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THE  
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

---

NOVEMBER, 1862.

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HALIFAX, N. S.:  
JAMES BARNES, 179 HOLLIS STREET.  
1862.

*The Foreign Mission of the P. C. of the L. P. in account with ABRAM PATTERSON, Treasurer*

1861.	Cr.		
May 31	By Balance per account at date,	£403	6 3½
June 3	" " Princetown, L30, less 6s discount, I. cy.,	24	15 0
"	" " " Special appropriation, L1 10s, I. cy.,	1	5 0
"	" " Hunt's, Cascumpeque, L18, less 3s 7d discount, I. cy.,	14	17 0
8	" " Bedeque Congregation, L17 16s I. cy.,	14	6 8
12	" " Evangelical Society, Fish Pools, 60s; Little Harbour Section, Primitive Church, 11s 1d,	3	11 1
24	" " Blue Mountain, L10; Barney's River, L5,	15	0 0
"	" " Collected by Miss Grace McQuarrie, S. Hill,	1	1 3
"	" " A friend, by Rev Alexander Ross,	1	0 0
25	" " Cavendish and New London, L9 18s 6d, I. cy.,	8	5 5
"	" " Prince Street Church, Picton,	18	14 8½
27	" " Bedeque, addl. 6s, I. cy., (5s N. S.); Lawrencetown, 20s; Baddeck, L4 19s 10d,	6	4 10
"	" " Clyde River and Barrington, 27s; St. Ann's, C. B., L15,	16	7 0
"	" " Whyocomah, L17; Middle River, C. B., L3 0s 6d,	29	0 6
"	" " Chatham, L15 5s; Congregation collection Maitland Juvenile Missionary Society, 40s,	17	5 0
"	" " Salmah Juvenile Missionary Society, 13s 3d; Rockville, do., 30s 10½	2	4 1½
"	" " Piotou Island, per Rev J. Downie, 20s; Lower Londonderry, L12 8s 0½d,	13	8 0½
"	" " Sthralhalbyn, L1 12s 10d; Lochaber, 30s; Lunenburg and Stations, L3 5s,	6	7 10
"	" " Nine Mile River Congregation, L10; East St. Peter's, L5 7s 0½d, I. cy., (L4 9s 2½, N. S.),	14	9 2½
"	" " Fortune Bay, L1 16s 2d, I. cy., (L1 10s 1½d, N. S.); Middle Stewiacke and Brookfield, L20 14s 8d,	22	4 9½
"	" " Shubenacadie, Gay's River and Lower Stewiacke, L17 3s 4½d,	17	3 4½
"	" " West Bay, C. B., L8 18s; Maligowatch, C. B., L1 7s 2½d,	10	5 2½
"	" " Hopewell, West Branch, E. R., L9 13s 5d; Central Church, W. R., L3 14s 4½d,	13	7 10½
"	" " U. Londonderry, L3 13s 5d; Economy and Five Islands, L6 16s 11d,	10	10 4
"	" " Ladies Society West River Congregation, L2 11s 7½d,	2	11 7½
"	" " Upper Stewiacke, L13; Woodville, P. E. I., L1 8s 9½d, I. cy., (L1 0s 4½d, N. S.),	14	0 4½
"	" " Upper Settlement, E. R., L3 10s; Earltown, W. B., and Roger's Hill, L6 6s	9	16 0
"	" " St. Mary's, Sherbrooke, L10; Glenolg, L12 10s; Ladies of Stillwater, L1,	23	10 0
"	" " James Teat, Canso, 15s; Caledonia, L7 10s; Wallace, L4 17s 0½d,	13	2 0½
"	" " Western Cornwallis, L5 9s 1½d; Dartmouth Cong., L1 18s 6d,	7	7 7½
"	" " St. Annew's Church, St John's, N. F., L10 6s 3d,	10	6 3
28	" " Amount received by A. K. McKinlay to date,	97	18 0
July 2	" " Brown's Creek, P. E. I., 47s 6d; Mr Robert McNaughton, Fishpools, E. R., 10s,	2	17 6
"	" " Robert Smith, Truro,	14	8 1½
4	" " Additional Nine Mile River, 4s; Kennetcook, 1s 3d; Gore, 14s 8½d,	0	19 11½
"	" " Three brothers, Duncan, Walter and Donald, Mabou, 7s 6d,	0	7 6
"	" " J. W. Kelly, Cornwallis, 2s 6d; Sydney, C. B., per Rev Dr McLeod, L35,	35	2 6
"	" " Legacy of late Charles McKay, Rogers' Hill,	3	6 8
"	" " A well wisher of the Church, residing at Lochaber, per A. McKay,	1	0 0
6	" " James Church, N. G., L9 18s 4d; Evangelical Society, do., 63s 1½d,	13	1 5½
"	" " Ladies Religious and Benevolent Society, James Church,	5	0 0
"	" " Lot 16, P. E. I., L13 10s; Covehead, L9 2s,	22	12 0
"	" " West St. Peter's, L7; A friend to Missions, at do., 40s,	9	9 0
"	" " A Wesleyan, 5s; Lot 4, Campbelltown, 60s,	3	5 0
27	" " Mr Proudfoot, Salt Springs, 10s; Aug. 1, R. McLeod, Carriboo, 2s,	0	12 0
Aug. 1	" " George Ballentine, C. G., 10s; Mr Russel, per Rev P. G. McGregor, L5,	5	10 0
21	" " Mrs Teat, Edinburgh, 25s; Misses Annie and Alice, daughters of Captain S. Hatfield, 5s,	1	10 0
"	" " Master Benjamin K. Kelly, 3s 1½d; Miss M. O'Brien, 20s; Mrs Jacob Hatfield, 20s,	2	3 1½
"	" " Upper Settlement, Musq'd't., L7 12s 10½d; Middle do., L5 18s 0½d,	13	10 11
"	" " A female friend at do., 25s; Lot 14, P. E. I., L5 16s 8d,	9	2 8
"	" " Mrs James Murphy, Ansgobish, 10s; 2nd Congregation Maitland and Noel, L6 13s 4d,	7	3 4

# THE HOME AND FOREIGN RECORD.

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NOVEMBER, 1862.

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## MANSES.

The day has come when the Church must turn her attention to the question of providing Manses for her Ministers. It is a question that deeply concerns her prosperity; and the consideration of which cannot safely be deferred. Were it a matter that concerned Ministers alone its urgency would be great; but as it touches vitally on all the interests of the Church we think its importance cannot easily be exaggerated. The experience of the Church universal speaks on the point with a voice that is unanimous and decisive. The Roman Catholic Church provides her priesthood with comfortable, often with elegant and sumptuous accommodation. You will find the Glebe house in close contiguity to the Chapel. The people build both but own neither. The English Church has been most liberal in providing for her Ministers; and it frequently happens that one of the most charming objects in the English landscape is the neat little gothic Church on the hill, and the parsonage close by its side. The Scottish Churches have also paid particular attention to their manses. In the distant and desolate highlands—in the thriving cities—in the pleasant villages of the South—you are sure to see the Manse. It is often the handsomest building in the neighbourhood—comfortable, commodious, surrounded with a garden—in every respect a model of good taste. The experience of ages has taught old countries that it is poor economy to leave the Ministers of religion ill provided with homes.

We need not dwell on the contrast afforded by our own beloved Church in these Provinces. It is but too well known that many of our Ministers are without manses, or houses of their own, and thus compelled to live in houses never intended for a Minister's accommodation and to pay rents that they can ill spare. We could draw a picture from life which would astonish and grieve the benevolent reader; but it is needless. He can easily find out cases for himself which will instruct him and move him to pity.

It is the duty of every congregation to see that the Minister is provided with a Manse; and none that neglect this duty has made proper provision for the maintainance of religious ordinances. You build Churches; you pay the Minister's stipend; very well, but there is still a debt to be discharged: you must procure a Manse!

This is asking a great deal, certainly. You have spent hundreds of pounds in Church-building. You pay the Minister a hundred and fifty pounds a year (perhaps double this sum) as regularly as pay day comes round. You have to contribute to many other religious objects. You cannot therefore undertake to build a Manse.

True: but if your religion is worth anything at all it is worth this and a great deal more. If it is not the cause of God that you are supporting you

do wrong to expend even a cent on it ; but if it is the cause of God, think for a moment, as in His presence, whether or not you have done too much, or whether we ask you to do too much. If it is worth while to build a church and to pay a stipend it is equally worth while to build a Manse. All we ask is that you make due provision for the maintainance of the ordinances of religion. Give the Minister a respectable stipend and a comfortable home. Nothing short of this will do ; our church cannot be regarded as in a satisfactory position till we have attained to this point

In the last volume of the PRESBYTERIAN HISTORICAL ALMANAC there is an admirable article on the subject of Manses which we commend to such of our readers as possess that valuable work. Mr. Wilson found that in the Old School Presbyterian Church the Ministers who had Manses saved by that means an average of \$134 per annum. Of 6708 Presbyterian Ministers in the United States only 530 are provided with Manses. The state of affairs with us is not quite so bad as this but it is sufficiently bad to prove alarming to those who take the most profound interest in the prosperity of the Church.

As a general rule Ministers should not turn farmers, half-farmers, or speculators in any direction. We are aware that in some anomalous circumstances it is a necessity : the alternative is before the Minister of leaving his post, or starving, or turning his attention to farming or some other avocation. This is a most cruel fate. This is treatment that cannot be characterized by a milder term than gross injustice. It interferes in every direction with the Minister's efficiency and it must have a blasting influence on the spiritual interests of the Congregation. The great object to be aimed at is to make such a provision for the Minister as that he can without distraction pursue his holy calling. Every Congregation is morally bound to use all its exertions for the attainment of this object. No excuse is valid at the bar of God except absolute impossibility. This is taking high ground ; but we are convinced that it is right ground.

Let us now look for a moment at the benefits that would result from comfortable Manses being provided for all our Ministers.

It would be a great relief to the minds and to the pockets of the Ministers. Imagine a Minister receiving a small stipend having to pay fifteen or twenty pounds of that stipend for rent ! Suppose the stipend is £150. Take £15 for house rent ; take £10 for charities—£15 for attending meetings of Church Courts—£10 for needful books and periodicals (a most inadequate allowance)—and how much is left for the maintainance of himself and his family ? Provide him with a Manse and glebe and you at once add from £40 to £50 to his stipend. Ministers, like other men, like to have a home from which they cannot be ousted at the fiat of a surly landlord—a home round which may cluster all the fond associations of memory and fancy. To quote the words of Dr. HALL, the able and accomplished Editor of the *Journal of Health* : the Minister would not then have his mind diverted from his great and appropriate work by the uncongenial pressure of worldly matters, " by the chilling study of how to meet necessary expenditure ; by devising annoying, and perplexing, and humiliating make-shifts ; and by the hard necessity of having to turn a deaf ear and a cold eye and a heartless denial upon the mendicant, the fallen and the unfortunate at the door while at the same time he was penning in his study an appeal to his people for the habitual exercise of godlike charity. The Minister would then be as he ought always to have been, an example to his people in every good word and work.

In many of our Congregations it is impossible for a Minister to rent a

house at a convenient distance from the Church, and he may have to change his abode and his landlord every two or three years. A "flitting" is a trial to any man, but to a Presbyterian Minister it is peculiarly so.

The Manse would be a centre of increasing interest to the whole Congregation. The pulpit must become vacant; the occupants of the pews must change with changing years; but how sweet it is to remember that I am sitting where my father sat before me, or that I am preaching where such and such a man was wont to stand between the living and the dead! Associations, tender and sacred, cluster around the old Church; and we learn to love it for what it has been as well as for what it now is. "This man and that man were born in it;" it is the house where souls have met their God. The same remark applies to the Manse. The Minister loves it for his predecessor's sake: to the people it becomes dearer every day it stands; for it is associated in their minds with scenes the most joyous and perhaps the most mournful in their lives.

We think it extremely desirable if not absolutely necessary, that every Manse should have a small patch of ground attached to it—an acre or five or six.—enough to secure agreeable exercise to the Minister, and not so much as would be a snare and a burden to him. "On a single acre of land a man can expend two hours a day for every day in the year in which the ground is not frozen or there is no rain." Remunerative and healthful exercise would thus be secured. An acre would yield a fair supply of vegetables for a small family. But half a dozen acres would be small enough for a glebe: and we trust that when any of our Congregations set about building a Manse, they will secure a small lot of land in connection with it.

If you care for your Minister's health and comfort—if you regard what is right and equitable—if you acknowledge the value of Gospel ordinances—if you prize the interests of your own soul—then we say, neglect not this duty! In many of our Congregations it is the pressing duty of the hour, too long neglected from sheer want of thought, not for want of heart. Think of it now! We have merely called your attention to it: scores of arguments, which want of space forbid us to mention, will occur to your own mind. Act promptly. Delay not a day. You have neglected it long enough. Let not another summer pass over your Minister's head, without that head being sheltered in a comfortable Manse.

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## REMINISCENCES OF REV. G. N. GORDON IN LONDON:

[EDITORIAL CORRESPONDENCE.]

Starting from the Bank, near the heart of London, the traveller passes eastward through three miles of streets,—crowded, smoky, squalid streets, and then reaches the confines of Victoria Park. Here the streets widen; the houses are villas surrounded with gardens and frequently overshadowed by trees. You breathe fresh country air; and you only hear the din of the city and see its smoke to sweeten the contrast. Twice have I with pilgrim feet and under friendly guidance gone over the scenes which are associated with the memory of my lamented friend. This is the cottage in which he spent more than six months of his time. It verges on Victoria Park. The ivy clustres abundantly upon the walls; honey suckles, sweet briar, the lilac, many a flower bursting into blossom, delight the eye and perfume the air. The paths and avenues of the Park, its fountains and mimic lakes and

streams are visible from the cottage window. Close by the garden is an elegant Episcopal Church, surrounded on three sides by a populous graveyard. Here, close to the cottage, and sheltered by a luxuriant yew, rests the remains of Mrs. Gordon's mother; and here, had she died in London, would Mrs. Gordon's ashes also rest. Sweet spot, secluded yet not too lonely; quiet but not sad; peaceful as becomes the restful home of the weary body, yet scarcely beyond the sweep of the great currents that rush through the world's capital.

It was on a quiet autumnal evening that Mr. Gordon for the first time saw this cottage. Its retired and beautiful situation pleased him exceedingly and he resolved to secure lodgings here if possible. He called, and on inquiring if there were any room for him, was answered in the negative. The house was small, and the family occupied the whole of it. Still he was not satisfied to go away. He requested the servant to tell her mistress that he wanted to speak to her. The answer was that "she was engaged." "Tell her," said Mr. Gordon, "that a *Missionary* wishes to speak to her." His perseverance was successful. He saw Mrs. SAMUEL POWELL; she agreed to let him have such rooms as she could spare; and she never had cause to regret that she had done so. The matter was from the LORD; for it was through this means that our Missionary met with Miss Powell who became his loved and faithful partner in all his troubles.

Besides this window, open now to the soft evening breeze, was his favorite seat. These blossoming trees bloomed for him five summers ago; and he rejoiced as I do now in the fragrance of this honey suckle. In front of the house is his favorite promenade, where, book in hand, he often drank in the air of early morning. In London, as elsewhere, he was an early riser. Often did he "prevent the dawning" with his prayers, and profit in his studies by the earliest gleams of sunshine.

Wandering through Victoria Park we mark the spots where he was wont to preach in the open air on almost every Lord's day. On sunny Sabbath afternoons many thousands congregate here to enjoy the fresh air and the sight of green fields and the smell of flowers. Careless of everything but physical enjoyment they come and go like the grass-hopper, or the gaudy butterfly. Mr. Gordon was most constant and energetic in his attempts to warn and save this multitude. However harassing his week-day toils—however long his Missionary rounds in the city on the morning of the Lord's day, here he takes his stand in the afternoon, and having addressed a crowd in one place for a time he proceeds to another point where a fresh audience soon clusters around him; and thus he prosecutes his Master's work, regardless of toil—regardless too of the finger of scorn and the cold scoffer's sneer. Supported by a small band of faithful friends he continued thus to labour during the whole of the time that he spent in London. The mellow chimes of the city bells float on the perfumed air of the Park; but their invitation to the House of Prayer is scorned by the thousands who throng these walks and avenues. God is not in all their thoughts. To all practical purposes they are infidels—they are heathens. But see how they crowd around that tall, strong man—how eagerly they press within sound of his earnest voice. They listen unmoved till the service closes and many retire with an aspect of unwonted gravity.

In the vicinity of the Park are "Gin Palaces" and shops which are open on the Lord's day. Mr. Gordon never passed them without expostulating with the parties that thus openly transgressed the law of God. When

told by a friend that expostulation in such cases was wholly vain, his reply was, "But we must do our duty!"

Here in the heart of Hackney, is the Presbyterian Church which he most frequently attended; and its pastor was his constant friend, his confidential adviser, in every way kind and brotherly. He frequently preached in this pulpit, and always with acceptance; and when the tidings of his death came, tears not a few were shed in this Church while the Pastor preached an appropriate funeral sermon.

In the same neighbourhood is the house in which he was married. Most of his wife's friends and relatives still live in this vicinity; and as is to be expected they all cherish the fondest recollections of the departed ones. Mrs. Gordon was a young lady of good position, of superior education; of excellent talent; a devoted daughter, an affectionate sister. She was brave hearted, unselfish, deeply pious; in every respect well qualified to be a Missionary's wife. She proved wholly worthy of the noble sphere to which she was called; It was a consolation to her sorrowing father and her other relatives when I assured him and them of their interest in the affections and in the unceasing prayers of the Church whose Missionary she became. We cherish her name as if she were (what she indeed became) our sister; and we love and remember them for her sake.

Those who like myself knew Mr. Gordon intimately and followed his career with an eye of brotherly affection, will, if opportunity offer, wander as I did over the scenes of his labours in London among the outcast and the poor—from the Hospital to the Ragged School; from the wretched lanes of Bethnal Green and Shoreditch to the nestling retreat beside Victoria Park and to those portions of the Park where he was wont to spend his Sabbath afternoons. They will then learn to admire the courage of the man who, himself a stranger, plunged boldly into this desolating sea of iniquity if by any means he might save some. The full results of his labours here are known only to God; but even at the time it was manifest that a peculiar blessing attended his efforts. Sinners, long hardened in a course of iniquity, were in some cases subdued and brought into the communion of the church. Ever active, ever hopeful, he was never greedy for present evidence of success. He knew that the work was God's and he left it joyfully in God's hand.

London Oct. 1, 1862.

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## NOTICES OF BOOKS.

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AN EXPOSITION OF THE APOSTLE PAUL TO THE HEBREWS, by the late Rev. John Brown, D.D., Professor of Exegetical Theology, to the United Presbyterian Church; Edited by the Rev. David Smith, D.D. Biggar, 2 volumes, 8 vo. Edinburgh, W. Oliphant & Co.: New York, Carter and Brothers.

This is the best of the expository works of Dr. Brown. It was however, among the earliest prepared, the editor remarking that it was written before any of the others, except his exposition of the epistle to the Galatians. It contains, however, additions made up to a much later date; but it does not refer to the most recent works on the subject. It is principally based on the



older writers. Still after a careful examination of a considerable portion of the work, we have no hesitation in expressing our conviction that it deserves to be marked among the best, if not actually the best of Dr. Brown's commentaries. In saying this we are far from giving Dr. Brown's work an unqualified approval. He has in several instances adopted interpretations of the correctness of which all his arguments have failed to convince us. Some of these are adopted against the views of the soundest interpreters, and appear decidedly strained. For example, in Chap. 10. 19., he interprets the words, "Having therefore boldness to enter into the holiest by the blood of Jesus" of the entrance of Christ into, and not of believers being admitted to access to the reconciled Divinity, and then explains the expression "that is his flesh" as having no relation to the veil, but to the previous part of the verse, and explains it as devoting his entrance into heaven in human nature. We presume to think their interpretation extremely forced and unnatural. Again we deeply regret to see Dr. Brown on the celebrated passage, Chap. 4. 10, denying all reference to the christian Sabbath, and interpreting the words, "He that hath entered into his rest hath ceased from his labours as God did from his," as descriptive of the believers privilege. We can scarcely see any sense in which the believer can be said to have ceased from his labours and to have entered into his rest. Even were we to strain the words to denote the future rest of believers, yet we would still ask with Dr. Owen, "How can they be said to rest from these works as God did from his?" Is it natural or even proper to compare our works with God's work of creation. Besides in distinct contrast with the "we who believe" the verse, brings under our notice *one* person, "he who *hath* entered into his rest." We hold therefore still to the interpretation so ably defended by Owen, Wardlaw, Hamilton of Leeds, and other eminent writers, that the verse describes the Saviour as entering into his rest after he had completed the work of redemption, and the Apostles argument is, that as from God's resting from his work, a day of rest was appointed, so Christ has rested from his works, and "there remaineth therefore a rest," *Sabbat. smos*—a keeping of a Sabbath "for the people of God." It has been fashionable with some to seek a reputation for candour, by representing these great men as led by prejudice on behalf of the Sabbath, to take this view of the passage. We regret to see Dr. Brown falling into this view. That this interpretation is not the result of any such prejudice, is evident from the fact, that late German writers, such as Ebrard, whose prejudices are all against what may be called the British view of the Sabbath, adopt substantially the same view of the passage.

It would be easy to point out minor defects in the work, some of which we think the editor ought to have corrected. It looks for example like book-making, to find a page and a half or two pages taken up with the quotation of a whole chapter or more from the Old Testament. In the delivery of these lectures either before a congregation or in the class room, the reading of these passages with Dr. Brown's magnificent voice and impressive manner was most telling, but where these accessories are wanting, as in the printed page, we think it rather imposing on buyers, to fill up whole pages in this manner, when a simple reference to the passages would have been sufficient. Still we have no hesitation in recommending this as among the best commentaries on this Epistle in the English language. Every student that can get Owen's work ought to do so. He will then be well furnished for the interpretation of the Epistle, and when he has mastered it, as Dr. Chalmers has said, he is very near being an accomplished Theologian, but if he has

Owen's and wants another, or if Owen's is beyond his reach, then by all means let him get Dr. Brown's, before all that we have yet seen.

NICHOL'S SERIES OF STANDARD DIVINES, Puritan period. The works of Richard Sibbes, D. D.; Edited with Memoir by the Rev. A. B. Grosart, Kinross: Vols. I. and II. Edinburgh, James Nichol.

At the beginning of the first year we noticed the series of works now publishing by Nichol. The first years issue has been completed, embracing three volumes of Goodwin, and the practical works of Thomas Adams. And now we have as the beginning of the 2nd year's issue, the first and second volume of the works of the "heavenly Sibbes" as he has been generally termed. No complete edition of his works has ever been published, but his little treatises, entitled, "the bruised reed," and "the souls conflict," are well known as among the best works of experimental religion in the English language. But his other works are scarcely less valuable, and the complete edition of them now being issued by Mr. Nichol, we consider an inestimable boon to the Church. As a writer, Sibbes differs very materially from those whose works have been already published in the series. He has not the metaphysical acumen, the profound thoughtfulness, the logical exactness, nor the Theological learning of Goodwin. Neither do his works show any of the pungent satire, the racy vituperation, the quaint conceits, and quiet humour of Adams. But yet he has excellences of his own, which will render his works ever delightful, particularly to the burdened soul. Calm and meditative, he speaks out of the fulness of a heart deeply read in religious experience, and from an elevation, at which he can look on all earthly interests under the light of heavenly things, and pours out a rich stream of edifying thought. On matters of practical religion his works will rank with the best of the age. Tender in comforting the mourner, especially apt in applying the balm of Gilead to the mind spiritually diseased, and in binding up the broken hearted, wisely discriminating in "discerning between the righteous and the wicked," having "the tongue of the learned to speak a word in season to them that are weary," with a deep spiritual insight into the workings of the human heart, both under corruption and as renewed by divine grace, his works will continue for ages to guide the doubting, to cheer the desponding, and to minister instruction to the thoughtful. Every minister who carefully reads Sibbes, will, we doubt not, be the better fitted for his work. The student too will find on almost every page, passages combining spiritual thoughtfulness with felicitous illustrations, which he will feel inclined to transfer to his common place book. We cull a few specimens from a few pages of "The Bruised Reed."

"As a mother tendereth most the most diseased and weakest child, so doth Christ most mercifully incline to the weakest, and likewise putteth an instinct into the weakest things, to rely upon something stronger than themselves for support. The vine stayeth itself upon the elm, and the weakest creatures have oft the strongest shelters. The consciousness of the Church's weakness makes her willing to lean on her beloved and to hide herself under his wing," p. 46.

"When conscience is under the guilt of sin, then every judgment brings a report of God's anger to the soul, and all less troubles run into this great trouble of conscience for sin. As all corrupt humours run to the diseased and bruised part of the body, and as every creditor falls upon the debtor, when he is once arrested, so when conscience is once awakened, all former sins and present crosses join together to make the bruise the more painful," *Ibid.*

"It were a good strife amongst Christians, one to labour to give no offence, and the other to labour to take none," p. 52.

“The best men are severe to themselves, tender over others,” *Ibid.*

“There is a proud kind of moderation likewise, when men will take upon them to censure both parties, as if they were wiser than both, although if the spirit be right, a looker on may see more than those that are in conflict,” p. 55.

“That age of the Church which was most fertile in nice questions, was most barren in religion; for it makes people think religion to be only a matter of wit, in tying and untying of knots. The brains of men given that way are hotter usually than their hearts,” p. 54.

“Upon this strife gracious men oft complain that they have no grace, but they contradict themselves in their complaints, as if a man that seeth should complain he cannot see, or complain that he is asleep, when the very complaint, springing from a displeasure against sin, sheweth that there is something in him opposite to sin. Can a dead man complain? Some things, though bad in themselves, yet discover good; as smoke discovers some fire. Breaking out in the body shews strength of nature. Some infirmities discover more good than some securing beautiful actions. Excess of passion in opposing evil, though not to be justified yet sheweth a better spirit than a calm temper, where there is just cause of being moved. Better it is that the water should run something muddily than not at all. Job had more grace in his distemper than his friends in their seeming wise carriage,” p. 61.

“A pious soul is no more guilty of them, viz., the evil thoughts cast in by Satan, than Benjamin of Joseph’s cup put in his sack. To apprehend ill suggested by another is not ill. Ill thoughts are as little thieves, which creeping in at the window, open the door to greater,” p. 63.

“To plead for an infirmity is more than an infirmity; to allow ourselves in weaknesses is more than a weakness,” p. 69.

“As his father was never nearer him in strength to support him, than when he was farthest off in sense of favour to comfort him, so Christ is never nearer us in power to uphold us than when he seemeth most to hide his presence from us. The influence of the sun of righteousness proveth deeper than his light,” p. 71.

“Infirmities are a ground of humility, not a plea for negligence, not an encouragement to presentation,” p. 75.

The memoir deserves notice. The materials for a life of Sibbes are very scanty, but Mr. Grosart has made the most of them, and with most persevering industry, has collected from a great variety of sources, an amount of information regarding Sibbes and his times, which has enabled him to give us not only an interesting sketch of the good man himself, but a most vivid picture of the Puritan era.

We understand that the subscription list is still open, but that it will soon close, and once more we commend the scheme to our readers, especially to ministers and students.

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#### THE PROMISE OF LITERAL REPAYMENT FOR MONEY GIVEN TO THE CAUSE OF GOD.

(From the *Missionary Record of the United Presbyterian Church.*)

Has the Lord promised that he will repay literally, and with increase, what persons give from right motives to his service? This is a question which in this age of active Christian enterprise, when so many appeals are made to our benevolence, it becomes us carefully to examine. It has long been taught that the Lord blesses spiritually those who are zealous in his service, and the truly pious man will fervently seek and greatly value the prosperity of the soul. But the grand obstacle to the exercise of ennobled liberality, is the selfishness and the worldiness of our nature. These induce us to over-estimate temporal things, and render us reluctant to part with them. It is thought that what we advance for religious purposes is lost, because we perceive no visible return. When we ex-

pend money upon worldly objects, we receive a tangible equivalent for what we give; but when we lay out a portion upon the service of God, it seems to disappear and to bring nothing back. This paralyzes the hand of benevolence, and causes us, when times of hardship and lessened income occur, to retrench or to cease to give what we had been wont to bestow for the support and the extension of the gospel. Now, it is obvious that this would not be the case, were we persuaded that what we grant to God is profitably expended; that it will be returned to us with ample interest; and that recognising God's claim upon us as the first and the strongest, is the way to obtain the divine blessing for our property, our business, and the labour of our hands. During the Mosaic dispensation external prosperity uniformly attended careful obedience; that religious economy was expensive, and the Lord provided the people with the means of meeting fully its demands; and, though the New Testament dispensation is more spiritual in its nature, and its best blessings relate to the soul, yet, as the extension of Christ's kingdom, which he has committed to the members of the Church, is a vast and costly enterprise, we are of opinion that the Lord has connected with the proper exercise of Christian liberality, the promise of literal and ample compensation.— Let us look at this matter as it is set forth in the divine word.

Compensation or recompense seems to be a principle of the divine government. All that we get from God is a matter of favour: none merits any benefit; even wealth, much or little, is God's gift. But the Lord is so rich in mercy, so kind and benevolent, that he has pledged himself to recompense those who faithfully serve and obey him. In the keeping of each of his commandments, there is a great reward; and that reward, graciously conferred, and as the fulfilment of promise, corresponds to the duty done. Thus our Lord says, Luke vi. 37, 38, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Here are four examples of recompense, in each of which the benefit received resembles the service performed;—"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you." And then follow words which we regard as embodying a statement of the general principle or rule of the divine administration: "For with the same measure that ye mete withal, it shall be measured to you again." We are not to restrict this statement to the manner in which men are to treat us. It intimates also the law of the divine procedure. So prominently, in fact, is this principle of compensation presented as a rule of Providence, that it has found a place in the brief model prayer which our Lord taught his disciples: "Forgive us our debts, as we forgive our debtors;" or, as it is expressed by Luke, "Forgive us our sins, for we also forgive every one that is indebted to us."

Just as in the preceding cases there is a correspondence between the benefit conferred and the service rendered; so, we believe, does a similar rule hold with regard to religious contributions. God 'loves a cheerful giver,' and to him he will repay what he has granted to his cause. Christian liberality, properly guided, secures increase of wealth, whilst sinful parsimony in regard to God entails poverty and want. 'There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty.' In proof, therefore, of our assertion, that the Lord has promised to repay literally what men from right motives give to his cause, we present four passages of Scripture.

The first passage is Proverbs xix. 17: 'He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again.' These words are very explicit, and declare in the plainest terms the doctrine of repayment; for it is said that the person who has pity upon the poor, and contributes for their relief, 'lendeth unto the Lord;' that God considers himself as that person's debtor; and that he 'will pay him again what he has given.' It is not merely stated here, as in the 41st Psalm, that the Lord will deliver the man who 'considers the poor,' 'preserve him and keep him alive, and bless him on the earth;' but it is expressly said, 'that what he hath given will he pay him again.' Let these words stimulate the liberality of those who feel compassion for the poor and the perishing heathen.

The second passage is Proverbs iii. 9, 10 : ' Honour the Lord with thy substance, and with the first-fruits of all thine increase : so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' It was the divine ordinance that the Jews should present to God the first-fruits of their fields and vineyards ; and they enjoyed abundance when they conscientiously did so. But this passage goes further than the Mosaic statute. It calls upon men to honour God, not only ' with the first-fruits of all their increase,' but ' with their substance,'—thus showing that it is applicable to all times ; and it annexes to willing liberality the promise of large recompense. " Honour the Lord with thy substance, and with the first-fruits of all thine increase : so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' Let the farmer, the merchant, and the man of business ponder these words.

The third passage is Haggai i. 2-11, and ii. 15-19. It was the duty of the Jews, on their return from the captivity in Babylon, to rebuild the temple. This was the work to which they were divinely called. But their means were scanty.—They had to erect houses for themselves, and to cultivate their fields ; and they said that if they should devote their time, their labour, and their money to the building of the temple, they would be reduced to poverty ; and for this reason they refused to continue the work, averring ' The time is not come, the time that the Lord's house should be built.' And what was the result ? The neglect of this duty brought upon them the very evils which they feared. The Lord sent a parching drought upon their fields, and smote them with blasting, and mildew, and hail in all the labour of their hands. ' Ye have sown much,' it is said, ' and bring in little ; ye eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe you, but there is none warm ; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little ; and when ye brought it home, I did blow upon it. Why ? Because of mine house that is waste, and ye run every man unto his own house.' But observe what happened when these Jews, instructed by the prophets Haggai and Zechariah, saw and repented of their sin and their folly, and resumed earnestly the building of the temple. The prophet was sent to them with the cheering message, ' From this day I bless you.'

And the fourth passage to which we invite special attention, is 2 Corinthians ix. 6 : " But this I say, He who soweth sparingly shall reap also sparingly ; and he who soweth bountifully shall reap also bountifully.' The Apostle is here urging upon the members of the Church in Corinth the duty of raising a sum of money for the relief of the poor saints that were in Judea. He points out the arguments and motives by which they should be influenced in doing so ; and then adds, ' But this I say'—bear this specially in mind—' He that soweth sparingly shall reap also sparingly ; and he who soweth bountifully shall reap also bountifully.' These words have generally been explained in a spiritual sense, as holding out the promise of spiritual blessings ; but it seems to us manifest, both from the import of the terms and from the connection, that they are to be taken literally, and that the recompense of which they speak is a liberal return for the money contributed. Every one knows that the crop reaped corresponds to the seed sown ; that the man who sows corn, reaps corn, and that the amount of the produce in harvest depends upon the quantity of seed sown. Now the seed which these persons were asked to sow was money ; they were to cast it into the field of Christian benevolence ; and the assertion made is, that it would return to them, and that the amount which each was to realize would correspond to that which he gave. He that gave little would get little and he that gave much would have a large return. They were not to imagine that what he asked them to contribute for the help of the poor Jewish saints were lost ; no, it would, as he said to the Philippians, produce ' fruit that would abound to their account.' It is true that, like the grain cast into the earth, it would disappear for a time ; but, like sown grain, it would, in the recompensing providence of God, reappear, and come back to them with a rich increase. That this is the meaning, is obvious, we think, from the appeal which the Apostles make to the power of God. Persons were disposed then, as they are still, to ask, How can this be ? The reply of Paul is, ' God is able to do it.' He does not, as is usual with him when speaking of

spiritual blessings, refer to the grace, or love of God, but to the divine omnipotence. 'God is able,' says he, 'to make all grace (favour) abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work: being enriched in everything to all bountifulness.' So far from being impoverished, or having their worldly means lessened, by what they gave to God in the manner directed by the Apostle, the Lord who regulates the affairs of providence, and whose are the silver and the gold, would so favour them, as to give them 'an all-sufficiency in all things, enrich them to all bountifulness,' and enable them 'to abound in every good work.'

Were this doctrine of providential recompense—the scriptural evidence for which we have thus briefly stated—spoken of at any meeting of Christian friends, it would be found that some one present would say, 'I can give an instance or instances of this.' We have heard of many cases in which the promise seemed to be literally fulfilled. But we advert only to one, recorded in the gospel narrative. Our Lord was standing on the shore of the Sea of Galilee: the crowd pressed inconveniently upon him; he asked Peter, who had not then been called to follow him, to thrust out his boat a little from the land; Peter did so; from it Jesus addressed the multitude; and when he had done so, he repaid Peter on the spot for the use of the boat, by giving him a large draught of fishes.

But, as in many other things, we must make the fulfilment of this promise a matter of faith. If we believe that there is such a promise, we are to credit it, and to act upon it, and to leave the manner of its accomplishment to him who gave it. This may be done in many forms; such as keeping us in health, granting us employment, and blessing us in our worldly means. We may not in every case have sensible evidence, just as it is often difficult to see how all things are working together for good to them that love God; but of this we may be certain, that the Lord will faithfully perform his promise.

Finally, it is evident from this doctrine of repayment, that it is neither wise nor dutiful, in seasons of pecuniary difficulty, to neglect the claims of God's service. If we are actuated by right and proper motives, we shall be gainers by what we give to the Lord. The laying aside of his portion will sanctify and increase all that remains. 'Bring ye,' says God, 'all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'

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## FOREIGN MISSIONS.

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### LATER INTELLIGENCE FROM THE NEW HEBRIDES.

We are happy to announce that the last September mail brought a number of letters from our Missionaries, conveying intelligence of the continued health of the Missionaries, and the steady progress of their work. We subjoin the communications to the Board, of Messrs. Geddie and Matheson.

ANAITUM, NEW HEBRIDES, May 23d, 1862.

*Rev and Dear Sir,—*

Your letter of date Sept. 16, 1861, came lately to hand. It was encouraging to learn from it that you are not "unduly depressed" by the events which have befallen the mission. Our trials have indeed been great, but we have had our encouragements as well as our reverses. It may be that God is preparing our mission for a glorious future by the severe discipline through which it passes. Let us seek a double portion of Job's unwavering faith, who, when heaven and earth seemed to frown on him, could say, "Though he slay me, yet will I trust in him."

## DEATH OF MRS MATHESON.

You will regret to hear that the mission has sustained another loss by the death of Mrs Matheson. We were somewhat prepared for this event by her previous illness. I must refer you to her husband's letter for all details about her sickness, &c. She died rejoicing in the Saviour whom it was her delight to serve when alive. None could converse with her on a dying bed without saying, "Let me die the death of the righteous, and let my last end be like his." This world had no attractions to her, and her desire was to depart and to be with Christ which is far better. If she at times appeared willing to continue a little longer on earth, it was only for the sake of the poor heathen around her. Her missionary career was short, but it was one of much interest. Few women have been placed in more trying circumstances on the mission field, but she never complained of her lot. She was the only white female on the island of Tana, and she laboured among a dark hearted, deeply degraded and savage people. No member of the mission stood so high in the estimation of the natives, and her knowledge of the language, kind disposition, and efforts for their good, gave her much influence among them. Few men would be disposed to risk their lives among the natives where she resided, and yet she never had occasion to complain of rudeness from them. She was not spared to see the fruits of her labours, but we may hope that they were not altogether in vain. May God raise up other instruments for his work, equally devoted to the best of causes.

## WORK ON ANEITEUM.

I have but little to report of the work on this island. It continues, however, to progress in the right direction. We have not indeed been favored with those remarkable outpourings of the Holy Spirit which have of late been experienced in many parts of the christian world, but there is good reason to hope that not a few are seeking the "one thing needful." The means of grace are well attended, and the natives, if not rapidly, are by degrees increasing their knowledge of divine things. Crimes are of uncommon occurrence, and the order which prevails on the island forms a pleasing contrast to the unchecked abominations of former years. There is still a small party attached to the traders who live regardless of religion. Some of them do indeed attend the means of grace, but they are never likely to become good members of society. There is more hope of the heathen, than of those who are under the influence of our own countrymen on these islands. I am glad to say that our work which was suspended by the sickness and mortality of the past year goes on as before. The fearful scourge which swept so many into the grave has left indelible traces of its progress everywhere; but our hope and comfort is that many who died knew the Saviour and trusted in him. We have recently made up the statistics of the past year, and find the numbers who died of measles and dysentery on this island to be about 1200. What an account will those monsters have to render at the last tribunal, who have knowingly, and we have reason to believe designedly, brought so much suffering and death among an unsuspecting and unoffending people. They are murderers in the sight of God, and ought to be regarded as such by man.

## PROPOSED ORPHAN SCHOOL.

The state of the rising generation on this island causes us much solicitude. Parents who have themselves been brought up without religious instruction and discipline, are not in circumstances to train up their children in the way that they should go. This consideration alone ought to make the young objects of our special sympathy and care. But in addition to this the number of orphans is very great. This has been caused in part by the great mortality of the past year. I have just examined Mrs Johnston's school list which contains the names of 50 scholars, under 12 years of age. Of that number 6 children have both parents alive, 26 have one parent living, and 18 are orphans. This may be regarded as a fair representation of the state of things throughout the island. We have resolved therefore to establish an orphan school without delay. The subject has been mentioned to the natives, and they are now vigorously at work making a building for the purpose. The school will be under Mrs Johnston's charge, and she will be assisted by a native teacher. The relations of the scholars will aid them with food, but we expect them to cultivate plantations of their own, that

they may be as little burdensome as possible. The domestic part of the establishment will be under the charge of a native and his wife. All the help we ask from home is some clothing for our little orphans. We hope to make arrangements for 50 or 60 children at once. Those whom we receive will be regarded as a part of the mission family. Should God bless our efforts we trust that the good influence of the school may be felt on this and the neighbouring islands.

#### ANOTHER HURRICANE.

This island has been the scene of another hurricane this year. It was not so severe as the one which swept over the island last year, but it was very destructive. It was accompanied by rain which fell in such torrents that the rivers were swollen and many of the plantations covered with water and destroyed. The bread fruit, cocoa nut and other trees which were beginning to recover from the effects of last year's hurricane were again blighted, so that for two years in succession there has been scarcely anything in the shape of fruit. The consequence is a great scarcity of provisions, though the distress has not been so great here as on some of the neighbouring islands. The arrow root plantations which the natives had made for their missionary contributions have also suffered much, so that there will be less than we expected this year. The natives, however, display a good measure of submission and christian fortitude under their trials. Many are ready to say, "Shall we receive good at the hand of God, and shall we not receive evil?" I have heard of few instances of murmuring during these sifting times, and of no case in which a native has been led back from christianity under the influence of former superstitions.

#### TANA MISSION.

You will regret to hear of the suspension of the Tana mission. Our brethren there have passed through severe trials, but God has preserved them from harm. You will have a full account of matters in Mr Matheson's letters. The "John Knox" has just returned from a visit to Tana. The voyage was performed by Mr Copeland, who was accompanied by Abraham and Nasivi, two teachers who are well known on the island. At Port Resolution, the war which led to Mr Paton's departure is over, and there is peace at present. It lasted for more than two months, and several natives were killed. Mr Copeland visited the mission premises, and found them a scene of desolation. The house is standing, but the doors have been taken off and windows broken, and everything that was left has been stolen. The chief, Muaki, and those who are favorable to christianity are of opinion that the teachers may return, but advise a little delay, until the late excitement entirely subsides. The planting season they think will be a suitable time to return, about four months hence. Abraham, the teacher who has labored so long and faithfully on Tana, is ready to go back again, and we will endeavour to send another along with him. The visiting party were well received at the station where Nasivi formerly labored, on the west side of the island. The chief, Namaripaki, has been a sincere friend since our first intercourse with him. He is willing to receive teachers when we can send them. The plantations left by the teachers who came home last year have been carefully watched by the natives, and everything seems to indicate a kindly feeling towards us. The chief would have visited this island, but the people of his district were preparing for a great feast. There appears to be more fighting and feasting on the islands this year than usual, as the sickness and mortality of the past year interrupted these things, and the natives seem to be making up for the arrears into which they have fallen. We intend to settle teachers on Tana, at the east and west sides of the island at the same time. It is not so clear when the missionaries will be able to resume their labours there.

#### ERROMANGA.

I have not much to report about Erromanga. The natives brought here last year are still with us. In December last a native came here from the north side of the island, where some of the people are friendly. His chief told him not to return without a teacher. He has been on this island ever since and we are much pleased with him. Another Erromangan also arrived here about three months ago. He was a neighbour to the murderers of Mr and Mrs Gordon on his own island. His countrymen here said he was a heathen, but he now attends church and school, behaves himself well, and appears quite at home. The whole num-



ber of Erromangans now on this island is twenty. One of those who came last year died of decline after he had been about six months on this island. His knowledge was limited, but we hope he was sincere. He professed to believe and love the Saviour, and his conduct was exemplary. From the Erromangans on this island and other sources we learn that the impression is strong and almost universal, that Mr Gordon was the cause of the awful malady which swept so many into the grave. The natives were told so by unprincipled men, and there were none to contradict the statement or disabuse their minds. The Erromangans here lament that there were no native teachers on their island, for they say that they would have been believed, and the mission would have been safe. The island of Erromanga has passed out of our hands for the present, for want of native agency, and the suspension of the Tana mission must be traced in a great measure to the same cause.

You are aware that Mr Copeland has been appointed to the Erromangan mission. He is a prudent man, an excellent missionary, and eminently fitted for the field of labour which he expects to occupy. He is now studying the language, and can speak it with considerable fluency. In due time we hope that he will enter his new field of labor with many advantages. His residence on Aneiteam has given him some knowledge of native character and experience of missionary work. His acquaintance with the language will enable him to commence his labours at once, and he will go preceded or accompanied by a good band of native teachers, and the Erromangans now living on this island. It is most desirable, however, that Mr Copeland should be accompanied by another missionary. I trust that one from our Church may be ready to join him by the time he is released from his duties here. I fondly hope that the evangelisation of Erromanga draws nigh. It is something to know that it is a spot on which are concentrated the sympathies and prayers of the christian world, and we may expect much from this. If the confidence of the natives were once more gained we might anticipate the speedy triumph of the gospel among them. We had always regarded Erromanga as a hopeful field of labor, and expected fewer difficulties there than on other islands of the group. The natives are an inferior race, and though deeply degraded, there appears to be more softness and simplicity of character among them than among the islanders around. It was stated a few years ago in a report of the Institution for the education of natives on Samoa, that of those who attended from different islands, the natives of Erromanga were the least intellectual, but the most docile and affectionate. It was no doubt this feebleness of character that led them to perpetrate the darkest of crimes. When they were told that the missionary was the cause of their calamities they believed like children, and we are now mourning the result. There is no island in the New Hebrides where native teachers have labored with less opposition or been treated with so much kindness.

I mentioned in a former letter that Mr and Mrs Gordon were murdered in consequence of the statement of a man named Range. He did not indeed tell the natives to kill them, but he did what he well knew amounted to the same thing; he told them that the missionary had poisoned Niwan, a high chief, and was the cause of the disease which was desolating the island. He is virtually the murderer of our friends. Mr Copeland and I wrote out a statement of the case, and forwarded it to Sir John Young, Governor of Australia, the highest British authority in these seas, and have requested the removal of the said Range. Our paper was presented by the Rev A. W. Murray, and some gentleman in Sydney. His Excellency manifested a deep interest in the matter, and promised that something should be done. When it was known what we had done, two parties engaged in the sandal wood trade presented a petition in favor of Range, denying our charge against him. One of these parties had left Erromanga seven months before the murder, and the other had never landed on the island until about a month after!! The removal of Range would be a serious loss to his employers. We did not act hastily in bringing so grave a charge against this unscrupulous savage. It is easy to furnish any reasonable amount of evidence to prove what we have said, but native evidence goes for little here. The value of a man's testimony in this part of the world is much regulated by the colour of his skin. We have done our duty, and time will determine whether the interests of humanity or trade will triumph.

## NIUA.

The tidings from Niua are very favorable. The teachers on that island are well, and decidedly making progress. The events on Erromanga and Tana do not appear to have made any unfavorable impression there. A good number of the people are favorable to christianity, and there is no hostile manifestation against it. But this little island has been the scene of a dark deed a few months ago. It appears that a boat arrived one night having on board two white men, and one native woman. One of the white men had formerly lived on the island. A party of natives attacked the boat, and one of the men in her was killed. All the information that could be obtained about the outrage was, that the man who had formerly lived on the island, had left without paying for native produce which he had purchased from the natives, and they were also afraid that the boat was bringing more sickness and death to the island. The conduct of the natives in this matter is deeply to be deplored, but the wonder is that such deeds are not more common. The treatment which natives in general receive at the hands of white men leads them to regard those who come from christian lands as their mortal enemies.

## FUTUNA.

The "John Knox" came in yesterday from a visit to Futuna. There is one Raratongan and four Aneiteum teachers on that island. The accounts received are the most encouraging that have ever come from that dark isle. The natives have sent a request for a missionary and more teachers. We have long considered Futuna open, but never so open as at present. A missionary might enter on that island with prospects of safety, and much usefulness.

## VATE.

It is several months since we heard from Vate. That island has now become a spot of intense interest, as it contains a christian church in the midst of surrounding heathenism. May that little flock soon have a pastor to break the bread of life to their souls. No time should be lost in settling missionaries on this island. The call for help is loud and clear. The door is most open here. The evangelization of Vate would tell more favorably on the group than the evangelization of any other island in it. It is the central island. The inhabitants are physically, and I believe intellectually, superior to the natives around them. They excel in all the mechanical arts common on these islands. They are a bold, enterprising, and adventurous people. The natives of other islands feel and confess their inferiority. Were this island brought under the influence of the gospel, native teachers in any number might be raised up to carry the tidings of salvation to the dark regions beyond.

## MISSIONARY VESSEL.

I trust that our appeal for a missionary vessel will meet with a favorable response. It would add greatly to the safety of the mission, and hasten on the evangelization of the whole group. We have laid the matter before the Presbyterians in New Zealand and the Australian Colonies, and solicited their co-operation and aid. You are aware that the Rev. A. W. Murray, who is now in Sydney, has undertaken to do what he can for us, and his connexion with the object will strongly recommend it. He has been successful in awakening a deep and extensive interest in the scheme. As Mr Paton was unemployed after leaving Tuna, we appointed him to visit in person the Presbyterian congregations in the colonies as far as possible, and bring the claims of this mission before them, and solicit contributions from the Sabbath school children for our vessel. He is now carrying out with his characteristic zeal, the object which Mr Murray had so successfully begun. It is probable that a considerable amount may be raised in these Colonies. The children of one Sabbath school in Sydney are aiming to raise £200, and one gentleman in Sydney has promised £25 if the vessel is built there. Mr Murray will keep you and our friends in Scotland informed of what is being done in this part of the world. As he has been appointed to represent this mission in the Colonies, you can always confer with him on the subject.

## NATIVE AGENCY.

The events that have taken place on Erromanga and Tana have brought the subject of native agency impressively before us. The want of this more than any

thing else has led to the suspension of these missions. We must have our helpers in Christ Jesus from among the native christians, as well as Paul and the other apostles, who did not fail to acknowledge their debt of obligation to them. It is something worse than unwise to slight an instrumentality which God has so much honored, in diffusing Gospel truth in these isles, and which he will continue to bless. The truth is that we are in a measure helpless without native teachers. The confidence with which they are received, their knowledge of native ideas and customs, their simple habits and few wants, make them invaluable as pioneers and assistants to missionaries. Here are two prostrate missions before us, and nothing can or will be done to resume them, until these humble and devoted men go before and lead the way. The history of missions on these islands without their valuable aid will be a history of failures and disasters. The missionary who cannot work with native teachers will do but little good, and the sooner he is recalled the better for his own sake and the sake of the cause. I think I may say that there is now in this mission unanimity of sentiment on the subject of native agency, and I trust and pray to God that it may ever continue. We hope during the present season to add to the number of our teachers on the neighbouring islands. A large reinforcement is expected from Eastern Polynesia by the "John Williams," and this island will furnish a few also. As the support of all the native teachers on the New Hebrides now devolves on us and our friends in Scotland, we are asking help from the neighbouring Colonies for this object. A sufficient sum has been collected in New Zealand and Australia to purchase their supplies for the present year. The money has been laid out in Sydney by Mr Murray, who has sent us such an assortment of clothing as will enable us to give them a better supply than they have hitherto been accustomed to receive. In addition to the clothing and barter which is given, we intend to add some sugar and tea and rice, to be used in sickness, also quinine and other medicines. I ask for our native teachers an interest in your sympathies and prayers. They are our fellow labourers in the cause of Christ, and are exposed to dangers and privations even greater than ours. May God increase their number, and give them and us more and more fitness for his work.

#### FAITH AND HOPE FOR THE FUTURE.

I think we have no reason to be discouraged in our mission. The field to which God has directed us is no doubt an arduous, but it is a hopeful one. The gospel has triumphed over heathenism on Aneiteum, Mare and Lifu, and these islands were quite as unpromising a few years ago, as those which are still in darkness. The conflict on the several islands is likely to be fierce, but not of long continuance. It is a fact that ought to be known to the churches engaged in the New Hebrides mission, that martyr blood has been shed on every island of this group where the gospel has been introduced.\* The numbers who have fallen are as follows: on Vate, three Rarotongan teachers, two Rarotongan women and one child; on Futuna, two Samoan teachers, two Samcan women and one girl; on Tana, on Samoan teacher and one from Aneiteum; on Niua, one Aneiteum teacher; on Aneiteum two native christians; and it is a remarkable circumstance that on Erromanga, where so much missionary blood has been shed, neither teachers nor natives have fallen in the cause of Christ. But this state of things ought not to inspire dismay or surprise. It is only what our Saviour foretold, and taught us to expect, when he said, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name sake." There is every probability however, that dangers will diminish as the work extends on these islands. If we get the vessel we expect, we will be in more favorable circumstances than we have ever been, for carrying on the mission with prospects of safety and success.

#### CALL FOR MORE MISSIONARIES.

There is much need for missionaries on these islands at present. We could settle them on Fate, Futuna and Niua at once if we had them; and I hope the mis-

\* I ought to mention that teachers were settled on Apeo and Espirito Santo about eight months ago, but as they knew nothing of the language when they landed, it is doubtful if they have yet commenced to teach the people.

sions on Tana will be resumed at no distant period. As the field of labour here is somewhat arduous, I trust that young missionaries will count well the cost before leaving home. There is a romance about missionary life when viewed from a distance, but that all disappears when its stern realities are realized. A disappointed man is not likely to be either comfortable or useful. As regards myself I can truly say that I have never once regretted coming to these islands. If I had my life to live over it would be devoted to foreign missions, and the New Hebrides would be my chosen field of labour. If you find suitable men willing to come to these islands, and are in circumstances to send them, do not delay sending them until we can report open doors to you. If there are no stations ready for them to occupy when they arrive, let them help to open islands for themselves. It is a serious loss to young missionaries not to see heathenism in all its unmitigated horrors, and before it has been stripped of some of its worst abominations, by the direct or indirect influence of christianity. It would be well also to know something of the privations, the sufferings and the dangers of our native teachers in their first intercourse with the heathen, and this would not fail to inspire kindly feelings towards them, and sentiments of gratitude to God for what he does through them. A familiarity and personal interest in the work from its commencement on any island could not fail to be useful to the missionary who would occupy it.

#### NEW PUBLICATION ON WESTERN POLYNESIA.

I may mention here that a missionary work on Western Polynesia is about to appear. The author is the Rev A. W. Murray, formerly of Sumatra, and connected with the London Missionary Society for twenty five years. He has been familiar with the missionary work on these islands from its commencement, and no man is in more favorable circumstances to give a correct account of it. The work will contain a history of the missions on the New Hebrides and Loyalty Islands, from the time the first visit was made to them until the close of last year. The account of the Aneityum mission occupies perhaps the most prominent place in the book. I have examined the manuscript, and as far as I can judge it is a correct history of the mission on these islands, and well written. It will be published in London and Sydney, size about 500 pages, with a few illustrations, the price about ten shillings. The object of the work is to awaken an interest in these islands, and if this end is gained, the author's wishes will be realized. May God bless this tribute to his cause. I trust that it may have a wide circulation in Nova Scotia.

#### KINDNESS OF SANDAL WOOD TRADERS.

I have often had occasion to mention annoyance and trials caused by sandal wood traders, and it would be ungenerous not to notice our obligations to them. The missions on these islands are much indebted to Capt Burns of Sydney, who has two vessels employed in the trade, for many acts of kindness. Those in his employment have instructions to avoid interference with us in our work, and to oblige us when it is in their power to do so. His establishment was formerly on Wea, but has been removed to this island. Before leaving Wea he made a present of his premises to the London Missionary Society, which was acknowledged by a vote of thanks by our brethren there. When the mission on Tana was in danger in February last, we could not relieve them, as the "John Knox" was hauled up, being the middle of the hurricane season. I mentioned our case to the agent here, and he immediately sent off a vessel, at much inconvenience to himself, to bring Mr Paton and Mr and Mrs Matheson to this island. He would not receive any remuneration for this kind deed, and thinks that his employer, to whom the matter has been referred, will not either. In the mean time, a few pounds have been given to the men on board the vessel for their kindness, and to encourage them in deeds of humanity. I may mention also that all mission supplies to this group are brought gratis from Sydney in Capt. Burn's vessels. He is the person alluded to in a former part of this letter, who has promised £25 sterling for our missionary vessel if she is built in Australia. As a man of business he feels his obligations to christian missions, and regards it as his interest as well as duty to encourage them.

## CONCLUSION.

I must now bring my long letter to a close. May your interest in the cause of Christ and our's never diminish. Let us persevere, and by God's blessing we shall prosper. It is no uncertain enterprise in which we are engaged. The achievements which the gospel has already accomplished it is still able to perform. Let us long, and pray and labour for the time when Christ "shall have dominion from sea to sea, and from the river to the end of the earth."

I remain, very sincerely yours, &c.,  
JOHN GEDDIE.

Rev J. Bayne, Sec. B. F. M.

ANEITEUM, May 9th, 1862

Rev and Dear Brother,—

As we are daily expecting the "John Williams" en route to Sydney, and as we will have an opportunity of forwarding letters by her, I feel it my incumbent though painful duty, to give you a more lengthened account than that contained in my former letter, of the last illness and death of my dear wife.

About the first of January, she caught a severe cold, which eventually assumed the form of chronic bronchitis—of which she has had periodical slight attacks ever since leaving home,—but which had hitherto yielded to the use of proper remedies. From that time she was troubled with a slight cough and scanty expectoration, both of which were much aggravated by excitement during the last week that we were upon Tana—by exposure to rain and cold, the night that we were driven from our station—and also on our voyage to this island.

We arrived here on the 8th of February, and all that skill, and care, and attention could do was done, yet without any beneficial result. Instead of deriving benefit from the change, as we had fondly hoped, she continued to sink gradually day by day.

She continued, together with ourselves, until the first of March, to entertain the hope of ultimately recovering, but after that it became painfully evident that her end was fast approaching.

Her illness was borne with much patience and resignation to the divine will. From first to last not a murmur—not a complaint escaped her lips. In reference to her prospects of recovery—she often said, that if it was God's will, she should like to be spared and return to Tana with me; adding, I would not like to see you going back to Tana alone;—but if God's will is otherwise, I would rather go and be with Jesus. If God takes me from you—and if you still say that you will return to Tana, I know that God will take care of you.

Her mind seemed to enjoy the most perfect assurance of a well grounded interest in Christ—and her prospects beyond death and the grave were to the close of life bright and cheering.

Mrs Matheson was in the 25th year of her age,—died on the 11th of March, of tubercular consumption, and is thus another added to the multitude cut down by that fell destroyer, in the morning of life—and in the brightness of youth and promise.

To the loss which your mission has sustained by her being thus early taken from us, I will not refer; neither is it for me to allude to the character of one in whom there was such a combination of the most lovely qualities, with the most fervent piety, which so pre-eminently qualified her for usefulness in the Lord's vineyard.

The work however assigned her on earth is done—she has reached the goal—she has gained the prize which we are still doomed to pursue with so much anxiety and toil; and though her sepulchre is not in the land of her nativity—though she sleeps not with her fathers—yet her dust mingles with that of those for whose salvation she left kindred, country and home. From this distant isle of the sea, her grave will continue to stand forth as a lasting memento of the love by which she was actuated for souls,—a grave around which it may be some of Tana's now benighted sons and daughters (in visiting this island) may stand and weep, when they remember that for them she left the endearments of home, but among them she was not permitted to dwell.

I fondly hope and earnestly pray that one and all of those whose hearts are sore pained within them, and whose cheeks are hourly bedewed with the tear of sorrow,

on account of what the Lord has done may be found following her in the footsteps of that Savior, who alone can bind up the broken hearted—who alone can comfort those who mourn in Zion,—and while drinking the very bitter cup which our wise and unerring Father has mingled for us—may we find consolation in the hope of soon rejoining her, and of being forever associated with her in that land, where none say, I am sick,—where death cannot enter—where none mourn the loss of dearly loved ones—where the redeemed go no more out—but where we shall be forever with the Lord. Still soliciting an interest in your prayers,—

I remain, yours very truly,

J. W. MATHESON.

Rev. James Bayne.

The following extract of a letter from Mrs. Geddie in regard to the proposed orphan school, will be read with interest:—

“ Our Natomarids (high chiefs) are getting a building put up, intended for a boy’s boarding and school house, we say the chiefs, but the chief here was the mover and is taking all the responsibility; he is however backed by good Abraham, Nasivi, and Nasauai. Lathella’s people and the people from Abraham’s land are going on with the building, the lime is burnt and a good part of the wood cut and some brought out of the forests. Papa highly approves of the project, and hopes it will succeed. Lathella is determined to carry it, and from proper motives, as he thinks, that if the boys are not looked after, they will become an injury to the Mission work upon this island, being very numerous in our district, and many of them smart little fellows. Our plan is to have a home for the boys and a good steady couple to live with them. The two school-rooms will be under the same roof with the dwelling-house, which will consist of a sitting or dining-room and a sleeping-room. Girls and boys will be together during school hours, the smaller ones being in separate apartments from the larger ones, but when school is out, the girls come into their own *i. e.*, our yard, and the boys go to work under the care and direction of some efficient person. After having worked, they will be allowed some play time, but still they will not be left alone. There is to be a plantation commenced immediately, so that by the time the building is ready there will also be some food to begin with, and we hope that with a little assistance from their friends, the boys will be able to feed themselves, as they will employ a portion of their time every fine day in working at their plantations. I also purpose getting seed from Sydney to encourage them in raising vegetables. The whole thing is intended not merely to instruct them during study hours, but to teach them industry and self-dependence. Lathella who will take the oversight of all, will *irgui* (beg) old boxes from Papa, out of which the little boys can manufacture stools and such articles, while we shall *irgui* tools and nails from friends at home. There will also be a large play ground and garden attached to the building, which will be erected in a pretty spot, behind Lathella’s premises. Mrs. Johnston is to be the head teacher and have charge of the school in connection with a native, whom she will train to take her place when she leaves. If you can procure us any useful school materials, they will be very acceptable indeed—anything that we can give as rewards, such as knives, &c.’”

## OTHER MISSIONS.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Amid all the anxieties and destructions of a fierce civil war this Board still carries on the great work of Christian Missions to the heathen. Its recent anniversary at Springfield was one of the largest ever held

under its auspices—larger even than the Jubilee Meeting at Boston last year. It was as encouraging as unexpected to find that in spite of the derangements caused by the war the Board had incurred a debt of only *eleven thousand dollars*, while many friends anticipated that

the burden would have reached a hundred thousand dollars. We give the following brief outline of the state of the Board's operations:—

#### NEW MISSIONARIES.

Six persons have entered upon the missionary work, for the first time, within the year; and eleven have embarked for posts which they had previously occupied. Eighteen persons are under appointment.

#### FINANCES OF THE BOARD.

The entire income of the year has been as follows: Donations acknowledged in *The Herald*, (including \$14,901 82 from foreign lands,) \$247,488 22; legacies, \$73,225 85; other sources, \$18,366 59; making a total of \$339,080 56. Owing to the retrenchments affected by the missionaries, and the donations which were made by English friends to them directly, the expenditures have amounted to only \$222,298 64. The year began with a debt of \$27,885 24; it closed with a debt of \$11,103 62.

#### SUMMARY.

Number of missions 20; stations, 110; number of ordained missionaries, 144; the number of laborers, 1,075; pages printed last year, 10,229,200; number of churches, 174; whole number of pupils in schools, 8,459.

#### SURVEY OF THE MISSIONS.

We can give only a few of the statements of the report concerning the several missions:

The mission in Southern Africa has enjoyed the usual prosperity. Twenty-two were added to the church, others were hopefully converted, and church members were quickened and revived.—The churches are making some progress towards self-support. A Missionary Society was formed for sustaining native home missionaries. The body of converts all so lately barbarous, contributes \$750 for various purposes. But so great are the inducements of trade, growing out of the incoming civilization, that only a few of the converts have yet been induced to give themselves to the ministry of the Word.

The *Turkish* mission, considered as one, has 21 stations, 84 out-stations, 40 missionaries. 41 authorized native preachers, (of whom 11 are pastors,) and 125 other native co-laborers. Of churches there are 43, with 1,564 mem-

bers, almost 200 of whom were received the past year; 117 common schools contain 3,500 pupils, and there are 3 high schools for training a native ministry.—Dr. Goodell has nearly completed the revision of the Armeno-Turkish version of the Bible. Dr. Riggs is engaged upon the Bulgarian, and Dr. Schaeffer has about completed the Arabo-Turkish translation of the Scriptures. Dr. Dwight was killed in the early part of the year by a sad accident, and Mr. Cotting and Mr. Merriam were murdered by Turkish brigands, followed by the death of Mrs M. in consequence. Dr. Jewett, another laborer in the field, died suddenly at Liverpool; and another, Mr. Dunmore, has lately been killed while acting as chaplain of a Western regiment. It is rarely that such a series of calamities comes upon a single mission in a year.

In *Syria*, more persons have avowed themselves Protestants in the last twelve months, than during the whole previous forty years, and never were so many inquiring on the subject of religion. In Homs, a city north of Damascus, two hundred and fifty persons avowed themselves Protestants, and earnestly requested either a missionary or a native preacher. Two hundred and thirty-two Maronites in B'teddin declared their adhesion to the Gospel, and have remained steadfast for months, with a flourishing school among them. In China, the Protestant community has increased threefold, and greatly needs more room for religious meetings; and the same is true of Deir-Mimas. A new meeting house has been built in Merj Ayun, costing \$500, without aid from the Board. The Hasbeiya church was broken up by the massacre, but a new church of seventeen members has been formed in the Merj-Ayun district, most of them from that church. Six were admitted to the church in Sidon.—There were also additions to the churches in Beyrout and Abeih; and nearly forty persons are reported as hopeful candidates for admission in connection with these three stations. Missionary associations have been formed, both of males and of females, for weekly offering to support a native preacher in Homs, and a city missionary in Beyrout, and to supply preachers for several localities in the south. They also publish a small *Missionary Herald* in Arabic, and have

printed a collection of sacred songs in Arabic for the Sabbath school children, which they are taught to sing. An unusual number of adults are learning to read, in order to study the Scriptures, and Bible classes have been largely increased. As a consequence of this, the old hostile spirit has been revived, and there have been much prosecution and suffering in various places.

In view of the probable embarrassments growing out of our civil war, liberal donations have been made to the Mahratta mission, by our English and Scotch brethren in India and elsewhere. Even Hindoo gentlemen, not Christians, made donations amounting to about \$200. A young Hindoo merchant of Bombay, educated in the Government schools, sent \$50, accompanied by a letter, in which he says: "Though I am not a believer in Christianity, still I admire and appreciate the disinterested zeal and exertions of the Christian missionaries in doing good to the people of India; and I believe the American mission has been and is still doing much good, in the way of the moral and social elevation of my countrymen. I therefore deem it my duty to contribute according to my ability to the support of the mission, in their present embarrassing circumstances." The war has been the occasion here also, as well as in several other missions, of stirring up the native Christians to good works. The total amount given and pledged by the native Christians within the bounds of this mission, exceeds \$500; and the total amount from all sources is \$7,687.—Four new churches were organized during the year, making the number of churches twenty-two. The members received were eighty-five. The number of cities and villages represented in these churches is one hundred and one; showing the diffusion of Christianity among the people. Several persons of high caste were received to the church. The social condition of the Christians is improving.

The brethren among the Dacotas, at the close of their missionary year, made a favourable report. Ten persons had recently professed their faith in the Savior; and the whole number of communicants was eighty-three, advancing, it was believed, in knowledge and stability. The schools seemed to be as prosperous as they had ever been. Such of the

Indians as come more immediately under the influence of the mission were making decided progress in civilization. The use of intoxicating liquors, in the vicinity of the different stations, had become much reduced. It is not strange, therefore that the brethren were hopeful, as well as happy, in their work. On the 18th of August, however, the families of Yellow Medicine and Hazelwood (Mr. J. P. Williamson being out of the state) discerned the tokens of a portentous storm. They fled for their lives, and after wandering about upon the prairies for several days, they reached a place of safety. They would have gladly sought a refuge in Fort Ridgely, though it was beleagued by an unknown force of Indians; but its defenders, worn out by a five days' conflict, and by no means confident of relief, had already given shelter to five hundred women and children. The missionaries had no alternative, therefore, but to press forward, avoiding dangerous localities, as far as practicable, in hope that the Angel of the Lord would encamp round them.—This he did to the end.

#### THE NESTORIAN.

This mission has suffered much the past year. Mr. Breath died of cholera in November, and was an irreparable loss, and Mrs. Breath has since been obliged to return to this country with her children. The health of Mr. Ambrose has required him to relinquish the missionary work. The same is also true of Mrs. Thompson. The health of Mr. Coan demanding a cessation from labor, he is now on a visit to this country with his family. Dr. Perkins, the founder of the mission, is on his way back to Persia.

#### INDIA.

Dr. Duff in writing for the October number of the *Free Church Record*, relates several cases of Conversion and baptism in connection with the Indian Mission, in which he is more particularly interested. We give a few extracts from his letter:

Some months ago tidings reached us that there seemed to be a considerable awakening among the youths in the higher classes at our branch stations of Culna, Bansberia, and Mahanad. But



awakenings of this kind have so often come to naught, from the desperate opposition of heathen friends and relatives, when the day of fiery trial comes, that we have always deemed it better to be silent on the subject till we could see the end. But fruit having now been reaped at these several stations, in the shape of creditable conversions and actual baptisms, it is but right that those who so generously supported these missions, at home and abroad, should be made acquainted with the leading facts.

The first movement was at Calna, a station about fifty miles to the north of Calcutta, on the right bank of the Hoogly branch of the Ganges. It is entirely under the charge of three well-educated native Christian brethren, and a vernacular catechist, whose names appear in the Annual Report of the General Assembly. Two of the former are married, and have families.

In the month of April last, the eldest child of the second in charge, Barada Chandra Chakrabarti, was suddenly seized with severe illness. Shortly afterwards the mother became ill too. The child died, and the mother became worse.

Hers was one of the cases that ordinarily occur. She had been married to her husband while both were as yet heathen. On his embracing Christianity, the wife was confined by her parents, and would not be allowed to join him. In all such cases we have uniformly acted, and that in the most literal way, on the principles laid down in 1 Cor. vii. 12-17. A marriage legally contracted by the law of any country is not annulled by change of religion. The unbelieving party, taking advantage of heathen law may repudiate the other. But the believing party is not at liberty to repudiate the other under the law of Christ if the other be willing still to discharge the obligations of husband and wife. But in this country, having as yet no civil law to assist in the matter the male convert, driven from his own home, has no access to his wife, and no means of knowing whether she is disposed to cast him off, or to cling to him as her husband. Our constant advice, therefore, has always been, to wait, and watch, and pray, in the assurance that, sooner or later, providence would graciously open the door.

And it is a remarkable fact that no

one has so waited in vain. Sooner or later—it may be after one, or two, or three, or even more years—yet always in the end, means of escape have been found, and the wife has rejoined her husband. In every case, too, without exception, the rejoining wife, having left her kindred and father's house, has, in substance, addressed her husband in the spirit of Ruth when cleaving to Naomi, "Whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and *thy God my God.*" In every such case, too, the wife has eagerly sought and obtained instruction in the truth of the gospel from her husband; and in the course of a year or two has been openly admitted, on a profession of her own faith, into the Church of Christ by baptism.

Well, the wife of Barada had thus been married to him before his own baptism; had, after two or three years been enabled to join him; had been by him instructed, and ultimately baptized. And now when mourning over the sudden death of her darling eldest child, and herself seized with severe illness, the reality of her faith in the Lord Jesus Christ shone brightly out. The fever at times so raged that she became delirious. But in the intervals of the paroxysms, when reason was restored, she would ask the Bible to be brought, and chapter after chapter read to her. After many chapters would be read to her, still, not satisfied, she would ask more to be read. The 119th Psalm and the 14th chapter of John's Gospel, gave her special joy. The thought of Christ having gone to heaven to prepare mansions for his faithful followers seemed specially cheering to her. When told that recovery was doubtful, she calmly and firmly said she was not afraid to die, because Christ had died once for her on the cross. The night before she expired, under an abatement of the fever paroxysm, she began herself to pray, and for several minutes continued earnestly to pray to God—casting herself entirely on the merits of Christ—and soon afterwards died, leaving behind her a mourning husband and two young motherless children.

In writing at the time to our sorely bereaved brother, I could not help remarking that, after all, under a good and gracious God, this cup of affliction might have a blessing in it. Who could

tell whether life might not spring out of these deaths—life spiritual out of death temporal? If the affliction were rightly improved by faith and prayer, who could tell but it might prove the prelude to the reaping of souls, and gathering them into the garner of immortality?

Judge then of my delight when, two or three weeks after, this afflicted brother came to Calcutta with two young men, seeking for baptism. One of them was a member of a very powerful and wealthy religious family in Calna, known under the name of Gasains, and leaders of a very peculiar Hindu sect.—It was, therefore, anticipated that every attempt would be made to rescue the young man. The anticipation was soon verified. Some of his friends soon came from Calna to the mission-house. The usual harrowing scenes ensued. After remaining firm for some days, the young man at last yielded to the combined forces brought to bear upon him, and returned, ostensibly for only a few days, to see his mother, and thereby save her from premature death;—protesting that he would soon again return to us, and since then writing a note to me that he would soon be back.

The other young man, though tried also, remained steadfast. It was about the middle of May, during our short hot season holiday; and Mr. McDonald kindly took in hand the instruction of both, preparatory to baptism, visiting them daily for that end, and finally, baptizing the one remained steadfast, on Sabbath, 25th May.

Scarcely had this event transpired, when Shyama Charan Ghosh, the second in charge at Bansberia—another of our out stations on the right bank of the Hoogly, about thirty miles above Calcutta—came to the mission-house with two young men from the highest class, seeking for baptism. About the same time, a third young man, from a village in the neighbourhood of Calcutta, who had been successively in several mission-schools, came to us for the same end.—All of them had trials to encounter—and one of in particular. His grandfather, father, and other relatives came to him day after day. On one occasion, Oungul, an astute native lawyer, came along with them, to puzzle and confound the young man. When argument and persuasion failed, the father would loose all control over his temper, and break

forth upon his son in a perfect tempest of wrath and fury. Indeed on such occasions, he looked like a person possessed of a demon, and the utterance of his anger had all the piercing terrifying power of downright demonic fury.—After trembling before the terrific presence and indescribable sounds of an infuriated father—grandfather and other relatives standing by, sobbing and weeping—the young man, himself bathed in tears, had grace and strength to remain firm; earnestly protesting that he would not, and could not forsake his Lord and Saviour, even on account of father, or mother, or all earthly relatives. The other converts, on such occasions, are able and willing to help in such in different and very efficient ways. Our native pastor the Rev. Lal Behari De, and myself, after much and serious converse with the young men, were satisfied as to their fitness for baptism. Accordingly, on Sabbath evening, 15th June, after an excellent discourse by the pastor I went through the baptismal service—asking the usual questions, and delivering the usual addresses to the newly baptised and others present. The chapel on the occasion, was crowded—seats and passages and all—by a dense audience of native and European ladies and gentlemen, who came to witness the gratifying spectacle of three adult converts admitted together into the visible Church by baptism.

In conversing with these young men previous to baptism, it was pleasing to learn the details of the successive steps by which they were led on from incipient convictions to the final decisive step. It appeared (as it has often done in similar cases before), that it was when reading the 5d (now 4th) of the series of our English Instructor, which contains a distinct epitome of the whole Bible history from Genesis to the end of the Acts, that their first impression were received of the folly and falsehood of Hinduism, and the truth and beauty of Christianity. But being very young and under the entire control of parents and Brahmin priests, they were afraid to give expression to their doubts and convictions. Bathing in the Ganges for ablation of sin, and offering goats at the temple of Kali, &c., began to become increasingly irksome to them; as they now saw such performances to worse than delusive. Accordingly, to

relieve themselves from the stings of an accusing conscience, they would, under various pretexts, contrive as much as possible to evade joining in such worse than useless performances at all.

One of them—he whose father fell into such fits of rage—was at one time afflicted with sore eyes, which threatened to terminate in blindness. In order to ensure his recovery, instead of trusting to doctors, his parents being possessed of some substance, made two eyes of gold, which were taken to the temple of Kahi, near Calcutta, as an offering to the Goddess, to propitiate her favour towards the suffering youth. But his eyes beginning to be opened by this time, the deed had a contrary effect on his mind to what the ignorant and superstitious parents expected. Does not the continued existence of such an idolatrous custom among the Hindus to this day, forcibly remind us of its identity with the idolatrous practice of the Philistines, more than three thousand years ago, as recounted in the sixth chapter of Judges, where we read of the golden images of the emerods, or deceased enlargements of the hæmorrhoidal veins, fabricated and presented for obviously similar ends?

While these young men—two of them from Bansheria—were here under probation, I received a letter from the Rev. Jagardishwar Bhattachargia, our ordained native minister at Mahanad—a another of our branch stations about sixteen miles to the north of Chinsurah, and within four miles of the line of the railway to Burdwan, Ramgunge, &c.,—intimating that two young persons, one male and the other female, from the boys' and girls' schools, had come to his house, with a view to their publicly embracing the Christian faith.

The case of this girl, who is a young widow of only fourteen years of age, is to us peculiarly interesting, as being the first known to us, in which, in these quarters, a young female in one of our little girls' schools, and there receiving instruction, has been led boldly to come out from heathenism, and seek admission into the visible Church of Christ, on a profession of her own faith. Connected with the Mahanad station, there have been for some time several little girls' schools. These were originally begun, and are still much assisted by the wife of the native minister—having

been herself brought up under Miss Laing in the Calcutta orphanage. The young widow, already alluded to, became a pupil in one of these schools when first opened, and soon proved a very apt scholar, gaining and maintaining for herself the position of the first or most advanced pupil in the school. After the examination, two years ago, she was withdrawn from the school by the father, who thought she was too old to attend any longer—though then only twelve. Being expostulated with, he again allowed her to return; but her uncle and other relatives, regarding her prolonged attendance as a disgrace to their family, their influence prevailed, and she was again withdrawn.

The young girl herself, being of a quick, active, and studious turn of mind, expressed the deepest sorrow at being thus taken from school; but contrived to convey a message to Jagadishwar, beseeching him, to supply her with suitable books, which she might read at home. To this he most gladly responded, sending her the Gospels and various tracts in Bengalee, from time to time. About six months ago she sent word to him that she was ready and willing to embrace the faith of Jesus, and on the 6th of June last, she found her way to the mission house. Being known to all as a person of blameless life and character, there was no hesitation in giving her shelter.

The young man who was the means of getting her safely conducted to the mission house, was one of the highest class of the boys' school. He had long been under serious impressions, but halting between two opinions, owing to the fear of man, and the terrible ordeal awaiting him if he made known his convictions and ultimate intentions. Knowing the little girl and her friends, it was through him that books and messages were conveyed to her during the last two years. When, at her earnest request, he conducted her to the mission house, his own mind became greatly agitated. He had often intended to come himself, and as often hesitated to take the final step. But, now having brought the little girl, he began to realize his own position more keenly than ever before. He knew there would be great indignation against him in the native community for his share in the escape of the girl. He felt sure that he would be severely beaten

by the relatives of the girl. His conscience also upbraided him on account of previous vacillation and indecision. In short, he felt as if there was a call from God now to decide, since it might prove now or never with him. Accordingly, he speedily made up his mind to abjure heathen society, and cast in his lot with the people of God.

The friends of both the candidates came quickly to the mission house, expostulating, threatening, and persuading them to go back, in the usual way. But both very peremptorily refused. They again returned to the assault on the following day, and with the same result.

At last the mother of the young man came, and actually swooned away, so that they had to carry her home in a litter, like a person dead. Recovering, she returned in a litter on the following day, with cries, and sobs, and imprecations, and tears, entreating her son to accompany her. But the young man, though deeply affected, remained firm in his determination. And, as the pressure on him seemed to increase in severity, it was deemed right, since he was thoroughly prepared for it, to baptize him publicly, on 11th June, in presence of all the scholars, and many people from the neighbouring villages.

At an early period the girl was put to a test, which, to the Hindu way of thinking, was a perfect *experimentum crucis*. Her uncle, who all along seemed more bigoted and more bitterly hostile than her father, finding her deaf to all his persuasions, and immovable in her resolution, angrily and vehemently demanded of her to deliver up to him all her ornaments; these being to the native females the most precious of all treasure, literally their very idols. But, dear though these were to her, and young though she was, and of yet tender age, she did not for a moment hesitate. She pulled them all off, and cheerfully gave them to the imperious uncle, as if they were so many worthless baubles, in comparison with the pearl of great price which she had now found. After this decisive proof of sincerity and fixed resolution, her friends seemed to give her up in perfect despair. And these having ceased to give her much annoyance, it was thought as well to postpone her baptism for a little; more especially as the wife of one of the native Christian

teachers, who had joined him after his own baptism, was under a course of instruction preparatory to the administration of the ordinance. In that case, it would be very natural that both should be baptized together. And on Saturday (5th inst.), I received a note from Jagadishwar, stating, that as both had expressed their anxious wish on the subject, and both had been adjudged by him as well prepared, he intended to baptize both on the next Lord's day (6th inst.) also adding, that other young men seemed on the eve of making an open profession.

#### UNITED PRESBYTERIAN MISSIONS.

Rev. Mr. Robson writes as follows of the progress of the Mission in Ajmere:

*Sabbath Evening Meetings and Discussions with Hindus and Mohammedans.*—Our most interesting meetings have, however, been on the Sabbath evenings, and have been conducted alternately by Abdul Massih and myself. On the first occasion about twenty natives were present, on the second almost double that number; and at subsequent meetings, from seventy to a hundred of the townspeople were present. We generally read or delivered a prepared address first of all, prolonging it afterwards by explanations, so that the people present might hear as much of the truth as possible before any discussion took place.—The meeting, however, seldom concluded without a controversy more or less animated. The first two evenings we had to deal exclusively with the Hindus.—At the third—a crowded meeting—the Jains came up to the scratch. But, unfortunately for them, the person who bore the chief part in the discussion was a very violent, ill-mannered fellow, who was continually involving himself in contradictions, and extricating himself only by violent affirmations. He came at last to deny that there was any such thing as sin; but shortly afterwards he rose and asked leave to depart, as it is one of the tenets of his religion not to eat anything after nightfall. 'Just sit down,' I said; 'since according to you there is no such thing as sin, there can be no sin in your eating your dinner after dark to-night.' This raised a laugh against him, and he went off in a great rage. After his departure, I pressed the

main truths of the gospel on a most attentive meeting.

The following Sabbath it was evident that there was a large sprinkling of Mohammedans among the hearers; and certainly, after I had finished my discourse, one of them began the discussion in a most characteristic manner—'If you say anything against the prophet we'll kill you,' was the first word of Mohammedan controversy I heard in Ajmere. The person who uttered it seemed to be looked on as rather cracked by his co-religionists, for they at once quieted him, and put a stoppage on him whenever he attempted to speak during the rest of the evening. Some others spoke; and the person who took the chief hand really argued with a fairness, an openness, and an appreciation of the force of an argument, which made it truly a treat to argue with him, after the shifting insincere talk of the Hindus. He at last brought the argument to this point—If Jesus, as you say, gave himself to die for our sins, why did he cry three times on the cross, 'O, my God, deliver me!' 'And pray where do we read of that?' 'In the second chapter of Paul.' I handed him a New Testament and asked him to point out the passage, but he declined looking for it at the time, and said he would find it out by next Sabbath. Next Sabbath he returned and indicated the verse, 'My God, my God, why hast thou forsaken me?' as a proof against Christ's Messiahship. I very soon explained his difficulties; but another present took it up as an argument against our Lord's divinity, from which we drifted into an argument on the Trinity, which he maintained was contrary to reason. I got the general voice of the meeting with me, however, in showing that it was merely *above* reason, incomprehensible as the dualism in our own persons, while the immoral acts approved of in the Koran are clearly *against* conscience. My opponent fought long and acutely, abandoning in fact Mohammedan ground, and taking up deistic ground. Some of the orthodox Mussulmans present evidently thought the defence as dangerous as the attack; and one of them assured me that it was very well to talk that, but the ultimate argument was, that they would beat me soundly if I continued to argue against their religion. I reminded them that they were now under the British Go-

vernment; and I congratulated them, at the same time, on having preserved the spirit of their religion under such adverse circumstances, and still maintaining the most successful argument in the Mohammedan religion. Since then we have had discussions of various kinds, before a very changeable auditory. Numbers have thus heard the truth, but there has been little opportunity of enforcing it, and instructing the people thoroughly in the truths of Christianity. For effecting this we must look chiefly to the school. For some time this part of our work continued to prosper well. Towards the close of April, at the solicitations of some of the most advanced pupils, I formed an English class. Some whom I had expected to join, refused to do so. One said to me, 'My father does not wish me to learn English, in case I become a Christian.' Yet his father had no objections to his reading the Bible, and even gave him money to buy a copy of Matthew's Gospel. Another said, 'My father thinks that since I have begun to read the Gospel, it will be safer for me not to begin English yet.' This will let you have some insight into the ideas natives have of the means of conversion. So long as I teach their sons through the native language, they can meet statement with statement, and argument with argument; but if I teach them English, I have then in my hands a mysterious power, which they are unable to oppose.

#### POLYNESIA.

We take the following account of progress in *Savage Island* from the London Missionary Magazine for October:

Not more than ten years ago, this island was immersed in the lowest depths of barbarism, its very name being indicative of the peculiar atrocity which characterized its inhabitants. Through the wonder-working of the Gospel, these same people have now utterly abandoned heathenism, and become a professedly Christian community. The energetic and successful labours of a few Native Evangelists having prepared the way for a European Missionary, the Rev W. G. Lawes, with Mrs Lawes, then recently arrived from England, took up their residence on the island in August 1861. Our young friends were accompanied by the Rev George Pratt, of Samoa, who,

from his knowledge and experience, has rendered valuable aid in the selection of Candidates for Church-fellowship, in Scripture translation, and in the general work of this most promising Mission.

In the following letter Mr P. gives a brief notice of what had been effected up to the period of his approaching departure.

' Niue, or Savage Island, April 9 1862.

"DEAR BROTHER,—The time to look for the 'John Williams,' and consequently the termination of my holiday here, has nearly arrived. What I have done during the past eight months will not take many words to narrate. My study of the language of this island while in Samoa, enabled me at once to commence preaching and conversing with Candidates.

ENCOURAGING PROGRESS OF THE MISSION—  
FORMATION OF FIVE CHURCHES.

"Up to the end of last year, I had held 547 Conversations, and as the result, 211 persons were added to the Churches. The two Churches were further subdivided into five, each under a Samoan Teacher. Deacons also were chosen and appointed in each Church.

"I may add a word about the Samoan Teachers—I have lived for days together in each of their families; have met them every week in a Bible Class for their benefit; and have had plenty of opportunity to correct some rather unfavorable impressions against them. Four of them are worthy men, and highly esteemed by the people, amongst whom God has given them great success; but there have been exceptions.

TRANSLATION AND REVISION OF THE  
SCRIPTURES.

"Giving my whole strength to the revision of the translations made by the Teachers, I have been able to get ready for the press, *Matthew, Luke, and Acts*, and the day before yesterday I completed the Epistle to the *Philippians*, which I mean to be my farewell to the Churches. My plan has been to compare these translations, sentence by sentence, with our reserved copy of the Samoan revised New Testament, and with the *Textus Receptus*. Then in all cases of difficulty—difficulties peculiar to Polynesia—I referred to the Hawaiian, Tahitian, Karotongan, and Tongan versions. These are often invaluable where commentators fail. The class of words referring to physical facts is very exact, so that you

may easily decide which should be used. There is very little difficulty with idioms, the languages being very much alike in this respect. Words, however, have often a different shade of meaning here, to what the same words have in Samoan. Finding the edition of the Gospel of Mark (4000) which we brought with us nearly all sold, I have also revised that for a new edition to be bound up with the other books.

CHEERING POSITION AND PROSPECTS OF MR  
AND MRS LAWES.

"From the commencement of this year I have handed over every department of the work (except translations) to Mr Lawes. He has gained a very fair knowledge of the language, so that there is no reason to fear on that score. Both Mr and Mrs L. like the Natives, which is also a very great point, for, as a natural consequence, the Natives will like them.

"The people are very importunate with us to remain; that of course is out of the question, while Savaii and Lifu have only one missionary each. Besides, Mr Lawes is well able to look after this island himself. If another day he wants help with the translations, I should be willing to come and lend a hand. We have been here long enough to become deeply interested in him and his people and to pray earnestly for their welfare.

'Yours Truly,

"G. PRATT.

"REV. DR. TIDMAN.

THE MASSACRE AT ERROMANGA.

In a letter just received from the Rev Wm. Wyatt Gill, B. A., dated "On board *John Williams*, near Sydney, July 3, 1862," he refers, in the following affecting terms, to the late Mr and Mrs Gordon, who were murdered some time ago by the natives of Erromanga, South Seas: "In the next room to this are sad memorials for the friends of Mrs Gordon of Erromanga. They consist of locks of hair of Mr and Mrs Gordon, matted with their own blood; also poor Mrs Gordon's wedding-ring, taken off the corpse, with a spot of her own blood on it. There is the martyr's crown; and yet the mission is to be recommenced upon our return from Sydney. All honor to the brave hearts of our brethren and our teachers who are determined to raise Erromanga—that forlorn hope of Polynesian missions—to Christ. May God prosper their endeavours!" This mis-

sion, the New Hebrides, is supported jointly by the Reformed Presbyterian Church of Scotland and the Presbyterian denomination in Nova Scotia.—*Standard Philadelphian*.

#### MADAGASCAR.

The tidings from this island are encouraging in the highest degree. Mr

Mr Ellis's reception was most cordial. There is a great demand for Bibles. The Roman Catholic Mission, though under the auspices of the French Government, makes no impression on the people. King Radama reads the scriptures under Mr. Ellis's direction. Six additional missionaries are on the ground long ere now; and Bibles also are on the way if the first supplies have not actually arrived.

## NEWS OF THE CHURCH.

### PRESBYTERY OF P. E. ISLAND.

This Presbytery met on Tuesday last in Queen Square Church, of this City. There were present the Rev Messrs Murray, Munro, Crawford, Sutherland, Fraser, McNeill, Laird, Ross, and Frame; and Messrs Henderson, McMillan, Mutch, Gillis, and Aitken, elders.

Mr John Baristo, student, was examined, and a certificate testifying to his fitness for entering the Theological Hall ordered to be given.

Rev Mr McNeill reported from the West River congregation that the people were unanimous in their desire to retain Mr Ross (Mr Ross had demitted his charge at last meeting of Presbytery) as their Minister—that they promised to pay all arrears this fall, and that upwards of £23 9s. additional, were subscribed for his support. Rev Mr Munro reported from the Brookfield section of the congregation, that the people there were much attached to Mr Ross, and set great value upon his services—that all arrears are to be paid this fall, and that the sum of £16 11s were subscribed in addition to the salary previously promised. The report of the deputation was received, and there diligence approved. The deputies from the congregation were invited to address the Court. Mr Holm, M. P. P., spoke in their behalf, testifying to the peoples' strong attachment to Mr Ross, the extent and importance of his charge, and that his removal would be a serious loss. Considering the efforts of the people, the fact that now £160 per annum are promised, in circumstances to afford

hope that the promises may be fulfilled, the Presbytery resolved to request Mr Ross to withdraw his demission, and to devote as much time as possible to the new station at Bonshaw.

The request for Moderation in a Call from Richmond Bay West, was granted Mr Fraser to give intimation to the congregation on the 1st November, and Mr Frame to moderate in the Call on the 12th of that month. The request from Murray Harbor congregation for moderation in a Call, was also granted. Mr McNeil was appointed to give intimation to the South Side Section of the congregation, and Mr Aitken, the representative elder, to the North Side on the 2nd of November. Mr Munro was appointed to moderate in the Call, on the 13th of that month. It was agreed to recommend the congregation at Murray Harbor to the favorable consideration of the Home Mission Board in the view of securing the grant of a small sum for a few years. The Pastoral Address was then taken up, and after a very full discussion, it was moved and seconded, that the Address be published as now prepared and that the thanks of the Presbytery be given to the committee for their diligence in the matter. Messrs Laird and Frame were appointed to go to Bedeque, with a view to induce the people to raise Mr Patterson's Stipend. Mr Sinclair was appointed to St Peter's and Mr Mc Gillivray to New London North. Presbytery to meet on the last Wednesday of November.—*Cum to Protestant.*

Augt. 21	By Religious Society, Salem Church, Green Hill,	6 10 6
"	" Juvenile Missionary Society, Maitland, L3 5s; Do., Salmah, 6s 0½d,	3 11 6½
"	" New Annan Congregation, 11s 9d; Mrs Cunningham, 2s 6d,	0 14 3
"	" Henry Robertson, junr., Cavendish, P. E. I.,	0 8 4
Octr. 30	" Balance due by Rev Jas. Murray, per Rev Jas. Bayne,	10 0 0
Novr. 5	" West River Congregation, per Rev George Roddiok,	5 4 4½
8	" Part of the Lord's tenth with the prayers of a youth,	1 0 0
18	" A friend, per Rev J. Bayne, 16s 3d; Dec., Rockville Juvenile Missionary Society, Maitland, 6s,	4 1 3
Dec. 17	" R. Smith, Esq., Truro, L13 16s 2d; Mr Jas. Dawson, Montreal, L5,	18 16 2
"	" Merigomish Congregation, L5; New London Station, Mr Murray's Congregation, P. E. I., L7 12s 11d,	12 12 11
1862.		
Jany. 9	" Sunday School children, Princetown, P. E. I., to meet extra expenses Mr G's children,	2 11 6
8	" A friend, L5; New Year thank offering from a Presbyterian, Cornwallis, L10,	15 0 0
Febv. 5	" Tatamagouche Ladies Missionary Society,	12 15 6
"	" New Annan Cong., 20s; Maitland Juv. Miss. Society, L8 14 6d,	4 14 6
"	" Lower Salmah Missionary Society, L1 13s 1d; Rockville Missionary Society, L2 5s 2d,	3 18 3
"	" A friend, per Rev G. Patterson, 20s. A dying child, per do., 1s 1½d,	1 1 1½
15	" Rev John McCurdy, collected by Miss N. Rainey, Bathurst,	3 2 6
"	" Do. A widow's thank offering,	1 0 0
"	" Collection taken Presbyterian Church, Harvey, N. B.,	2 5 0
"	" Do. Primitivo Church, N. G.,	20 14 1
19	" Missionary Society in connection with Laganchiters Street, Montreal, Canada Presbyterian Church, (Rev Dr Taylors) per Archibald Ferrie,	25 0 0
"	" Collection Miss. Meeting, Greenwood Church, Baddeck, C.B., 150s,	7 10 0
"	" Religious Society, Salem Church, Green Hill, additional,	1 2 1½
"	" Young persons attending Sabbath School, Laganchiters Street, Montreal, Presbyterian Church, (Rev Dr Taylor's)	10 0 0
"	" West River Congregation, Rev G. Roddiok, additional,	0 17 0½
"	" Legacy from Executors late J. Carmichael, Esq., New Glasgow,	25 0 0
"	" Collected Prince St. Church, Pictou Sabbath School, for Missionary Schooner John Knox,	5 12 8
March	" Sabbath School, Shakespeare C. W., 35s,	1 15 0
"	" Missionary Society, Poplar Grove Church, Halifax,	10 0 0
April	" Congregational Society, Rev Dr Jennings, Toronto, C. W.,	12 2 0
"	" Sabbath School, do. do.,	3 0 0
"	" A member Primitivo Church, N. G., per Rev James Bayne,	1 15 0
"	" A widow Tatamagouche Congregation, per Rev T. Sedgwick,	0 10 0
"	" W. Hogg, Pictou Island,	0 10 0
May 12	" Rev Donald Morrison, L31 0s 7½d,	31 0 7½
"	" Antigonish, L7 18s 10d; River John, L4 16s,	12 8 10
"	" Collection Prince St. Church, Pictou,	22 2 1
"	" W. Fraser, Scotch Hill, 2s 6d; Bedeque Congregation, P. E. I., L22 7s 3d, I. cy., (L18 12s 9d, N. S.),	18 15 5
"	" Amount received to meet extra expense of Mr Geddie's children,	15 18 7
"	" Balance of account received for Educating Mr Geddie's children,	2 7 0
30	" Casumpeque, P. E. I., L16 13s 4d; Strathalbyn, L4 2s 7d,	20 15 11
"	" Covehead, L11 3s 6d; Lot 14, L5 14s 6d; Dr Ramsay, Esq., 16s 8d,	17 14 5
"	" Brookfield, P. E. I., 35s; Richmond Bay, 20s,	2 15 0
31	" Amount received by A. K. McKinlay to date,	50 14 11½
"	" Miss Annie and Alice, daughters of Capt. S. Hatfield, 5s, Aug. 21st 1861, (ought to have been 5s each at that date),	0 5 0
		<hr/>
May 31	By balance brought down,	£1,432 18 6
1861.	Dr.	£574 3 7½
June 20	To Sterling Bill to Rev S. Bayne, for L150 sterling, at 11½ per cent premium,	£185 46 8½
July 1	" Order paid Mrs Johnston, quarterly payment in advance, for the support of Rev J. Geddie's children,	14 1 3
20	" 2-3 of award paid E. M. McDonald, printing,	13 6 8
Sept. 25	" 2 Sterling Bills to remit L83 16s, L163 13s 4d—L447 9s 4d stg.,	559 6 3
Octr. 7	" Paid C. A. Geddie, L2 16s 3d; Paid Mrs Johnston, per order, L6 5s,	9 1 3
10	" Mrs Johnston, per order,	14 1 3



Decr. 4	" Rev James Bayne for postages, stationery, &c, last 15 months,	3 0 0
"	" Mr Matheson's order on Rev James Bayne, due previous to 7th January last,	2 16 3
18	" Order Rev James Bayne to Mrs Matheson,	14 1 3
1862.		
April 1	" Order for Mr Geddie's children to Mr James Johnston,	14 1 3
May 9	" Do. to Mr James Gordon,	10 0 0
12	" Do. Miss C. A. Geddie,	3 2 6
31	" Do. Miss C. A. Geddie,	3 2 6
"	" Commission on £1,029 7s 2d, at 1½ per cent,	12 17 4
"	" Balance,	574 3 7½

£1,432 18 6

ABRAM PATTERSON, *Treasurer.*

Examined and found correct,

GEORGE WALKER,  
RODERICK MCGREGOR,  
ALEXANDER FRASER. } *Auditing Com. uttc.*

Pictou, May 31st, 1862.

**NOTICES, ACKNOWLEDGEMENTS, &c.**

COLLECTING CARDS for the Mission Schooner have been forwarded by post to each Congregation within the bounds of the Synod. It is intended that every Sabbath School Teacher should have a Card, and a few extra ones are sent for districts where there are no Sabbath Schools. It is desirable that these Cards should be filled up as soon as possible, and the money emitted to the proper quarter. Should any Congregation require a greater number of Cards, application may be made to Rev. James Bayne, the Secretary of the Board, or to the Publisher of the *Record*. The arrangements for building the Schooner will be stated in our next issue.

**NOTE.**—The signatures appended to the Appeal on behalf of our Educational Institutions, issued in our last number, having given rise to remarks in some quarters, we think it may be as well just to state the facts of the case. The duty of preparing and issuing the appeal was entrusted by the Board of Superintendance to a Committee in Halifax, consisting of Rev. Prof. King, P. G. McGregor, and A. McKnight, with a request that it should appear in the October *Record*. It was prepared accordingly, but not in sufficient time to send it to the Convener and Secretary for review and signature; and indeed the terms in which the authority of the Board was conveyed to these did not seem to contemplate such review as necessary. Instead, therefore of losing a month in offering a courtesy which had not been asked, they sent the paper direct to press, still assuming, however, that as an official document it should be authenticated in the usual way. The members of the Committee had no desire to withhold, and no conceivable motive for withholding their own names from it, if it had been thought proper append them.

A. McK.

**FOR FOREIGN MISSION.**

J. Murphy, jr, Tatmagouche, £0 10 0

From Evangelical Soc., Fish Pools,	3 0 0
" Springville, E. Branch E R.,	2 17 0
" Rev. Donald Morrison,	65 7 5½

**SPECIAL EFFORT.**

" John Murray, Esq., Mabou,	12 10 0
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**SUMMARY.**

Evangelical Society, Fish Pools,	1 10 0
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Rev. D. Morrison, Missionary, begs to acknowledge the receipt of the following sums from Congregations and individuals, in aid of the Foreign Mission of our Church.

Donation of Miss McLean,	£1 5 0
Col. at Saltsprings,	1 8 0
" Chizanois,	1 11 8
" Onslow,	2 0 6½
" Folly,	3 4 1½
Donation by Mr. Campbell,	3 0 0
" other friends,	0 5 6
Col. at Economy,	2 5 7
" Five Islands,	0 17 3
" Parrsborough,	1 4 0
" Newport,	3 4 5
" Windsor,	4 16 6
" Kentville,	3 1 0
" Sackville and Waterville,	2 3 7½
Donation from Miss A. M. DeWolf,	0 2 6
Col. at Lawrencetown,	0 8 8
" Bridgetown,	2 8 9
" Annapolis,	3 10 9
Donation from Mr. Forbes,	1 0 0
Col. at Yarmouth,	8 6 0½
" Clyde River,	2 5 3½
" Shelburne,	3 16 3
Donation from Mr. McIntosh,	1 0 0
Col. at Locke's Island,	1 12 4
Donation from Mrs. Collins,	0 2 6
Col. at Bridgewater,	2 12 6
" Conquerall Bank,	0 15 9½
" New Dublin & Lower LaHave,	3 8 10½
" Lunenburg,	1 0 4½
" Mahone Bay,	1 0 7½
Donation from Mr. Lindsay,	0 10 0
" from a Christian Lady,	5 0 0
" from Miss Jane Ross, s. Hill,	0 3 1½

Halifax, Oct. 24, 1862.