

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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

APRIL, 1869.

AMUSEMENTS.

The Scriptures do not furnish us with a minute code of rules for the regulation of our lives. Certain grand principles are laid down, and if these are accepted and acted out, the result will be all that could be desired. We are not commanded to refrain from such and such kinds of food or drink. There are no rules as to the shape or material of our clothing. There is no catalogue of the amusements in which we may blamelessly indulge. But there are principles proclaimed with relation to all these points, so plain, so pointed, so simple, that no sincere inquirer can ever be far astray with regard to the path of duty. May I go to the theatre? May I go to the ball? May I go to the large fashionable party and join there in the giddy dance, either as an actor or as a spectator? The Presbyterian Church has no law laid down, in so many words, on these points. But the practice and the sentiments of the Church, as founded on and formed by the word of God, are most unquestionably opposed to such indulgencies. What say the Scriptures?—"We should walk in *newness of life*." "Therefore we are debtors not to the flesh, to live after the flesh." Be not conformed to this world: but be ye transformed by the renewing of your mind." "For none of us liveth to himself, and no man dieth to himself." We are told to avoid even the "appearance of evil." We are commanded, whether we eat or drink, or *whatever* we do, to do all to the glory of God. In all things, we are to be followers and imitators of our Saviour.

The Bible is our great Church Directory and Statute Book, and we must hear with reverence the awful voice that speaks to us from the Sacred page. Life is too short and too solemn to be wasted in frivolous amusements. Its opportunities are too precious to be thrown away at the shrine of selfish pleasure. While God is above us, while death is approaching us, while Heaven and Hell are before us, while souls are perishing without Christ, can we, dare we, waste time, health, money, influence, character, opportunity,—in pursuits that bring no glory to God, and no possible profit to ourselves or others? Can we, Christians, do so and be guiltless?

It is unquestionable that there is too much time, and mind, and money wasted by members and adherents of our Church in amusements that are unprofitable, and in indulgence which is highly inexpedient. This is a grave charge, and it is not lightly made. Christians are bound to consider carefully what is expedient as well as what is right. They are not at liberty to place a stumbling block in a brother's way.

They are to avoid everything that tends to hinder the progress of religion, or to harden the heart, or to confirm the worldly-minded in their sin. They should beware, not only of what is certainly sinful, but of what is questionable. Amusements which lead to *late hours*, (however innocent in themselves) are dangerous. Young persons are kept from their homes till midnight, or two or three hours after midnight. The family circle is broken. Family worship cannot be duly observed. Mind

and body are injured. And, how often are the seeds of fatal disease sown by those late hours! A wrong bias is given to the minds and lives of the young. Religious impressions are dissipated. Solid reading and serious thought are forgotten or despised. No time or taste is left for self-denial, meditation, secret prayer, and the study of God's word. Home is robbed of its charm, and ceases to be the sacred centre of attraction which it ever should be to all the wise and the virtuous. Even on Prayer-meeting nights, members of our churches make or attend parties. Our Bible classes and teachers' meetings are sometimes thinned by "parties." People who cannot find time to attend to their religious duties are at no loss for time to spend two or three nights every week in unprofitable gaiety. People who cannot find \$20 for religious objects, are quite able to afford much larger sums for personal gratification. Christian parent, what you expend to no good purpose on that large "party" would pay the salary of a city missionary in Halifax for a whole summer,—would support half a dozen of native teachers in the South Seas,—would have supplied a score of hungry and shivering poor with fuel and food—would have placed a complete copy of the Bible in the hands of a thousand families!

Far be it from us to say that there should be no amusement provided in Christian families. It is essential to the health of mind and body, that amusements of the right stamp should have their place reserved for them. Let us quote the judicious words of the *Edinburgh Presbyterian*:—

"Christian life may well admit a cheerfulness of the simplest and most playful character, quite removed from everything stiff and stilted; but it ought to admit nothing that does not comport with the sense of an unseen Saviour's presence. The loins must be girt, and the lamp burning. The life ought to admit nothing that dissipates the mind, and unfits it for turning to service or to worship. It ought to admit nothing that precludes the due collection and composure of the heart, in beginning and ending the day with God. Each Christian has his liberty; to his own Master he stands or falls. But he has no liberty to order any day so that it shall not express his proper character. If he is a Christian, his daily work is to realize and

feel his high calling, and to consider with himself, as each day ends, how far that calling, has been in view; how far its influence has, by God's grace, been felt, and how far its end attained. And he has no liberty to forget that this is hard for a fallen man, and is only attained in a path of watchfulness and self-restraint. We think it would be well that the minds of Christians were turned to this point of the *regulation of the life*: not so much as to the particular forms the life should assume, but as to the principles that must be earned through, if it is to be obediently regulated according to God's will. Men must take this burden on themselves. They must find out for themselves what order of life agrees with honest devotedness to Christ, and must adopt and pursue it at their own responsibility. In addition to the influence of the pulpit, which might do much, the exercise of thought on this subject by private Christians, and the use of private influence along the line indicated, might prove of great use. There are cases in which it is a great mistake to accept an issue upon the question, 'Can you show me that there is a positive sin in this or that amusement?' The question is, 'If you regulate your own life and your family's, with an eye to what the Christian calling implies, will that comport or agree practically with, say for instance, such and such a round of gaieties?'"

Take heed that your gaieties and indulgences do not prove an occasion of offence to others—injury to your own family—to your own soul—to the Church of which you are a member. You are responsible for the influence you exercise on others even in the matter of amusements.

A MARTYR.

By the shore of Lake Lemman, under the shadow of the Alps, in the beautiful town of Lausanne, died a few months ago a brave young Spaniard, named MANUEL MATAMOROS. He was about thirty three years of age, a man of poetic talent and high mental culture, a man of devout heart and noble aspirations. Why does he droop and die so young? Why does he die an exile, far from kindred and native land!

Alas, that the old story should be repeated once and again and yet again! Rome is cruel and un pitying, and young Matamoros is her victim. He has dared to believe in Christ and to speak of Christ, and

for this he is condemned to wander homeless, and to die in a foreign land.

Worse than this had been designed by the ruthless fanatics who controlled the church and state of Spain. Two hundred years ago, Matamoros would have been bound to the stake and burnt there, amid the curses and the jibes of Jesuits and Inquisitors. But, now, wakened Europe will not brook so foul and horrible a deed. A fate less startling and awful but not less cruel is designed for the youthful Protestant.

Matamoros was the chief support of his widowed mother. While visiting Gibraltar, the sound of the Sabbath bells led him into a Spanish evangelical church, where the gospel was truly preached and the Word of God duly honored. That day he procured a copy of the New Testament. The sun of Monday morning shone upon Gibraltar, before the thoughtful student had closed the book, to which he had access for the first time. With the study of that Book, the Sun of Righteousness shined into his soul. He became a new man. The truth which he felt to be so precious, he lost no time in quietly telling to others. He knew his peril: the fatal risk he ran should the church authorities discover him and his work. But he counted the cost, and was ready even to die in the cause which he so truly loved. His labours resulted in the conversion of several hundreds of his countrymen, and the formation of small churches in five or six cities. At last he was discovered. He was at once flung into prison, where he lay pining for three long years,—in sickness, hunger, damp, filth, and everything that would tend to break down and kill a high souled young man of delicate frame.

They tried him in their courts and he bore witness bravely for his Saviour; and then, after three years of dreary and killing imprisonment, they condemned him to ELEVEN YEARS IN THE GALLEYS, the worst punishment short of death, ever inflicted on a Spaniard. Eleven years in the galleys for reading the Scriptures and speaking of Jesus Christ, and differing from the Church of Rome as the Bible differs

from her: such were the tender mercies of the Spanish Church and the Spanish Queen, to poor, dying, Matamoros!

Thank God: Protestant Europe was awake and had a voice, and made its voice heard, demanding mercy for the victim of cruel mis-belief. From England, and Scotland, and France, and other lands the cry arose, strong and loud, protesting against the deed of shame. Even Spain, dared not shut the ear to the public opinion of Protestant Europe. Matamoros was spared the horror of the galleys and mercifully allowed to escape with—*banishment for life!* Reader, think of it; remember it. And when you hear bold, bad apostles of a cruel church, plead for improper advantages in these lands, recall what the *mercy* was which Protestant Europe could extort for poor Matamoros! It was *banishment*; nothing more, or less; perpetual exile; separation from friends and home, and all that was dearest on earth. And, yet, the apostles of this cruel creed, will talk of Liberty of Conscience!

Well: Matamoros was driven from his home; poor, with his health hopelessly shattered; with the seeds of fatal disease working in his frame, as the result of these three dreary and dreadful years in prison. God raised up many true friends for him. The Evangelical Alliance aided him bountifully. He went to Lausanne to prosecute the study of theology. His health greatly improved, and it was hoped for some time, that he might be spared to do much work in the Master's Vineyard. He directed evangelistic efforts in various places for the benefit of his fellow-countrymen. But at last, in the midst of hope and usefulness, in the prime of manhood, he died. His death was triumphant, as his christian warfare had been brave. Others have taken hold of the good work in which he was engaged, and it is prospering now as it never did before.

Matamoros had not long passed away, before the thunders of the great revolution were heard in Spain. The day of vengeance and righteous judgment came. Queen Isabella, herself, is now under sentence of perpetual exile. Her power and

her pride are trampled in the dust. Her dynasty is overthrown in spite of all that the Pope and his Priests can do for her. And now, men may open the Bible and read it in Spain. They may sell it and buy it; they may teach and preach it, none daring to make them afraid. The death of the martyrs is often the surest sign of the life of the cause to which they witnessed.

Little thought Matamoras when he mourned and pined in his foul bondage, that the glorious day of liberty for his country was so near at hand! How thankful should we be to witness a consummation so ardently desired by myriads, who have in Spain, won the martyr's glorious crown.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Since our last issue, the Report of this Society has been issued, and in common with the friends of Youth and of the Redeemer's cause throughout the land, we rejoice in the abundant evidences of its increasing usefulness and prosperity. Its lists of Committees, on Lectures, on Bible Class and Prayer Meetings, on Room and Library, on Finance, on Membership, on Visiting Sick, on Tract distribution, on Strangers and Employment, on Literary Classes, on Building, on Correspondence, and on the Musical and Social departments, shadow forth the amount and variety of work, carried on by the acting men in this truly excellent institution. Our limits forbid us to notice the work conducted under all these departments, but the general result is most gratifying, and calls for many thanksgivings to God.

Among these results may be named—another successful course of Lectures, an increase of 127 members, including many of our Dalhousie and Theological students, —well furnished Reading Room, growing Library, numbering now 1460 volumes, extending influence through the kindred associations in the country, and commencement of Building Fund. Its managers seem to look for strength to the proper quarter. May they guide their affairs in future with the discretion which has distinguished the past, and their career of usefulness will be long and glorious.

PROTESTANT INDUSTRIAL SCHOOL.

The Annual Report of this Institution, just issued, shews that its last year has been one of great public usefulness. Commencing with 37 boys, twenty others were subsequently received, making 58 in all. Nineteen left, and the half of these, with the entire approval of the Superintendent and Committee to be usefully employed in society. Of the others, some were removed by parents, and others went away disliking the restraints of a Christian Home, to which they had never been accustomed.

The Committee have been unremitting and judicious, the Superintendent indefatigable and devoted, and the Matron most attentive to her charge, and the Institution has proved a blessing. It is at once a Seminary of instruction, a Sabbath School, a training and a mechanical school. In the latter department, idlers have been taught to work as shoemakers, cabinet-makers and tailors, while others have been employed as errand boys and splitters of kindling wood. Their earnings have amounted to \$4035.95—the expenses of the workshops to be deducted \$2251.55, leaving nett proceeds \$1784.50, being nearly half the whole expenditure of the Institution, which amounts to about \$4000.

We can imagine with what feelings of pleasure and thanksgiving, Major Haviland will peruse this report, but even those who had no direct part in its inception and who have no hand in its management, may join in thanksgiving to God for its steady progress and great usefulness.

A PROVINCIAL TEMPERANCE CONVENTION

Met and deliberated and adjourned during the first week of last month, in this city. It embraced a large body of earnest men more especially from the central counties, but still there were representatives both from the East and the West. We missed a number of the "Old Standards" but there was any amount of speaking and working talent.

Several days were spent in organizing, in considering their base of operations, and in arranging a projected campaign. Their

Base is first, Total Abstinence; 2nd, Union of all existing societies, divisions, and organizations in one Body, henceforth to be called, The Nova Scotia Temperance Alliance.

The campaign is for Prohibition and the chief means of action, the diffusion of information and the faithful exercise of the election franchise on the part of the friends of temperance in the choice of Representatives.

The subsidiary means, the encouragement of eating-houses, and hotels, and groceries, conducted on temperance principles, throughout the land, including city and country. Sailors Homes, Savings Banks, and better houses for the lower classes, were also recommended, but there is nothing to indicate how they are to be provided.

Respecting some portions of this programme, there may be among good men, some diversity of opinion, but all must agree that the aims of the Alliance are praiseworthy, and that the removal of the horrible drunkenness which disgraces Halifax, and of the myriads of tipling academies which prevail in every street in the city, and in most villages throughout the country, demand the earnest thought, the fervent prayers, and the most determined action of our christian men from Cape Sable to Cape North. We have had a good deal of writing, a great deal of talking, and surely the time for acting must be at hand. Our young men are being entrapped, and drawn to the death, our public charities thrown into a yawning gulf which is never filled, and the public conscience debauched by laws framed to legalize and protect the destroyer. If his course can be arrested, let it be done. Let wise and good men, meet and deliberate calmly and wisely: and may the Great Ruler of Heaven and earth bless their measures so far as they are sanctioned by the Word of God, and directed to the good of Humanity, and consequently to His glory.

CHRISTIAN HYMNOLOGY.

By REV. M. HARVEY, St. JOHN'S, N. F.

No. IV.

ANCIENT AND MEDIAEVAL HYMNS.

A lengthened dissertation on Ancient and Mediaeval Hymns would be out of

place in the pages of the *Record*. Still, even the most meagre review of Christian Hymnology would be glaringly defective; without some notice of that great stream of holy song which arose in post apostolic times, and extended onward, through the middle ages, till the time of the reformation. I purpose, therefore, to devote this paper to a slight survey of Ancient and Mediaeval Hymns.

These Hymns may be arranged in three classes—Greek, Syriac, and Latin. Regarding Greek hymns little need be said. It is only recently that adventurous scholars have entered on the exploration of this immense field; and the harvest cannot be gathered in for many years to come. That there are treasures worthy of the toil and patience requisite to bring them to light, is evident from the successful results of the slight research already initiated. The most illustrious of Greek Hymnographers was Clement of Alexandria, who lived towards the end of the second century. At that time Alexandria was not only a busy mart of commerce, but also a centre of thought and intellectual activity, where the schools of heathen philosophy had their most renowned teachers, and where the religion of Christ met with the fiercest opposition from the adherents of paganism. It was the age of fierce persecutions and martyrdoms. Bravely and courageously did Clement stand at his post for years; but at length he had to fly for life, and of his end we know nothing. He was a man of no small ability and of unblemished character. Born and educated a heathen, he bravely fought his way to the light; and found in Christ, redemption and spiritual strength—found the truth by which he could live and for which he was prepared to die. At a time when those false views were creeping in, regarding the superior holiness and purity of the unmarried state, which finally developed into the monastic system with its countless evils, this brave, old father stoutly protested against such notions and insisted on the christian import of marriage and the domestic life. The monastic view of life received no countenance from him; and his recorded opinions prove that it was

an innovation and corruption of later times. Several of his works have survived, and one hymn of which he is the author. This venerable composition, the most ancient hymn whose author is known, is entitled "A Hymn to Christ the Saviour," and is a catalogue of images, illustrating how precious he had found Christ to be. Some idea of its spirit may be gathered from the opening stanza, though what it was when pealed sixteen hundred years ago in the great Church of Alexandria, and in the mellifluous tongue of Greece, a translation can furnish but a poor conception:—

"Mouth of babes who cannot speak,
Wing of nestlings who cannot fly,
Sure guide of babes,
Shepherd of royal sheep,
Gather Thine own
Artless children
To praise in holiness,
To sing in guilelessness
With blameless lips,
Thee, O Christ, Guide of children."

I can do little more than name one or two other Greek hymnists. Gregory of Nazianzum claims special mention. He studied first at Alexandria, and afterwards at Athens, where he had for a fellow-student Julian, afterwards known as the apostate, and where he formed a tender friendship with Basil, which proved to be lifelong. He was first associated with his father as Bishop of Nazianzum in Cappadocia; and, when fifty years of age, was called to Constantinople to stem the torrent of Arianism there. In this mission he was completely successful, and afterwards retired into private life. Though living in troublous times, and often engaged in sharp conflicts, Gregory found time to compose many hymns—some of them discovering, even in translations, no little power and beauty, and all of them bearing testimony to the life hid with Christ in God.

Greek Hymnology reached its zenith in the days of Andrew of Crete, (712), John the Damascene, (750), and, Cosman of Maiuma. Corruptions of all kinds were spreading rapidly in the Eastern Church at this time; and at length the desolating sword of Mahomet swept over her territories, and rudely severed her harp strings. An able writer, who has carefully studied

these Oriental, Greek hymns, bears this testimony regarding them,—“These hymns may not be so full and elaborate in doctrine as many that we know, but Christ is in them; they are inspired by Him, they are sung to Him; they preach not themselves, but Christ Jesus the Lord. They are full of that living Saviour Jesus, Son of Mary and Son of God.”

Syriac Hymnology is reported to be specially rich and varied; but, as yet, the field is all but unexplored. It is to be hoped that the veil which conceals this portion of Syriac literature, will soon be withdrawn, and that these treasures of sacred poetry will speedily be rendered accessible by translations, to English readers. The land of Syria itself has undying claims on our regards, as being that in which christianity achieved some of its earliest triumphs and as the centre of the first christian missions. “The disciples were called christians first at Antioch,” its capital. Into the Syriac tongue the New Testament was first translated. This was the language of the chosen people, at the time of our Lord’s appearing; and consequently that in which “He spake as man never spake.” A vast number of christian hymns were composed in this dialect, the few translated by Dr. Burgess and Mr. Morris, presenting some specimens exceedingly beautiful. By far the most distinguished of the Syriac hymnists, was Ephraem Syrus, a monk and deacon who lived in the fourth century, at Edessa, in Mesopotamia, “the land beyond the flood” from which Abraham was called to be a pilgrim, and a stranger in the land of promise. The Syrians attribute no less than 12000 songs to him. He is reported to have been a man of considerable learning; and though a monk, and cut off from domestic life, his hymns have a fragrance of home about them, and are sweetly natural and tender, many of them being on the subject of childhood and children. I regret that the space at my disposal will not permit me to quote a specimen from good old Ephraem Syrus.

We must pass on to the better known and more extensive class of Latin Hymns. The fourth century of the christian era was

a most important period in the world's history. It was the age of Constantine the Great, Julian the Apostate, the great Theodosius, and the terrible Alaric the Goth. The controversy between the followers of Athanasius and Arius rent the christian church; and rival factions shed each other's blood, in fierce contests regarding the mysterious nature of the Godhead. It was the age when two of the great founders of Latin Christianity arose and flourished—Ambrose, Bishop of Milan, and Augustine of Hippo in Africa—the latter destined to exert, by his writings, an influence over the whole of Christendom greater than that of any other man since the days of the Apostles. The barbarians of the north—sagacious of their quarry, from afar—were swooping down, like eagles to the carcase, on the corrupt, disorganized Roman Empire; and in little more than half a century, Rome, that cruel, rapacious power, before which the world had trembled for ages, perished, “deep in ruin as in guilt.” But one star of hope remained for the ruined world—Christianity, the religion of love,—destined to survive all the horrors and disorders of the times, and to erect on the ruins of Pagan Rome, the fair and stately structure of a christian civilization.

It was during this eventful period that Ambrose, Bishop of Milan, flourished, whose name occupies a most important place in the history of the Church. In him the sacerdotal character assumed a dignity and importance unknown before, confronting the throne, and even exercising a spiritual dictatorship over the supreme magistrate. At this time, each bishop was supreme in his own diocese. So far from assuming universal dominion over the whole world, the bishop of Rome was comparatively without authority; while the bishop of Milan is a far more prominent and commanding figure. Ambrose was, indeed, the spiritual ancestor of the Hildebrands and the Innocents, and first developed that papal power and imperiousness which afterwards attained such startling dimensions in a long line of Popes. With all his faults, he was distinguished

for his wise and courageous benevolence, and his generous, unselfish devotion to the great interests of humanity. Who does not applaud his moral courage as he stood forth the champion and vindicator of outraged humanity, and, culling before the tribunal of justice the mighty Theodosius, the master of the world, for the inhuman massacre at Thessalonica, compelled him to beg for absolution at his hands, the great Emperor prostrate on the earth, beating his breast and watering the ground with his tears. But it is only as a hymn writer that we have to do with Ambrose. To him are attributed some of the noblest of the Latin hymns with which, for ages, cathedral and monastery resounded, and which helped to keep alive, in many a heart, the flame of devotion, during the darkness and wretchedness of the middle ages. He imparted to the ceremonial of the church a solemnity and magnificence previously unknown; cultivated music with the utmost care, and introduced the antiphonal chanting and singing, in which the different sides of the choir answered to each other in responsive verses. So beautiful was the music in the Ambrosian chant, that Augustine tells us in his “Confessions,” his sensitive conscience took alarm, lest when he wept at the solemn music, he should be yielding to the luxury of sweet sounds, rather than imbibing the devotional spirit of the hymn. This chant which so ravished the ears of young Augustine with its simple and masculine tones, is still preserved in the church of Milan, and also in its main features, in the cathedral chanting of England; while in the Roman Catholic services it has been discarded for the more complicated Gregorian chanting.

There can be little doubt that it is to Ambrose the Christian world is indebted for that grand old hymn usually named “The Te Deum,” which has wafted to heaven the praises of men, generation after generation, since its words were first heard, fourteen hundred years ago, in the Cathedral of Milan. Of it a beautiful writer says, “it is at once a hymn, a creed and a prayer; or rather it is a creed taking wing and soaring heavenward; it is faith seized

with a sudden joy as she counts her treasures, and laying them at the feet of Jesus in a song." Through the fine prose translation of the *Te Deum* in the prayer book of the Church of England, its phrases have become familiar as household words.—“The glorious company of the apostles praise thee. The goodly fellowship of the prophets praise thee. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.” How solemn and melodious these noble words!

The early Latin Hymns are of a high order, and possess peculiar charms.—Strength, majesty, power are their most striking characteristics. Written in the sonorous speech of Rome, they have something of the imperial dignity of that stately language. Yet, as Augustine tells us, they were not confined to Church or Cathedral service, but were murmured by the people at their work and in their homes, and sung in grand choruses in the great congregation, giving voice to the praises and thanksgiving of the whole people. Dean Milman says, in his *Latin Christianity*, “as a whole, the hymnology of the Latin Church has a singularly solemn and majestic tone. It has an indescribable sympathy with the religious emotions, even of those whose daily service it does not constitute a part. Its profound religiousness has a charm for foreign ears, wherever there is no stern or passionate resistance to its power.” The common opinion regarding the Latin Hymns is, that they are so deeply tainted with the errors and superstitions of the Church of Rome, that all good Protestants should abhor them. This is a great mistake. In reality the greater part of the Latin Hymns were written before the word Popery was ever devised. It is as we descend the stream of time that we find errors and superstitions multiplying—the worship of Mary and the adoration of saints and martyrs. In the early Latin Hymns there is no trace of these. The doctrine of the cross, the truth that sustains the heart in life and death is fully enunciated, and Christ alone is held up as the source of pardon, grace, and eternal life. Trust in the Lamb

of God is not weakened or obscured by being shared in by saint or angel. There is no reason then why we should close our ears against the words of those grand old singers—against the lofty strains of Ambrose, Jerome, Hilary and their strong fellow-believers, whose verse possesses qualities that fit it to aid believers in every age.

There is one hymn that finds a place in all our modern books of sacred song—one whose excellence is so universally admitted that it has been sung for a thousand years, in cathedral and chapel—in poor men’s huts and lordly halls. I refer to the well-known “*Veni Creator Spiritus*.”

“Creator Spirit, by whose aid
The world’s foundations first were laid,
Come visit every humble mind;
Come pour the joys on all mankind;
From sin and sorrow set us free,
And make us temples worthy Thee.”

Two claimants appear for the authorship of the original Latin hymn. One of these is Gregory the Great, Bishop of Rome towards the close of the sixth century.—England has reason to remember the name of Gregory with gratitude. He first formed the design of adding that island to the domains of christendom, and despatched the monk Augustine on his mission of mercy to our pagan forefathers. On music and psalmody he bestowed especial care, and introduced a new mode of chanting which still bears his name, somewhat richer than that of Ambrose. The other claimant of the hymn is the great emperor Charlemagne. Another Latin hymn, also an invocation of the Holy Spirit, was composed by King Robert the second of France, about the commencement of the eleventh century.—Dean Trench, in his “*Sacred Latin Poetry*,” calls this hymn “the loveliest of all the hymns in the whole circle of Latin poetry.” I can only mention, in addition, the names of Venantius Fortunatus and the venerable Bede as the authors of hymns, some few of which have reached us.

A few words on Mediæval Hymns must now suffice. One of the noble, central figures of the Middle Ages was St. Bernard of Clairvaux. During the latter half of the twelfth century, the great events of Christian history cluster around this man,

and from his heart and mind flowed forth those impulses which animated and guided the Christian world. His name has been transmitted to after ages as the author of some of the most touching hymns, a few of which are now finding their way into modern compilations. His finest is "Christ on the Cross" St. Victor, Hildebert, Peter the Venerable, and Bernard of Clugny, were the most noted of hymn writers during those ages. By far the noblest of all the mediæval hymns were the renowned "Dies Irae" and the "Stabat Mater Dolorosa." Of the former it may be truly affirmed that no other of the Latin hymns has been so widely sung or touched so many hearts. Of its author little is known beyond the name. The best judges agree in ascribing it to Thomas of Celano, a Franciscan friar, who lived in a town in the Abruzzi, in the thirteenth century. The subject of the "Dies Irae" is the Last Judgment. A low, trembling, awe-stricken voice seems to break the silence, anticipating, in quivering accents, the dawning of that dread day—

"Hark, the trump, with thrilling tone,
From sepulchral regions lone,
Summons all before the throne.

"Time and death it doth appall,
To see the buried ages all
Rise to answer at the call."

Then follow passionate pleadings for mercy—

"King of dreadful majesty!
Who dost freely justify!
Fount of pity, save Thou me!

"Recollect, O Love Divine!
'Twas for this lost sheep of Thine
Thou Thy glory didst resign;

"Sate'st wearied seeking me:
Suffered'st upon the tree:
Let not vain Thy labours be!"

Thus the hymn closes—

"Full of tears and full of dread,
Is the day that wakes the dead,
Calling all, with solemn blast,
From the ashes of the past.
Lord of mercy! Jesu blest!
Grant the faithful light and rest."

It is said that Samuel Johnson could never, on account of his tears, repeat this composition in the original.

I close with an English translation of

the celebrated "Stabat Mater Dolorosa," taken from the *Lyra Catholica* :—

"At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last;
Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now, at length, the sword has passed.

"Oh! how sad and sore distressed
Was that Mother highly blest
Of the sole-begotten One!
Christ above in torment hangs;
She beneath beholds the pangs
Of her dying, glorious Son.

"Is there one who would not weep,
Whom'd in miseries so deep
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

"Bruised, derided, cursed, defiled,
She beheld her tender child
All with bloody scourges rent;
For the sins of His own nation,
Saw Him hang in desolation,
Till His Spirit forth He sent.

"O thou Mother! fount of love!
Touch my Spirit from above,—
Make my heart with thine accord;
Make me feel as thou hast felt,—
Make my soul to glow and melt
With the love of Christ my Lord."

Every one must feel the exquisite pathos and tenderness of this hymn; while, at the same time, it must be admitted that a subtle error runs through the whole—the aim throughout being to make the mind contemplate the suffering Saviour through the pierced heart of the mournful Mother. The last verse is a direct prayer to Mary for grace. The author was Jacobus de Benedictis, a Franciscan monk who died about 1306.

SYNOD SERMON.

"EXISTING CHURCH THOUGHT AND ACTIVITY IN RELATION TO REVEALED CHARACTER AND OBJECTS."—Such is the general subject of a Discourse delivered by Rev. Dr. McCulloch, the retiring moderator, before the Synod at its last meeting in Halifax. No recommendation from us is required, as the sermon has already been approved by a unanimous vote of Synod to

the following effect:—"It was unanimously agreed that the thanks of Synod be tendered to Dr. McCulloch for his conduct in the chair, and for the excellent and most appropriate sermon delivered last evening, and to request its publication." That request is now complied with, and as the author publishes at his own expense, we trust that a ready sale will prevent pecuniary loss.—The discourse is full of thought, eminently suggestive, and could proceed only from an ardent lover of Zion. It is neatly and accurately printed, the only exception we noticed being the word "purely" for "purity" in page 9, at the commencement of section 3.

SCRIPTURE BAPTISM—ITS MODE AND SUBJECT.

This is the title of a tractate of 113 pages, by the Rev. Isaac Murray, Cavendish, P. E. I. It was prepared, Mr. Murray informs us, by request, in answer to a pamphlet on Baptism published by a Baptist Clergyman. It is, therefore, in defence of the truth that he has written. In answering an opponent, he could not altogether avoid the controversial style which appears here and there throughout his work. This may in the estimation of some persons, detract from the excellence of the pamphlet; they dislike anything controversial. But controversy is necessary sometimes, and it is right. We must contend for the truth, and controvert error. That is what Mr. Murray has done; and with the exception of a few words, there are in his work, no indications of the bitter spirit, that not unfrequently pervades controversial writings. He seeks truth and not victory, and deals with his subject and not merely with his opponent. No one can read this pamphlet without feeling that it is the production of a clear, vigorous and thoughtful mind; one who is master of his subject. Mr. Murray acknowledges his indebtedness to several authors, especially to Dr. Dale on "Classic Baptisms," whom he quotes at some length; but his pamphlet is no mere reproduction of other men's labours, it evinces research, learning, and original thought. From Mr. Murray's previous

writings on this subject, we were quite prepared as we opened this work, to expect something worthy of careful perusal; but we hardly expected to find so much excellent matter, some of which was new to us, as we are sure much of it will be to the bulk of the readers of the *Record*. We have read a good deal on the subject of Baptism, but we are free to say that we have not often met with so much plain, satisfactory argument in so brief a compass.

In the first 50 pages, he discusses the mode of Baptism. In meeting the argument for immersion that is founded on the classic use of the word *baptizo*, we think his reasoning is most conclusive. He shews clearly that the verb does not express any specific action, but relates to a change of condition in the object baptized.

After devoting a few pages to show that leading Baptist writers, are not agreed among themselves, as to the meaning of this word, nay, that they contradict each other, and involve the question in confusion, Mr. Murray enters upon the consideration of the "washings" of the Old and New Testament, and makes it clear that sprinkling or pouring, was the customary mode. We are particularly pleased with his exposition of Romans 6: 4-6,—a passage that Baptists regard as one of their strongholds, and one which when superficially read, seems to favour their mode. A correct understanding of it, however, shews that the idea of immersion must have been far enough from the Apostle's mind, when he penned the argument of which these verses form a part. No one can peruse Mr. Murray's exposition without seeing that if the passage teaches anything at all about the mode of baptism, it favours pouring or sprinkling; but Dr. Hodge, says that "the reference is not to the mode but to the effects of baptism. Our baptism unites to the Church, so that we died with him and rose with him."

The second part of Mr. Murray's pamphlet treats of the subject of baptism; and this we believe is the important point. Who have a right to this ordinance? Our Baptist brethren say, believers only, believing

adults; we say, believers and their children. We agree with them, that believers are to be baptized; about that point there is no controversy, but in addition we maintain that the children of believers are fit subjects of baptism. We are glad to find this point so fully, so ably, and so satisfactorily dealt with in this pamphlet. The amount of Scripture proof that Mr. Murray brings forward in establishing it, must be regarded as astonishing by those who have not studied the subject, as it ought to be overwhelming to those who deny that there is warrant in the word of God for baptizing children. Mr. Murray maintains, and we think correctly, that the line of argument that Pedo Baptists pursue in establishing their views is stronger than positive assertion, inasmuch as the general scope of Scripture, in both the Old and New Testaments, must determine the true meaning of positive statements. And though, Baptists seem to have positive statement on their side, yet as they interpret it out of harmony with the whole analogy of faith, or without regard to the general scope of the Word of God, we cannot but demur to their interpretation. We must understand the inspired volume consistently with itself, and doing this we find its teaching on the point in question to be, that the children of believers are members of the Church, and so are fit subjects for baptism.—We hope that Mr. Murray's pamphlet will be extensively circulated. Notwithstanding the abundance of works on the subject of which it treats, there is, we think, ample room for it. Written as it is in a popular style, and containing as it does *multum in parvo*, the readers of the *Record* cannot do better than furnish themselves with copies of it. If they make themselves masters of its contents, we are sure they will be able to give a reason for the faith that they hold on the important subject of baptism.

S.

HYMN.

1. Thou, LORD, my Pearl most precious,
And my best Treasure art;
With all my wealth beside Thee
Joyfully will I part.
2. After long years of travel
I now may touch Thy feet,
And my sad soul rejoices
Her blessed LORD to greet.
3. And now that I have found Thee,
Be Thou my only Wealth;
My Hope, and full Redemption,
My Life and joy and health.
4. I know Thee, gracious Master!
And knowing nothing more,
I have more precious learning
Than this world's rarest lore.
5. He who lacks this true knowledge,
Is ignorant and blind,
Though he should know all science
And all the depths of mind.
6. Then in my Master's presence
I ever would remain,
To learn what He would teach me
Through pleasure and through pain.
7. No works have I of merit,
My riches are but dross;
My life, my Heaven, were purchased
By Thee upon the cross.
8. Jesus! in Thee I glory,
In Thee I am complete;
My soul, all my possessions,
I cast before Thy feet!

Home Missions:

Report of Mr. Glendinning.

The readers of the *Record* are not ignorant of the spiritual destitution of many sections of these Maritime Provinces. Still, a few facts and impressions gathered in two localities in New Brunswick, may not be uninteresting or unprofitable.

Last December, I was transferred by the Board of Home Missions to the Presbytery of Miramichi. My time—only five weeks in all—was divided between Buctouche and Black River. At the former place, the Presbyterian families, real and nominal, number about thirty. Though not a section of the Richibucto congregation, they have always received such supply as the minister of that congregation could give, when not provided for in some other way. Eight or nine years ago, Rev. A. Forbes, now of Riversdale, Ontario, laboured for fifteen or eighteen months among them.

With help from St. John, procured by the untiring effort of Mr. Forbes, they succeeded in erecting a neat and comfortable church. Had not the work been undertaken then, they would probably have been without a suitable place of worship to the present day, as the depression of the "lumber" business has diminished their numbers, and lightened many of their pockets. Should trade revive and their circumstances improve, they would probably make an effort to secure a share of the services of a settled pastor. In the meantime, they must be somewhat dependent.

Black River lies about fifty miles to the north of Buctouche. There are here, I am informed, upwards of one hundred families having some connection with Presbyterianism, and for fourteen months previous to my visit, only four sermons had been preached in the settlement. I need not say they were eager to hear the Word.

The early settlers were from the Highlands of Scotland. Thirty years ago, they had a settled pastor—Rev. Mr. Fraser—who, after laboring for a few years among his fellow-countrymen, in New Brunswick, returned to his native land. Their next minister was the Rev. A. McMaster, now of New Mills, Restigouche. In 1844, Mr. McMaster was translated to his present charge. Fourteen or fifteen years afterwards, Rev. James Fowler, now of Bass River, was settled among them. But in one or two years the pastoral tie was again broken. Supply has since been given from time to time by missionaries from the Church of Scotland.

It is to be regretted that there has long been a sad want of harmony among the Presbyterians of this almost exclusively Presbyterian settlement. The "Disruption" in Scotland divided the congregation of Black River. The Church which had been erected by the congregation in its individual state, now became "a bone of contention." No good would be done by entering into particulars. Probably, neither party was altogether blameless. It is gratifying to be able to state that matters are assuming a more agreeable form. There is reason to hope, and it is greatly to be desired, that all will be ready to waive denominational preferences, and encourage and support to the utmost of their ability, any godly missionary, that either branch of the Church may send. It is only thus that ordinances can be regularly sustained amongst them, until the treasuries of our Churches are in a much more satisfactory condition than they are at the present time. None of the Presbyterians of Black River, are rich. Not a few of them are very poor. Still, they can do a good deal to help themselves if they pull heartily, and pull together; and when they have done

their best, others will cheerfully assist them. Evidence is not wanting of their readiness to do something.

The size of the congregation on the Sabbath day, assembled from all parts of the settlement, which is twelve or fourteen miles in length, is proof that they value the gospel, and if some system of collecting were only established, I have reason to believe, many of them would give tangible evidence, that they are ready to do something to support it. On Sabbath mornings the Church was well filled with most attentive hearers, and each afternoon, members followed for five or six miles, to be present at the service held at one or other of the schoolhouses, in different parts of the congregation. The week evening services were also well attended.

A large part of my time during the week, was spent in visiting from house to house. I was invariably received with kindness.

I trust that seed sown may yet bear fruit, so that my visit north, pleasant and refreshing to myself, may not be without profit to others.

Yours, &c.,

A. GLENDINNING.

Kemeticook, Maitland, March 17.

Letter from Mr. Wm. Grant.

PRINCETON, NEW JERSEY,
March 6th, 1869.

Rev. and Dear Sir,—Your letter arrived a few days ago, with the Rev. K. McKenzie's also. My reply to your letter will be as definite as I can state, under the circumstances. I intend to return home immediately after the close of our Session, which will take place on the last Wednesday of April. As to my field of labour, I do not intend to consult flesh and blood, but seek as I have done, wisdom and direction from above, to guide in this important step. From your letter, I would be inclined to believe Cape Breton, is the most suitable field for me to labor. If it is so, I should not hesitate for a moment. My intention all along, was to preach the gospel in the Gaelic language, and this is my intention still. I am ready and willing to go wherever the Board may send me, and if to a Gaelic congregation, all the better. I know that C. B. is very destitute at present, and if I can through the grace of God, advance the cause of our blessed Redeemer, there I shall not only consider it my duty to go, but also a great honor. Our minds have been turned frequently and solemnly to to this very subject, this winter. I feel, therefore, that I am in duty bound to weigh this subject carefully, as momentous results may depend upon it. I hope I have been partially cured, of what is very injuri-

ous to the cause of Christ, *i. e.* consulting one's own convenience or particular interest. It appears to me the following rule is a good one, in choosing a field of labour: The measure of one's strength, the measure of one's talent, the circumstances of the parish, the need it has of us rather than some other, or of some other rather than of us.

The subject of Foreign Missions is frequently discussed here. We have a Missionary meeting every Sabbath evening, when some field is presented by the person who conducts the meeting. The first Monday evening of every month, is also given to this subject. The professors take it in order. Dr. Hodge takes a very great interest in this work. The prayers of Dr. Hodge on this subject, influence me more to think of the condition of the heathen world than the addresses of returned Missionaries.—All the Professors here are earnest, devoted men, but Dr. Hodge excels them all, not only as a theologian, but as a christian.—His addresses at Conference are rich—his own experience being clearly brought to view. These missionary meetings, held every Sabbath night, together with the monthly ones, and several stirring appeals from returned missionaries, awaken in the students a lively interest in the salvation of the heathen world. To prove this, it is only necessary to state that eight or nine of these who are to graduate this spring, intend to labour in foreign fields. Let me say this about Princeton, that it gives its quota of men to labour among the heathen. I think this is the glory of any institution. The Board of Foreign Missions is deeply in debt, yet, they tell me, they never refuse to send out the men who offer themselves. From the reports given from time to time, I learn that their missionaries are doing a good work. We had two missionaries, one from Brazil, the other from China, a week ago, who gave us the most encouraging hopes of these two large countries.

Yours truly,
WILLIAM GRANT.

Rev. P. G. MCGREGOR.

Our Foreign Missions.

Letter to the Secretary from Rev.
Dr. Morrison.

SYDNEY, NEW SOUTH WALES, }
December 20th, 1868. }

Rev. and Dear Sir,—I venture now to drop you a line from my own hand. I am now, for the last month, using sulphur, according to Dr. Dewar's pamphlet. It has

benefited me much; but latterly my progress under it is not so decided as during the first week of its use. Then, I hoped it was to effect a speedy cure. Now, it seems to have lost some of its power; but still it holds the disease in check.

I purpose to meet the *Dayspring* in New Zealand, and to go down to the island once more, not, I fear, for work—for I am quite unfit for that, as yet—but to look after the few things we left there.

It is the general opinion of friends here that the climate of the islands will not suit me. It seems to be the opinion at home, too. My prospective separation from the Mission work I contemplate with feelings of keen regret. I regret to be separated from my very dear and highly esteemed brethren engaged in the work; I regret to have to separate from the little flock to whom I am now attached with fatherly tenderness; I regret not to be any longer privileged to hold the water of life to the lips of those who are perishing without it. But now I am unable to do anything anywhere. My only work now seems to be to waste my lungs with coughing and sputa. However, if that is what God would have me do, I should do it with holy resignation to His will. What the issue of my present trouble is to be none can at present certainly tell.

I now doctor myself. I do not employ a physician. I think medicine has done for me all it can.

Dr. Steel will give you the general news of the Mission. I must confine myself entirely to my own affairs.

It is likely I shall have to lay down the banner of the Cross on the Mission field. Is there none in our Church to volunteer to fill the gap? Where are the C—s and the McC—s, and the M—s? The harvest is plenteous in the New Hebrides, but labourers are few.

Mrs. M. joins me in kindest regards to Mrs. McGregor and yourself.

Ever yours very sincerely,

DONALD MORRISON.

Rev. P. G. MCGREGOR,
Halifax, N. S.

P. S.—I have to acknowledge the receipt of two letters from you since I wrote you last. Your favours were dated Aug. 12th and Sept. 11th, respectively; they came to hand on Nov. 3rd and Dec. 5th, respectively.

The *Record and Witness* come now more regularly than heretofore; but I fear the breaking up of the Panama line will throw our mails again into confusion.

I congratulate the Established Church in Nova Scotia on their commencing to work in the Foreign Mission field. We shall hail with delight the arrival of Mr. Goodwill among us.

Many thanks for being so mindful of us with letters. Our letters from home are few and far between, indeed.

Yours, &c.,
D. M.

I regret that my drafts on the Board beyond my salary have been so heavy; but it was unavoidable while making such efforts for the restoration of my health as myself and others thought advisable.

Mr. Morrison's Letter to the Board

SYDNEY, NEW SOUTH WALES, }
December 25th, 1868. }

To the F. M. B. P. C. L. P., British
North America :

I beg leave to report:—That now another year of my connection with the Board is drawing to a close, and that—different from what has been the case in former years—I have only perfect idleness to report. I have not been able to do so much as address a Sabbath School during the year.

Eagerly desirous to have health restored, all was done that could be done to secure that object; and owing to the generous liberality of your Board, we have the satisfaction of knowing that all means likely to be of service in my case have been tried. I have, however, to add that my health now is not much, if any, better than this time last year.

During the year we visited Melbourne, and spent three months there. From the beginning of April to the end of September we lived in New South Wales. Having heard much said of Queensland as a climate favourable to persons suffering as I am, we visited it, and spent about two months in Brisbane, from which we returned early this month.

I feel that it would be ingratitude, both to God and His people, to close this report without duly acknowledging the Christian kindness bestowed upon us, by medical men, by ministers of the gospel, and many private Christians, in Victoria, in New South Wales, and in Queensland. Thus the gracious Master whom we serve, while chastising on the one hand, is, on the other, sustaining and comforting us.

DONALD MORRISON.

Letter from Rev. J. McNair.

DILLON'S BAY, ERROMANGA, }
18th August, 1868. }

Rev. P. G. McGregor, Halifax, N. S. :

MY DEAR SIR,—In my last somewhat lengthy letter to you I endeavoured to describe the state of this island until the departure of the Mission vessel on 7th December last, when, at the same time, Mr. Gordon and Mrs. McN. left me for the

Colonies. It will, perhaps, not be too much to suppose that you will be naturally curious, if not anxious, to know how the epidemic prevailed, how the heathen behaved, and how the Mission succeeded during the absence of my companions and the vessel, viz., until the 7th of May last, exactly five months after she set sail from this Bay.

Only five days after the departure of the *Dayspring* I was informed that the chief *Lifu Nokitian*, from whom I bought a piece of ground for a mission station on the other side, and his speaker *Sauveri*, who were both on board the *Dayspring*, had fallen sick. Eight days afterwards I was further informed, by a deputation who had just returned from the other side, that great sickness and death were raging there, and that if *Lifu Nokitian* would receive the Missionary, they would kill himself. They blamed the *Dayspring* for bringing the disease among them, although they had it a month before her arrival. It would seem Satan gets this poor ignorant people to believe anything he likes, however irrational and absurd it may be.

On 23rd December, about midday, one of our young men, *Noolop*, whispered to me to keep in the house, two bad-looking men being close at hand with their hatchets. In a short time one of them—*Nemeloug*, by name—made his appearance close to the back door with a tomahawk behind his back, seemingly with no good in view. He was very near my back before I noticed him, but turning round very quickly, I looked him fairly in the face, and with some determination and authority demanded what he wanted, and ordered him to lay down his tomahawk immediately. He sneaked off muttering with a kind of false smile that the hatchet was not too sharp. A few minutes afterwards I noticed his companion on the verandah in front of the house, but without a hatchet in hand, although very likely in some corner not far from him, for they are such deceitful wretches.

ALARMS.

About the New Year Warrace Taki, the chief of these two men, and quite a neighbour, was charitable enough to despatch messengers all round the island, in order to induce other chiefs to join him in killing the missionary. A messenger was sent even to *Nakwoli*, the murderer of George Gordon, in order to induce him to try his hand a second time. After receiving such messenger, the chiefs of Unimpang and Bunkil—i. e., those notorious characters who had very much to do with the murder of the Gordons, (for the two murderers are still living in that neighbourhood)—called a general meeting, at which various proposals and plans were discussed. At

length they came to the conclusion that it would not be wise to attack the Missionary, as he had a number of young men and guns about him, but that they should go about and be on the look out, if, happily, they might find some of these young men on the path, they should despatch one or more of them, and then the Missionary might be inclined to leave the island. About the same time one of these chiefs, by name *Loro*—a namesake and a cousin of the man who ordered Mr. Gordon to be killed—died, and, as a matter of course, the Missionary must be blamed for his death. They learned that I was in the habit of sitting under the verandah—hence they proposed to hide in the bush close by, and try what they could do to me with the gun. Their plans, however, were scarcely matured when I was informed of the whole affair by an under chief near by, and half brother of the late *Kowioi*, the murderer of John Williams. I was no sooner made aware of their plans, than I had barricades put up at the corner of the verandah, and bush cut down and burned, in order, if possible, to defeat their object. During these months I was not infrequently waited on by one deputation after another of our own young men, saying that the heathen, and especially *Wawaco Taki's* men, were coming to kill and eat us at last. I got somewhat disgusted with this elegant language about killing and eating, and asked them directly what were they afraid of? Did they not believe that Jehovah was sufficient to defend us? Did they really believe that the heathen were in earnest? If so, to go and tell them that I should be glad to see them; but they must allow the heathen to come to our door to fight us, and when they did really come, and were determined to have us killed, then I should be inclined to show them how to fight properly, if they did not know, for that I was not afraid of the heathen. Further, as a general rule, they must inform the heathen that none of them would be allowed to carry their hatchets close to the Mission house, and if any of them then wish to see the Missionary, they must, in the first place, leave their hatchets at some distance, otherwise he would not see them. After some further exhortation, in order, if possible, to make Puritans of them after Cromwell's fashion, viz., "Trust in God, but keep your powder dry, boys," I succeeded in getting rid of the deputation annoyance, and not many weeks had elapsed until I was told that the heathen were terribly afraid of us, for they had noticed that we were on our guard, and quite ready for action.

NATIVE SUPERSTITIONS.

Not many days after the vessel sailed five or six men were sent to Ravelow with a box which Mr. Gordon left for the

teacher there. When they returned they informed me that the heathen on the other side were so afraid that they would make them sick that even the very sight of the box made them run off like wild goats. I was also told that the hatchets and knives I gave to *Lifu Nokitan* for the ground were placed in a certain house rather carefully, in case they might make any one sick. Such incidents will give some notion of their prejudices and superstitions. During one moon—or the month of January—60, I was told, died at Ravelow. But notwithstanding all this, *Neti*, a native of Potumu, volunteered on the 10th of February to go over, in order to teach his relatives and friends. He remained there until the 17th of March, when he was told by his chief that it would be his wisdom to leave. The other teacher, at Cook's Bay proper, was frequently threatened. In January a party of Unimpang people came to question him about making the people sick. His school, at the same time, was very nearly deserted. Still he held on until the middle of March, when one day an under chief came to him and told him very coolly if he did not leave at once he would simply shoot him with his gun. In consequence of these warnings the two teachers, *Unon* and *Neti*, very wisely returned here on the 19th of March.

GORDON'S MURDERERS.

On the 27th of February *Nakwli*, murderer of Mr. George Gordon, made his appearance on the Mission grounds. He is a strong, well-built man, above the average height, middle aged, and by no means bad looking; the smile is scarcely off his face. I tried hard to bring him to his proper senses by bringing the crime of the murder of the Missionary before his mind, and the certainty of his yet meeting him at the day of judgment,—but with all my lecturing on these awfully solemn subjects I could hardly get the false smile off his countenance. At the same time I kept my eye fixed on his with a determination which must have troubled him, however well he succeeded in feigning indifference. He looks as bold and hale-hearted as though he were the most innocent man on earth. He does not seem to be in the least sorry for his foul deed; in fact, he rather glories in it, and frankly confessed to me that he acted the traitor in order to accomplish his object. He was handled pretty severely by various questions, for the purpose of refreshing his memory on points he could not but dislike. He denied that *Wawaco Taki* sent him word to come and kill me. He also denied that he is at present hostile to the Gospel, although I was assured by the Christian natives that he is a most hardened man and a most inveterate enemy to the cause of Christianity, threatening

even to murder some young men should they forsake heathenism. His arrival on the Mission grounds caused some stir among the young men. Some were for despatching him at once, some for trying him, while a third party, no doubt through a mean and cowardly spirit, *seemed to be* quite in love with him. I say *seemed to be*, for I believe they cordially hated him; yet they made as much preparation in the way of food, and paid as much attention to him, as though he were their best friend and the greatest chief on the island. I confess my own sympathies were with the former party, and were it not that I am a Missionary, I fear his chance of returning on his own feet would have been but small: for the question really comes to this—Is it or is it not sinful to allow such a man to go at large, or is such a case creditable to the power and authority of Great Britain? Of course the people of Britain are the proper judges, and before them it should be placed for decision, which, in brief, is simply the following:—

THE FACTS OF THE CASE.

1st. That on the 20th of May, 1861, two natives of Erromanga, *Nakuvi* and *Uvanyakuema*, murdered, by means of a tomahawk, the Rev. George N. Gordon, a native of Prince Edward Island, and his wife, a native of London, missionaries, stationed for some years at Dillon's Bay, Erromanga.

2nd. That these two murderers of British subjects are still living and going about at large, and that the former, viz., *Nakuvi*, has more than once of late come very close to the Mission house door, hatchet in hand.

3rd. That by using a little tact—which may be gathered from the example of Capt. James Cook, the sandal-wood traders, or the semi-slavers who frequent these seas—the murderers may, I think, be apprehended, without shedding a drop of blood, either native or British, or, if you will, without firing a single gun,—but possibly it may be requisite to expend £10 or £20 for the end in view.

4th. That some short time after the murder was committed, a kind of petition on the subject was presented to the Governor of New South Wales, but for some reason or other not easily comprehended no attempt has yet been made to apprehend the murderers, and this in the face of the fact that since the event in question occurred several British men-of-war have passed this island, and that on the alleged understanding of protecting British subjects.

5th. That the presence of the murderers on the island is a source of insecurity to the present Missionaries, and the continued opposition of these cruel men to the spread of the Gospel, a serious drawback to that

great cause of Christianity; but that is not the point I wish more particularly to bring before your notice, but, simply, *is it or is it not* the custom of Britain to allow murderers of her subjects to go free, or is it in accordance with British law to let murderers go unpunished?

But on the other hand, amid this gloom, darkness and discouragements, there was at least some ray of hope, if not something like actual progress. The attendance at school—but especially on Sabbath—increased considerably during the absence of the vessel. *Atulo Mackie*, one of our young men, told me that his chief is favourable to the Gospel, and declared that he wished a man-of-war would come and kill one half of the Erromangans, to see if the other half would believe the Gospel.

On 27th January a youth—*Nampunari*, by name—arrived here from the neighbourhood of Bunkil. From his manner and looks I judged something must be wrong, and by degrees learned that he made his escape to the Mission station unnoticed by his heathen friends. On the following day two messengers made their appearance here, in order to bring him back to his relatives, but all their attempts have, as yet, signally failed. The youth still clings to the Mission, and takes pleasure now in assisting Mrs. McN. in the kitchen. *Nantung*, another youth from the same quarter, has acted very much in the same way: and very recently a third, and son of the principal chief of that district, has joined his friends here. They all attend school, and are seemingly quite pleased with the change they have made. Two of these youths, and eight more Erromangans, accompanied us to Aneityum at the general meeting time. They were very kindly treated by the Aneityumese and Mr. Inglis, at whose station the meeting was held. I think the visit has done some good already. On their return they were loud in their praises of Aneityum—plenty of food, large Church, and no war.

DEATH OF OPPOSERS.

On the 29th of June my *charitable* friend, Warrace Taki, died. Two days before that event he sent to me for a little rice, which I was very glad to send him, It may seem a strange coincident—if there be any strange coincidents in the good Providence of God—that in November, 1865, *Kouviwi*, the murderer of Williams, tried hard to get Warrace Rangari, the chief of *Safu* (two miles to the eastward) to join him in order to accomplish the death of Mr. Gordon. In the following July, 1866, he died of an arrow shot.—About the New Year Warrace Taki tried hard to get other chiefs to join him in order to kill me, and on the 29th of June last he ceased to live. Warrace Rangari,

just referred to, is a chief of considerable influence, and as I shall have to mention his name occasionally, it will be as well to say two or three words concerning him. Three years ago his village was fired into by Commodore Wiseman, and ever since, whatever he was before, he has taken the part of the Missionaries. His half-brother, *Niowan*, who died of the epidemic last year, was a decided Christian, and no doubt had good influence on the chief. He is a middle-aged man, has three wives, and is much respected by a number of other chiefs, so that, if he is spared, I think something may be made of him as an instrument in forwarding the Gospel on this island. He is the only chief of influence who may be said to be favourable to Christianity, yet I cannot say that he is a Christian.

PLANS OF WINNING.

But it is possibly now high time I should say a few words in regard to some of our plans in order, if possible, to reach the hearts of the Erromangans, as my conceptions of the intellectual capabilities of this people are not very high. You will not be surprised that I find the ordinary technical phrases used in conducting arguments scarcely applicable to this case. The *a priori* and *a posteriori* are far beyond their reach. I am, therefore, obliged to coin a term which, with your pleasure, I shall call the *ab inferiori* argument. This argument, as you may easily guess, has special reference to the abdominal regions. A certain thoughtful writer said that he believed more heresies in religion were to be traced to the stomach than either to the head or heart. At all events, I believe it is possible to reach the affections of the Erromangans through the former, while you may fail to do so by a mere appeal to the latter. What we have specially to contend with are their intense and inveterate prejudices and superstitions, which bind and grind them to the dust of death. To get these their enemies destroyed, and their confidence gained, must be one of our first objects, and in order to that end I propose to have recourse to the *ab inferiori* argument, or rather, I should say, I have had recourse to it already. But perhaps an illustration or two will make the point more clear:—On the 10th December last Wawace Rangari called with a party of Unimpang people, who, however, remained at a short distance in case a closer contact with the Missionaries would make them sick. Wawace was candid enough to tell me that they were angry with me, as many of their people died during the epidemic. I asked Wawace to stay and take dinner with me, which he gladly did. I was not then aware that a chief of Unimpang was on the Mission grounds, but having learned this be-

fore tea time, I invited both chiefs to take tea with me. They readily complied, although the Unimpang man was evidently timid. He carried his hatchet to the door, and would have taken it to table with him had not a young man interfered and persuaded him to leave it at the door. When they got seated at table Wawace whispered to his friend that he would hear prayer immediately. The prayer, for more reasons than one, was rather short. Wawace was respectably dressed, having on a shirt, but the other was in *puris naturalibus*, with the addition of more than a sufficient quantity of black pigment applied to his skin, as well as other superfluous appendages which it will be more elegant to suppress than mention; otherwise he is not a bad looking man, well made, of the middle size, and between thirty and forty years of age, and withal a *cannibal*. They did not taste until I showed them the example, but when they did commence, they did so with considerable energy. I gave them some honey on their plates, but the knives were not employed, and, in consequence, the fingers of our *puris naturalibus* friend got sadly besmeared with the honey. They were not slow, either in word or in deed, to testify their appreciation of the tea and its accompaniments,—and may we not hope our cannibal friend especially went away with more favourable notions of the *Misi*. On another occasion the chief *Okorilo*, and father of the lad who has lately joined the school, called. I treated him in a similar manner, and when inviting him not to spare the good things placed before him, he declared that he was filled to *that*, (putting his hand on his epigastrium.) On a third occasion I did likewise, when my guest assured me—pointing to his *trachea*—that he was filled even to that. Such instances will give you an idea of what I mean by the application of the *ab inferiori* argument. But the application or carrying out of this argument to any considerable extent may seem expensive, yet I believe £10 worth of rice and pork annually will go a great way,—at least, it may be worth a fair trial. Of course this argument is intended as a stepping-stone to those higher and nobler principles in human nature which we have in view to reach. Still, it is well to begin sufficiently low and simple with a people who may be emphatically denominated an *unthinking* race.

MISSION BOAT.

But in order further to carry out this argument, a good Mission boat is requisite—a kind of half-decked or a small fore-and-aft schooner, in which natives and *Misi* could sleep somewhat comfortably at night, and where they might be obliged to spend two or three weeks at a time.

You know this island is about ninety miles in circumference. Supposing, then, I were to take but one-half, that would be still forty-five miles of coast to visit, which, upon the whole, is exceedingly rough. Yet there are a few good boat harbours where we could anchor and sleep at night. It is unsafe to sleep on shore, for two reasons, viz., the malaria, and the tomahawks of the heathen; hence the necessity for a good Mission boat, in order to visit, if they are to be visited at all. Besides, some of our young men are very good boatmen, which, of itself, is some inducement for getting a good one. We have a little boat already, but it is far too small to venture beyond Dillon's Bay in it. It was my intention to have written an old fiend on the Clyde to get a nice one built there for the purpose, but Capt. Fraser and others advise me not to do so as the risk and expense of bringing it out would be considerable. On the other hand, the cost of such a boat in Australia is about double that on the Clyde. I am quite convinced, however, my notions and plans of Mission work cannot be carried out on this island without a suitable boat.

Mr. Gordon has remained on the other side of this island instead of proceeding to Santo, as was supposed. He is busy building his house at present. The Erromangans are quiet on both sides of the island, and, upon the whole, things look much more hopeful than they did last year. The Mission wish us to remain here.

On Friday last, 14th inst., H. M. S. *Challenger*, Commodore Lambert, paid us a very short visit, as the wind was unfavourable. The Commodore and a number of the officers came on shore. They were all very kind and polite. We were mutually disappointed on account of the wind, for they were as anxious to remain a day or two at Dillon's Bay as we were that they should.

JAMES McNAIR.

Letter from Rev. John Morton.

IERE VILLAGE, }
February 15th, 1869. }

Rev. and Dear Brother.—I mentioned in a previous letter that Nagee, the leading Coolie of this village, stood charged with cutting and wounding. At the last sitting of the Supreme Court he was found guilty, and sentenced to five years imprisonment with hard labour. Nine of his abettors were sentenced to three years each. Nagee is no loss to the village. He was a wily fellow, and for one so unscrupulous his influence was becoming entirely too great. On meeting him one day, I asked if he drank rum. "No," he replied, "I am a Mussulman, and neither drink rum nor eat

hog's flesh"—"But you sell it in your shops; is that not just as bad?"—"Yes," he said, "I sell it, but there is a difference; in the first place, I never give it to any one unless he pays his money for it. Then, I must keep it for my customers. Indeed, shopkeeping would not pay without it."—"But you must know that almost every quarrel and disturbance in the village is caused by rum."—"Quite true," he replied; "but if I did not sell, the others down the village would only sell the more. I would be very glad if all were shut up, but unless that is done, the same amount will be sold, and I may as well get a share of the profits, for you know I must live." These sentiments awake recollections of bygone days, and other lands, where they serve to quiet more enlightened consciences than Nagee's.

On Sunday morning, 24th January, as I opened the door at daybreak, the house servant informed me that Juraman, the groom, had had his throat cut—in fact, was all but murdered, and that I was wanted at once. I found that he was at Malgretoute estate, a mile from this. On riding there I found the report true to the letter. He had received a blow from a cutlass, which made a gash between five and six inches long slanting across the side of his neck, and an inch and a half in depth. On front it came within an eighth of an inch of the carotid artery. The doctor who dressed it had good hope that it would not prove fatal, although to inexperienced eyes the man seemed no better than dead. Juraman is the young Hindu referred to in my report as working his task and attending school. When we returned to our work after the New Year he became our groom. A woman living with a Coolie named Pirhiti, in this village, wishing to leave him, had for some time pestered Juraman to take her in. Juraman would not take her into his house in the village, but after some time he took her to a room on Malgretoute estate. Pirhiti threatened his life, and a few nights after his house was burned. I dealt faithfully with Juraman, but he assured me that all was right—Coolie assurances. On Saturday evening he went to the estate. Pirhiti was seen loitering there, too; and at 3 o'clock he slipped his cutlass through a crack of the door, cut the string that fastened it, and struck the blow. The woman gave the alarm at once, and by six o'clock Pirhiti was in the hands of the police. His audacity was enough to take one's breath away. Over Juraman's body he appealed to God that he knew nothing about it, and assured us that his cutlass had not been sharpened for a fortnight, although it was almost as sharp as a penknife, and had fresh marks which forty-eight ours of Trinidad air

would have obliterated. During the day the police found some of his clothes marked with blood, and one cloth bearing the impression of a bloody cutlass. A friend of his, supposed to be an accomplice, has since been arrested. Juraman was carried to San Fernando Hospital, and is doing as well as could be expected. Pirhiti and Metan, the two prisoners, I knew quite well. They both lived within a quarter of a mile of our house, and Pirhiti was almost always present at meetings held in the village. Knowing what he did, Juraman's folly was at least as great as his sin. He went "as an ox to the slaughter and as a fool to the correction of the stocks." This will give you some idea of the people with whom we have to deal. Take another instance. When speaking with a coolie, called Babi, about the Juraman affair, a Madras coolie said the Calcutta coolies were too bad for cutting. Babi fired up, and cited an instance of a Madras coolie, who got four years for cutting, and asked if he himself had not been in jail. The Madras admitted that he had, but said that it was not for cutting; and retorted, were you not in jail, and fed on corn cookie (cornmeal porridge) too. This was too much for Babi. He denied indignantly that he had ever come to that. Hushing the Madras man, I entered into conversation with Babi, in the presence of about a dozen of coolies. As to the cutting affair, he made light of the crime, and said that it was a very simple matter. If a man did that sort of thing he would be taken up and get his four or five years, that was all. I told him it was not so; there were some in jail who should be out and some out of it who should be in; and that if Pirhiti had destroyed his clothes, he might perhaps have escaped, still his conduct would have been the same. "But," said he "God made it so. God made him come home and sit down folding his arms, when he might have run away or destroyed his bloody clothes. God told him to go and cut Juraman, and he had to go." "Oh, no," I said, "God told him no such thing, and God did not make him sit down and fold his arms. God left him alone and he went and did it. God helps us to do what is good. When we set ourselves to do evil the devil helps us." "But," he said, "how is it that God sometimes lets the innocent go to jail and the guilty go free." I said, it is so here. God does not reward the good and punish the bad fully in this life; but he will square all that hereafter. I told him of Lazarus and Dives, and urged that temporal prosperity would not secure the wicked against the judgment of God. He said he was a good man, and felt secure "Ah," said I, "it is only a few months since you stole another man's

wife, and she is with you yet." Smilingly he replied, "Yes, but I every day ask God to forgive my sins." It is of no use," I said, "so long as you do not repent. God continues vexed, and will not answer you. Put her away, tell her to begone, and if you want a wife, take and marry her." Oh, he said, it is only one thing—everything, everything else being good, God will not mind that. You are mistaken, I replied. One sin makes a sinner. Look at that chain which fastens your door,—break one link and the chain is broken, the door flies open. So the law of God is one—the commandments so many links—and one broken, the law is broken. Running over the last five, I urged that though he did not kill, he was an adulterer, and so a sinner. Oh, he replied, plenty man all about take other people's wives. That, said I, does not make the least difference. If only one did it, it would be wrong; if one hundred it is wrong still; and if every body did it, it would be no less wrong. God says so in his book and all the men in the world can not alter it.

One day, a coolie man told me, he intended coming to school, and said that God would make him learn. I told him, he would require to apply himself; for though it was God who enabled him to work, he would never do his task unless he handled his hoe. A friend said he would never learn because he drank rum. He replied, "God sees a good mark there," pointing to his forehead, "and will help me." They almost all believe that God has a secret mark on them—a good mark on those he likes; and some of their babajees pretend to see this mark, and tell by it whether the man is good or bad. They think that if a man learns quickly, it is because God likes him. They know that I had no teacher, and after reading and talking to them, I have often heard them say one to another. "Massa one too much good man, God make him sabby too much quick."

Feb. 1st, had a visit from two Bengali coolies, both of whom could read and one of whom was a christian. I had some interesting conversation with them, and on leaving, gave them some Bengali tracts. On asking the christian if he had a wife, he replied "not now, I had one, but she behaved so bad, that I had to send her away. As the Bible says, 'If thy right hand offend cut it off.' The bleeding hand was too much sore at first, but it is better now."

Since writing the first part of this letter, I have been assured by several coolies that it is laid down in some of their books, that if a woman come three times to a Hindu's house and says to him, "I am going to live with you," he must take her in; his book commanded him to do so. This throws light on what he told me himself—

that she came *three* times, laying emphasis on the three, and people said it was a shame, and hard hearted of him to send her away. Thus error leads astray, and oh how easily, when the heart of man seconds the advice.

On Feb. 13th, I visited the Irois Forest. This is a penal settlement, where convicts are employed in cultivating the land. It is three hours steam south of San Fernando and as the steamer goes farther south, one can remain two hours at Irois and take the boat on her return. On my arrival, Mr. Stollinger, the superintendent, caused a horn to be blown, and in a short time all the gangs came in. There were present at service about 100—about 65 Calcutta coolies, half a dozen Madras, seven or eight Chinese, and the remainder Creoles. I spoke principally in Hindustani, but gave the substance in English for the benefit of the minority. All were very attentive. This settlement was established in 1864, and this is the first service conducted by a minister, ever held in the place. I spoke to some, who were there for attacking their manager and breaking one of his arms. One of them said he was not sorry for doing it; others said they were. These—14 in number—pride themselves on not being in for petty mean things, such as stealing, and on this account affect a superiority over their fellow convicts. Aristocracy in a penal settlement!

This letter has been written hurriedly in spare moments, and I am afraid it is not very readable; but you must make allowance, for I never was so busy in my life. I give to the languages every moment that I can spare. We have taken Selal, the best scholar in the school, to live with us, and he is a great help to me, in ascertaining the words understood by, and in common use among the coolies. Sometimes the dictionary gives twenty words, only one of which is in common use among the coolies. It is now the bustle of the crop season, and meetings cannot well be held during the week on the estates. But I am preparing for the coming opportunity.

Yours very sincerely,
JOHN MORTON.

News of the Church.

Statistics.

For many years the efforts of Synod to have the statistics of the Church upon its table, at its annual meeting have been defeated by a want of punctuality which it is painful to contemplate. We, therefore, remind all whom it may concern, that before this the returns should all be in the

hands of the Clerks of the respective Presbyteries.

By the Clerks they are to be tabulated, during the present month, and placed in the hands of Rev. Professor McKnight, on the first of May. Were this order attended to, they might, as one table, be printed in the June *Record*, and be on the Synod table for reference and use. Are we again to have 10 or 12 blanks reported and wait till next November, before these can be received and the table published?

New Churches.

Your last number contained interesting notices of the opening of four new churches in two congregations. With the account given of the two in Antigonish county, one at South River and the other at Lochaber, no fault can be found save that it is rather meagre for want of fuller information. Having been present at the opening of both, and deeply interested in the whole proceedings and in the prosperity of the people, I will, with your permission, furnish some additional particulars.

Both buildings are large, of the same size, built on well selected sites fronting on beautiful lakes, and both are ornamented with lofty and finely proportioned spires. Mr. Grant, the architect, is from New Glasgow, and has faithfully fulfilled his contract for £2000. The general finish, painting, pulpit, seating and heating are superior to what is usually seen in the country, and equal to the best of our city churches.

OPENING OF KING'S CHURCH.

The day appointed for the opening of the Goshen and South River Church, now called "King's Church" in honour of our good Professor, was the 2nd day of February. The day was bitterly cold, yet all seemed to find their way to the place of worship. The aged and the young were there. Not a few were there who have seen more than fourscore winters, such as Messrs. Forbes, Grant and McKimmon, men who I trust will soon be worshippers where no temple is seen—these with many others assembled to join in the hallowed services of the day.

Rev. D. B. Blair, after devotional services, addressed them in the Gaelic from the words in Acts vii. 47: "But Solomon built him an house," and Mr. Ross, of Pictou, followed in a short address in the same language. Mr. Blair's sermon was well received and worthy of the occasion, the speaker having full command equally of his subject and of the audience. The Gaelic, when used by a speaker so well versed in it, and so earnest in using it for the glory of the Master as Mr. Blair, can-

not be excelled. No audience, it appears to me, is so attentive as our Gaelic audiences, when addressed by a good and well qualified Highlander.

The people of Goshen and South River deserve great credit for their church. True it is written in Hosea, "Israel hath forgotten his Maker and buildeth temples," but it is not so with this people, for they love the services of the sanctuary. They have continued steadfast under many trials, and the cause of religion has greatly revived among them during the last two years.

The English services were conducted by Rev. J. Campbell of Sherbrooke, who preached, and evidently with great freedom and effect, from Psalm 26, 8, "Lord, I have loved the habitation of Thine house and the place where Thine honor dwelleth," and though many could very imperfectly understand the English tongue, yet all remained.

Before separating, a unanimous vote of thanks was passed by the people to their pastor, for his zeal and persevering efforts for their spiritual welfare, and specially for his aid in the work which they now saw crowned with success. Mr. Forbes has indeed laboured in season and out of season for his people, and his work evidently is not in vain in the Lord. May he and his people be more signally blessed. The prayer of Moses—Psalm 90: 13-17—has not been offered by them in vain. May richer blessings be yet experienced.

CHALMERS CHURCH

Was opened on the day following, which was also exceedingly cold, but as on the previous day old and young turned out and filled the large church which bears the name of the great Scottish preacher; Rev. Mr. Ross, having read portions of Scripture suited to the occasion, preached from Zech. 4: 6, "Not by might nor by power, but by my Spirit saith the Lord." Mr. Ross is not so perfectly at home in the Gaelic as Mr. B., but when he warmed with his subject, which he did in a few minutes, he spoke with great power to an earnest and attentive people. Mr. Blair followed with an excellent address on the erection of the tabernacle under Moses. Rev. Mr. Murray, of Antigonish, preached from Eph. 2: 20-22, pleasing and profiting his hearers by a beautiful description of the manner in which the spiritual temple is built. Rev. Mr. Pitblado followed in an address at once fervent and powerful, and the people retired thankful and edified.

Mr. Forbes's labours in this part of the congregation have also been great and highly appreciated alike by the aged and the youth. During the last two years the whole settlement has made decided progress in spiritual energy and activity.

Many have found that those who honour God are honoured by Him.

In both churches the seats are nearly all disposed of, and the amount realized will secure them against any incubus of debt. These places of worship will be habitually filled with worshippers. May they be filled with the Divine Presence, and many, very many trained in them to serve the Lord.

COMMUNICATED.

Presbytery of Pictou.

The Presbytery of Pictou met on the 23rd ult., in Sharon Church, Albion Mines, and was constituted by the Rev. George Walker, Moderator, *pro tem.*, with whom were present the Revs. David Roy, John Stewort, James Bayne, D. D., Geo. Patterson, John Mackinnon, Alexander Ross, R. J. Grant, A. J. Mowitt, A. McL. Sinclair and J. B. Watt, ministers, and Messrs. Roderick McGregor, James Macdonald, Robert Dunbar, Anthony Callie, William Morton, Alexander Grant, and James Jamieson, Ruling Elders.

A commission from the session of Sherbrooke, appointing Mr. Henry McLean to be their representative elder in both Presbyteries and Synod during the ensuing year, was read, sustained, and his name added to the roll.

The congregation of Earltown and West Branch applied to the Presbytery to have Mr. Samuel Gunn, student of Divinity, located among them as a Catechist during the summer months. In accordance with this request, it was agreed to apply for Mr. Gunn.

The Rev. Dr. Bayne reported that he had fulfilled his appointment to Wine Harbour and Goldenville. His report was approved.

The Presbytery, in accordance with the Synod's remit, entered upon the consideration of the appointment of a professor to the vacant chair in the Theological Hall; whereupon it was agreed to nominate Professor McKnight to that chair, and leave to Synod to determine whether the duties of the third chair may not be discharged by the occupants of the other chairs, or by the appointment of a Hebrew Tutor. The Presbytery would still further agree that neither the funds of the church, now at the disposal of Synod, nor the probable number of students, would justify the appointment of a third professor.

After Mr. Chase had preached from Mark xiv. 2, the moderator proceeded to put the questions of the formula in the usual manner to the minister, elders, session and managers of Sharon Church, all of which they satisfactorily answered.

The minister, elders and managers appear

to be faithfully and diligently discharging the duties of their respective offices. Sabbath schools, Bible classes and prayer meetings are regularly attended to by the minister and his elders. There are four Sabbath schools, the principal one being held in the church—25 teachers, 170 pupils, and 300 vols. in the Library.

The congregation pay their minister \$600 a year stipend, pay his annual rate of \$20 to the Widow's Fund, and have built for him a commodious and comfortable manse, which has cost \$2080. They have also built a church which has cost \$2800, and which is now free of debt, and they liberally contribute to all the schemes of the church. It is only three years since this congregation has been organized, and the Presbytery have good reason to be highly gratified with the prosperous condition which it exhibits.

The Presbytery agreed to hold its next meeting in John Knox's Church, New Glasgow on the 23rd inst. at 11 A. M., for visitation—for considering the Rules of Procedure, and for ordinary business. Mr. Sinclair to preach.

JOHN MACKINNON, *Clerk.*

Presbytery of St. John

This Presbytery met in the city of St. John on March 10th, 1869. There were present, Rev. J. D. Murray, Moderator, and Revds. James Bennet, James Gray, Samuel Houston and N. McKay, ministers, with Mr. John Stewart, ruling elder. After reading and approval of the minutes, Rev. James Bennet reported that the people of Carlton Presbyterian Church have paid the balances due on account of the services of Messrs. Cumming and Chase, and that he expects that something may be obtained to meet the claim of Rev. D. G. Cameron. The report was received with pleasure, and the diligence of Mr. Bennet cordially approved. A communication from the Rev. S. Fraser was read, relating to balances for stipend and missionary service due to him by the people of Salt Springs and Golden Grove. The clerk was instructed to correspond with the parties, urging them to settle these claims as speedily as possible. The moderator reported that Mr J. K. Bearisto is at present within our bounds, and willing to receive appointments for a short time. The Presbytery appointed him to preach at Hammond River and Golden Grove on next Sabbath, and at Salt Springs and Lower Horton on the following Sabbath, and to distribute his services, as most convenient, between these stations until further notice. The Presbytery, on motion, resolved to take up the remits of Synod, for consideration, at the next meeting of Presbytery.

A communication from the Secretary of the Home Mission Board was read, expressing the regret of the Board at their inability to furnish labourers for the supply of vacant stations within our bounds, and promising the services of a young man at the close of the Session of the Hall. The Presbytery, grateful for the earnest attention of the Board, look forward to the proposed appointment as a means of supplying Carlton Presbyterian Church.

The Presbytery then adjourned to meet in Carlton Presbyterian Church on the first Tuesday of May, at 3 o'clock, p. m.

N. McKay, *Clerk.*

Presbytery of P. E. Island.

This Presbytery met on the 24th ult., in the basement of Queen Square Church, Charlottetown.

Mr. R. Cumming under call to Lot 14, delivered part of his trials for ordination, which were unanimously and heartily sustained. A committee consisting of the Revds. R. S. Patterson, A. Fraser, R. Laird, W. R. Frame and W. Stuart, were appointed to meet with Mr. Cumming at Lot 14, on Monday the 15th March, at 7 o'clock, p. m., in order to receive the remaining trials and report to Presbytery to meet on the following day for the ordination.

Entered upon the consideration of Rev. W. Ross's demission, when Messrs. D. Farquharson and John McLean appeared as Commissioners in behalf of the West River section of the congregation, and Messrs. D. Campbell and W. Henderson from Brookfield. These Commissioners having been heard, represented both sections of the congregation as anxious to retain the services of their pastor, but regretting their inability to provide for him a suitable maintenance. It having been stated that the Granville section of St. John's congregation, New London, was desirous of securing a part of Mr. Ross's services, it was resolved to allow the demission still to lie on the table, and that a committee be appointed to visit both sections of Mr. Ross's congregation, and confer with them, in reference to such an arrangement; and that the people of Granville be instructed to take steps in this matter and report at next meeting of Presbytery. The Rev. A. Campbell was appointed to meet with the Granville section on Monday the 8th March, at 11 o'clock, a. m. The Revds. A. Campbell and A. Cameron were appointed as the committee previously mentioned to meet at Brookfield on Wednesday, the 3rd March, at 6 o'clock, p. m., and at West River on Thursday, the 4th March, at the same hour. A report was read from Rev. R. Laird, stating that he

had visited Bonshaw in reference to the arrears due Mr. Ross, that he had secured a certain amount, and the promise of something additional. The report was received with commendation of diligence.

The Rev. I. Murray reported from the Committee to confer with the two congregations in Charlottetown, in view of Rev. A. Falconer's demission. They first met with the congregation of Queen Square, when the following resolution was adopted:

"Resolved that in the opinion of this congregation it is highly desirable that the Free Church Congregation of Charlottetown, and this congregation should be united, and in order to further this object that the disposal of Church property be left entirely in the hands of the Presbytery." They then held a meeting with the Free Church congregation, when it was resolved:—"That this congregation having heard the resolution submitted by deputation from the Queen Square Congregation, stipulating negotiations for a union of the two congregations, are not at present in a position to enter into such a union." The committee again met with the congregation of Queen Square and submitted to them the decision of the Free Church Congregation, when it was unanimously resolved that as there was no hope of accomplishing union, the committee be requested to ask the Presbytery to urge Mr. Falconer to lift his demission. The report of the Committee was received and their diligence approved. The Presbytery having seen that union could not be effected, urged Mr. Falconer in accordance with the request of the congregation, to lift his demission, which he accordingly did.

Several other items of business having been attended to, the Presbytery adjourned to meet in the Church at Lot 14, on Tuesday the 16th of March, at 11 o'clock, for the ordination of Mr. Cumming; Rev. W. Stuart to preach, Rev. R. S. Patterson to ordain, Rev. R. Laird to address the pastor, and Rev. W. R. Frame the people. The Rev. W. R. Frame was appointed to serve the edict at Lot 14, on the 1st Sabbath of March.

ALEX. FALCONER, *Clerk*.

This Presbytery met on the 16th inst., in the Presbyterian Church, Lot 14. The special business in view was the ordination of Mr. Cumming, Probationer, to the pastoral charge of the congregation. The members of Presbytery present were, Revds. R. S. Patterson, Moderator *pro tem*, A. Fraser, R. Laird, Clerk, *pro tem*, W. R. Frame and W. Stuart, Ministers; and Messrs. A. Sinclair, A. Matthews, G. Linkletter, and B. Ramsay, elders.

Rev. A. Fraser, from the Committee ap-

pointed to receive the remaining trials of Mr. Cumming, and report to Presbytery reported that Messrs. Stuart, Laird, and himself had somewhat fully examined Mr. Cumming on Greek, Hebrew, Church History and Theology, receiving also a critical exercise, and that the Committee cordially approved of these as part trials for ordination. The Presbytery sustained the Report; and also received satisfactory explanation from Messrs. Patterson and Frame, for their absence from the meeting of Committee.

Rev. Mr. Frame reported that according to appointment, he had, at personal risk, proceeded to the church at Lot 14, on the first Sabbath of March; but that in consequence of the severe storm on that day, the only person present was the one who accompanied him. He had not preached, but had read the edict to the members of the church with him. On motion of Mr. Stuart, the Presbytery agreed to overlook the apparent irregularity, and proceed to business. Mr. Frame again read the edict at the church door. No objections having been made, the Presbytery resolved to proceed to the ordination of Mr. Cumming.

Mr. Stuart then preached a discourse appropriate to the occasion, from Eph. 4: 11-13, "and he gave some pastors," &c. The Moderator put the questions of the formula to Mr. Cumming, and having received satisfactory answers to these, and also from the congregation, he and his brethren, by prayer, and the "laying on of hands," ordained Mr. Cumming to the work of the ministry, and inducted him into the pastoral charge of the congregation. Mr. Laird then suitably addressed the newly ordained Pastor, and Mr. Frame, the people. Rev. Mr. Fraser offered prayer, and the services were closed. The people, on retiring, welcomed their pastor in the usual manner. The name of Rev. Robert Cumming was added to the roll of Presbytery; and the Presbytery adjourned to meet in Charlottetown, in the basement of Queen Square Church, on the last Wednesday of March, 31st, at 11 o'clock. The audience was large, and took a deep interest in the solemn proceedings. The pastor evidently enters on his work in very favorable circumstances.

ROBT. LAIRD, *Clerk, pro tem*.

Presbytery of Truro.

The Presbytery met at Truro on Tuesday, the 2nd inst. There was a good attendance both of ministers and elders.

Mr. Ross reported that he had, as appointed, moderated in a call at Onslow on the 2nd of February, for a colleague to the Rev. John I. Baxter, and that the call had come out unanimously in favor of Mr. J. H. Chase, A. B., preacher of the Gospel.

The call being laid on the table was found to have been signed by 150 Church members and was accompanied by a paper of adherents, containing 138 names. Messrs. Dickie and Putnam appeared as commissioners from the congregation at Onslow, praying the Presbytery to sustain their call, and in the event of its being accepted, to take steps *without delay*, to have Mr. Chase ordained, and inducted over them. The call being read, was unanimously sustained and concurred in as a regular Gospel call. Mr. Chase, being present, accepted the call, and had the usual exercises and trials for ordination assigned.

The Clerk was appointed Moderator of the Session of Acadia, and was empowered to have additional elders chosen and ordained in all the sections according as may be deemed necessary, Messrs. Vance and Little of Lower Londonderry, being appointed Assessors in this matter. It was resolved to apply for probationers to supply this congregation with the view of affording them an opportunity of calling one to be their pastor, but that in the meantime the ministers of the Presbytery preach there one day each. The following supply was accordingly appointed:

April	First Sabbath, Mr. Wyllie.
	Second " vacant.
	Third " Mr. McKay.
	Fourth " Dr. McCulloch.

Appointed to meet at Truro on the third Tuesday in April.

A. L. WYLLIE, Clerk.

Obituary Notices.

The late John Currie of Tatamagouche.

On the evening of Sabbath, the seventh of March—the wildest day of the season—the subject of this brief notice passed to his everlasting rest,—one of the oldest and best beloved members of this community—whose name is a household word among us, and who, for more than fifty years, had occupied himself unselfishly and unweariedly in the promotion of its best and highest interests.

We are not able—not having the necessary information at hand, to give anything at all approaching to a memoir of his life. He was a native of Dumfriesshire, in Scotland,—we believe of the parish of Annan. He was in his seventy-second year when he died—and we are informed that he came to this country about the age of twenty.—He must, therefore, have been born in the year 1797—and must have arrived here, some-

where in the year 1817. At that time, this part of the country, was almost a wilderness we suspect, in many points of view. The rudiments of a church existed, but before his arrival there had not been a school worthy of the name. We do not suppose that he came here with the view of engaging in the work of teaching. We rather think the pressing needs of the community in this respect, induced him to devote himself to it. But, be this as it may, he entered at once upon this calling, and it was one for which he possessed undoubted qualifications. He was apt to teach, and his requirements were far more than respectable, extending to a fair knowledge of the classic tongues—and we have been given to understand that a large portion of these were the fruit of self application. In this work, amid difficulties and discouragements not a few, he continued unremittingly till age and increasing infirmities laid their hand upon him. Most of the inhabitants of this community, who were born or brought up in it, have passed at one time or another through his hands, and they can bear witness to the benefits they have received from his instructions, and how thoroughly and successfully he did his work. We may here say that, under the old system, he acted as Clerk of the School Board, and when the old order gave place to the new, he was appointed to a place in the Board itself, which he held till his death. He was throughout life a warm friend of education, and none hailed more heartily than he, the recent improvements in our School Law, though they came to late to benefit himself,

But he was even more distinguished as a christian and an office-bearer in the Church. Viewing him in these lights, it is almost impossible to speak too highly of his excellence. He was not apt to speak of himself, and therefore we are unable to say when he first experienced the power of religion, but it must have been at an early period. Indeed, from what we know of his character, we are inclined to think that it must have been from his earliest years. At all events, such was the maturity of his christian character, that very soon after his arrival in this country, when as we have already stated, he was only twenty years of age, he was ordained to the eldership, during the time of the Rev. Mr. Mitchell of River John, whose ministrations embraced Tatamagouche as well. He thus discharged the duties of his office for the long period of fifty years, and we think that there have been few elders, who on the whole, were better qualified for their position. He was well grounded in Scripture doctrine, he was a sound and intelligent Presbyterian, his judgment was clear, he was to a remarkable extent free from bias and prejudice, his character was blameless, he plainly

lived under the influence of things unseen, and he had a good report of all. Indeed, he had the gifts and graces which would have fitted him for a higher office, and, we are informed that in point of fact, his thoughts were directed to entering upon the ministry of the gospel, and he was preparing himself for attendance at the Pictou Academy, then under the charge of Dr. McCulloch, with that view. But, and we mention this to illustrate the unselfishness of his character,—circumstances arose into which we cannot here enter, which in his view justified another application of the money he had intended to devote for that purpose.—No doubt the sacrifice was cheerfully made, though it involved the abandonment and that for ever of a cherished purpose, and yet we do not suppose he was a loser, for, apart from other considerations, what he craved was for usefulness, and we cannot but think that he was perhaps even more influential for good in the lower than he might have been in the higher sphere. His labours, however, was most abundant, and his influence for good was great. All the parts of his office he faithfully and steadfastly discharged. The Presbyterian cause here, during his time, passed through many vicissitudes, but amidst them all he continued true to the old blue flag—and that it is flying at all among us to-day is in good measure to be attributed to him and a few others like-minded with himself. He who writes these lines feels that he has lost a friend indeed. His support, and sympathy, and encouragement were never wanting to him. In the Session his counsel, to which his long experience added weight, was invaluable; in the congregation he was the guide, the counsellor, the comforter, the peace-maker, the friend of all. The spiritual interests of the young men were especially dear to him. He was the first Sabbath School teacher in this district of country. Immediately on his arrival he commenced a Sabbath School, and we believe that till within a year or so of his death hardly a Sabbath passed in which he was not engaged in this work. Here, too, his instructions must have been exceedingly valuable, for he was mighty in the Scriptures, his knowledge of which was not superficial, there being but few passages of the meaning of which he had not formed an intelligent opinion. We have rarely heard equalled the plain and simple, yet interesting and affecting way in which he urged upon the young the claims and the happiness of religion. Indeed, his public appearances were always exceedingly interesting and edifying,—and few meetings among us for the promotion of the cause of the Bible or of Missions would have been held as complete without his presence.

And that which gave him the influence for good, which he unquestionably possessed, and made him a tower of strength to every interest with which he identified himself, was the respect and esteem in which his character was universally held. He had a fund of "natural piety," he was naturally one of the most amiable, humble, unobtrusive, unselfish of men, but he was more,—he walked with God. No doubt the words of the Psalmist were true of him as of all others, "I have seen an end of all perfection"—but he sought to live habitually under the influence of the powers of the world to come. No one could be in his company, no one could even look at the grave, and composed, and settled aspect of his countenance, and fail to see that he was a saint and that his affections were indeed set on the things that are above. Hence his power for good. All felt that he not only pointed to heaven but himself led the way, that out of the abundance of the heart his mouth spake—that what he had himself seen and heard he declared to others that they also might have fellowship with him—for truly his fellowship was with the Father and with his son Jesus Christ.

His death was in keeping with his life. He was not, as we have already stated, much given to speak of his own religious experience, but we have reason to think that he did not enjoy till near his end what is commonly called the full assurance of faith. But we believe this was graciously vouchsafed to him by the Lord before his departure. His last sufferings were great, perhaps greater than falls to the common lot—but he was able, in the midst of them all, to bear a dying testimony to the power and grace of his Lord and Saviour. For a few days before his death he was unable to speak, though in the full possession of all faculties—and had to communicate by writing with those who were around his bed. Among the last of what he set down was this—"I have a desire to depart, not to be relieved from suffering, but to be with Christ, and to be like Christ"; and no doubt he has now obtained his desire.

In contemplating his departure, we feel "as when a standard bearer falleth," we are constrained to say, "Help, Lord, for the godly man ceaseth, for the faithful fail from the children of men." May we who survive and who were associated with him imitate his zeal, his faithfulness, his diligence in the work of the Lord—and to this end seek as he did to be filled with the Spirit of Christ. May those among whom he went in and out for fifty years, remember him who so long had the rule on them, and so often spoke to them the word of God, may they follow his faith, and consider the end of his conversation Jesus Christ, the same yesterday, to-day and forever; and may all pon-

der the words of the Psalmist, "Mark the perfect man and behold the upright, for the end of that man is peace."

The late Ephraim Langille, of River John.

We feel that the pages of our *Record* are not misapplied when they are made to convey to their readers short sketches of the lives of eminent members or office-bearers in the Church—men who may have distinguished themselves in "doing what they could" in the vineyard of the Lord. To this worthy class belongs Mr. Ephraim Langille, Ruling Elder in the Presbyterian Church of River John, who, on the 10th of March, was called from the labours of the Church militant to enjoy the glories of the Church triumphant.

The deceased was one of those few men whom you have only to know in order to love. He was possessed of those peculiar traits of character which lead to success in life, and which draw from those around that approbation which assigns him the place of a leader and an exponent of public opinion; and to this force of character was added an amiability and sweetness of disposition which led almost all who knew him to say, "Behold an Israelite indeed, in whom is no guile." He experienced the saving power of the truth at an early age. Religion was not to him, what it is in the case of too many, a dead theory, but a living work, and he came to a knowledge of that work amid much fear and trembling—being led alternately by the Great Teacher to feel the terrors of Sinai and the saving influences of Calvary. He was for several years the subject of a special searching "law work," in which he was severely tried, and frequently brought to the borders of despair, but the Lord raised him up again, and finally took him out of this furnace of affliction as gold seven times tried. During those trying seasons his only relief was found in prayer, and it was a common thing for him to rise at midnight for prayer and reading the Bible. We have often felt that he had a special nearness to God in prayer to which few Christians attain, and he had the rare faculty of seizing upon the most beautiful poetic passages in Scripture, and interweaving these in his devotions with a simple grandeur which touched the heart, and led the intelligent to admire that natural taste which fed on the grand and the beautiful in God's sacred Word.

He became a Sabbath School teacher at an age when the majority of young men find their enjoyment in pursuits of a different kind, and he continued in that service for forty years. He was chosen to the Eldership when comparatively young, during the pastorate of the late Rev. John

Mitchell, the first minister of the congregation; he served during the entire pastorate of his successor, the Rev. James Waddell, and finished his course with the present pastor, having filled the office of Ruling Elder for thirty six years; and now that he has gone from our midst, his surviving brethren cannot but bear testimony to his Christian character and faithfulness, and his great desire to spend and be spent in the service of his Master.

His last illness was short, being only five days. He died in the midst of usefulness, in his 68th year, and even at this advanced age he seemed as vigorous, both in body and mind, as ever: "His eye was not dim, nor his natural force abated."—"Blessed are the dead that die in the Lord: they rest from their labours, and their works do follow them."

The late Charles Craswell, of Cascumpec, P. E. I.

The following notice we find in a late number of the *Charlottetown Patriot*:—

"At his residence, Woodstock, Cascumpec, on the 27th ult., Charles Craswell, Esq., aged 78 years. He was the senior magistrate of Prince County; he was also for nearly a half a century a Ruling Elder in the Presbyterian Church, the great part of which time he was Clerk of the Session of the Church in Alberton.—'Precious in the sight of the Lord is the death of His saints.'"

It is the record of the decease of a good and a useful man, and an old and faithful office-bearer of our Church. Mr. Craswell was an Englishman, and by early training an Episcopalian. He early settled in Cascumpec, when the country was wild and uncultivated, and when there was no Church organized in connection with any body. The Presbyterians were the majority. A goodly number of the settlers were from Malpeque; and in connection with the periodical visits of Dr. Keir, he studied the Presbyterian system. He became, from conviction, about half a century ago, a member of the Church.

His intelligence, consistency, and force of character, soon marked him out as a fit person for the Eldership. He was chosen, and for more than forty years, associated with other good men, he faithfully discharged the duties of that office. We have heard him twenty-seven years ago speak of the refreshing seasons enjoyed under the preaching of the fathers, and especially on communion seasons, and we saw him then performing joyfully the duties of his office. A few months ago we saw him at his post, having travelled ten miles in his 78th year, and at an inclement season, to enjoy the

refreshing wherewith the faint and weary are refreshed at the Lord's table; and now that he is no more with us on earth, we have no doubt that the Master has called him to a higher room in His house of many mansions.

He has left to his family and to the congregation of Alberton an example of bold, earnest and cheerful piety. He was not ashamed of the Gospel of Christ. He was ready to speak for Christ, or about Christ. He loved Zion, read her periodicals, and prayed for her peace and prosperity. In one word, He was a faithful man, and feared God above many. May the good Lord reveal Himself as the Husband of his bereaved widow, and may his family—dispersed abroad like so many others of these Lower Provinces, follow him even as he followed Christ!

The late John McKay, Earltown.

We are called on to record the death of one of the best men with whom it was our lot ever to be acquainted—John McKay, "Miller," of Earltown. He died on Saturday, the 20th March, in the 75th year of his age. He was one of the first settlers of Earltown, and from the first was prominently useful and public-spirited. By great exertions he erected the first grist mill in the place, and hence he became known as *par excellence*, THE MILLER. He was a native of Rogart, Sutherlandshire, Scotland, where a branch of the family still live. Mr. McKay's influence in the Church and in civil society was always for good. His piety was deeply rooted and sincere; and he never shrank from sacrifices for the sake of Christ and his cause. He was a man of much intelligence, taking a deep interest in the progress of Christ's kingdom and in public movements of every kind. His appearance of recent years was peculiarly striking, and we may truly add, *beautiful*; his face had in it a look of unmingled benevolence; his blue eye was deep and pure; his hair and full-grown beard were white as snow. Mr. McKay's whole life was, to an extraordinary degree, consecrated to the relief of human suffering. No man ever visited the sick with greater diligence and self-sacrifice or with greater benefit to the afflicted.

He was for many years the only available "Doctor" in the place; and he was often for weeks going from one bedside to another, travelling many a weary mile in all sorts of weather, ministering to soul and body—all gratuitously. Hundreds of families are thus under life-long obligations to him. This good work he continued long after failing strength might well have excused him for remaining at home. He was

for twenty years an Elder; and well did he become the position. His prayers in public and by the bedside of the sick were ever the eloquent utterances of a loving heart in communion with God. He will long be missed, and long and gratefully remembered in the community of which he was so eminently useful a member. The Rev. N. McKay of St. David's Church, St. John, is one of his sons.

NOTICES, ACKNOWLEDGEMENTS, &c.

CALL FOR MISSIONARIES.

At least two Missionaries are immediately wanted by the Presbyterian Church of the Lower Provinces, one for the New Hebrides, and the other for the Coolies of Trinidad.

The Board of Foreign Missions request Ministers, Preachers and Students to consider carefully this call, and entreat the prayers of all our people that it may not be made in vain.

Letters of enquiry will meet with immediate attention from

P. G. MCGREGOR, *Sec'y.*

THE Spring is the time for the reviving and re-organizing of Sabbath Schools, those wishing to replenish their libraries, can have the books of the Presbyterian Board of Publication supplied to them at cost and charges, by

REV. H. B. MCKAY,

Agent of Colportage.

The Treasurer acknowledges receipt of the following sums during the past month:

HOME MISSIONS.

James McLean, Teacher, Pictou.....	\$2 00
Mrs Israel Stiles, ".....	1 00
A Friend.....	1 00
A Friend at Mahou.....	8 00
Mount Uniacke, per Rev A. Simpson.....	5 30
Carlton, N. B., for Messrs. Cumming and Chase.....	71 00
Middle Stewiacke, per Wm. Fisher... ..	31 00
Parrsboro', per Rev D. McKinnon... ..	4 00
A Friend in Maynard Street, Halifax.....	2 00
Poplar Grove Church.....	135 77
Gore Cong, for supply by Rev T. Cumming.....	6 00
Blue Mountain.....	20 00
John McFarlane.....	2 50
A Dalhousie Student.....	2 00
Miss Eleanor Cumming, Sheet Har.....	0 62½
Mount Uniacke, per Rev W. Maxwell.....	8 00

FOREIGN MISSIONS.

James McLean, Teacher, Pictou.....	\$2 00
St. John's Church, Halifax, being the sum credited last month by mistake to Home Missions.....	32 00
A Friend at Mabou.....	12 00
Middle Stewiacke, per Wm. Fisher..	25 87
Primitive Church, N. G.....	80 00
Blue Mountain.....	20 00
John McFarlane.....	2 50
Dalhousie Student.....	2 00

"DAYSPRING."

Dr. Ormiston's Church, Hamilton, per Dr. Bayne.....	\$25 00
Dartmouth Sabbath School, for two months, previous col. having been stolen.....	2 00
Sabbath School, Bass River, Londonderry, for five months.....	10 00
Poplar Grove, additional—children of John Caldwell:—	
Bessie Caldwell.....	\$2 50
Willie Caldwell.....	1 25
Isabel Caldwell.....	0 50
	4 25

Shelburne town, collected by three little girls..... 10 00

Sab. School of Erskine Church, Montreal, per David McKay, Esq..... 20 00

Cornwallis, North, per Rev. J. Hogg:

Edgar Ells.....	\$2 50
Sarah Ells.....	3 01
Joanna Newcomb.....	2 17½
John R. Tupper.....	2 34
Joseph F. Dickie.....	2 45
Ada M. Dickie.....	4 87½
Harriet Irvine.....	0 40
Nancy Barnaby.....	3 00
Charles Belcher.....	2 57½

23 32½

Folly Mountain, per Rev. D. Stewart:

James Smith.....	\$1 30
William Maxwell.....	1 95

Acadia Mines:

Daniel Hattie.....	1 90½
Miss Julia Davis.....	6 52½
Margaret J. Hattie.....	3 37½

Westchester:

Miss Helen Stewart.....	3 17
Isabella Graham.....	2 25
Margaret McDonald..	2 15

22 62½

Mission Box of children of Mr Nicker-son, Marie Joseph..... 1 20

Collected in Mabou:

Master D. S. McDonald.....	\$6 25
Miss Eva Murray.....	3 89
Agnes R. McKeen.....	3 60
Euphemia A. McLeod..	3 45
Salina Smith.....	2 90

20 00

SUPPLEMENTARY FUND.

Yarmouth Congregation.....	\$19 77
Strathalbyn, per Rev. A. Campbell..	15 00
Dalhousie Student.....	1 00
Blue Mountain and Barney's River..	16 40
Central Church, West River.....	9 12½

EDUCATION.

A Friend in Maynard Street, Halifax.	\$1 00
Dalhousie Student.....	2 00

MISSION TO ACADIANS.

Dalhousie Student.....	\$1 00
------------------------	--------

ERRATUM.—In acknowledgments in February No., under Home Missions—From Bridgewater for \$11.00 read \$12.00.

The Treasurer of the Presbyterian Ministers' Widows' and Orphans' Fund acknowledges receipt of the following sums:

A Presbyterian, N. V. Margaree.....	\$1 00
6 months dividend on 4 shares People's Bank Stock.....	3 20
6 months dividend on 30 shares Union Bank Stock.....	48 00
Rev J. Mowitt, Albion Mines.....	20 00
6 months dividend on 2 shares Bank Nova Scotia Stock.....	18 00

\$90 20

Pictou, March 15, 1869.

In the acknowledgment in the March Record, the following errors occurred in printing: Dividend on 25 shares Bank of N. G. should be—Dividend on 2 shares Bank Nova Scotia Stock. Rev W. McCulloch, D. D., \$23 26 should be \$23.36.

HOWARD PRIMROSE,

Treasurer P.M.W. and O.F. P.C.L.P.

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums:

Mr W. F. Hamilton, Brookfield.....	\$4 00
Miss Bolong, Tangier.....	2 50
Miss McNab, Halifax.....	4 00
Mr J. Blanchard, Kentville.....	5 00
Mr James W. Fulton, Bass River... ..	4 00
Mr Daniel Hattie, Caledonia.....	1 50
Mr J. McLaren, Kennetcook.....	4 00
Mr Robert Faulkner, Noel.....	5 00
Mr Wm. Ross, Pictou.....	14 00
Mr L. Pender, Jerusalem, N. B.....	4 00
Rev. D. Stewart, Acadia Mines.....	4 00
Rev. M. G. Henry, Cl-de River.....	7 00
James McGregor, Esq., New Glasgow.	22 50
Mr Hugh Ross, New Glasgow.....	15 50
Messrs. Rogers & King, Montreal,...	4 00
Mrs. Munro, Portuguese Cove.....	0 62½
Rev. K. J. Grant, Merigomish.....	23 00
Rev. P. M. Morrison, Bridgewater,...	7 50
Mr. Samuel Gunn, St. Mary's,	0 62½

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

These terms are so low that the Committee must insist on the payment in advance.