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THE
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

1870.

HALIFAX, N. S.:

JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STREETS.

1870.

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

JANUARY, 1870.

REVIEW OF THE PAST YEAR.

GOD is at the helm: the world moves under His omnipotent and all wise guidance. When we look back over the twelve months that are gone, let us mark His footsteps and note with loving awe the wonders wrought by His hand. He crowned the year with plenty, giving rain and sunshine in their time. The earth yielded abundantly; and there is no lack of food for man and beast. The sea also yielded its wealth to our hardy fishermen; and those who do business across the great waters have not returned empty handed. Christians will gratefully acknowledge the hand of the Lord in all these benefits, and will be ready to show forth their gratitude by word and deed. The past year has been a healthy one throughout all our borders. No plague has come near our dwellings. From other distant lands the cry of famine reaches our ears; and we hear sad tidings of the devastations of disease.

In our own Church the past year will be remembered as that during which three of the Fathers in the ministry have been called away to their long home,—Messrs. Crowe and Sprott and McGillivray. In other respects it has not been an eventful year. As a Church we have enjoyed a blessed peace. Our congregations have increased in number and in strength. Our people have manifested their faith by their works. They have contributed liberally to the support of the gospel at home and to its extension in heathen lands. We doubt not that by God's blessing on the faithful labours of our Ministers, Missionaries,

Sabbath School teachers, and the Christian people generally, many souls have been gathered into the fold of the Redeemer. Many, too, have been called by our Head from the toils, fears, and sorrows of earth to rejoice with the Church triumphant in Heaven. Let us thank God for a year of quiet and prosperous work. Let us record our regret that we have not been more zealous, faithful and energetic; and pray for help for the days to come. Every one may see in his own life much that he deeply regrets and would gladly undo; every congregation has its sins of omission and of actual transgression. This is the time to review our short comings—to repair what admits of reparation and to resolve on better and nobler things.

Our Foreign Mission work presents no peculiar feature. Our agents are at the post of duty, or patiently waiting for strength to return to the battle. A sister Church has entered on the field with us, and, greatly to the joy of us all, a few months ago sent forth her pioneer Missionary, the Rev. John Goodwill.

Looking abroad beyond our own Church we see the hand of the Lord made manifest in the happy re-union of the Presbyterian Churches of the United States. The 12th November, 1869, deserves to be memorable in the history of American Presbyterianism, we may say of Protestantism,—for this is the largest re-union that has yet taken place in Evangelical Christendom. It was great in itself, but greater as the presage of what is yet to come. The United Assembly resolved to raise a

fund of Five Millions as a Thank Offering for what the Lord has done for them—the fund to be devoted to Missionary purposes. No disruption has followed this glorious re-union; no fragments have been left behind by either the Old or the New School.

Arrangements have been made for a grand meeting of the Evangelical Alliance in New York next autumn. The most noted divines of Great Britain and the Continent are expected to take part in the proceedings.

The Presbyterian Church of the Upper Provinces has now a General Assembly as its highest Court. Our brethren express by resolution and otherwise their desire for the gathering together into one the branches of the Presbyterian family. May we not hope for an Assembly representing all the Churches of our order on the continent of America; for national dividing lines should never interfere with the unity of this body of Christ.

In Scotland, the cause of Presbyterian Union is making progress, although there is an able but numerically small minority in the Free Church opposed to union on the terms hitherto proposed. The Established Church is beginning to realise the necessity of "setting her house in order"; and she has made an appeal to Parliament to relieve her from the yoke of patronage. Her petition is likely to be granted in a way she did not at first anticipate. It is not extravagant to hope that men now living shall witness the re-union of the Scotch Churches on the principles of gospel liberty and love; and wholly free from the entanglements of State connection.

The disestablishment of the Irish Church marks an epoch in British history. The measure has had hitherto no tranquillizing effect on Ireland. The Irish Episcopalians are organizing for self-government; and it is gratifying to see that they are borrowing largely from the Presbyterian system. Our respected sister Church of Ireland—has also been disendowed, the *Regium Donum* is soon to be withdrawn. But this to a Church so full of vitality and vigour is no

calamity. A large hearted, enlightened Christian people will much more than make up for the amount that is to be lost from political changes. The "Maynooth Grant" ceases at the same time with the *Regium Donum*.

In England we have witnessed strange developments of error in the Established Church, Ritualism, Rationalism, Popery having boldly reared their heads in the pulpits of the Establishment regardless of all authority. Repression has been attempted in a few instances but with little or no effect. Dr. Temple, one of the authors of the famous *Essays and Reviews* is now on the bench of Bishops and Colenso is still legally a "Right Reverend Father in God!"

The Church of Rome has now a great Council at Rome, under the Presidency of the Pope. That Council is enjoying its holidays, and will meet again in a few days. The rebellion of Father Hyacinthe—the establishment of freedom of religion in Spain and Austria—the divisions and bitter strife among the Romanists in France and Germany,—all these things tend to weaken the gigantic system of the man of sin.

The year of 1869 was inaugurated with united prayer by the Evangelical world. The prayers of the faithful have no doubt been largely answered. The present year is to open in like manner with universal united supplication at the Throne of Grace. Oh, that its close may find us all, nearer to God, and more like our Lord and Saviour Jesus Christ.

THE ECUMENICAL COUNCIL.

There is now at Rome a grand gathering of the Bishops of the Roman Catholic Church. They met on the 8th December, and after swearing allegiance to the Pope, they adjourned till the 6th inst. The object of the Pope in calling the Council is to get its sanction to these three points: 1. The Personal Infallibility of the Pope; 2. The Bodily Assumption of the Virgin Mary; 3. The Universal Temporal Sovereignty of the Pope. The Council meets in

a wing of St. Peter's. The Pope himself is President. The Bishops and Cardinals present number about 700; while the host of subordinates is very great. There has not been such an assemblage since the Council of Trent. Opposition to the programme of the Council is offered by the Archbishop of Paris, by some other illustrious Frenchmen, and by learned and influential Roman Catholic Divines, Professors, and Bishops in Germany. Especially noteworthy is the opposition of Dr. Dollinger, of Pere Hyacinthe, and of Montalembert,—great and brilliant men who have done more than any others in Europe to make the Papal Church respected in the world of literature and intelligence. Division now rages in the heart of the Church as it has not done for three hundred years. The organized forces of Popery are all on the side of the Jesuits and their programme. They are very likely to succeed in getting the doctrines above named raised to the dignity of *dogmas*; but it will be the dearest victory ever won in the Church. There is a powerful liberal Catholic element in every continental nation that cannot take meekly down such absurdities as the "bodily assumption" of Mary, the personal infallibility of the Bishop of Rome, or his supreme authority over the earth in matters civil as well as sacred. A break-up is inevitable. The Pope denounces the "Spirit of the Age," but he and his Jesuits will find it far too potent to be exorcised or treated with contempt. It is not in vain that God's Word has been circulated for the last three hundred years. Protestants generally have offered special prayer on behalf of those who are under the sway of Romish superstition. Let such supplications be continued until the Lord destroy the Man of Sin with the brightness of His appearing.

SABBATH SCHOOLS.

At the last meeting of Synod there was a short but earnest discussion of the subject of Sabbath Schools and their requirements. The importance of the Sabbath School was admitted on every hand. The children must be cared for, instructed, gathered into

the Redeemer's fold, built up in our holy faith. The Committee on Sabbath Schools were instructed to prepare a scheme of lessons for 1870. This has been done by the Committee, and the "Lessons" are now ready to be delivered. They can be ordered from the "Record" office, Halifax.—Price Fifty cents per hundred. Notes on these Lessons appear from month to month in the *Record*; and these Notes are respectfully commended to the attention of Superintendents and Teachers.

The Synod devoted some attention to the Books that should be in the Libraries of our Sabbath Schools. This is a reading age; and it is assumed that hardly any Sabbath School can live, much less can it thrive, without books. The selection of Sabbath School Books is a matter of the greatest importance. Some members of the Committee have devoted time and care for many years to the selection of good books; but it is felt that more help is required. The Synod recommended ministers to send lists of books that they could confidently recommend to the Convener of the Committee, in order that such lists should be published in the *Record*.

It is possible to get a large Library of really good, trustworthy, readable Books; but no one knows till he makes the experiment how hard it is to select 200 or 300 volumes for a Sabbath School Library.—What we want is that ministers would give the Committee the benefit of their experience and judgment, and help the Committee to make out a list of approved books, to the number, say, of 1000 volumes. This list would aid Sabbath School Teachers and Superintendents in making their selections.

Sabbath School Papers are now so numerous and so widely circulated that great care should be exercised in selecting those that should be placed in our children's hands. The taste of children is being formed under our guidance; and that taste cannot fail to influence their character for time and eternity. There are a few books that should be in every child's hands. At the head of the list must be placed a well bound, well printed copy of the Bible, with

references. Next, an abundant supply of the *Shorter Catechism*. Patterson on the Catechism can be confidently recommended to Teachers as a cheap and convenient help. The handiest Commentary of the whole Bible within easy reach is published in 3 vols. by Collins,—Dr. David Brown is part author. But we are perhaps trenching on the work of the Committee by going thus far.

REVIVAL IN PICTOU COUNTY.

Our October number contained a notice of the meeting of the Convention of the Young Men's Christian Association in Pictou town. This annual gathering was anticipated and followed by prayer; and as a consequence has proved an eminent blessing. The windows of heaven were opened and the Spirit poured down from on high as a Spirit of grace and supplication. Prayer Meetings have multiplied, and Christian Associations, and Bible Classes have been organized to an extent which far surpasses any other county in the province.

Pictou town has taken the lead, closely followed by New Glasgow, Albion Mines, West River, Green Hill, Merigomish and other settlements and congregations over the whole county. The wayfarer who tarries for a night at any of these places can scarcely fail, if so inclined, of meeting his fellow Christians, either in prayer, biblical study or in some Christian work. There are meetings for young men and for young women, for boys and for girls, and for all in common. We have heard of seven meetings for prayer weekly, at the Mines, and of three in one section of a congregation in the country; and having been present at some of these meetings, we can testify to the fervour, simplicity, and spiritual power which prevailed. We feel that the Lord's work has been truly revived, and that our brethren there are enjoying a time of refreshing from the presence of the Lord. Such being the facts we record them, that good men in other portions of the Lower Provinces, east and west, north and south, may bestir themselves and invoke the gracious aid of the Hope of Israel.

Let His presence be known by the Spirit's mighty working, and sinners will be turned to the Lord, and all our congregations will feel the pulsations of a new life, display an increased working power, and astonish themselves by the speedy attainment of a much higher standard of liberality.

OUR FUNDS.

FOREIGN MISSIONS.

1869.	
June 1. Balance on hand.....	\$3226 72
Dec. 23. Receipts since June 1st.....	1597 11
<hr/>	
Total.....	\$4823 83
" Payment for Missionaries salaries to date.....	4367 72
To credit acct.....	\$456 11
<hr/>	
"DAVSTRING."	
June 1. Balance on hand.....	\$99 59
Dec. 23. Receipts since June 1st.....	429 17
<hr/>	
Total.....	\$538 76
Expenditure for the year.....	1259 02
To debit acct.....	\$720 26

HOME MISSIONS.

June 1. Balance on hand.....	\$491 49
Dec. 23. Receipts since June 1st.....	1116 47
<hr/>	
Total.....	\$1607 96
Expenditure to date.....	1317 51
To credit acct.....	\$290 45

SUPPLEMENTARY FUND.

June 1. Balance on hand.....	\$333 80
Dec. 23. Receipts since June 1st.....	1534 60
<hr/>	
Total.....	\$1918 40
Expenditure to date.....	1623 00
To credit acct.....	\$295 40

EDUCATION EXCLUSIVE OF PRO. FUND.

Dec. 23. Receipts since June 1st.....	\$1412 05
Dec. 23. Expenditure to date.....	1640 59
<hr/>	
To debit acct.....	\$228 54

ACADIAN FRENCH MISSION.

June 1. Balance on hand.....	\$ 40 83
Dec. 23. Receipts since June 1st.....	135 52
<hr/>	
Total.....	\$176 35
Expenditure to date.....	37 89
To debit acct.....	\$201 54

JEWISH MISSION.

June 1. Balance on hand.....	\$20 60
Received from Alberton.....	13 33
<hr/>	
To credit acct.....	\$33 93

SYNOD FUND.

Dec. 23. Receipts since June 1st.....	\$659 02
<hr/>	
June 1. Balance due Treasurer.....	195 32
Dec. 23. Expenditure to date.....	648 70
<hr/>	
	\$844 02
To debit acct.....	\$185 00

SUMMING UP.

Dec 23. Balances on hand.....	\$1075 89
Balances due Treasurer.....	1335 34
	<hr/>
Balance now due Tr.....	\$249 45

Our intended remarks on Finance we have thrown into the form of facts and figures. If these do not speak to the church with effect, and show the need of greater system and punctuality in giving to the Lord's cause, no words of ours will.

A glance at the figures given will show a debt under the head of Dayspring, Education, Acadian Mission and Synod Fund of above \$1300, all, with the exception of Synod fund, arising during the past half year. To many this statement will be rather startling, while others will say, "let the Treasurer take the surplus of one fund to meet the exigencies of those which are deficient."

This has been the practice in the past, and within certain limits, it is allowable and convenient; but the preceding statement shows conclusively that nothing of this kind can be done, in the present case. There is no fund with a surplus worth mentioning. Even Foreign Missions and "Dayspring," if regarded as one interest, and treated as a partnership, are insolvent. And not only so, but the Foreign Mission fund, apart from all connection with "Dayspring," will be worse than empty when these lines are being read, for while they are in fund \$456 there is a half years salary of one missionary, \$625 to be paid January 1st.

But this is not the chief difficulty. For the payment of our New Hebridean Missionaries the money has all been remitted, and the friends of missions will soon make good what is needful to meet Mr. Morton's salary and any other demand which will come upon this fund during the year. The main difficulty is to make good the promises of Synod to its weak charges, by the prompt payment of supplements. It was understood all round at Synod, that the collections for the Supplementary fund should be general if not universal *before the end of the year*. Besides, full notice was given in November *Record* that while \$1500 were payable at the end of the year only \$225 were in fund, and that the contribu-

tions of *all* would be required, if we would honourably meet our engagements. The time of payment is within one week and we have only one fourth of the sum required, and no surplus from which to draw. Sums may have been raised which have neither been forwarded nor reported, but making allowance for these, \$1000 are unquestionably required at once. Is it then a time for Sessions and Presbyteries "to put off" and let the matter "lie over," when their delay is bringing dishonour on the Synod, a reproach on the liberality of our people, and disappointment to some of the most deserving ministers of the church?

The Treasurer while feeling in a dilemma has an almost invincible repugnance to write to the ministerial brethren who are as fully entitled to their respective supplements as the ministers of Halifax, St. John, Pictou and Colchester to their salaries when due, that they must wait indefinitely for payment. Before doing so he would

1. Invite some four or five gentlemen with capital on hand, to lend \$200 each for one month, volunteering it of course, and remitting to the Treasurer.

2. Request all sums collected to be forwarded immediately.

3. Recommend that where Sessions are waiting on some concerted action to emanate from the Presbytery, that such Presbyterial action should take place immediately, and collections be made in January.

4. That according to the reiterated directions of Synod collections be taken universally.

If this were done it is probable that our debt would at once disappear. The great hindrance has been the *want of united action*. We have passed resolutions in Synod, but there has been no concert in carrying them out. Within the last two years one church* has paid in three collections, amounting to \$209.83, while some of no mean ability have given nothing; many have given liberally twice, but a large number has as yet contributed but once.

5. The Treasurer would ask the co-operation of all teachers of Sabbath schools.

* Chalmers' Church.

and collectors for "Dayspring," to finish their work in January. The whole of our proportion of the "Dayspring's" support will be in Sydney by this date. It has always been advanced, and collected subsequently, but there never was so urgent a call for immediate returns as now. Let New Year's gifts be sent along quickly. Where cards are not yet distributed let them be sent out at once, and the time of return fixed. Our children will not lag if their leaders do not.

NOTICE.

The Foreign Mission Board wish to have the church reminded—

1. That the salaries of all the missionaries have been increased.

2 That they have accepted the offer of Mr. Daniel Blue to be a missionary to the New Hebrides.

3. That they have addressed a call to a minister of this body to reinforce the Trinidad Mission, and that at present, even if the call just referred to, should be declined, our expenditure cannot be much below \$5000 a year, besides our contributions to "Dayspring" support.

For 1 Missionary in Trinidad, stg. £250=	\$1250
" 4 " N. Hebrides " £150=	3000
" Widows fund, Children, extras and com- missions.....	500

Total.....\$4750

To this add "Dayspring" \$1250, in all \$6000.

For this fund no special appeal is made, because hitherto the Board have only had to tell their wants to have them all supplied. If any luke-warm friend should read this, we ask him to study Dr. Geddie's Report, part of which appears in our present number, and we think he will conclude that the church has received an ample return for the money disbursed by the Board of Foreign Missions.

SUMMING UP.

Balance due Treasurer Dec. 23.....	\$249 95
Amount to be paid for F. Missions Jan. 1.	625 00
" " Supplements "	1500 00

Funds required immediately.....\$2374 45

SYSTEMATIC SUPPORT OF THE LORD'S CAUSE.

BY REV. E. A. M'CURDY.

No. III.

What proportion of his income should a Christian consecrate to God? This is a question often asked by those who are anxious to know, and to discharge their duty, and is one which demands a clear, distinct, and definite answer from any one who attempts to discuss, at any length, the subject of Systematic Beneficence. The reply to this query furnished by our Committee, has all the authority of inspiration. "Upon the first day of the week let every one of you lay by him in store AS GOD HAS PROSPERED HIM." But if I mistake not, in order to grasp its full import, we need to study it under the light of other Scriptures. Luminous though it is, as it stands out by itself, yet, when the scattered rays of Scripture light are concentrated upon it as their focus, it gleams with a brilliancy, which in these days of weak vision as to the claims of God, is almost dazzling. Biography, legislation, and history; precept, threatening, and promise, as these are embodied in the sacred oracles, all contribute to give a length and a breadth, a height and a depth, to this inspired measure the magnitude of which cannot be fully grasped, without a more elaborate and careful investigation than that which the mere cursory reader of the bible usually bestows upon it. In this month's *Record*, therefore, I invite your readers to study with me, an important branch of this investigation, the Patriarchal measure of contribution to the cause of God. This measure can easily be discovered. When Abraham on his return from the slaughter of the kings, bearing with him the weighty spoil, met Melchisedec, recognizing the dignity of the King of Salem, and Priest of the Most High God, the Father of the faithful "gave him tithes of all." When Jacob fled from his father's house, a fugitive from his angry brother, deep and impressive convictions of his sin seems to have overwhelmed his spirit, and when on that first night after he had left the paternal roof,

alone, weary in body, and sad in heart, he threw himself down to sleep with nothing but the hard stones for his pillows, a gracious God remembered in mercy Isaac's penitent son, and in the visions of the night, Jehovah favored him with a revelation of himself, which both illumines his mind, and powerfully impresses his heart. Under the hallowed influences of this vision, he vows this remarkable vow, "If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillow shall be God's house; AND OF ALL THAT THOU SHALT GIVE ME I WILL SURELY GIVE THE TENTH TO THEE." Gen. 28: 20-22.

These passages are short but they are clear and decisive, as to the point under discussion. Bending our minds to their study, instinctively we ask: What means this consecration of substance to that God who is Himself the Great Proprietor of all? Was it a gift intended to propitiate His favor? By no means, for in both instances these men engaged God's favour, and had just received the most signal tokens of his approbation. Abraham was on his way back to his tent after the achievement of a splendid victory. Jacob was still under the ravishing influence of the magnificent vision with which during the preceding night he had been favoured. Not to win the favor of God, then, for that they had already gained, but as a token of their appreciation of His goodness they devoted their substance to His service. Their hearts were glowing with grateful emotions, and the offering which they presented was their visible, as well as audible, answer to the question: What shall we render to the Lord for all His benefits. This joyful consecration of their goods was the outcome of liveliest gratitude. It was the manifestation of truest love. It was the language of deepest devotion. It was an act of purest, sublimest, worship. Let this truth be firmly held, and in the mind of every believer, and it will raise their gifts

entirely out of a commercial, into a purely religious, and spiritual region.

But whence originated the practice which both these godly men so conscientiously followed? Was it the spontaneous suggestion of their own hearts, or were they acting in accordance with an intimation of the Divine Will? This is an important question, for the answer which it receives will embrace in its sweep, both the character of the services which these men rendered and to a certain extent the binding obligation of their practice upon believers in every age.

Two considerations have swayed my mind in arriving at the conclusion that the patriarchal practice of devoting a tenth to God had its origin with Jehovah Himself. As already stated their offering was an act of worship. Now it is a Scriptural principle, that any species of worship to be acceptable to God must be able to plead His authority. As some one has beautifully said, "True worship never sprang from the earth, and ascended with acceptance to heaven; but from heaven she came to earth, and thence went back a welcome visitant to her original home, the bosom of God." We know that praise, prayer, the reading, hearing, and preaching of the word, the offering of sacrifices, the observance of circumcision, and the Passover under the old dispensation, and of Baptism and the Lord's Supper under the new, are all directly and positively authorized by the Great Head of the Church Himself. It follows from all this that analogy requires us to plead a divine origin for the practice of devoting a tenth to Him. Either we must admit this conclusion or shut ourselves up to the preferring of the grave charge of will-worship against those pious men whose reverence for God and His ordinances reclaim so loudly against such a supposition.

Again, history affirms that the practice of tithing was not confined to the patriarchs and their descendants. It were easy to prove from the writings of those who have investigated the subject most fully, that many ancient nations remote from, and unconnected with each other, were in

in the practice of devoting the tenth of their substance to the purposes of religion. The natural and almost necessary inference from this fact is well stated by Collyer: "From Pagan writers we learn that several nations very far distant from each other, in different parts of the world, and, as it seems, without the least acquaintance or commerce one with another, observed this custom. Now since this proportion of one in ten is certainly indifferently in itself, any more than one in seven or eight, it is reasonable to believe that this custom of paying tithe, like that of sacrificing had some divine direction for it; and that it was derived from Adam to Noah, and from him to his posterity, till, at length, at the dispersion of Babel, it spread over all the world."

That the practice of offering animals in sacrifice, is of Divine appointment is a position held tenaciously by the great body of evangelical Christians. Now it may be safely affirmed that every argument which goes to prove the Divine origin of sacrifice may be urged with equal force in support of the Divine origin of the tithe. Both are acts of worship. Consequently we think both must have been instituted by God. Both were very generally, if not universally, practiced by the ancient nations. Very naturally we reach the conclusion that both must have been introduced by the same authority in the very earliest age. Both rejoice under the smile of the Divine approbation. Surely then, neither can be characterized as will-worship.

Do any of my readers insist upon the citation of a recorded command given to our first parents, or to any of their immediate descendants, as a necessary basis for the theory of the Divine origin of the tithe? I frankly concede that this demand cannot be complied with. No such command is contained in the earlier oracles of Divine truth. In the time of Moses it first appears. Probably however those who would debate this point believe that the origin of sacrifice is Divine. Yet they can find no command to offer sacrifices, till long after sacrifice had become the ordinary and established method of worship. They no doubt hold that the Sabbath is a Divine

institution; but they can produce no positive injunction to observe the seventh day prior to the time of Moses. The truth is that the modes and rites of worship which the godly men of early ages practiced, and which were afterwards introduced into the prescribed ritual of sacred service may fairly be assumed to possess the Divine sanction since no other supposition can satisfactorily account for the place which they occupied, either in the view of the worshippers themselves, or of the glorious Being to whom they rendered their homage. Such I conceive to be an indisputable statement of the patriarchal measure of consecration of substance to God, and of the most reasonable view of its origin. These men both knew and realized their true relation to Jehovah; they saw clearly, and felt keenly that they were the stewards of the great Proprietor whom they so reverently worshipped. Gratefully, joyfully, they devoted the tenth to Him as an expression of their sense of dependence upon Him for all. Did they impoverish themselves by their generosity? Let the inspired record tell: "And Abraham was very rich in cattle, in silver and in gold." When Jacob made a vow to dedicate the tenth of his prospective increase to God, he was an exile from his father's house, and a poor lone way-farer. Twenty years later he returned to Canaan laden with wealth. As he himself puts it when recounting God's gracious dealings with him, "With my staff I passed over Jordan and now I am become two bands."

But, it may be asked, what has all this discussion about the ancient tithe, and its origin to do with a Christian of the present day giving "as God hath prospered him?" I reply, "much every way." It teaches us how those ancient worthies, ever memorable for their faith and piety, acted in this matter. It impresses us profoundly with the truth that they regulated their conduct by the will of God, and thus set us an example that we may tread in their footsteps. Nay, more does it not furnish us with a measure for Christian contribution which carries with it all the authority of law till it has been repealed? Upon those who are

willing to recognize its obligation lies the task of demonstrating its repeal. I confess my inability to do so, subversive as the conclusion which we have reached is of the views which I have hitherto entertained upon the subject. For, if our reasoning is sound, the law of tithe dates far back of the Mosaic economy, and is not cancelled by the abolition of the rites and ceremonies of that shadowy ritual. Standing side by side with the institution of the Sabbath, in some respects it resembles that. Like the Sabbath law it embraces both a moral and a positive element. As the Sabbath law calls for the seventh part of our time for the service of God, so the law of tithe demands a tenth of our property for sacred purposes. Let not the Christian say that this law imposes a burden upon him too heavy to be borne. It was when God's ancient people trusted Him and obeyed His commands that His blessing rested upon them, and "their barns were filled with plenty and their presses burst with new wine;" and it was when they had exposed themselves to the charge, "Ye have robbed me in tithes and offerings," that Jehovah declared, "Ye are cursed with a curse, for ye have robbed me, even this whole nation." To us, no doubt, as to them, the command which He addresses with its associated promise, is, "Bring all the tithes unto my storehouse, Mal. iii: 10, 11.

Home Missions.

Mr. Dickie's Report.

To the Presbytery of York.

Having now performed seven weeks of labour in the Fredericton Congregation, it is my duty to submit to your Presbytery a few impressions of the field.

During my stay here I have held two sets of worship each Sabbath. At first the audience was small but it steadily increased until at length it reached a very respectable congregation. A prayer-meeting and bible-class were also held every week, both of which were well attended.

I also visited Tay Creek, a settlement about 24 miles distant from Fredericton, and held some meetings among them.

There are thirteen Presbyterian families here in connection with our Church. They have a neat place of worship, which during Mr. Stirling's pastorate, was recognized as a preaching station in connection with this congregation. They are too far away from Fredericton, however, to be properly cultivated in connection with it. If they would unite with the Kirk congregation of Nashwaak and Stanley, they would receive some pastoral oversight, and this would be the best arrangement that could be effected.

As to the future prospects of the Fredericton congregation, I do not know that I can say much. It will depend largely upon the efforts which the people put forth whether our cause can be maintained here or not. We have thirty families adhering to us, and if they would exert themselves as they should, coupled with aid from the supplementary fund, the congregation would eventually flourish. If some country district could be united with them for a time, it would tend greatly to strengthen them. Acton, for example, which is only about fifteen miles from Fredericton, if disjoined from Prince William and united here would give strength. A monthly supply could be given to Acton and the preacher conveyed there free of charge. By some such union as this, between \$500 and \$600 might be raised, which with some aid would support a young man for a time.

The congregation, however, demands the serious consideration and encouragement of your Presbytery or else our cause will become defunct here.

It is but the day of small things with them yet, but may the little one soon become a thousand, and a small one a strong nation, may the Lord hasten it in his time.

I am happy to be able to report that the congregation cheerfully met all my expenses, so that I have no bill to present to your presbytery. Respectfully submitted.

ALFRED B. DICKIE.

Mr. J. W. Nelson's Report.

To the Presbytery of Halifax.

The Sheet Harbour congregation is composed of seven or eight sections or preaching stations that extend along the Atlantic coast for forty or fifty miles. Of these Sheet Harbour section is the most considerable, the majority of the people being Church going Presbyterians. Tangier or Pope's Harbour holds the second rank and Quoddy thirteen miles east of the principal station, the third rank.

In dividing my time I aimed at preaching every morning at Sheet Harbour and in the afternoon or evening in some of the

out stations, and to this rule I generally adhered. During the eight weeks spent in the congregation, I preached in Sheet Harbour on Sabbath, and conducted prayer-meetings six or seven times on the Thursday evenings. Here I usually met the teachers of the Sabbath-school on Friday evenings. At Tangier or Pope's Harbour, I preached four times, and conducted prayer meeting once; in Quoddy I preached three times and held one prayer meeting. At Spry Harbour, where most of the hearers are Episcopalians, preached twice on Sabbath and once during the week in the vicinity of Taylor's Head where several families of Presbyterians reside. At Moser River, east of Quoddy five or six miles, I preached twice on Sabbath and once during the week. At Eckum Secum, nine miles further east, in Guysboro' county, I preached once, on Sabbath evening, and at Lochaber, a few miles north-east of Sheet Harbour, once more on Saturday before leaving the congregation.

In carrying out my arrangement, I found that it necessitated a great deal of traveling; but I was encouraged to persevere not only by the readiness with which Mr. Hall, the elder, and one or two others provided the means of travel, but also by the favorable weather, and large numbers of people who were assembled on almost every occasion. Much of my spare time was devoted to visiting the sick, but I have passed by but few of the Presbyterian families in the congregation. While there is much in the state of affairs in the congregation that discourages, there are some tokens of reviving interest in the cause of religion. That there is an alarming degree of carelessness in some quarters and much coldness among those whom we regard as friends of Christ, is undeniable. But it must not be forgotten that not only have all our meetings been well attended but more than three-fourths of the expense of the mission has been borne by the congregation, none of which has been drawn from Quoddy or Moose River, where one-fourth of my time was spent. At Sheet Harbour a large Sabbath-school has been organized by combining two small ones, and it is now in successful operation under the superintendence of Mr. Thompson, to whom I am much indebted for assistance and to whom the prosperity of the school is largely due. Churches are needed in all parts of the congregation, but most in the Sheet Harbour section, and as I have recently learnt, the necessary steps are about being taken for building one. As an evidence of desire for supply of preaching from the Presbytery, I may mention the fact that arrangements are being made to meet the expense incurred. My last Sabbath was spent in the congregation of

Rev. Alex. Stuart, he being absent according to arrangement in Sheet Harbour.

Respectfully submitted.

J. W. NELSON.

Shubenacadie, Sept. 2, 1869.

Report of Mr. S. Archibald.

To the Presbytery of St. John.

Seven weeks ago, by the direction of the Clerk of Presbytery, I proceeded to the north-eastern section of St. John Presbytery and, with the exception of one Sabbath spent in Carlton congregation, have employed my time under the direction of the Rev. J. D. Murray. The section of country over which he for the last two years exercised the pastoral oversight extends 45 miles on the line of railway west of Shediac, and 17 miles northward, from that place along the shore and up the valley of the Cocaigne river, besides settlements in the interior of unknown extent. Of course to do justice to such a congregation is beyond the capabilities of any one man; and it is matter of satisfaction that, in order to meet their pecuniary engagements it is no longer necessary to continue the whole field in one pastorate. Sufficient progress has been made within two short years, to warrant its division, and, with the addition of Buctouche, an out of the way section of Miramichi Presbytery, so situated as to forbid connection with any other section of that Presbytery, and yet unable alone to support ordinances among themselves, but favorably located for connection with sections of St. John Presbytery, situated on the North Shore,—two congregations may now be formed little if any inferior to the original congregation at the date of Mr. Murray's settlement. Doubtless it will be necessary to supplement both congregations for a time, but judging from the improvement of the past two years any great length of time will not elapse before they will be both self-sustaining.

As only one section that I have visited, that of Buctouche, lies beyond the bounds of Mr. Murray's congregation, it could not be expected that much would be done towards defraying the expense of the mission thus far.

With regard to the disposition of Sabbath day service, during the six weeks of my mission, it is not necessary to particularize. Suffice it to say that such a disposition was made as was considered best under the circumstances by Mr. Murray and myself, and during the week I employed my time in visiting the families of the respective sections, making known to them the proposed change, and impressing upon them the necessity of increased and systematic effort for the support of ordinance.

which together with the reading of Scriptures and prayer, I trust has not been without some good effect. Respectfully submitted.

SAMUEL ARCHIBALD,
Dec. 6th 1869. *Prcacher.*

Our Foreign Missions.

Meeting of the Board.

The Board met at New Glasgow on the 13th ult., and immediately after notice had been given of Mr. Henry's decision not to accept the call to Foreign Mission work, proceeded to consider the offer of Mr. Daniel Blue, Probationer, in connection with the Presbyterian Church of New South Wales, to become our Missionary, if accepted, either in New Hebrides or Trinidad.

Mr. Blue's offer of service was read, also a letter from Rev. Dr. Steel, containing the recommendation of the Mission Committee of the New South Wales Presbyterian Church. These documents showed that Mr. Blue had been educated in Scotland and licensed in New South Wales; and that prior to license he had been employed for some time as a Catechist; and that in the Fiji islands he had been engaged in mission work with the Wesleyan body for four years and a half. He is thoroughly acquainted with mission work in the Fiji's, and with the language of the Fijians; has a practical knowledge of printing, and is deeply interested in missions.

On motion of Rev. George Walker, it was unanimously agreed that Mr. Blue be accepted as a missionary to the New Hebrides, to be ordained in New South Wales, and to proceed to the New Hebrides in the *Dayspring*, in April; salary to commence from the date of ordination, according to our usual practice, and Fifty pounds sterling to be given for outfit.

The Secretary was accordingly directed to communicate this acceptance, and to forward salary and outfit: also to inform the Church generally of the low state of our funds at present, in confident expectation

that what is really required will soon be forth coming.

Dr. Geddie's report for 1863 was then read, and the facts and representations submitted heard with deepest interest. As the report will appear in full, we furnish no outline of its contents. We wish to mention, however, in reference to the recommendation of the Mission Council, arising from the indisposition of Dr. and Mrs. Geddie but of the latter in particular, that Dr. Geddie should leave Aneiteum, and become exploring and visiting missionary, by which arrangement Mrs. Geddie might live in Australia, that the Board came to the following resolution:

"To express deep sorrow that the state of Dr. and Mrs. Geddie's health required the proposed change yet in the circumstances the Board are prepared to acquiesce in the measure, if Dr. Geddie and the Mission Council think that circumstances in providence demand it."

On the subject of strengthening the Mission to Trinidad, it was agreed unanimously—"That the Secretary prepare a call to be signed in the name of the Board by the Chairman and Secretary, to be laid before the Presbytery of Pictou at its first meeting, addressed to Rev. Kenneth J. Grant, of Merigomish to become our second Missionary to the Coolies of Trinidad. Rev. Dr. Bayne and Mr. R. McGregor were appointed to support the call before the Presbytery.

NEW HEBRIDES MISSION.

Dr. Geddie's Report for 1863.

ANEITEUM, NEW HEBRIDES,
January 4th, 1869.

Rev. and Dear Sir,—

The close of another year reminds me that my annual letter is due to you. I have nothing very important to record, for our mission has now reached that stage when the exciting events of former years are of rare occurrence. We pursue the even tenor of our way, with little to elevate and little to depress us, in rearing the noble structure of Christianity over the ruins of heathenism.

THE GOSPEL PREACHED.

In giving you a statement of our labours I may remark that a prominent place has

always been given to the preaching of the gospel in this mission; and other instrumentalities, however valuable, have occupied a subordinate place. The good news of salvation through a crucified Saviour admits of no substitute. Its efficacy has been tested for more than 1800 years, and men of every colour, kindred and tongue, have found it to be the power of God unto the salvation of their souls. It was the preaching of the gospel that laid heathenism in ruins on this island, and we must still depend on the gospel for the religious and moral elevation of the natives. I am greatly assisted in this department of the work by some of the elders, who do the duty of local preachers. Their attainments are of course limited; but they are earnest men, and like most natives have a great facility for communicating the knowledge they possess. They are cautious, and seldom venture to expound scripture, which their missionaries have not previously explained to them; and they often repeat the substance of our discourses in a form that is intelligible, attractive and edifying to their countrymen. The elders from whom I derive most aid are Nareva, Lathella, Kaka, Nasaw-an-alaig and Pita: all of whom so far as I know, are God fearing and exemplary men.

EDUCATION.

The cause of education advances slowly in the right direction. It has been our aim to teach every native capable of instruction, to read the word of God in his own tongue. This object has been gained to some extent, though there are still some among the old and the young who are unable to read. The natives of this island have peculiar advantages, as the teachers are numerous, and few of the people are at an inconvenient distance from some school. The time is not distant when the number of our schools will be diminished, and confined chiefly to the children. The schools at Mr. Inglis' station and my own for training native teachers are conducted as usual. The number of scholars on my list at this time is between twenty and thirty, most of whom expect to become teachers on their own or other islands. Many have gone forth from these schools already to the heathen islands, one of whom have been honoured by God to lay the foundation on which others are now building. We do not find the same readiness on the part of our teachers to embark in missionary work as in former years. It may be that the ardour of their first love is on the decline; and in the present reduced state of the population the people are very unwilling to leave the island. Nevertheless, Aneiteum is still favourably represented abroad, and we are yearly adding to the number

of our teachers on the islands. There are seven teachers now labouring on Futuna, five on Tana, one on Aniwa, one on Erromanga, and three on Fate, all of whom are married men. Mrs. Geddie labours perseveringly with her orphan school. She has about forty scholars, one-half of whom reside on our own premises. The children who are not under our immediate control are very fugitive in their habits, and irregular in their attendance. This school notwithstanding these disadvantages has turned out some of the best scholars on the island.

PILGRIM'S PROGRESS.

The most important issue from our press during the past year has been the "Pilgrim's Progress." It was translated chiefly by Mrs. Geddie. She spent much time over it, and has succeeded in preparing a very literal and intelligible translation of the work. In some instances repetitions have been avoided, but in other respects the integrity of the work has not been interfered with. It reads well in the Aneiteum language, which is admirably adapted to express the artless sayings, the graphic descriptions, and the agreeable similitudes with which it abounds. The wonderful allegory is likely to become a popular and favorite book with the natives. They often refer to it in their public addresses, and draw many of their illustrations from it. I read it at our weekly prayer meeting and endeavour to explain it.

GIVING TO THE LORD.

The natives at my stations have made their contributions of arrowroot which amounted to 1200 lbs. this year. The most of it has been sent to New Zealand by the *Dayspring* to be sold, and the proceeds will be forwarded to the British and Foreign Bible Society. Our various remittances to the Society will about cover the expense of printing the New Testament and the book of Psalms. We are now in correspondence with the Society about printing the first instalment of the Old Testament, which will comprise nearly double the amount of matter contained in the New Testament, and will cost about £600 sterling. The generous manner in which the Society has always acted towards this mission entitles them to our warmest gratitude. In addition to contributions for printing the Scriptures, our natives made a systematic effort, during the past year, to raise means for the support of their teachers. They have not money to give, and their contributions consisted of native and foreign property. It was valued at £56 sterling, which was divided among 23 teachers. The property collected was of course insufficient to meet the wants of the teachers,

but we value the contribution as it is a first step in the right direction, and will be continued yearly. In the mean time we must still depend on friends at home for help in the shape of clothing and other useful articles.

POPULATION—THE TIDE TURNING.

You will be glad to learn that our statistics for the past year exhibit a more favorable state of things than at any former time. This is the first time since the commencement of the mission that I can report a positive increase of population. The whole number of births on the island has been 60, and the whole number of deaths 50; leaving a balance of 10 on the right side. This small increase is a hopeful symptom, and we cherish a hope that under the benign and healthy influence of Christianity it will continue. The decrease of population on these islands is not surprising to those who know the previous habits of the natives, and the evil influences to which their contact with white men have exposed them. If the gospel had preceded rather than followed commerce on these islands the results might have been different. Christianity instead of being the harbinger of disease and death among these barbarous tribes, has just come in time to save them from extermination. We know from Scripture and observation that godliness has the promise of this life as well as of that which is to come. On many of the Pacific Isles where Christianity has been fairly established the population which was formerly on the decline, is now on the increase. It has ended war, infanticide, the strangulation of widows, gross immorality in various forms on this island, and offered a salutary check to many evils and destructive influences; and were it not for the gospel, it is highly probable that there would be very few natives living on this island to-day. Many of the people appear to be sensible of this; and they value the Christian religion as a great earthly boon, as well as on account of the spiritual blessings which it confers.

CIVILIZATION.

The civilization of the islanders has not kept pace with their Christian progress. I have sometimes been disappointed at this, but reflection convinces me that my expectations have been unreasonably high. Time is an element in every great, permanent, and healthy change among any people. The whole history of nations shows that civilization is a very progressive work. To rescue any people from the lowest depths of human degradation, and raise them to the same elevation as ourselves is not the work of a few years, but of many generations. No man who has not lived

for years among a people like this is competent to form a correct estimate of their progress. To judge fairly on this subject, we must go down to the point whence their advancement commences, and this is far beneath what any person born and brought up in a Christian country can possibly conceive. It is very difficult to fathom the intellectual, social, and moral degradation of these islanders in their heathen state; and quite impossible fully to describe it. If we contrast the present state of the Aneitumese with their condition twenty-years ago, there is no ground for discouragement: the wonder is not that their progress has been so small, but that it has been so great. Christianity found them naked, painted and repulsive savages, they are now more or less clothed, and not a few of them sit at the feet of Jesus in their right minds: Christianity found them without a written language, living in all the darkness of heathenism, and little elevated above the brute creation; they now possess a Christian literature, and the majority of the people are able to read the wonderful works of God in their own tongue; Christianity found them killing and devouring each other, and practising the most revolting crimes; they now live in comparative security, and human life and property are perhaps as safe here as in any part of the world: Christianity found them indolent, wretched, and destitute of almost every comfort of life; the people are now improving in their habits, raise abundance of food, and some of them have comfortable houses. But while we thank God for the change which we have seen, it must be acknowledged that a great work still remains to be done, and we long to see these islanders rise far above their present position. The chief hinderances to their rapid progress in civilization are that weakness and instability of character so common to barbarous tribes, and the absence of external favourable influences, for the majority of our countrymen who visit these islands are a disgrace to civilization, and their general influence is employed to degrade, not to elevate the natives. Our primary work as Christian Missionaries is the evangelization of the natives; but we must aim at their civilization also, for an enlightened and vigorous Christianity cannot exist without it.

(To be continued.)

Voyage and Settlement of Mr. Gordon on Espiritu Santo.

BY REV. J. G. FATON.

June 7th.—Weighed anchor and sailed for Santo with a fair wind; came in sight of it next evening, and on the 9th, soon

after daylight, got to anchor in Puloa Bay, off Cape Lisburne. It is a beautiful bay, with excellent anchorage, and an abundant supply of good fresh water may be got from the streams running into it and quite near. At first we saw neither natives nor canoes along the shore, but after waiting some time our vessel was recognized, and immediately groups of people were seen coming towards her, and two canoes put off for her. In 1867 the *Dayspring* found a boat at sea off Erromanga with four natives in it; they were natives of Santo who had been got away from their own island to work for a trader in Port Resolution, Tanna; and unobserved they had got his boat and put to sea without food or water, in the hope of reaching their own island, about 300 miles off. Captain Fraser sent the boat into Dillon's Bay till it could be returned to the trader, and kept the poor lads till they could be returned to their own island; and being natives of this bay they knew the *Dayspring*, and were the first to come off to her, and manifested great pleasure at seeing the captain and their old friends on board, and addressed me as the missionary of Aniwa. We informed them that we wanted to go on shore and see the chief and his village; and as we got ready the *Dayspring* was surrounded with canoes and natives, scrambling up into the vessel all round, offering spears, bows, and arrows for sale for knives, fish-hooks, calico, &c.; and as they were pointed with human bone tastefully carved and polished, they met with a ready market, for the seamen had provided themselves with such property as the natives wanted, when in New Zealand. Mr. Gordon and I went on shore, where we met with a crowd of natives, and guided by the lads who had been rescued by the *Dayspring*, and a select party, we found our way to the village or town about three miles off. It was very large, and kept clean compared with any we had seen on the islands. The great chief, Lepas, was making a feast, to which the people were assembled from all the country around. He was a very dignified old man, loaded with ornaments on his legs, arms, and person, and a strange-looking cap on his head, apparently made of human hair. The chief received us kindly, shook hands, and informed us he was glad to see us; but being busy preparing his feast he could not take time to say much to us, but he would like us to go and sit down at the door of his public house and look on, where all the people would see us. We did so, and a crowd of men, women, and children surrounded us, and kept coming and going; they all examined us very carefully, and seemed much amused. After some time the principal chief came and sat down beside us, dressed in red calico he had got from the *Dayspring* on a former

visit. He asked if we had a missionary for him, and then how many more moons we would be in bringing one, and wished Mr. Gordon to remain; but owing to a previous promise he could not. After a little friendly conversation with Mr. Gordon, he shook hands, and left for his feast. We gave him and the other head chiefs present a knife, a piece of calico, a quantity of beads, and a few fish-hooks. I divided also a hundred fish-hooks among his people; they were delighted, and all urged to know in how many moons we could bring them a missionary; of course this we could not tell.—The township was kept very clean. The houses were grouped together in squares or small enclosures, and paths regularly running between, and must have a large population; its name is Vova. The public house was at one side of the large square where the feast was being prepared, and where pigs were tied all round and along the centre to sticks fastened into the ground. An immense quantity of pigs' beads with great tusks hung in the entrance of the house, arranged in two great circles with much ingenuity, which displayed the chief's greatness. The roof of the house was supported by fourteen pillars, five on each side and four in the centre, and all tastefully carved. A mat was laid for sleeping on opposite a pillar, which was carved with figures peculiar, and a human figure carved and standing out on the pillar we saw; but whether for worship or ornament we could not learn. The house would be above thirty feet long and fifteen wide. The boys and young men wore no clothing; the men had only a stripe of calico or native cloth from three to five inches wide, and the females only some three or four leaves in front. When we were seated a man brought me a human skull, asking if I would give him anything for it; and on understanding that I did not want it, he turned and pitched it as far as he could into the adjoining bush, which caused a hearty laugh among the by-standers. The dead being kept in their houses till decomposition has taken place, the larger bones are kept for pointing spears and arrows, but the smaller ones and skull are thrown away or buried. In some cases they seem to bury their dead, for they took us to see some lately-made graves enclosed by stones and nicely covered with coral.—We also saw an orange-tree growing where the Karotongon teachers had lived and died on the path to the village. About half-way on our return an under chief got me to turn aside from the path and see his village, which was clean and neat-looking. He urged me to remain with him, and offered me his house to live in, after which he took me to his yam-house, which was well filled, and said through the interpreter—"Don't be afraid of hunger. It does not yet con-

tain the half of my yams, and if you stop I will give you plenty of food." The young men who had been with the *Dayspring* also urged me to stop and teach the people of Santo; and on learning that I could not stop, they begged me to bring them a missionary. I never saw a more inviting field, or one seemingly more ready to receive a missionary. We passed a pure albino on the way, whose skin seemed healthier than any I have seen before. We also saw an idiot about thirty years of age, and another—a child; they appeared well cared for.—O that they had a missionary to lead them to Jesus. How long will it be ere all those lovely islands are brought under the influence of the Gospel?

June 10th.—Having a steady breeze all night, we got to anchor off Pelia. The *Dayspring* being recognized, a canoe came off with eleven men in it, paddling two abreast; they had also a mast and a good calico sail, which they appeared to know well how to manage. Three of them got on board, and the canoe was sent on shore for the head chief, who had gone from home. About midday we went on shore. The natives were shy of us at first, keeping off, but they soon gained confidence, and a large crowd followed us, behaved very well, were nearly all unarmed, and seemingly pleased to see us. We were informed that though the Mol (grent chief) had been sent for, he could not be back till towards evening, and till he came we resolved to walk about, inspect the district, and fix on the most healthy spot available for Mr. Gordon's house. The village or town, for it was almost half a mile long and extending a considerable way inland, was kept very clean, a broom or two standing by each house for sweeping round about outside.—All round the town, here and there, under large sacred trees, there are strong enclosures, with long round stones fastened into the ground as altars, from one to three feet high, and small stones on many of them like the gods used or worshipped on our southern islands, and all covered with the kava oblations which had been poured out on them. In one I counted two rows in a straight line of ten each, and I suppose we saw twenty or thirty of such places. The second canoe which came off to the *Dayspring* had a figure-head standing out, and carved exactly like the human face and head. It was just like the idol's head which a gentleman in Sydney, deeply interested in our mission, kindly gave me out of a collection he had from our islands, on my departure for Britain, and which after my return to the colonies I showed to the children and friends when pleading with them for the permanent support of the *Dayspring*. A boy who spoke English said there were plenty like it on Santo, but kept in secret

by the people who had them. We came past a woman making a large pot of earthenware, which was well shaped and ornamented. They seem to have no kilns, but burn it on oblong stones fastened into the ground, so as to let the fire get below and all round it. The red clay they dry in the sun on fan palm leaves, and then pulverize it with stones, and mix it with water to the consistency of putty, when, with a little water in a half cocoanut shell, they can then sit down anywhere and make their crockery. I bought many specimens tastefully made. The females do such work. When helping to erect Mr. Gordon's tent, I saw a woman who had boiled fish or something of the kind in one of their pots, come with it and call another woman to her, when they sat down near by to their meal. Each woman had a highly polished pin about two feet long, which she used like a fork to eat the contents of the pot to her taro or yam, while they enjoyed a long conversation over it. Thus they use their crockery for cooking purposes. We also saw an excellent spring of fresh water collected in two wells, out of which the whole district seemed to be supplied. They were planted round with beautiful shrubs with variegated leaves, and a magnificent scarlet flower like a Prince of Wales' Feather growing behind it; and into one a bamboo was inserted at the level of the water, so as to have a constant stream running through it, at which the females were filling their cocoanut bottles, and scores were quietly waiting their turn. Each woman had a dozen or more of such bottles hung on each end of a piece of wood some four feet long, which she carried on her left shoulder. They forcibly reminded me of descriptions of females drawing water from Jewish wells. The escape-water was carefully carried away in bamboo tubes to irrigate taro and other plantations. I ascended a high hill near the village, from which I hoped to have a good view of the surrounding district; but on reaching the summit we found far higher hills away in the background, yet we had a good view of all around. The country on the north part of the island is bare and parched like, with almost no cocoanut or other trees; while on the weather or south end it is densely wooded. On the steep sides of those hills they had their taro and yam plantations, which were very large.—They do not throw the earth up for yams, like the Aniways and Tannese; but they burn the hill-side, and without fencing or further work dig small holes at some three feet apart and insert their seed yams, and supply the vine of each with a reed, around which it grows and is supported. At the highest end of each plantation they have a piece of ground planted with very beautiful variegated-leaved shrubs and scented plants,

&c.; such plants and flowers they had also growing round some of their houses. The ground for taro plantations was prepared at great trouble in terraces, and supplied by artificial irrigation. After we got down, the sounding of a wooden drum made us aware that the principal chief had come home, and soon after a nice looking old man he called his father came to call us; and while we waited to explain to him the object of our visit, and arranging for the site of the tent, one messenger, a second, and a third, came in quick succession, informing us that the great chief was waiting for us. The old man conducted us to his house. We found His Majesty seated on a large stone, raised about three feet from the ground on four stone pillars, in front of his house. He did not rise, but with a small branch made a sign for us to come to him, which we did, when he laid down the branch, and assigned Mr. Gordon a seat on his right hand and me on his left. After a little conversation he asked which of us had come to be his missionary, and on being informed that it was Mr. Gordon, he paid little more attention to me, except now and again to give me a nod of his head and a word to let me know that he was not altogether forgetting me. The old chief called his father sat on a piece of wood before him; his son, some six or seven years of age, stood between his knees; and a number of smart little boys and his interpreter sat on the ground at his feet. A number of under chiefs, and upwards of a hundred men, all unarmed, sat at a distance round about, and a crowd of women and children occupied the background. He appeared a calm, thoughtful person, and conducted himself with a dignified bearing towards us and his people, as now and then he explained to them parts of the conversation, to which they manifested their satisfaction by smiling and bowing their heads. In person he was a very powerful man, and his arms, legs, and person were loaded with beautiful shell ornaments, such as I had not before seen any native wearing; and a pure white shell, about the shape and size of a coffee-cup, was fastened to his head, right above his brow. Most cordially he granted all Mr. Gordon's wishes, and seemed deeply interested in him, the more so as he was able to speak to them a little in their own language. Next morning the chief, his father, and his son, came on board the *Dayspring*, and we gave them presents; after which they went ashore with us and the wood and tent for Mr. Gordon's dwelling, which they at once carried to the site we had chosen for it. I also gave some seven or eight other chiefs a present of a piece of calico, a mirror, a knife, a pair of scissors, and some fish-hooks each. Captain Fraser kindly sent the mate, the carpenter, a sea-

man, and some five or six natives from the *Dayspring* to help us. The Santo people had cleared the ground we had selected, and cut wood, out of which we got 15 pieces 7 feet long, which we sunk into the ground, or rock, two feet deep; and above these we laid a deal floor 16 by 10, on which we erected his tent; so that it stands five feet above ground on a projecting point some 150 feet above the level of the sea, and only a few feet from where it descends to the sea almost perpendicularly, and commanding a fine view of the ocean and shore on each side, and likely to be the most healthy spot in the whole district. The tent has 4 feet of flooring in front of it, to which a wood stair ascends, and is as comfortable as it is possible for such a residence to be; but a wood house or weather board one of the same size would have been much more suitable, and not much more expensive.— We also set up an old tent of his in which to keep his provisions and boxes. When the tent was raised on the platform, the native excitement rose to its highest, and they all gathered round with exclamations of wonder and praises, and soon after dispersed to their homes very quietly. Both at the south and north end of the island the chiefs and people complained bitterly of white men coming in their vessels and stealing their friends. A vessel had called lately, they could not tell how many months ago, and bound hand and foot and carried away a large number of young men, and among them one of the young men Mr. Gordon had at Erromanga training for a year to help him in his work on Santo.— An interpreter said—"Misse, man Santo no kill any white man, and what for white man make fist and take away man Santo? No good—no good white man; very bad white man tie hand and feet of man Santo, all the same pig, and take him away.—Plenty man Santo jump overboard and swim ashore, and white man shoot plenty musket at him; but he dive below and swim below, come up, catch breath, and dive again when white man shoot musket at him. Suppose man Santo no dive below, plenty man Santo dead. No good white man steal and shoot man Santo. Very good you make letter tell chief Sydney send back man Santo." We had many such complaints. Perhaps the natives were made more bitter in their complaints by seeing a slaver, the *Latona*, Capt. Martin, lying off and on a little south of us, and his boat plying between the shore and the vessel all day. One man said, "If Capt. Harry (another name for Capt. Lewin) is in her, very good man Santo kill him; he no good." Capt. Fraser and we tried all we could to prevent them doing this by warning them of the fearful consequences. On coming off from the shore near dark,

we saw their boat going to the vessel, and the mate and a good crew being in ours, we went to see what vessel it was, expecting to get to her with her own boat; but as we had a heavy sea rolling and breaking dead ahead of us, they got their boat discharged and lifted on deck before we got up. We found Capt. Lewin (Harry, for such men generally sail under false names) on board, avowedly as a passenger; but, as he acknowledged to us, trying to get another cargo of natives for Brisbane. Tho' we saw the boat going off from the shore to the vessel several times during the day, they said they had got no natives, as they were all afraid of them. Capt. Lewin said, "I am coming in to where Mr. Gordon is being settled to-morrow, and I'll have a cargo of natives;" but a heavy current during the night drifted their vessel away, so that we saw no more of her.

(To be concluded in next No.)

New Hebridean Sketches.

No. III.

I. ANEITUMESE LANGUAGE.

Nearly all proper names begin with the letter N.

The plural is generally formed by dropping the N,—*ex.*—*neom* = house, *nom* = houses.

There is but one gender (common) namely, *Aien*, which may mean any, or all of the following—man, woman, ship, mountain, sea, thunder, rain, or any and every thing, whether possessing body or not.

You can only understand them from the context.

"*Et ika aien pu ehe*, (translation)—The rain says, I am coming.

The word rain is not expressed, its place being supplied by the pronoun (*Aien*=He). The idea of rain being expressed in the verb.

The nominative comes after the verb, "*Et pu apan Aname a Missi*" = Go to Aname with the Missionary. Some of their phrases are very expressive—the word "*Anatiatidi*" may (and does) mean either weak, unwilling, lazy, (if indeed there is such a thing as real laziness), sickness and death. If a native is unwilling to perform some certain job of work, or go on a journey for you he is invariably *weak*. In short, this word *Anatiatidi* = weak, covers a multitude of sins.

Their mode of speech is, however, exceedingly interesting, and very suggestive and being a living language it is very easily acquired, if a person will do himself the kindness not to look at any of the books in the native language, but go freely among the natives and pick it up in its purity.

True, 'tis at the out set great drudgery and causes many an aching head; their tongues seem to be fastened at the centre and going at both ends, but in a few months you seem almost to inhale the language. Let none fear to become Missionaries on account of difficulties in the native language.

H. A. ROBERTSON.

55 Cornwallis Street.

TRINIDAD MISSION.

Letter from Rev. Mr. Morton.

IERE VILLAGE, Oct. 2, 1869.

I received by last mail the *Record* and Minutes of Synod; and through the kindness of James G. Allan, Esq., the missing number of the *Witness*, July 3rd, has come to hand. I am glad that my report has been published in full, for the digest of it given in the *Witness* is strangely inaccurate. No distinction is drawn between the English speaking congregation and the Coolies. The attendance is given as twenty instead of forty, *that is* at the Creole service. Three can read the New Testament, &c., *that is* Coolies, for nearly all the Creoles, old and young can read. "The Missionary has mastered the language." This is a little too much. It would not be quite reasonable to expect that a man could teach a school of little heathens, attend to a small congregation of Christians, get acclimatized by a half-dozen distinct attacks of fever and ague, and intermittent fever, devote some time to mission work among adult heathens, and master a language, without the slightest assistance from a pundit, all in ten short months. Nine months have passed since my report was written, during which I have had more assistance in the school, robust health, and some help with the language, first from Selal and latterly from Soudeen, but I am yet far from having mastered the language. In the report I said that, I had pretty well mastered the pronunciation, and could tell a sinner the way to salvation, a very different thing from having mastered a language, especially one so copious as the Hindustani.

THE SCHOOL.

When I last wrote you Soudeen had just entered on his work as teacher. He has now been with me two months and is succeeding very well. He throws his heart into the work and seems determined to push the children on. I believe him to be a sincere convert, and true Christian. With the other teachers I had still to be at the head of the school, and when called away I felt that the school suffered. But Sou-

deen is the head of the school and keeps good order. He has lengthened the hours without any increase of restlessness among the children. And when I am in the school it is simply to assist him, so that when I have to retire to hold meetings with the adults, or at other calls of duty, I can do so without in the least affecting the school. He speaks English better than Hindustani, but his acquaintance with the customs and ideas of his countrymen gives him an advantage in speaking with them, on religious subjects. One of our young men was reading a lesson on idols, in explaining the lesson a great discussion arose on the subject of idol-worship. The young man gave up the defence of idols (*murat*) almost at once, but took up the defence of gods (*de ota*.) I saw that he did not feel on equal terms with me, so I looked on and left him to speak out his mind and get his answer from Soudeen. Soudeen urged that these *de ota* could not be gods, because, their history shows that they were not possessed of the attributes of deity, and that many things are said of them which cannot be true of God. The fact that scandalous sins were committed by them is quite enough to show that they could not have been God, or even an avatar of deity. The young man answered with a readiness which showed that he uttered what he considered an acknowledged truth, "Well, but god commits sin—everybody is a sinner and God is a sinner too." You can scarcely imagine the horror with which we heard this statement. I believe the blood rushed to both our faces. Our solemn testimony to the character of God seemed to impress the young man, and he has since admitted that it must be true, that God cannot commit sin.

IDOLATRY.

Two weeks ago we had an example of idol and serpent worship in this village. Having heard of the idols from some of the school children, I went to see them. I found them three in number and nearly completed. At their feet were several snakes and one of them had a serpent in its hand. Another had a number of snakes coming up at its back with their heads rising above the head of the idol like a crown. The idols and snakes were all made of clay, shaped, dried in the sun and painted. The workman had been a month employed on them, and his employer hoped that the offerings would make it pay well. He asked my opinion of them, which I gave freely, and I set myself to make the coming festival as far from a success as possible. I found that a great many were quite ready to laugh at the whole affair and would give it no encouragement. On Friday the promoter of the festival brought

me a paper, which I told him was a permit to play his drums and march on the street till ten o'clock on Saturday night. He told me that would not do, he wanted to play and march on Saturday and again on Sunday when they would carry the idols and throw them in the pond. I told him he must not play the drums on Sunday. It was God's day and if he did so, I would lodge a complaint against him. "Well," he said, "it is God's day but this is for God." I said, no; for pieces of dirt fashioned by man's device. I did not see the procession, but they made very little noise on Saturday and none on Sunday, and the people in attendance were not numerous. Perhaps some would be inclined to attribute this to the progress better ideas have made among them or to my influence. I attribute it most of all to the fact, that it was a Bengali affair, and looked upon with indifference by the Coolies from other parts of India. On Sunday the idols were thrown into a pond, and on Monday I went to the house and found them singing, and making offerings to a live snake which they had in a basket. The snake was of a harmless variety and was evidently contoured by the noise that was kept up, for it lay quiet even when the basket was uncovered.

I wanted to secure the idols, and the leading man at the festival would have brought them to the Church, and have left them as long as I liked. But as I declined having anything to do with them, except as curiosities, he would not save them for me. I did not feel justified in offering any thing handsome for them; but if I had, I have no doubt the ceremony would have been so far changed as to save them from the pond and transfer them to my possession. A similar festival with worship of idols and serpents took place a few weeks ago between this and San Fernando. On the Sabbath following the festival in this village, I had about eighty Coolies at the four o'clock service in the Church, and among them I noticed the Coolie at whose expense the idols were made. Every spare moment for a week had been devoted by me to the subject of idolatry and the preparation of plain translations of passages bearing on it. Thus prepared, I told them I would give them not my words, but the words of the Almighty, and I read to them Ps. 115: 1-8. Isa. 40: 12-31. Isa. 43: 10-13; 44: 6-19; and 46: 5-9. To the reading of these passages and the short discourse that followed, they listened with the greatest attention. Although we can not report any conversions to the faith of the gospel, we do feel that the Church is through us bearing witness to the character of God, and declaring "his glory among the heathen" "So shall the heathen fear the name of the Lord."

SUICIDE.

Palmyra Estate is close to the gravelled road about half-way between this and San Fernando. I held several meetings on work-day afternoons in the gallery of the hospital at this estate. And since Soudeen took charge of the Coolie Sunday-school here, I have changed it into a regular Sunday morning service at eight o'clock. Even when I supply Mr. Lambert's place I can overtake this service on the way. The average attendance has been about twenty-five. Last Sabbath I reached the estate at the usual hour and saw nothing unusual in the aspect of the few Coolies I saw about the first row of barracks, but as I came in full view of the hospital gallery, I met the driver (a coolie) who told me to look, and there in the gallery close by the table at which I stand during service, was a Coolie hanging from a cross-beam of the gallery. I will confess that my knees felt unusually weak when I realized what it meant. It was a case of suicide. For months the hospital had been quite empty, about a week before this coolie had been sent there for ulcers on his feet. On Saturday, the doctor insisted that his feet must be kept clean, and the coolie in reply had **grambled** out something very much like a threat. In the evening he had been heard singing till ten o'clock, by the hospital nurse who lives quite near. At 12 o'clock the estate watchman in his rounds had seen him hanging, and given the alarm, but it was too late. So he was left untouched till the coroner would arrive. He had hung himself with his own *copra* (cloth), and had used the table upon which I lay my bible, as a means to reach the beam above. A number of the coolies anxiously asked me if he would haunt the place and trouble them. Quite lately there has been another suicide a few miles above this; but the crime is much less common now than it was some years ago.

HOSPITAL SERVICE.

Three estates adjoining this village are owned by one firm and one hospital serves for three. The hospital is about a mile from this and there are at present about 25 patients in it. The hospitals are only for indentured coolies so that these are all coolies who have not been long in the country. I hold a service with them once a week, which they all attend. It is by no means agreeable work, for the majority of the patients are there with ulcers, often deep and extensive; and in a climate like this, despite every attention to cleanliness, a visit and a service there is a great trial to one's nerves and senses. Unfortunately this hospital, unlike nearly all others, has no open gallery.

The health of the Island has lately improved. The weather is favorable for the crops, and is likely to grow more cool and pleasant, as the dry season approaches.

I am, yours, very sincerely,

JOHN MORTON.

Rev. P. G. MCGREGOR,
Sec'y. F. M. Board.

News of the Church.

Theological Lectures.

The third lecture in this course was delivered by Rev. George Christie. In his introductory remarks, he vindicated the practice of the Christian church generally, and of the Presbyterians specially, in requiring that their ministers should be educated men. Piety and love for souls were confessedly primary and essential qualifications, but next to these came the knowledge of the Scriptures in the original languages, and thorough acquaintance with the works of God. Many have been useful in the ministry with a very limited measure of either literary or scientific attainments, and some have been eminent without scholastic training. The latter were exceptional cases, and the former would, with greater advantages, have attained to much greater usefulness.

The lecture was mainly directed to show that students of theology should press forward for higher attainments in arts as a means of ministerial usefulness. In accomplishing his task he showed that a knowledge of science is necessary in order to appreciate and expound the Saviour's allusions to nature—to confront the enemies of religion—to show the consistency between the facts of the Bible and the facts of science—to be abreast of the culture of the age—to raise our ideas of the greatness, wisdom, and power of God—to be fully equipped for the work of religious teachers and leaders, and be able to take their place among men who read and think and enquire.

In reference to the conflict between some prevalent interpretations of the Bible and the deductions of science, he showed that the cause of truth had nothing to lose and everything to gain by modern investigation; that there was no ground for lamentation but much for thanksgiving, that true science must ever be the hand-maid of sound theology, that already many erroneous interpretations of the Bible had been corrected, and that there was room for progress still in the same direction. On the other hand, it was maintained that science never had contradicted, and never could disprove, any truth revealed by God; and that in fact the

Bible though not intended as a manual of science, had anticipated the most brilliant discoveries of modern science.

The lecture was carefully prepared, showed accurate thought, and no such fear of science or progress as is sometimes charged on the modern pulpit. It was, in fact, "an eloquent, intelligent and earnest plea for the study of God's works."

The fourth lecture was by Rev. George Patterson, on "the doctrine of the Trinity as underlying the Revelation of Redemption."

The lecturer began by remarking that the doctrine had been held by the universal church, and that the steadfastness with which she had maintained this truth had not been beyond its importance, and quoted the remark of Augustine, "that nowhere was error more dangerous, investigation more difficult, and discovery more fruitful."

He then summed up the direct evidence we have of this truth in the Word of God, but stated that much indirect testimony might be found in the manner in which in God's revelation of his saving purpose, the existence and work of three divine persons were assumed, and proposed as the subject of his enquiry, to trace historically in the progressive revelation which God had made, the manner in which this doctrine was found underlying the whole.

The lecturer stated, however, that after commencing to prepare his lecture, the materials had proved so much more extensive than he had any idea of, that he found he could scarcely condense them even into two lectures, and he would therefore be obliged to make a selection.

Referring to the Old Testament he said that the special design of that dispensation was to teach a pure monotheism, but still two things might be established regarding it; first, that in the earlier ages of that dispensation, when God's plan of redemption was divinely revealed there were still distinct indications of a plurality of persons in the divine nature, and less distinct indications of a Trinity; and secondly, when the revelation of salvation under that dispensation reached its culmination, the Trinity of persons was exhibited with almost the clearness of the New Testament revelation.

As proofs of the first, he referred to the plural name of God being joined with a singular verb in the very first verse of Genesis and other places, and to the references to distinct persons in such passages as Gen. 1: 26, 3: 22, 11: 7, and the priestly blessing in Num. 6: 23-27.

On the second, he referred to the vision of Isaiah chap. 6, to the connection of the three persons of the Trinity with the person of the mediator in such passages, as Isa.

11: 1, 42: 1, 2, 61: 1, and Psal. 45: 6, 7. He then selected some passages which exhibited the three divine persons in their respective offices and work in Redemption. He expounded Isa. 63: 7-10, in which the three divine persons were represented as concerned in the Typical Redemption from Egypt, and the three visions of Zech. ii., iii. and iv., in which was represented to the prophet the work of the three divine persons successively, according to the order of their subsistence and operation in the antitype, the Redemption by the Son of God.

Time did not permit a reference to other passages, but pointing out how the teaching of the Old Testament on this subject derived greater force from the fact that its dominant principle was the unity of God, he turned next to the New Testament.

Commencing with the Gospels, he showed how the Trinity was apparent in the language of the annunciation of the birth of our Saviour, Luke 1: 32-35, and in John the Baptist's testimony, as summed up by the Evangelist, John 3: 31-36. As time did not permit him to review the whole Gospels, he selected the conversation with Nicodemus, John iii., as an illustration of his subject, showing how our Saviour there exhibited first the work of the Spirit, and then in explanation, based it upon the work of the Son, and then further connected his work with that of the Father as the great primal source of all.

He next referred to the writings of Paul, and selected one or two passages from 1 Corinthians.

He then selected the two epistles to the Romans and Ephesians as illustrations of his subject. He reviewed the doctrinal portion of the first, showing how the doctrine was found not so much underlying particular passages as forming the substratum of the whole, and entered into a more particular examination of various passages in the latter showing how the doctrine was interwoven with the Apostles argument in both the doctrinal and practical parts.

Regretting that he was obliged to pass over the other epistles of Paul and the writing of John both in his epistles and in the Apocalypse, he referred to two passages in the 1st Epistle of Peter.

He also mentioned that the doctrine was assumed in passages, where neither of the three was mentioned. As an example of this, he referred to the Lord's Prayer, the petitions of which arrange themselves in two triplets, having respect to the honour of God and the welfare of men, and showed that in each of these, the three persons in the Trinity were referred to in the order of their subsistence and operation.

He next proceeded to consider the value of the argument. Remarking that the truth of the doctrine was not dependent

upon it, for it had its own direct evidence in the positive declarations of the Word of God, he showed that in the first instance it was confirmatory of what had already been established on positive evidence. But he went further. Quoting the remark of Dr. Candlish, that "the most natural and convincing proof of it was to trace it as it is taken for granted and recognized in all that is said of the divine proceeding," he argued that the manner in which the existence and working of three divine persons in our salvation was assumed throughout the Word of God, was the best evidence of its truth, just as the manner in which the Bible never proves and scarcely asserts the existence of God, but always assumes it, rendered it the hook of purest Theism in existence.

He concluded by showing the grandeur which this doctrine imparted to the scheme of Redemption. Other portions of God's work illustrated his perfections, but even in that respect Redemption was pre eminent. But it had one distinction on which it stood alone, that it exhibited to God's creatures the original, eternal relations of the Triune God.

This lecture was a fine effort of exposition, and was heard with deepest interest to its close. The student of the Bible saw, as the lecturer proceeded, a new light beaming from many portions of the Divine Word. As a thread of gold is sometimes seen pervading the rock which many have passed with unobservant eye and listless tread, so the doctrine of the Trinity was now seen to underly and to give shape to prophetic announcement, but especially to Apostolic epistles and addresses, where previously it had been almost entirely unnoticed. And this unexpected manifestation of the Lord in the glory of His triune nature and offices, seemed to overaw the mind, and to fill every hearer with feelings of wonder, reverence and praise.

Opening of New Church at Merigomish.

Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. Among the many incidents which are worthy of a place in the chronicles of our Church, the opening of new buildings for public worship of God, holds at the present day, great prominence. Few events, indeed, so happily indicate material, and spiritual growth. The formation of new stations and the gathering nuclei of future self-sustaining congregations at home and abroad are no doubt of the highest moment, as the indices of a living and life giving Church, but the erection of enlarged, commodious, structures in the room of such as were ill

constructed, over crowded and incommo-
dious, and even the artistic excellence of our modern Churches constitute a theme worthy of our honest pride and Christian gratulation. The strengthening of the stakes is not less important work for the Church than the lengthening of her cords. No one can intelligently review the last twenty years of our provincial history, without observing on every hand, the greatly improved character of our Church architecture—and its growing adaptation to the all important purposes of divine service. Every year, adds now to the value of Church property not only by increasing the number of buildings and extending, on old sites, the accommodation for devout worshippers but by augmenting the attractive power of Church going habits, in such as are indisposed to much self-denial in God's service. Our people are happily awakening to the manifest importance of what have been happily called "the lesser means of Grace."

Our country's strength, our country's strength,
It is not in her soil,
For her hardy Sons their substance gain,
By industry and toil.

Our country's strength, our country's strength,
It is not in her clime,
For her snowy flakes rest like hoary locks,
Upon the brow of time.

But firm upon their ground alone,
Our Christian Churches stand,
The bulwark of our nation's strength,
The glory of our land.

A very happy illustration of these pre-fatory remarks will be found in the recently opened Church at Merigomish. Under the seven years pastorate of the Rev. Kenneth James Grant, there has been a notable gathering together as "in the valley of vision," and the *breath of life* has manifestly descended not in *sudden afflatus*, but in *steadily growing and widening power* until the place of worship became too strait for the people. Having creditably maintained divine ordinances amongst themselves and liberally contributed to the various schemes of Synod, they manifested their attachment to their young minister by *procuring* for him a Manse and Glebe in a suitable locality, and in modern style. Not satisfied, with this measure of progress, they resolved about two years ago to proceed with the creation of an house for God, such as their growth in number and material wealth would justify.

The following detail of plan may be of great interest to other congregations who may be stimulated to go and do likewise. Length of building 74 feet, breadth 42 feet, with proportionate height of post. Order of architecture, Gothic, window arches richly moulded and fitted with stained glass of variegated colour,—floor gently descending, from hall opposite main door, to pulpit,

which does not stand more than two feet from the floor, but commands the whole body of the building. End gallery over hall, with stair ascending from it, and having on the other side of the building room for commodious session house. Pulpit plain but neat and well finished. Seats of equal length except on either side of the pulpit, and without doors. Aisles of good width and well-matted. A handsome tower of excellent proportion and finish, rises over the main door and provides excellent accommodation for a bell, which the enterprize of the people, will no doubt soon supply. Foundation substantial and well finished. Entire cost \$4,600. Fencing and heating apparatus not yet perfected with other small items may raise this amount to \$5000,—which may be regarded as a very moderate price for such a building. Its situation is very commanding and accessible, being but a few feet from the highway and within a few rods of the manse.

On the day of pew sale, enough, in money and good security, was realized to meet the whole cost, so that no debt remains to burden the congregation, or hinder future prosperity. The contractor was Mr. James Mitchell, merchant, one of the most active, public spirited and prosperous young men in the settlement. His performance of contract was so satisfactory that by the unanimous vote of the congregation, in public meeting assembled; and in accordance with the the recommendation of the very efficient Building Committee, who had superintended the work throughout, he was awarded \$30 as a substantial mark of the manner, in which his faithful discharge of contract terms was appreciated. The workmen employed by him, acquitted themselves also with great credit, viz.: Messrs. Ferguson, master-builder, Wm. Dewar, plasterer, and Samuel Cameron, painter.

The formal opening for public worship was effected on Sabbath, 13th November. The pastor was on this auspicious occasion, assisted by the Rev. A. Miller, Merigomish, and Dr. Bayne, Pictou. The audience filled the entire building, which now comfortably seats 600 persons. The various services seemed to be throughout deeply impressive as well as appropriate, and justified the conclusion that if, in the day when God writeth up the people, it be not found "that this and that man was born there," there were many souls deeply impressed and divinely taught to say in a higher sense than ever before, "How lovely is thy dwelling, place, O Lord of Hosts to me! The tabernacles of thy grace how pleasan, Lord they be. Specially appropriate and impressive was the Pastor's service as he presided at the Lord's Table. Many a full heart was there pouring forth

the treasures of grace divine, before the Good Master who has furnished so richly and suitably a table for his people in every age, and "that at a price, all price beyond." In the good providence God, the people in Merigomish have had his promise fulfilled: "I will give you pastors according to mine heart who shall feed you with knowledge and understanding." When they are called to part with their present pastor, from whatever causes they will feel no doubt, the cross hard to bear, but the same divine Guidance they have enjoyed in the past, and the grace which is promised for time of need, will enable them to say, as they bow submissive to the will of God. "Even so Father for so it seemed good in thy sight."

Opening of a New Church in Musquodoboit.

The Middle Section of the congregation of the Rev. R. Sedgwick have erected a handsome new church, which was opened for worship on the second Sabbath of this month. Mr. Sedgwick was aided in the opening service by his son, the pastor of Tatamagouche, and by Professor McKnight. The day was fine, and the house filled with an attentive audience—many strangers having come from a distance to witness the services. The building is chaste in style, well proportioned, and neatly finished, without unnecessary ornament. The exterior is adorned with a handsome tower over the entrance. Within there is no gallery, except at the end opposite to the pulpit. And there is one feature in the architecture specially commended—it is to be free of debt, the sale of the pews having realized enough to meet the expenses of erection, which may have amounted altogether to about \$4000. Long may the "old man eloquent" be spared to occupy the desk and break, in this new sanctuary, the bread of life.

New Presbyterian Churches in Prospect.

Eighteen months from this date will probably show the opening of four Presbyterian churches, in, and near the city of Halifax. The first to be opened will be the church recently erected in Bedford. The interior of this place of worship is not yet finished, but, it is in external appearance, chaste and attractive, quite a model for a village church.

Second in order, probably, will be the church in Dartmouth, which Mr. Falconer's congregation have determined to erect without delay, and for which an eligible site has been selected, and for which plans have been prepared.

The building of a handsome church in connection with the Synod of the Lower Provinces, in the south end of Halifax, is likely to be commenced at an early day and prosecuted with spirit. This is a united movement of the people of the south end of the city connected with Poplar Grove and Chalmers' churches. It has been in contemplation for several years by both congregations, but in neither was there a majority in favour of a measure which would involve its own division. Early in November last the proposal was revived under the form of a joint effort, and on inquiry it was found that in both churches those most deeply interested were of one mind. A meeting was accordingly held after notice given, in Chalmers Church Session Room, on Dec. 3rd, and a joint Committee appointed, who were authorized to select a site, raise subscriptions, procure plans, and to go on with the work. The Committee purchased a site at the head of Tobin street, near Fort Massey, the same which had been in contemplation for the last two years, and have now on their subscription list the sum of \$12,700.

About the same time a similar movement took place in St. Andrews congregation, which as a congregation, resolved to dispose of its present place of worship, and erect a new and elegant building near the lower end of Tobin street. As these projected edifices are both to be Presbyterian, and may in a few years, possibly, belong to the same body, we could wish them a little farther apart, so as to make a better territorial division; but we presume each Committee must be left free to choose the site which they deem most eligible in all respects for those whom they represent.

We trust that these two erections will be conducted in perfect harmony, with no jealousy save that which may properly exist between fellow-workers in the one great service of a common Lord.

There has, indeed, been some talk about all parties joining in the erection of one independent Presbyterian congregation, in connexion with neither Synod; but such a project cannot get beyond talk, because the difficulties which at once present themselves are insurmountable. Such an attempt might be sincerely made in the interests of union and peace, but the result would disappoint the anticipations of its advocates. Neither party should be asked, expected, or desired, to relinquish or forego connection with its own Synod; but both should heartily rejoice in the prosperity of the other, and if the city continue to increase southward, as it has done of late years, there will be room enough for both. We rejoice that the southern suburbs as well as what is called the south end, have the prospect of being so fully supplied with the ordinances of re-

ligion, and with the aggressive missionary work, which these two churches will call into action; and we therefore heartily wish success to both. That the one was necessary for the comfort and unity of our people south we know; and that it was decided on after mature deliberation we also know; and though there may be an appearance of rivalry in the simultaneous starting of the two efforts, yet we believe that there is more appearance than reality in this view, and that the movement as a whole, will tend every way to the furtherance of the Gospel.

Dartmouth.

The congregation of Dartmouth, now under charge of Rev. A. Falconer, received last month from its sister of Poplar Grove, a gift of great value. This gift consisted not of money but of men. We refer to the transference of two elders, Messrs Robson and James, both of whom are well known to the members of the Synod of the Lower Provinces, as men of public spirit and zealous in good works.

Charles Robson was one of the founders of Poplar Grove, and no man has wrought more earnestly or more efficiently for its prosperity. For 30 years he has been equally devoted to its spiritual work, and its general management; and for 25 years Mr. James has proved himself a most valuable Coadjutor in Sabbath School, Bible Class, and other works in which zealous elders find congenial employment.

Poplar Grove bade them a formal farewell on the evening of the 24th ult., by spending some time together socially with suitable devotional exercises. Addresses were presented which elicited stirring and affectionate replies, short speeches were delivered by many, and the memories of other years and of departed and absent friends were recalled; and what with music and sacred song, and tender reminiscences and prayer, the allotted time glided away so happily that the large assembly of friends seemed unwilling at the usual hour to retire.

The meeting was one of the most interesting that we ever attended, and must have left impressions adapted to stir the young men present to follow examples leading to such happy results.

The Choir availed themselves of the opportunity of presenting Mr. Robson with a gold pencil case as a small mark of their high appreciation of his services in promoting a taste for sacred vocal music, among the youth of the congregation.

We trust that the loss of Poplar Grove church, a loss which she ought now to be able to bear, may prove a real gain to the thriving congregation of Dartmouth.

Presentation.

We omitted to notice at the proper time that the Ladies of Queen Square Congregation, Charlottetown, presented Rev. Mr. Falconer, their late pastor, with a purse containing one hundred dollars as a parting testimonial.

The Week of Prayer.

The first week of 1870 is to be devoted to prayer for the same blessings by God's people in all lands. The experience of other years prove the wisdom and the benefit of this course. We hope that the congregations of the Presbyterian Church will be found, as usual, ready to join in supplicating the Eternal Throne for the blessings which are so much needed. Communion at a Throne of Grace will add greatly to the warmth and energy of Christian love.

The New Music Book.

We are requested to state that the materials for the new music book are now nearly completed, and will be forwarded to Edinburgh by an early mail, that the stereotype plates may be prepared. This will probably occupy about two months, and it is hoped that very shortly after the expiration of that time the book will be in the hands of the subscribers. The work of preparing and arranging the tunes for publication has required much time and labour; and as the members of Committee, by whom it was performed, could devote to it only their intervals of leisure, they trust that they will escape the imputation of having been dilatory in the execution of their task.

Presbytery of Truro.

This Presbytery, pursuant to appointment, met at Parrsboro' on the 6th Oct. A full meeting had been specially requested but the high tide immediately preceding, carrying away bridges, and otherwise seriously interfering with travelling, there were in attendance only 4 ministers and 2 elders.

The congregational visitation, as had been appointed, showed plainly that the pastor is labouring hard to advance the cause of Christ throughout the bounds of his widely extended charge. In addition to holding diets of examinations throughout the congregation every two years, he annually visits the whole, from house to house. The Presbytery was, however, sorry to find that he has to labour under many difficulties and discouragements. The numbers adhering to Presbyterianism are comparatively small; several have been leaving the place. Parrsboro' is far from the seat of Presbytery, and whilst there are a few who would, in liberality occupy a high position

in any congregation there are some who would appear still to be labouring under the deadening influences of early associations—under *Regium Donum*.—There are at the same time several things to encourage. Parrsboro' is a fast rising place; the Presbyterians there are a highly intelligent class of people; and the young men already being employed as managers have the appearance of persons from whom much may be expected.

The Clerk intimated that since last meeting of Presbytery the Rev. Thomas S. Crow, senior pastor of Maitland and Noel, 1st, had been removed by death. Mr. Currie, at the call of the Moderator, engaged in special prayer on behalf of the widow, family, colleague and congregation of the deceased,—after which the name of Mr. Crow was removed from the roll of the Presbytery.

Mr. Currie reported that he had visited the congregation of Acadia in connection with the Presbytery's stipend scheme, and held meetings at Folly Mountain and the Mines sections. The meeting at the Folly Mountain was small, but those present entered heartily into the scheme, and thought that they could succeed in introducing it. Wm. Stewart, Esq., elder from Westchester, being present, stated that he thought well of the scheme and would endeavour to persuade his section to adopt it. The meetings at the Mines was well attended and unanimously resolved to adopt the scheme.

Adjourned to meet at Truro on the 10th Nov., the special business being the consideration of the "Rules of Procedure."

Papers being called for there were laid on the table: Preachers' Reports, which being read were received, and ordered to be transmitted to the Home Mission Board; a memorial from Truro, praying the Presbytery to take steps for the dividing of the congregation, but the names of commissioners not having been inserted and none appearing, no steps could be taken; and some other papers of a more private nature. Mr. John Christie appeared for the purpose of supporting an appeal which he had taken against a deed of the Session of Truro, suspending him from the fellowship of the Church. The Session not having forwarded the appeal, nothing could be done in the case. Some of the ministers in the name of their Sessions asked and obtained counsel in grave and important matters of order and discipline, which they were called upon to consider. The ministers having all to preach on the following day, their several sessions having resolved to observe that as a day of thanksgiving as recommended by the local government, resolved not to enter upon the "Rules of Procedure." Appointed to meet for this and other business on

Tuesday, Jan. 18th, 1870, with the view of remaining in session, during that and the following day.

A. L. WYLIE, *Clerk.*

Presbytery of St. John.

The Presbytery of St. John met in the school-room of St. David's Church, on Tuesday, the 7th December, at 11 A. M.

Mr. McKay reported that he had preached at Central Norton, as appointed, and after he had brought before the congregation the importance of connecting themselves with some of the surrounding stations in order to provide regular supply of ordinances, a resolution was unanimously adopted expressing their willingness to be associated with Salt Springs, on condition that they receive a monthly service at the Church and a monthly evening service at the Hampton Ferry. Mr. McKay's report was received and his diligence approved, and without pronouncing upon the application of Central Norton to be connected with Salt Springs, the Presbytery adjourned, to meet at the same place at 3 o'clock, P. M.

A memorial was read from the Presbyterian congregation of Buetoche praying to be associated with stations within the bounds of the Presbytery of St. John, in order to support religious ordinances. The memorial was received and laid on the table until communication is had with the Presbytery of Miramichi and the Home Mission Board in respect to the arrangements which it contemplates.

An application was also presented from the Carleton Presbyterian Church, asking that steps be taken to have the Lord's Supper dispensed in that Church; whereupon it was agreed to appoint the Rev. N. McKay, and Mr. Robert Milligan as assessors with Rev. Jas. Bennet in constituting a session in Carleton and arranging for the dispensation of the Lord's Supper if they see cause.

The petition of Central Norton was then taken up. Mr. Bearisto was heard in reference to the proposed arrangement, and intimated that he could not enter into any engagements that would devolve more work upon him than he was at present attempting. After lengthened conference Messrs. Houston, and McKay were appointed a delegation to visit both Norton and Golden Grove, with the object of affecting such arrangements as may give some stated supply to Norton without increasing the labours of Mr. Bearisto.

On motion Messrs. Bennet, Houston, and McKay, were appointed a committee to make arrangements for securing a Presbytery fund to defray the necessary ex-

penses connected with the business of the Presbytery.

The Presbytery then adjourned, to meet in the same place on the first Wednesday in January, at 11 o'clock, A. M.

OBITUARY.

Died, at Cascumpeque Village, P. E. I., on the 15th Nov., Mr. ROBERT GORDON, in the 84th year of his age.

The late Mr. Gordon was a native of Prince Edward Island and one of its oldest inhabitants. He was known as a truthful, honest man and an humble Christian, and he died as he lived trusting in Jesus.

He was among the earliest settlers in Cascumpeque, and when the Presbyterians there had increased to 12 families, they set about and succeeded in building a house in which to meet and worship God. We need scarcely say that our departed friend was active in this movement.

In 1834 the little band was formed into a congregation, and Robert Gordon was ordained one of the first elders by the late Dr. Keir. His services as a spiritual office-bearer have thus been enjoyed, and we can say highly appreciated for 35 years.

Unassuming and unobtrusive in the Church, as well as in society, he yet felt a deep interest and took an active part in all movements for the advancement of the kingdom of Christ; and lived to see the little band of worshippers in Cascumpeque become a large congregation and furnish three Gordons for the Christian ministry, two of these going to the New Hebrides, and the third, his own son, the minister of Bridgetown and Annapolis.

He cordially welcomed ministers and missionaries to his house, as many besides the writer of these lines can testify; and we know that he and his surviving partner have often declared that they never were losers by their hospitality. Many have expressed the deep interest with which they joined in the exercise of family worship, as conducted by Mr. Gordon and heartily joined in by his family. The singing of psalms formed a principal part of the joyful service; and on his death bed, the psalms were quoted by him continually, and were sources of comfort and spiritual refreshment to his soul.

His last attendance on public worship was on Communion Sabbath. On that interesting and solemn day he appeared lively and well, and manifestly enjoyed communion with his Saviour and brethren. On the following Tuesday, he was taken ill, and on the Friday of next week, he passed to his eternal rest. He had some sharp sufferings, which he bore with Christian submission to the Divine will. His faculties continued unimpaired to the

last, and his hope firm to the end, not even a doubt appearing to cross his mind or to disturb his peace. "He knew whom he had believed and was persuaded that He was able to keep that which he had committed to him against that day."

Two pillars in the Alberton congregation have been removed since we assisted on a Communion Sabbath, a little over one year ago, and a third has been shaken. "Help Lord for the godly man ceaseth for the faithful fail from among the children of men."

Died, at Fish Pools, East River, Pictou, HUGH MCKAY, Elder Primitive Church, New Glasgow, aged 80 years.

The character and services of this good man claim for him honourable mention in our ecclesiastical Record; and affection for him cherished from childhood, makes such notice congenial and easy. We have but to state a little of what we do know, and our work is done.

He was the son of Alexander McKay, a brave Highlander, who fought under Wolfe in the memorable siege of Louisbourg; and climbed the heights of Abraham on that eventful day when British power gained undoubted ascendancy in North America. Hugh, like his father, was a man of great athletic power, unsurpassed in fact in physical strength, and frequently designated as the "big deacon;" but most pacific in character, he was gentle as a child and his voice was unheard in the street.

His early life was so exemplary that he was called to the eldership while yet a young man. Nothing but the conviction that he was "called," overcame his sense of unfitness, and about 1818 he was ordained by Rev. Dr. MacGregor, whom he regarded with the affection of a son, an affection which continued to express itself long after the Drs. decease, by many deeds of kindness to his widow and family. He has been associated in spiritual work with Rev. Dr. Roy and Rev. G. Walker, by both of whom he was highly esteemed as a faithful man and an excellent member of Session. He was so unassuming in his character that his humility kept him from taking prominence in spiritual work, but he was seldom ever known to flinch from duty, or to be absent when any good work called for his presence.

Cheerfully and faithfully he served as an office-bearer for half a century; and though we have known more active workers, and more public spirited men, yet we have known none, of a kinder heart, of more christian meekness and of more genuine work. May the Lord sanctify to his family and to Primitive Church the loss sustained by his removal!

It was unanimously agreed by the Session of Primitive Church, that the following memorial of the late Hugh Mackay be inserted in the minutes of Session.—

"Our brother Hugh Mackay, the oldest member of Session, died October 19th, 1869. In noticing his death, we, as a Session, would enter on our minutes the high esteem in which we held our deceased brother. He was distinguished for a large share of good sound sense, which made his remarks on Sessional business generally valuable; in these remarks he was invariably guided by Scripture rule, and not by the rule of worldly expediency; in all his judgements he was disposed to exercise charity, but his charity never led him to sacrifice truth. In his intercourse with his brethren, he was kind and courteous, and always exhibited genuine Christian affection towards all. We admired his Christian virtues; there shone forth in his life, and conversation, especially the virtues of patience, humanity and love. His removal from the Session, by the will of the Head of the Church, was felt by them to be a great loss and; and yet we sincerely cherish the well-grounded hope, that our loss was his unspeakable gain."

Religious Intelligence.

Free Church.

A movement has commenced in Edinburgh in favour of erecting a National Monument to Dr Chalmers. The venerable Dean Ramsey takes a leading part in the matter. The London papers urge it.

The Sustainment Fund shows an increase of £559 on the last six months.

Dr. Duff has succeeded in raising about £30,000 for Manses for the Foreign Missionaries of the Free Church.

Presbyterian Church of Ireland.

By order of the General Assembly of the Irish Presbyterian Church, a sermon on Temperance was preached in all the churches on the last Sabbath of November. The Sessions were also to hold special meetings to consider what should be done to promote the cause of Temperance.

The Presbyterians of Ireland are energetically at work, preparing a Sustainment Fund, "lengthening their cords and strengthening their stakes." The withdrawal of the *Regium Donum* bids fair to be the occasion of extraordinary activity and success in all the church's operations.

The Missions of the Irish Assembly to the Jews and to the people of India are prospering. In connection with the latter Mission a high caste medical doctor was recently baptized.

Presbyterian Church of England.

Mr. Dykes, and Mr. Fraser (of Inverness) will prove a most valuable addition to the ministry of this church. Two ministers, Dr. Munro of Manchester, and Dr. MacLean, have lately died.—The College in London was lately opened with the prospect of a fine session.

A large and handsome church, seated for sixteen hundred, with ample provision for day and Sabbath school, has been opened at Plymouth. The work was begun there by the Irish Presbyterian brethren some years ago, and after some time was committed to the charge of the English Presbyterian Church. Mr. Wood, a very devoted man and an excellent preacher, has had hitherto a singularly successful ministry. Much good work is done by him among soldiers and sailors. It is a noteworthy fact that a sum of many hundred pounds was collected for this church by a naval officer, himself a member of the Church of England; many of the subscribers being members of the same Church.

United Presbyterian Church.

The Rev. Joseph Viliesid was ordained by the Presbytery of Edinburgh on the 18th of October, with a view to Christian work in Spain. It is hoped that about the beginning of December three newly ordained missionaries will proceed to India, in company with the Rev. Williamson Shoobred, to occupy spheres in our mission field in Rajpootana.

A dreadful famine still prevails in the scene of the U. P. Missions in India. The children of Scotland raised about £5000 to relieve the sore distress.

The Rev. John Robson says, since my last letter instances of death from starvation came within the reach of my own observation, which, if multiplied proportionally for the whole district, give a most fearful result. Just one danger seems to threaten us now, and that is the locusts, of which there are myriads. If the crops should escape their ravages, the pressure of the famine will have ceased in six or seven weeks. Barley is selling at 5½ sers (11 lbs.) the rupee, and wheat 4½ sers. This would represent a state of affairs at home in which the quarter loaf would be selling at from half-a-crown to three shillings. The stock of grain available are now nearly exhausted, and it is a daily anxiety with me how to

get food for the workers at Balakpura. Government has lately begun a famine relief work in the neighbourhood of Ajmere, at which the workers are paid in grain, and there are now 12,000 persons engaged in it.

There is another problem before the Church, and that is the support of the orphans that have been thrown on our care. Hitherto, the care of twenty or thirty orphans at Beawr has been little, compared with the responsibilities now coming upon us. Mr. Gray writes me that he will have as many children at Beawr as the orphanage there can contain. There are now eighty at Nuserabad. We have thirty in the compound here; and Captain Repton tells me that there are about a hundred in the hands of Government, of whose parents and friends no trace has as yet been found, and whom he wishes to hand over to us. There are also several at Todgurh; and large numbers lying at Eripura, in the hands of the Relief Committee there. I would not be surprised if five or six hundred orphans were left on the hands of the mission.

NOTICES, ACKNOWLEDGMENTS, &c.

MISSION GOODS.

Received per Fishwick's Express, about two weeks ago, one box of Mission goods, addressed P. G. McGregor, Halifax. The person who forwarded the Goods will please send notice where they came from and for whom they are designed.

Received from Princetown Congregation—1 Box of Mission Goods, large size, appropriated to Dr. Geddie—value, £10 P.E.I. Cy.

Received through Mr. George Hattle, of Pictou, 1 Box Mission Goods from the Congregation of Belleque, P.E.I., value £9 P.E.I. Cy., for the New Hebrides Mission. Also, through Rev. A. Falconer, one package from Miss Thomson, Tryon, P.E.I., for the same mission, valued at £3 18s. P.E.I. Cy.

The Treasurer acknowledges the following sums during the past month.

FOREIGN MISSIONS.

Congregation of Alberton	\$66 67
“ Summerside	\$40 00
“ Lot 16	23 33
“ Sharon Ch, Albion Mines	63 33
John Grant, Scotch Hill	20 25
Brackley F., col. by J. McCallum, Esq.	1 00
Collection from Sherbrooke Congregation ..	7 42
Bequest of Mrs. Dill, Lower Onslow	51 00
Merigomish Congregation	10 00
Boularderie	15 00
Bridgewater	12 10
“	16 00

“DAYSFRING.”

Alberton	7 00
Summerside—	
Col. by Miss Ella Brehaut	\$6 00
“ Minnie Lochhead,	
and Zillah Mulhead	5 00
Miss M. Carr, Lot 16	2 40
	13 40

Glenelg—		
Col. by Miss K. Cumminger.....	7 77	
Agnes McGrath.....	3 60	
Jane E. McIntosh.....	1 54	
Agnes Sutherland.....	3 02	
Mrs. H. Whidden.....	1 50	
	17 33	
Loss on American Silver.....	10	17 23

MINISTERIAL EDUCATION.

Alberton, P. E. I.....	20 00	
Lot 16.....	4 25	
Prince Street, Pictou.....	20 00	
Merigomish.....	12 00	
Boularderie.....	10 00	

JEWISH MISSION.

Alberton, P. E. I.....	13 33	
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HOME MISSIONS.

Alberton Congregation.....	63 00	
Summerside.....	\$6 41	
Lot 16.....	4 25	
	10 66	
Acaidia Cong.—Mines Section.....	\$41 00	
Westchester do.....	7 37	
	48 37	
Brackley Point, per J. McCallum, Esq....	7 42	
Bequest of Mrs. Dill, Lower Onslow, per		
Rev. J. J. Baxter.....	10 00	
Merigomish Congregation.....	15 00	
Boularderie.....	10 00	

SUPPLEMENTARY FUND.

Dartmouth.....	9 35	
Woodville.....	6 28	
Per Rev. G. Christie in St. John Presby-		
tery:—		
Campbell Settlement, N. B.....	\$0 64	
Londonderry.....	9 04	
Moncton.....	13 76	
Scotch Settlement.....	1 49	
Cocagne.....	8 76	
Springside.....	6 84	
English Settlement.....	1 06	
	\$41 59	42 42
N. B. currency.....		
In St. Stephen's Presbytery:—		
Little Ridge.....	\$8 45	
Scotch Ridge.....	10 50	
Baillie.....	7 66	
Tower Hill.....	3 40	
	\$30 01	22 05
U. S. currency.....		
New Annap Congregation.....	6 60	
Merigomish.....	15 00	
Per Rev. S. Houston:		
Upper Prince William.....	\$7 19	
Pisarinco.....	12 15	
Saltsprings.....	17 50	
St. James.....	9 86	
Springfield.....	12 30	
	\$59 00	60 18
N. B. currency.....		
Bedeque.....	10 00	
Boularderie.....	10 00	

ACADIAN MISSION.

Princetown.....	12 45	
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SYNOD FUND.

Bridgewater.....	4 00	
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FOR CHINIQUE RELIEF FUND.

Musquodobolt, Upper and Middle, per		
Rev. R. Sedgwick.....	18 07	
Thomas Fenerty, London.....	8 00	
Mr. and Mrs. John Carter.....	0 62	
Blackville, N. B., per Rev. J. A. Johnston	24 00	

Londonderry Thanksgiving Col. Rev. A.		
L. Wyllie.....	29 75	
West River Cong. per Rev. G. Roddick....	12 06	
Mrs. Mc——, Poplar Grove Church.....	4 00	
Contribution for distressed of Father C's		
flock.....	40 00	
New Glasgow, additional per Y. M. C. A..	2 50	
Orange Lodge, Elmsdale.....	20 00	
S. W. McKeen, Sydney, for Mission.....	4 00	
Poplar Grove Prayer meeting collection..	24 13	
Prince Street Church, additional.....	1 00	
A friend in Poplar Grove Church.....	1 00	
Thomas Murray, Student.....	1 00	
Boularderie, per Rev. J. Fraser.....	2 12	
Mrs. Alex. D. Fraser, McLellan's Brook..	1 00	

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Rev. J. Waddell, Sheet Harbour.....	4 00	
Mr. R. W. Frame, Stewincke.....	1 30	
Mr. Jas. McCallum, Brackley Point, P. E. I.	5 00	
Mr. Robt. Davidson, Londonderry.....	10 00	
Mr. Robert McDonald, Cape George.....	1 00	
Mr. W. J. D. Lobban, Chatham, N. B.....	1 00	
Mr. Jas. McDonald, Piedmont.....	4 00	
Mr. D. B. Graham, Durham.....	20 00	
Mr. R. Clark, St. Stephens, N. B.....	5 00	
Mr. Hiram Smith, Newport.....	6 00	
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Mr. John Scott, Charlottetown.....	1 76	
Mr. Geo. Hattie, Pictou.....	2 02	
Rev. D. S. Gordon, Annapolis.....	8 00	
Mr. H. E. McKay, Princetown, P. E. I....	10 00	
Rev. J. I. Baxter, Onslow.....	15 00	
Halifax.....	2 50	

1870.

Mr. R. W. Frame, Stewincke.....	\$2 50	
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Halifax.....	1 50	
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Mr. F. Meek, Mount Uniacke.....	1 00	
David Freize, Esq., Maitland.....	5 00	
T. C. Jack, Esq., St. Stephens, N. B.....	1 00	
Mr. R. Clark, St. Stephens, N. B.....	5 00	
Mrs. D. Ross, Carsdale.....	6 00	
Mr. H. Galbraith, Pisarinco, N. B.....	4 00	
Rev. R. S. Patterson, Bedeque, P. E. I....	8 50	
Mr. James Tate, Cape Canso.....	0 60	
Mr. Robt. McDonald, Cape George.....	5 50	
Mr. Alpin McLean, Boston.....	0 60	
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