Considerable attention is paid to Sabbath School teaching.—There are 17 teachers,

130 pupils, and 400 volumes in the S. S. Library. The financial affairs of the congregation are also in a very healthy condition. The minister's stipend is punctually paid. During the past year it contributed as follows to religious purposes, F. M. \$208, Synod Fund \$19, Ministerial Education \$19, for congregational purposes \$724, and for general purposes \$153. Making in all \$1,173, averaging nearly \$8 per family. This is the old historical congregation of the late venerated Dr. McGregor, and the during its present minister's pastorate it has once suffered a disruption, and in consequence of the erection of new congregations both in the country and at the Albion Mines, thrown off a large number of families to assist in the formation of these, it is still a large and influential congregation, and contributing as much as ever it did to the schemes of the Church and to religious purposes in general. The Presbytery considered the stipend far too small, which was unhesitatingly admitted by the managers; and that while its contributions to the Foreign Mission was large and very respectable, its contributions to the H. M. and ministerial education were not proportionate to the relative importance of these schemes. The attendance of the congregation was not so large as it should be, but this was explained to be owing to the busy season of the year and the fineness of the day. The visitation was then closed by the following deliverance, viz:—

That while the Presbytery expresses itself in general terms as well satisfied with the state of the congregation, it would however recommend that the stipend be raised to a sum sufficient to support a minister comfortably without any reference to his own private resources; that the sums contributed to the schemes of the church be somewhat more proportionate, and that since it is in accordance with its pastor's desires, steps be taken as soon as convenient to provide him with an assistant, and that the Rev. Mr. Mackinnon be appointed to exchange a Sabbath with him and bring this decision before the congregation.

The Presbytery met at 7 p. m., in Primitive Church for visitation, was constituted by the Rev. D. B. Blair, mod. *pro tem.*, and after sermon by Mr. J. D. Murray from Romans i. 16, as part trials for License, proceeded with the visitation. The questions of the Formula were put in the usual manner to the Minister, Session and Managers, and satisfactorily answered. The minister preaches the gospel faithfully, very diligently visits his congregation from house to house every year, takes a deep interest in the young, superintends the Sabbath School, holds Bible classes and meets with the Sabbath School teachers once a fortnight to consider the Sabbath School les-

sons, and make any arrangement necessary for its benefit. He is a most faithful and laborious pastor, and largely enjoys the confidence and esteem of his people. He is surrounded with a competent staff of Elders who know their duty, and are endeavoring conscientiously to perform it.—They visit the sick, teach in the Sabbath Schools, attend and take part in the prayer meetings, and watch faithfully over the congregation. There is a large amount of attention paid to Sabbath Schools in this congregation—they are largely attended, and very efficiently conducted. There are 23 Sabbath School teachers, 153 pupils, and 350 vols. in the Library. The finances of the congregation are in a very flourishing condition.—It pays its minister this year \$720, being an advance of \$60 on the former stipend, besides having presented him some years ago with a comfortable manse, outhouses and glebe lots, to have and to hold as his own private property. It contributed last year to F. M. \$159, H. M. \$73, Ministerial Education \$54, Synod Fund, \$12, and for religious purposes in general \$400—making in all \$1,358; making an average of about \$24 per family. In proportion to its numbers and circumstances this is the most liberal congregation in the whole church. It has no subscription lists and no collectors. Its members and adherents contribute every Sabbath day according to the dictates of their conscience. There is never a deficiency, and at the end of the year there is generally a balance on hand. This is the scripture rule of supporting and extending the Redeemer's Kingdom, and were all our congregations to act this rule conscientiously out, all our ministers would be comfortably supported, small and scattered congregations would be placed in circumstances to enjoy stated Gospel ordinances, new fields of ministerial labour could be successfully occupied, all the schemes of the church would be well supplied with the necessary funds, and Divine blessings, both temporal and spiritual, would descend upon the whole people in copious showers. "Bring ye all the tithes into the 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 he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts."

The Presbytery was highly pleased with the state of this congregation, and highly commended it for its Christian charity. It

is to be hoped that other congregations will consider this good example, and be provoked to similar good works.

Mr. J. D. Murray, student, gave in all his trials for license, which were unanimously sustained, and he was licensed to preach the Gospel. The Rev. Jas. Thompson submitted an overture to the Synod on religious literature, which he supported at considerable length, and which the Presbytery agreed to transmit simpliciter to the Synod.

Mr. J. D. Murray was appointed to Antigonish for the 1st and 2nd Sabbaths of June, and thereafter to Chatham until the end of July.

The Rev. Dr. Bayne was appointed to dispense the sacrament of the Lord's Supper in Antigonish, on the fourth Sabbath of June.

The Presbytery then adjourned to meet at Synod.

JOHN MACKINNON, Clerk.

#### Presbytery of St. Stephen, N. B.

The St. Croix Courier of the 12th inst., publishes the following:—

The Presbytery of St. Stephen met on Monday to take into consideration the resignation of the Rev. P. Morrison of the pastoral charge of the congregation of St. Stephen. Mr. Robert Clark appeared for the congregation and protested against the reason first assigned, viz., the use of the melodeon in the church, and desired the Presbytery to determine concerning the same before going into the second reason—the insufficiency of salary. After due consideration the Presbytery came to the following finding:

"Resolved, That the first cause is invalid and not a sufficient ground to justify this Presbytery in accepting such resignation, and that inasmuch as the congregation, through its representative, has given the Presbytery an assurance that every effort would be made to increase the salary of Mr. Morrison, they feel that a severance of the pastoral relation with the said church would be, under present circumstances, seriously detrimental to the interests of said congregation and to the cause of religion in this place.

"And further resolved, That the said Peter Morrison be not released from his pastoral charge of the St. Stephen congregation."

The Rev. Mr. Turnbull dissented from this finding.

### NOTICES, ACKNOWLEDGEMENTS, &c.

#### MISSIONARIES WANTED.

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

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention.

By order of the Board,  
P. G. MCGREGOR, *Sec'y B.F.M.*  
Halifax, Oct. 24th, 1866.

The Treasurer acknowledges receipt of the following sums:

#### FOREIGN MISSIONS.

Per J. McCallum:—

Cove Head Section of Rev. J. Allan's congregation, P.E.I. Cy. £2 10s.	\$.8.33
Tryon, col. by Miss E. Thomson, P.E.I. Cy. £1 4s.	4.00
A Friend, Mabou	12.00
Congregation W. Bay, C.B., per Rev. M. Stewart	16.00
Con. Malagawatch, C.B.	8.00
Bridgewater, per Rev. J. Morton	11.62½
Sydney, C.B., per Dr. McLeod	80.00

#### HOME MISSIONS.

A Friend, Mabou	\$.8.00
Per Rev. G. Roddick:	
West River Congregation	20.90
A Member, Dalhousie Mountain	2.00
A Female, Upper Rogers' Hill	1.00
A Member, do. do.	2.00
Per Rev. M. Stewart:	
West Bay	9.40
Malagawatch	6.10
Sydney Cong., per Dr. McLeod	48.00

#### EDUCATION.

Cong. Rev. J. Allan, P.E.I. Cy. £0 5s. 0.84	
W. River Cong. per Rev. G. Roddick	8.55
West Bay, per Rev. M. Stewart	4.00
Sydney Cong., per Dr. McLeod	16.00

#### SYNOD FUND.

West Bay, per Rev. M. Stewart	4.00
Poplar Grove, Halifax	20.00
Sydney Cong., per Dr. McLeod	8.00

#### "DAYSPRING."

Per Rev. G. Roddick:	
Family Box, from Rogers' Hill	1.00
Mis. Box, Up. Rogers' Hill S. School	0.45
" Central School House	1.20
" Dalhousie Mountain	0.60
" Family of Rev. G. Roddick	1.50

Per Rev. M. Stewart:  
Collected by Miss Jessie A. McPhee 8.00

Per Dr. McLeod, Sydney:  
Collected by Annie McLellan, a little girl of 10 years. 11.30

Collected in Salem Church:

Master James McKenzie, G. Hill	3.05½
Miss Mary Jane Fraser, do.	4.12½
" M. A. Reid, do.	3.30½
" M. J. Cameron, do.	1.80
" Nancy McDonald, Mid. River	3.90
Master James Kerr, do.	3.92
" John Kennedy } " Levi Archibald }	4.70
Miss M. McLeod, West River	4.00
" Caroline Miller, do.	8.18
" Eleanor Fraser, Mill Brook	4.22½

\$41.21

The amt. was acknowledged in Record for April.

The Treasurer of the Minister's Widows' and Orphans' Fund, P.C.L.P., acknowledges receipt of the following sums:—

Rev. John Munro, Wallace	\$20.00
Brookfield Section Mid. Stewiacke and Brookfield Cong.	20.25
Rev. Moses Harvey, St. John's, Nfld.	20.00
Contrib'n from Princetown Con., P.E.I.	10.67
Rev. M. Wilson, Sydney, C.B.	20.00

\$90.92

Amt. formerly acknowledged. 6352.94

Total amt. received to date. \$644c.86

HOWARD PRIMROSE,

Treas. M.W. & O.F., P.C.L.P.

Pictou, 21st June, 1867.

#### PAYMENTS FOR THE RECORD.

Rev. J. Waddell, Sheet Harbour	\$7.00
James Patterson, Esq., Pictou	6.50
Mr. John Meek, Rawdon	1.50
Rev. A. McL. Sinclair, Springville	1.50
Rev. K. McKenzie, Baddeck, C.B.	2.00
J. McDougall, Esq., Blue Mountains	10.00
Rev. A. Munro, Brown's Creek	5.00
Rev. E. A. McCurdy, Musq. Harbour	15.00
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