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THE  
**HOME AND FOREIGN RECORD,**  
 OF THE  
**Presbyterian Church**  
 OF THE  
**LOWER PROVINCES**  
 OF  
**BRITISH NORTH AMERICA.**

SEPTEMBER, 1865.

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HALIFAX, N. S.:  
**JAMES BARNES, 142 HOLLIS STREET**  
 1865.

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per Number.*

A HISTORY  
OF  
**Nova-Scotia or Acadie,**

BY **BEAMISH MURDOCH**, *Esquire, Barrister at Law, Q.C.*

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This work, on which the author has been engaged since 1860, will contain a full account of the early French adventurers in this country,—their mutual contests,—the wars with the English, the circumstances of the conquest,—the settlement of Halifax,—the Indian wars,—the attempts at re-conquest and the particulars of the final expulsion of the French inhabitants.

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The writer was induced to undertake this work, by observing the success of the Record Commission of Nova Scotia, in collecting a mass of manuscripts which contain information that was before wholly inaccessible, regarding the early events in this country. Among these are the correspondence of the French governors with the ministry at Paris, copies of which were procured from Canada, and the correspondence of the British governors with the Secretaries of State, &c., obtained from the State paper offices in London.

Every available source of information has been investigated closely, to obtain full materials from original and authentic documents, both printed and manuscript, so that everything valuable connected in any way with our early history might be preserved.

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**JAMES BARNES**, Printer and Publisher.  
HALIFAX, March, 1865.

# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

SEPTEMBER, 1865.

## THE LATE MEETING OF SYNOD.

Every member, adherent and friend of the Presbyterian Church should be thankful to our blessed LORD and MASTER for the spirit manifested, and the work promptly executed or wisely devised, by the late Synod. The attendance was considerably larger than was ever before witnessed in the lower provinces. We had delegates from our honored sister churches of New Brunswick and of Canada. More than ordinary interest was manifested by the public in the Synod's proceedings. Time was carefully economized. The decisions arrived at were generally unanimous. There was no 'case' to devour the time and excite the feelings of members. There was a fair proportion of Elders present, and they frequently took part in the business with excellent effect.

The presence of our loved and honoured first foreign missionary was a feature of peculiar interest in the late meeting of Synod. Had not MR. GEDDIE promptly declined the honour he would have been elected Moderator. As it was, nothing was left undone to mark the Synod's confidence, esteem and affection. His addresses were heard with the deepest attention, and his suggestions, in regard to mission work, uniformly acted upon. With the hope of extending and strengthening the New Hebrides mission by enlisting the powerful aid of our sister churches in Australia, the Synod agreed to "lead" Mr. Geddie for a time to these churches, to inaugurate their mission enterprises. In view of the great work to be done in the South Seas, the Synod agreed unanimously to drop the subject of

a Jewish mission, for the present; and the same determination for the same cause was arrived at with respect to an eastern mission.

The resolution to authorize the Board to send forth more missionaries, will, we are sure, meet the hearty concurrence of the church at large. There is at present no limit to the number to be sent forth but the prudence of the Board, the liberality of the church, and the devotion of our young men to the Foreign Mission work.

The proposed union with our sister church in New Brunswick is no new matter, and we are heartily glad that it now verges on its consummation. "1866" will, with the blessing of God, mark an epoch in the history of our church, second in importance only to "1860."

The liberality and public spirit manifested by the Synod in its dealings with the Dalhousie Professorship were worthy of the Presbyterian church. We must, no doubt, continue to bear of Presbyterian craft and Presbyterian ascendancy, but a discerning public will not be misled by such nonsense in the face of notable facts.

We trust that the *Record* for August will be carefully preserved and studied, and frequently referred to by ministers and people. It contains the authorized minutes of our Synod, and gives a fair indication of the work which the church is doing. Our present number contains important reports received and adopted by the Synod, and now published for the information of the church at large. All these reports deserve careful perusal.

The following statement furnished by the

Treasurer, will show the financial condition of the church at the close of the meeting of Synod :—

*Abstract of the Treasurer's account after the meeting of Synod, July, 1865.*

FOREIGN MISSION.

By balance of accts. 1st June.....	£381	1	6
Amount paid since.....	652	9	7

1033 11 1

To paid out since 1st June... ..	87	10	0
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By balance.....	£946	1	1
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HOME MISSION.

To balance of accts. 1st June.....	£135	4	3½
paid out since do.....	275	4	4½

410 7 8

By amount received since.....	301	14	7
-------------------------------	-----	----	---

To balance.....	£108	12	9
-----------------	------	----	---

SYNOD.

To balance of accts. 1st June.....	£41	17	10
paid out since.....	149	1	6

190 19 4

By amount received since.....	138	13	5
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To balance.....	£52	5	11
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EDUCATIONAL BOARD.

By balance at date, 1st June.....	£323	7	1
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To paid out since.....	210	0	0
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113 7 1

By amount loaned.....	7998	8	3
-----------------------	------	---	---

By balance.....	£8111	15	4
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Mission Vessel, amt. in hands at date.....	£19	10	3
--	-----	----	---

Special effort do. do.....	22	4	0
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Jewish mission do. do.....	15	2	9
----------------------------	----	---	---

Theological Seminary, received since 1st June.....	151	9	3
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## CLAIMS OF THE HEATHEN.

*To the readers of the Home and Foreign Record:*

The Saviour commands his followers in all ages to preach to every creature that gospel which he promulgated upon earth and which he sealed with his blood. Though all cannot literally fulfil this command, yet we all can fulfil the spirit thereof by giving of our substance for bringing within the influence of the glorious light of christianity those who are groping their way in the gross darkness of heathenism. How can the blinded heathen know the way of salvation,

unless it is pointed out to them? How can they understand the plan of redemption unless it is explained to them by the heralds of the cross, and how can those gospel pioneers go forth unless they are sent? The master of the gospel feast says, "compel all to come in" to the supper of salvation. If circumstances prevent us from being the immediate instruments in persuading the heathen to close with the offer of salvation, yet we may still be instrumental in the good work, though more remotely, by being liberal stewards of the manifold bounties of a gracious providence.

Our Saviour, when in the days of flesh, once looked up "and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had." No offering is too small for the Lord's treasury when a larger one cannot be devoted to the promotion of his cause. The pennies of the poor, the fruits of labor, of pains, of self denial, are just as acceptable before God as the 'easy gotten' pounds of the man of wealth. In rich and in poor, in old and in young, "God loveth a cheerful giver," "if there be first a willing mind" it is "according to that a man hath and not according to that he hath not," that God requires for the support of his cause among men. Giving, besides being a duty, is a very great privilege, "It is more blessed to give than it is to receive." I witnessed the full realization of this apparently incidental scripture promise a short time ago, in the case of the members of a juvenile missionary society in West St. Peter's, P.E.I. In the month of June, while employed in the Master's service among this people, I was requested to be present at the meeting of this society, for the purpose of opening their missionary saving box. This society was commenced last November by six little boys, the oldest of whom is thirteen, and the youngest seven years of age, all of whom belong to three families.

The idea of commencing such a society first occurred to some of the boys last fall as their father read a letter in the *Record*, from one of our foreign missionaries, advocating the organization of juvenile missionary societies. They, with the others, then determined to make an effort to carry out those suggestions; and I am of opinion that this attempt has been a decided success. They determined to accomplish their object by working, and not by talking, for without divulging the plan, they organized their society, formed bye-laws, established laws to which members must conform. All members are prohibited the use of intoxicating liquors; are forbidden to swear, to tell lies, to call each other nick-names, &c. The society meets weekly, and each meeting is opened by singing a psalm, by reading a chapter of God's word and reading a prayer. The treasurer then passes round the saving box, and each one, having laid by as God has prospered him since last meeting, now deposits his pennies in the box, there to be retained until the box is opened by command of the society. The little fellows are quite anxious to add to the amount in the box. Some time ago one of the boys, without any apparent just cause, deserted his *co-savers* and remained aloof for some time, but wishing again to return he made application for re-admission. They agreed to re-admit him, but insisted upon his putting a shilling into the box, by way of fine.

After opening the meeting in the usual manner, we proceeded to count the money in the bank, and to our astonishment, as well as gratification, we found that it amounted to the sum of twenty-two shillings (22s.) P. E. I. currency. The boys were very much pleased with the result of their experiment. While they had, in a measure, denied themselves to lighten the mission burden, the little portion which they had borne was not felt by them to be the weighty burden which oppresses those whose missionary desires are more languid, and whose warmest affection towards the heathen partakes of the nature of icicles.

As they entrusted the money to me, to be paid to our treasurer for the Foreign Mission, (which I have done) they felt much

more happy than they would have done had they spent those coppers and pennies in candy and toy trinkets; and how sweet to them is the consciousness of having done something for that Saviour who, when upon earth manifested his love to children, much sweeter and much more comforting it is than had they squandered their substance upon self. Self-denial may not be pleasant in its exercise, yet afterwards bears pleasant fruit, and the more it is practised the more pleasant it becomes. Though "the bud may have a bitter taste" yet "sweet will be the flower."

If all the children in the P. Church of the lower provinces, by exercising self-denial, were to do according to their several ability as these boys have done, how very much might be done for missionary purposes which now must be left undone. If the children were to improve those talents with which God has entrusted them, could not a great deal more be done for the heathen in our midst than is now being done by the whole church? Think of it boys and girls,—ponder it in your hearts,—put it in the shape of a question, *If, in the congregation of West St. Peter's, in the short period of eight months, six little boys, by saving their coppers and pennies for the spread of the gospel, accumulated twenty-two shillings, how much could not be done by the six hundreds of children in these large congregations throughout the lower provinces?* But while you think about it, and talk about it, do not rest here. Resolve, with God assisting you, that you will do something for your redeemer. "Work while it is called to-day," and "let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Christian parents, train your children to support missions by encouraging them to bear the yoke in their youth. This is the day when the collection for missions is to be taken up in your church, do not make your children porters in miniature, bearing the gifts of others to deposit in the contribution box. No! train them to store up their little treasures for the good of Christ's church, and to labor to procure money for mission-

ary purposes, and let those deposits be appropriations from their own peculiar treasures. Encourage them to ply their little fingers upon articles useful for the needy,—to deny themselves that which they really value, so that they may be instrumental in relieving the temporal and the spiritual destitution of others,—to have some benevolent plan on foot which shall occupy their thoughts and employ their hands. Let them feel that what they give is their own, and what they do is done voluntarily, then they will learn to love and to revere our holy religion, and soon, voluntarily and with spirit, they will seek to advance its interests.

Parents, in such approaches to your children walk in the footsteps of the uncivilized. In this respect take the heathen for your exemplar. In imagination listen to those shouts of joy and to those screams of agony; listen to the shrill voice of the aged and to the full rounded voices of the youths. What means it? Turn your eyes in the direction from which the sounds proceed. You see a huge unchapel mass. This is the ear juggernaut. This is the god of the blinded heathen. They prostrate themselves before it and permit its murderous wheels to crush the life from their bodies. This deluded people, who thus embrace death, consists not merely of the aged and infirm, of those in maturity and tender youth, but here also are infants who are taught that by their being put to death with such torture, the terrible god will be propitious. Being drawn by human hands this inanimate mass moves onward. Who draws it? The feeble old man lends a helping hand to the young man, rejoicing in the strength of maturity, for this is their religion. We see likewise the tiny hands of children seizing those ropes and doing what they can, for their parents have trained them to act thus in the service of idolatry.

Again, see that devoted, yet deluded father, carrying his votive offering to his idol god. His offering may consist of a hog or a fowl. But he is not alone. He trains his children to follow him in the paths of his honored religion, to learn betimes to appease the wrath of a capricious god.

Accompanying him is his son, it may be over whose head but a few years have passed. That son likewise brings an offering of yams or sweet potatoes. His daughter, yet in childhood, carries a cocoa nut, it may be, while the mother follows with her offering a plate of rice, leading her infant of months, who bears in its tiny hands a plantain to offer to the god of its father. In like manner let christian parents early train their children to act for Christ, to early understand "ye are not your own." Then like the Saviour they will esteem it their meat and their drink to do the will of God.

Then there will be hopes that when the temptations of time assail them they may come off victorious, their Christ assisting them. That when the powers contrary to the spirit strive for the mastery over them, those powers upon every occasion, will be rebuffed by the question, "Wist ye not that I must be about my Father's business?"

D. W. C.

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## Home Mission Work.

### REPORT OF HOME MISSION BOARD, 1865.

The number of probationers at the disposal of the Board has varied, as usual, from time to time, throughout the year. There were twelve at the date of last report. Six of these have been settled in charges, as well as another who was not added to our roll till some time after the synod rose. There are now seven in regular employment, viz., Wm. Sinclair, Wm. Campbell, E. McNab, Rev. D. Sutherland, Ed. McCurdy, Sam. Bernard, and D. W. Cameron. To these may be added A. McBean, who receives occasional employment, but is not always available.

The fields in which they are employed are widely scattered, in some instances extending to such a distance that a preacher designated to them must feel that he is going abroad, rather than labouring at home. One of these fields is in Bermuda—a mission possessing, among other points of interest, this special feature to commend it, that it is no charge upon our funds—the

Rev. W. Thorburn's congregation undertaking to defray all expenses, alike of salary and travel. Mr. W. Stuart having returned after a year's service in that arduous field, where the warmth of the climate is apt to tell unfavourably on the energies of the labourer, arrangements were promptly made for sending another in his place. These were frustrated, however, by the outbreak of yellow fever — strangers from other climes being more subject to attack than the Bermudians themselves. It is matter for thankfulness that the Presbyterian congregation suffered but little from this fearful epidemic. After considerable delay, and after all cause of alarm on the score of healthiness of climate had disappeared, Mr. Campbell was sent to fill the place Mr. Stuart had vacated.

Another distant field of labour is the coast of Labrador, to which last synod authorized the Board to send a missionary. Mr. McCurdy was appointed without delay — proceeded by steamer to St. John, Nfld., thence to Harbor Grace, and thence to Labrador. This circuitous and expensive route was the only one available at that season of the year, all the sailing vessels engaged in the fishery having already gone. He did not reach his destination till the end of July; and he left for home after the first week of October. Into the details of his labours on that coast we need not enter, as they are fully described in his report, which was published in the *Record*. Suffice it to say that between the 31st July and 7th October, he preached 46 sermons, visited 10 families and 26 vessels; the numbers addressed by him at his various meetings, when added together, amounted to 5180, and he distributed 24 bibles and 2292 tracts.

On the approach of another fishing season the question inevitably arose, what was to be done for Labrador? The instruction of the synod referred only to one season, and the duty of the Board might be held to be suspended when they reported the result of their action last summer. But, on the other hand, if the mission was to be renewed this summer, it was extremely undesirable to lose all opportunity of a direct passage by the fishing vessel, and again incur the expense

and delay which were inevitable last year — a sum of about \$46 and a month of the missionary's time having been expended on travelling to his field of labour. It was very obvious that the same expenditure of time and money would go a great deal further, if the missionary could be sent a month earlier. But there were some difficulties in the way. Mr. McCurdy was unwilling to undertake the mission this season, as he wished to be present at this meeting of synod, and it seemed doubtful whether another appointment equally suitable could be made. But the principal difficulty related to the question of expense — the only ground on which the synod were likely to hesitate about renewing the mission. Promises of support had been received from Nfld. which might be relied on for about one-third of the sum requisite — the rest was likely to fall upon the Board. On considering the whole matter it had been resolved to take what as respects the responsibility of the Board was the *safest* course — to let the matter lie over till synod. But shortly after this conclusion had been arrived at, a letter was received from M. H. Warren, Esq., at whose suggestion the mission had been originated, which threw new light upon the subject. It appeared that the Colonial Committee of the Free Church of Scotland, with whom he had been in communication, had offered £20 sterling towards the support of our mission. This promise removed all scruples arising from financial grounds; and as the Board could not doubt that in the circumstances the synod would approve of the mission being renewed this season, they appointed the Rev. D. Sutherland to proceed to Labrador. He obtained a passage in a fishing vessel, and sailed from Halifax about the 14th of this month.

It is time that we should now glance at stations nearer home. The mission field that has drawn most largely on our funds during the past year is in the vicinity of Yarmouth. The stations supplied are Carleton, Chebogue, Tuskent and Argyle. The two first-named of these places are at present integral parts of the Rev. Mr. Christie's charge. In the other two the number of Presbyterians is very small, but

there is an open door for preaching the gospel. The hope seems to be entertained that at some time these stations may be erected into a separate charge, leaving the minister of Yarmouth to give his whole energies to the congregation of the town. Meagher's Grant was originally a section of Musquodoboit congregation, but had been very much neglected for a long time. The attempts recently made to furnish that place with something like regular supply have involved considerable expense; but the attendance at the services is large, and it is hoped that under the culture afforded them they will learn to contribute with greater liberality and promptitude for the support of ordinances among themselves. Rawdon comprises a few families of very staunch adherents; and although they seem to have drawn more largely from our funds this year than usual, it is probable that some part of the amount may be refunded, as they are not usually neglectful of the duty of contributing according to their means for the supplies afforded them. Oldham, Waverly, and Wine Harbor are gold fields. The payments for West Chester are for services extending over more than three years. The supply of Bridgewater was rendered necessary by the illness of Mr. Morton. About half the expense has been borne by Mr. Morton himself. The remainder seems to fall upon the Board, as the congregation appear to feel taxed to the full measure of their ability in raising the salary of their minister. Cape North is a weak congregation in the furthest extremity of Cape Breton, which had supported their first minister for many years, (though they failed in some degree to fulfil their obligations to him,) without asking aid from the funds of the Church; and it was thought right to grant an allowance towards the expenses of eight months' supply afforded them after they became vacant.

In the matter of Gaelic bursaries the Board have to report that they have given two students £10 each. They are of opinion that some definite rules should be laid down by synod for the management of this matter in future, if it is thought advisable to continue the plan; and they would sug-

gest that the following be among them:—

I. These bursaries are not intended for students whose private means are such as to render aid from the funds of the church unnecessary.

II. Applicants are to be recommended to the Board by their respective Presbyteries—and Presbyteries are expected, in their letters of recommendation, to name the sum which, in their judgment, ought to be given, if the state of funds permit.

III. The board have authority to examine the applicants if they think fit; and to attach such weight as they think proper to the results of their examination, in graduating the scale of payments.

IV. These bursaries are given under condition of re-payment if the student do not accept a Gaelic speaking charge within the bounds of this synod,—time of such re-payment to be within one year after accepting an English speaking charge, or a charge beyond the bounds of the synod.\*

The following is an abstract of expenditure for the year ending 8th June, 1865:—

Supplements .....	£309 8 4
Gaelic Catechists .....	20 0 0
Do. Bursaries .....	20 0 0
Yarmouth Mission .....	40 18 7½
Labrador Mission .....	35 14 3½
Meagher's Grant .....	18 4 6
Rawdon .....	17 5 0
Oldham .....	16 14 11½
Bridgewater .....	8 15 0
Bedford and Waverly .....	5 0 0
West Chester .....	19 8 0
Wine Harbor .....	8 0 0
Country Harbor .....	4 10 0
Wentworth (Trav. Exp.) .....	2 10 0
Murray Harbor .....	2 0 0
Lot 14 .....	4 7 6
Tryon .....	12 5 10
P. E. I. (report not yet received) .....	15 0 0
Cape North .....	20 0 0
Blue Mountain .....	1 10 0
Miscel. Trav. Exp. ....	11 15 0
Postages .....	1 19 0

£594 7 10

\*The Treasurer's report will exhibit the present state of funds. The Board did not feel much compunction in overdrawing the account, as they had been informed that the late John Yorston, Esq., had left them

\* Instead of adopting this rule, the Synod resolved to leave the question of re-payment to the good feeling of the recipients themselves. See *Minutes*, p. 13.

legacy of £500, the prospect of which may serve as security on their behalf. At the same time it is worthy of the serious attention of the church that our annual expenditure is steadily increasing, as new fields of missionary enterprise open up before us, and if these inviting fields are to be entered and efficiently cultivated, our stated annual income must go on increasing in the same proportion. It is to be observed, however, that the increase of expenditure arises more from the amounts drawn under the head of supplements than from the employment of probationers, and it is for the synod to consider whether it would not be advisable to separate these departments and present them as distinct objects appealing to the liberal support of our people, in accordance with a proposition submitted to last synod by the committee on Supplements, and reserved for decision at this meeting.

All which is respectfully submitted.

By order of Home Mis. Board,

A. McKNIGHT, Sec'y.

#### REPORT OF COMMITTEE ON SUPPLEMENTS.

The Committee of Synod on the supplementing of weak congregations beg to offer the following Report:—

They have agreed to recommend the following congregations as needing supplement—

##### *The Presbytery of Halifax—*

1. ANNAPOLIS.—This congregation is small but energetic. Hitherto they have received £50 on condition of their raising £100. The grant is still continued on the same conditions as before.

2. CLYDE RIVER AND BARRINGTON.—The supplement promised to this congregation was £25. It is still continued on condition that they raise £100.

3. LAWRENCETOWN.—£20 was granted to this congregation last year. The same sum is continued for the present year. The committee believe however, that this congregation is not contributing to the extent of their ability to the support of their minister, and would recommend the Presbytery to take an early opportunity of dealing with them in the matter.

4. SHEET HARBOR.—Your committee recommend that the sum of £30 be granted as last year.

5. BRIDGEWATER.—Your committee hoped last year that there would be no occasion further to continue the grant of £12 10s. to this congregation. For various reasons known they recommend its continuance, but only for one year.

6. WEST CORNWALLIS.—Through a mistake this congregation did not appear on the list last year. It is recommended that £20 be granted for this year.

##### *The Presbytery of Truro—*

7. PARRSBORO'.—This congregation received from the Presbytery a promise of assistance for a few years, provided they would raise £100. Your committee therefore continue the grant of £20 as made last year, on the understanding as before that the above condition be complied with.

8. HARVEY.—Your committee last year had every reason to believe that this congregation would require no farther assistance. On the recommendation of Presbytery, however, they are inclined to recommend that the grant be continued for one year, on the distinct assurance of the Presbytery that it will not be required again.

##### *The Presbytery of Pictou—*

9. LITTLE HARBOUR.—This is a new congregation organized only about 18 months ago. Last year the sum of £15 was granted. Your committee upon recommendation of Presbytery would allow the same sum for another year. It is due to the Presbytery of Pictou to say that this is the only congregation under their charge receiving supplement.

##### *The Presbytery of Tatamagouche—*

10. GOOSE RIVER.—Your committee recommend that the sum of £10 be continued as last year.

11. NEW ANNAN.—From information laid before your committee and upon the recommendation of Presbytery, they are of opinion that a small sum may be advantageously granted to this congregation. £10 is therefore allowed for the present year.

##### *The Presbytery of P. E. Island—*

12. WOODVILLE.—£20 P. E. Island currency, is granted as last year.

13. DUNDAS.—£20 P. E. I. currency, as last year. In this case and in the preceding, upon the recommendation of Presbytery.

##### *The Presbytery of Cape Breton—*

14. BADDECK.—Your committee have agreed that this congregation receive for another year £14, on condition that the congregation raise £100.

15. WEST BAY.—From information laid before your committee, they would

recommend a grant of £30 for this year, and they would state that when this is given, the minister's income from all sources will be little over £100.

16. **PLAISTER COVE AND RIVER INHABITANTS.**—Your committee have agreed to recommend the continuance of this grant, *i. e.* £20 for another year. The same reason that led the committee last year to grant the above amount, has influenced them this year. The congregation is very large, but the sum raised for their minister is exceedingly small. For his sake chiefly, nay, altogether, this recommendation is made.

17. **BOULARDARIE.**—The same remarks apply to this congregation. Your committee recommend a grant of £20 for the same reason.

18. **LITCH'S CREEK.**—This is a newly organized congregation. Your committee recommend that they might advantageously receive for the present year a grant of £15.

With respect to nearly the whole of the congregations in this Presbytery receiving supplement, your committee would strongly urge upon the Presbytery of Cape Breton, the propriety of faithfully dealing with the congregations as to their duty to contribute more liberally to the support of the ministry. Your committee have no hesitation in saying, that were some of these congregations at least more alive to their duty in this respect, there would not be the necessity of drawing so largely as they do upon the funds of the church. They would therefore bring this matter to the notice of Presbytery.

Such then is the Report of your committee. They have given the subject submitted to them their best consideration.—They have taken into account in all cases the peculiar circumstances alike of the ministers and the congregations asking assistance, and while in every case retaining their independent judgment, they have sought as far as possible to be guided by the recommendations of the various Presbyteries. They are aware that a large draft will be made by the above grants upon the funds of the church; but your committee can only say they could not feel justified in rejecting one of the claims they favorably reported on; and therefore your committee would urge upon the church the duty of coming up more liberally than

heretofore, to the support of the Home Mission Scheme. Unless this is done there will be no alternative for your committee but to reduce grants, already in many cases too small. They would therefore appeal earnestly and affectionately to the church to take this matter into their serious consideration. But they feel that such an appeal is almost in vain. Time after time have they been made, and as often disregarded; but your committee do feel that when the fact is known that nearly one half of the ministers of the church are receiving incomes of not more than £125, something requires to be done. Nay, your committee would suggest whether the time has not come when some general effort should be made by the church to raise the incomes of all its ministers to £150. That a large, an influential, nay, a comparatively wealthy church, should be in such a position as this, is very far from being creditable to it, and urgently calls for immediate action. All which is respectfully submitted.

HUGH McLEOD, D. D. *Convener,*  
THOMAS SEDGEWICK, *Secretary.*

#### DEPUTATION TO CAPE BRETON.

Report of the Rev. ROBERT SEDGEWICK and ALEXANDER ROSS, respecting their labors in the Island of Cape Breton, July and August 1864. To the venerable the Synod of the Presbyterian Church of the Lower Provinces of B. N. America, met at Halifax June and July 1865.

The Synod, in appointing us to visit the congregations in Cape Breton, did not formally define the objects at which we should aim; but we thought, from the speeches and remarks made on the occasion of our appointment, that it was contemplated we should, while conveying to the people the salutations of the Synod, particularly press upon them the propriety, and even the necessity of, in the first place, (1st.) Continuing to hold purely and entirely the great religious and ecclesiastical principles for which our forefathers contended and suffered, and in the second place, (2nd.) Manifesting liberality in supporting Gospel ordinances at home, and in

siding to send the same blessings abroad.

In connection with the first topic, we have to report, with grief, that we discovered that certain parties, affecting to hold our distinctive principles more faithfully than we do ourselves, had, during the four last years, that is to say, since the UNION in 1860, been most assiduous in their attempts to seduce the people from our church and to mar the usefulness and comfort of their self-denying pastors. The UNION was represented as a political league, and its principles as diverse from those of the Reformed Church of Scotland. It was sometimes asserted but more frequently insinuated that our church, which they call "UNION CHURCH," departed from the faith of our fathers and introduced principles and practices entirely novel.

To meet these and such misrepresentations, we deemed it proper, while setting forth our distinctive principles as defined and secured by "the Basis of Union," to appeal to the history of the Church of Scotland from the Reformation downwards, especially to the history of the second Reformation and Westminster Assembly together with the subsequent contendings, sufferings, and triumph of the Presbyterian Church of Scotland; still further, to the manner in which, at the Revolution settlement, by the reception of the time-serving curates into the church, the noxious leaven entered and pervaded the ecclesiastical mass—the leaven which occasioned the secessions and disruptions that followed. We noticed that the best ministers and members felt constrained to separate from the establishment within which they found they could not act according to their conscientious convictions of duty to the only Head and King of the Church, the Lord Jesus Christ.

We particularly recommended to our hearers to procure and study Hetherington's History of the Church of Scotland.

Having thus appealed to history, we showed the people that clinging to a time-honored name does not secure that the principles and practices, originally associated with that name, are maintained in purity. We claimed, moreover, (and the coun-

tenances of our hearers seemed readily to concede the claim) that there is no ecclesiastical body in this Province more entitled to be called: "the Church of our Fathers," than our own church, inasmuch as it can be proved that none other hold and teach more fully and purely the great essential scriptural principles for which our fathers contended and suffered, and which gave to the church of our fathers its distinctive character among the churches of the Reformation.

We pass on to the *second particular* on which we insisted, and report that we urged on the people *first and chiefly* to realize their duty and privilege to make adequate provision for the support of the Gospel ministry among themselves, and secondly: to contribute, according to their ability, to the missionary and educational schemes of this Synod. We believe that the majority of them are able to do more than they have hitherto done for these objects; but we believe also that many of them have already manifested as much liberality, taking all circumstances into consideration, as any of our members in any portion of our church. We may not expect very rapid increase in their contributions, but we hope for steady progress. And we verily believe that there are not a few among them whose prayers are more valuable and helpful to the church than much gold.

Various considerations induce us specially to commend the church in Cape Breton to the sympathies, prayers and liberality of our church at large. This is a member of the body requiring, at this time, more than ordinary care and tenderness—but a member now under special divine treatment, destined to accomplish much good under the guidance of the Church's only Head, the Lord Jesus Christ.

The population of the whole Island, according to the census of 1861, was 63,083 (sixty-three thousand and eighty-three) of whom 33,386, (thirty-three thousand three hundred and eighty-six) were Romanists; 20,000 minus 18, (twenty thousand minus eighteen) of our church; and the remaining 9,715, (nine thousand seven hundred and

fifteen) belonged to six or more different sects. Do not these statistics show us how peculiarly adapted, at least in point of numerical strength, our church is to be the instrument in the Redeemer's hands in liberating the many thousands of souls now under the yoke of "the man of sin!" Surely those who are endeavoring to tear asunder our congregations in Cape Breton do not know what they are doing. And surely there is a loud call to our church to provide more laborers for that interesting and important field.

We conclude by reporting that pastors and people received us most kindly, and treated us with Christian hospitality. By the good hand of our God upon us we are thus enabled to report to our fathers and brethren.

### REPORT OF THE COMMITTEE OF COL- PORTAGE

FOR THE YEAR ENDING 30TH JUNE, 1865.

*To the Rev'd the Synod of the Presbyterian Church of the Lower Provinces :*

Last year your committee reported that there had been opened up to us ample sources of supply of orthodox religious literature, both in Britain and the United States, on liberal terms for prompt payment; but that owing to the want of sufficient encouragement, though the field of circulation was also large, we had ordered no new supplies. This course left us at liberty to devote all our income, after paying working expenses to the reduction of our debt; which we did to the minimum of about £70 currency.

This burden being so far reduced, and the Synod then also seeming more in earnest than ever before, in recommending and urging assistance, we were encouraged to order a good supply of bibles and testaments, both English and Gaelic, with the metrical version of the Psalms. These arrived in due time and were found to be very seasonable and much sought after, as indeed they always are at least wherever the influence of our own doctrines and policy prevails: and these are pretty extensive now in these lower Provinces. The

next addition made to our stock on hand, was about 50 copies of the "Martyrs of Eromanga," taken from one of the agents on liberal terms.

While things were in this state, a meeting of the committee was called in the basement of Poplar Grove Church, Halifax, in the month of December 1864, to which a few friends of the cause there were also invited. There a special report of the past proceedings and present aspect of our affairs was laid before them. After due consideration by that meeting, it was agreed: that an effort be made without delay to collect donations and contributions to pay off the debt; and also to take up a small loan of about £100, in order to procure a fresh supply of books, at the lowest cash price.

This resolution was immediately carried into effect, and donations were received to such an amount as to cover the old debt; and so much of the proposed loan as to procure a good supply of books on the most reasonable terms. A few contributions also from congregations have come in which will go so far towards the repayment of this loan at the end of the year, till which time we have the use of it without interest. Donations and contributions therefore will still be necessary and acceptable in order, if possible, to preserve this amount as a capital for future operations.

But now another difficulty occurred, which we had not previously met, because that hitherto we had little competition in the field of distribution. Now our colporteurs meet those of the American Tract Society wherever they go, and we have even difficulty in getting suitable men to engage in this work. Several indeed have applied to be employed in the service who were to all appearance well qualified for the work, but when they heard the only terms that we thought we could safely offer on the per centage system, and compared them with those offered by the agent of the "American Tract Society," supported by all its credit, they generally preferred the certainty of their terms to the uncertainty of ours; though other things being equal they would have preferred being in the

service of the Synod. We were therefore constrained to adopt a similar course, and to engage our colporteurs on regular wages, thereby assuming on behalf of the Synod or the church at large the risk and responsibility of loss, should any occur, and so far relieve the colporteur from such risk and responsibility, on whom it has rested ever since we commenced what is designated "the per centage system." How long we may be enabled to incur this risk and responsibility will under providence depend entirely upon the generosity of benevolent individuals, and the liberality of the church in general. As formerly stated, we are not acquainted with any similar organization that is entirely self-supporting. We have perhaps come as near to that point as any in operation during the thirteen years of our existence. So near it indeed as to be a wonder to many competent judges, that we should have continued so long and effected so much as we have done without any capital and with so little assistance. But that assistance having been lately increased, we have been induced to incur the risk and responsibility above referred to, and will not hesitate to continue the latter as long as the former is in Providence continued. Nor have we considered it necessary or expedient on this account to raise the old standard price of our books; nor to adopt the nominally advanced price of the depreciated American currency.— On the contrary, books or parcels invoiced to us at \$1.50, we sell at \$1.00, and single vols. invoiced at 80 cents we sell at 50 cts.

During the last year also we have had interesting correspondence with one of the secretaries of the "National Bible Society of Scotland," from which we have for some time been getting our supplies of bibles and testaments. We found their terms as reasonable as any other, and some of the colporteurs say that they can sell six or eight copies with the Scottish metrical version of the Psalms for one without it. Seeing that they were engaged in the good work of circulating the word of God in every quarter of the world where there was an open door, we turned their attention to the large field open in these "Colonies of

British North America." They professed their readiness to occupy this field, and as a preliminary forwarded a copy of their last year's report to each of the Fathers and Brethren of this Synod. They have already allowed an extra discount on our last supply to aid in colportage, and they have proposed to support one colporteur for six months upon trial, entirely at their expense. Such generosity should be acknowledged by this Synod, and their agent when he appears amongst them should be cordially received, and assisted in the good cause of circulating the pure word of God without note or comment.

In relation to the book department, we have always preferred supplying the community at large, and our own church in particular, from what we consider purely orthodox sources of religious literature. All the Fathers and Brethren will doubtless approve of this course, by following out which, according to our ability and the means placed at our disposal, we hope still further to secure their patronage and co-operation

All which is respectfully submitted by your committee.

JOHN L. BAXTER,  
Con. Com. on Colportage.

Onslow, 26th June, 1865.

*Presbyterian Church of the Lower Provinces in account with John L. Baxter, from 30th June 1863 to 30th June 1864.*

	Dr.
1863.	
July 1	To paid for Books, Stationary and Stamps. . . . . £ 1 0 7½
" 20	" R'k McGregor on bill 15 0 0
" "	" N.B. Soc. Scotland ex. 26 0 0
Nov. 2	" Rev. Jas. Gordon, Mis. 4 0 3
Dec. 5	" W.S. and A. Martin in full. . . . . 23 1 1½
" 31	" Agent's salary to date 12 10 0
1864.	
Jan. 14	" Nelson & Sons Edinburgh, exchange. . . 30 17 5
Mar. 29	" Pres. Board of Pub. . . . . 24 5 0
" "	" Postage and Stationery 1 1 3
Ap. 26	" Robert Sears in full. . . 19 8 6
June 30	" Agent's salary to date 12 10 0

£168 14 5

1863.		Cr.
Jne. 30	Per balance on hand...	£ 6 4 1½
July 1	" Rd. McGregor bill with exchange.....	25 0 0
Aug. 1	" Sundry donations acknowledged.....	7 10 6
" 17	" C. McMillan, Colporteur	8 0 0
Sept. 1	" Jas. Gordon, Colporteur	9 10 0
1864.	" C. B. Archibald (borro'd)	30 0 0
Ap. 26	" Prem. on bills (Americ.)	18 7 0
"	" J. Maxwell, Colporteur	41 1 1½
"	" Two donations acknowledged.....	2 10 0
"	" J. Dickson, Colporteur..	3 0 0
May 26	" Books sold from Depot..	10 11 9
Jne 30	" Balance overpaid.....	6 9 11
		£168 14 5

1864.		Dr.
Jne 30	To C. B. Archibald, Esq	£30 0 0
"	" Roderick McGregor...	10 0 0
"	" National B.S. Scotland	8 13 4
"	" London T. S. England.	7 15 0
"	" Sundry small sums...	12 15 0
		£69 3 4

1864.		Cr.
Jne 30	In hands of Chas. McMillan, Colporteur.....	£28 0 0
"	" Rev. R. S. Patterson, P. E. Island.....	6 10 0
"	" David A. Stewart.....	5 13 0
"	" John Maxwell, Colpor.	22 0 0
"	" Messrs Logan and Dickson.....	8 13 0
"	" James Gordon, Colpor.	20 0 0
"	" On hand.....	12 10 0
		£103 6 0

JOHN I. BAXTER, Agent.

Examined and found correct; but would recommend a different mode of keeping the accounts. Find that the account exhibits for the year embraced, a loss on the scheme of Nine y-three Pounds, (£93) \*

GEORGE WALKER,  
RODERICK MCGREGOR,  
J. W. CARMICHAEL.

New Glasgow, May 24, 1865.

\* N. B.—What is here called loss is taken from the difference of the Assets of 1863 and 1864, and consists of the per centage allowed for sale, discounts, travelling expenses &c., all credited in each colporteur's account, but not transferred to this cash account, because never actually in my hands, and besides, if so, would be merely charged on one side and credited on the other, leaving the real cash transactions exactly as they are.

JOHN I. BAXTER, Agent.

## Foreign Missions.

### Letters from Rev. D. Morrison.

We have received letters from Rev. D. MORRISON, Erakor, Fate, dated 7th Feb. All were well. Mr. M. was then able to preach once every Lord's day, in the language of the natives. We subjoin extracts from a letter which has already appeared in the *Presbyterian Witness*. The first is dated Jan. 3, 1865:—

Your New Year is different from ours. What heat you lack to make you comfortable we have over and above our desires. Though we live here in a basket house, with doors and windows wide open, without fire or even fire-place, still one can scarcely be cool enough. The thermometer ranges from 85° to 90° in the shade at noon!—I tried it once, in a patch of sand on the sunny side of the house, and exposed to the sun. It soon rose to 130°.

But on this little island of Erakon we have a most refreshing southeasterly breeze, which comes almost invariably in the heat of the day. It is a treasure to us. As one stands in the open window before it, health is inhaled with every breath.

The blaze of the sun is terrible at noon, consequently we keep the house pretty closely during the heat of the day. The mornings and evenings are delightful.

Most of our trees that are not evergreen, shed their leaves about this time. Many of them are evergreens.

We have several young fruit trees growing on the premises. They belong to the teacher, and comprise orange and lemon trees, custard-apple trees, papaw apple, cocoa nut and coffee trees, &c. Most of them were brought here by the *John Williams*.

Our health hitherto has continued excellent. But one feels, notwithstanding, the enervating influence of the climate. We have not had any symptom of ague as yet. The teachers and people have slight attacks of it occasionally. Toma, the Raratongan teacher has improved greatly in health since we came. He is now actively at his work every day.

Our chief, Toma, came very near his end the other day, by eating a poisonous fish. I have no doubt he would be in his grave now had no medicine been administered. But the Lord has spared him to us yet.

We had a heavy storm, or light hurricane here on 15th and 16th November. We lost nothing of much consequence by it. It came on gradually; so I got the boys, amid pelting rain, to prop the house on the even-

ing of the 15th, and this, I have no doubt, was the means of saving it, if not from utter ruin, at least from an incurable obliquity. The storm set in on the evening of the 15th, and continued increasing gradually till daylight. Such torrents of rain one never sees in your country. It was as if the very atmosphere had been converted into water, and that liquid driving with the impetuosity of an incipient hurricane. The land was everywhere deluged, and covered by a sheet of water. Neither the absorbing powers of sand, and coarse, porous, coral rock, nor yet the declivity of hills, was enough to carry off the water as fast as it fell.

When the storm subsided the face of the country appeared as one would fancy the old world to have looked after the flood. Trees were stripped bare of both fruit and foliage; many of them were blown down, while many more stood with broken branches still clinging to the shattered trunks.—Papaw-apple trees, of which there were a good many in the village, had their tops blown off with fruit and leaves, the trunks remaining erect, reminding one of harbors of commerce bristling with masts.

The mission house in the village, which we occupied when we first landed, was blown down. The church also was blown to the ground.

The following sabbath we met for worship under the shadow of a large Banyan tree, of which there are many illustrious specimens here. On the following Monday the people, with Toma at their head, 'urned out to rebuild the church. Saturday evening it was finished, and better than before.

Such yams as had grown suffered severely, and all banana trees were left prostrate on the ground. But now everything that withstood the fury of the storm is in full bloom, as if nothing had interfered with its progress.

The native houses are so low that they sustained no serious damage, although many of their occupants thought it necessary to stand by the main posts, holding them more firmly in proportion as the gusts were heavier.

We got our primer by the last visit of the *Dayspring*. It was printed in Aneiteum by Rev. Mr. Ella of the L. M. Society. We have school only three mornings in the week, from 6 to 7.30 a. m. Two mornings we meet for devotional exercises. Saturday there is no school—it is given them to prepare for the sabbath.

Our primer is Phonetic, as far as the Roman characters will serve that purpose. We teach the pupils not the *names* but the *sounds* or *powers* of the letters. They make very encouraging progress, generally. We have now *nine* that can read the primer with considerable ease, and a good many more

who will do so soon. Such eagerness to learn one seldom sees, as is manifested by old and young. We make the most advanced teach the others. Thus you can see hoary matrons taking lessons with great docility from those who might be their grandchildren.

When we set others to teach we ourselves superintend, to see that the thing is as well done as circumstances will admit of. Thus we are making teachers as well as scholars.

In their prayers you hear them supplicating the Lord to enable them to know and remember a, o, e, and i, &c., in order that they may be able to read the Word of God and learn from it.

We have now a little hymn book, composed by Toma, and printed by Mr. Ella, which, though neither good Farcian nor yet good poetry, is highly prized by us. It contains twelve hymns.

Mr. Morrison adds the following items, under date of 6th January:—

In Erakor we are now keeping the "Week of Prayer," uniting our supplications with those of the christian church. We verily need the Spirit from on high to be poured out on us both missionaries and converts, and heathen. But it is said "Ask and it shall be given you." Any of our male church members will engage in prayer without hesitation. It is cheering to hear their devout supplication and see their simple and childlike trust in the Lord.

Our three boys are catechumens. I call upon them in turn to pray at worship in their own house. They engage readily, and to edification, without anything of that unreasonable bashfulness or backwardness found so often among our young people at home.

Pango is ready to receive a missionary. A house for the missionary is already built, and a teacher occupying it for the time being. Fil is ready to receive teachers—the pioneers of missionaries.

Lately we have heard that on Havanna harbor there are two places wishing for teachers. Sema, and Conva, a small island in the mouth of the harbor, where teachers were killed some years ago. They seem now to regret their deeds of blood, and promise all kindness to any teacher that may be left with them in the future.

You will be greatly cheered to hear that the influence of the *Dayspring* has been already powerfully felt for good. In Fotuna, Anewa, and Tanna, when first visited, the teachers seemed quite disheartened, and feeling that they were doing nothing, were wishful to be taken away. They were persuaded to remain a little longer, in the hope that a favorable change may soon take place.

By the last accounts I received a most

hopeful change had taken place. Additional teachers were left on both Tauna and Anewa, who were received by the people with every demonstration of friendship. On Fotuna, when first visited, but one attended worship, and he but occasionally. Now forty-nine assemble to hear the word of God.

Our hearts have been greatly cheered by tidings from Scotland of some four additional missionaries having been accepted by the Mission Board of the Presbyterian Church. Is there none coming from Nova Scotia? Let them not fear that there is no room for them. The harvest there is great and laborers are few.

#### Letter from Rev. J. D. Gordon.

Dillon's Bay, Erromanga,  
Feb. 20, 1865.

REV. J. BAYNE,—

The *Kate Kearney*, in the employ of Mr. Henry of this place, returned unexpectedly from Sydney, on the 12th February, bringing to me some ten or twelve letters from different quarters of the world. I was soon forcibly reminded of Cowper's well known piece on the Postman, but this difference that the contents of the whole bag, instead of being distributed among many, fell to my share, making my head and my heart ache. The delicate traces of your pen on the envelope almost made me fancy I was in Halifax. I was glad to hear of your welfare, and to gain some intelligence about church matters, about which I had been so long in the dark. I was prepared to hear of Mr. Geddie's arrival and reception, though not of a visitation of the churches by him. In the list of articles ordered by me for the coming year, are a boat which will cost at least £35 stg., and a tent which will be probably £10 more. So you see my order, in economical principles, was pretty high. The boat is absolutely necessary. The want of it this year has given me many a weary journey. My longest voyage has been seven miles, and twice I have been nearly lost in a canoe. I have slept in native houses, in different places, six or seven nights, and this enables me to decide about a tent, as I shall (D.V.) spend many nights from home during the present year. Had I possessed a boat, probably the circumnavigation of the island would have been made ere this. My first undertaking will be, if spared, to survey the whole island; one by no means insignificant. The population around the bay here is very sparse, discouragingly so. I have had scarcely any living on the place during the last month. The greater part of January there were only about a dozen, old and young, and not one native of the place among them; some of the few that were with us sold themselves to our

wealthier neighbors for a morsel of bread.

We have been subjected to various trials incidental to missionary work. Death has removed two, of late, from the mission circle. Mana was buried on the 30th January. He had been laid aside from active duty several months previous to my settlement. He professed his adherence in life to christianity, lived according to the light which he had, and died in the christian faith. Had he survived, the first Erromanga man and woman baptized, would have been married. That Mana did much for his country none will deny; that he stood firm to the christian religion, when his life was in danger, may be remembered to his lasting advantage; and may be taken as an earnest of attachment to it, commenced by the Holy Ghost, and consummated by him, who, when he begins a good work, will carry it on till the day of Jesus Christ. Another who died a few days ago, *not without hope*, was a pupil of Mana and Joe.

Of a great number of events of which I might inform you, I must make a brief selection, for I begrudge the time spent in writing even this much.

Some time ago a man at one of our stations six miles distant, was murdered. He had, it is said, been violating the seventh commandment, with a Chief's wife, of a place near Benkil. As one or two others had been away from their savage lords to their native settlement, the city of refuge was expecting an attack from their foes, and had been in excitement for a considerable time, fortifying their war caves, &c. This young man that had been transgressing, was, after school one morning, shot with an arrow in the breast, and the next day killed in his house. The man who did this was in the *Dayspring* from her arrival at the group till her departure for Sydney. As he had been there before he did not wish to go again. After our first visit to the island, he and three others had gone to Aneiteum, and he became a favorite on board, I believe.

There are at present nine teachers at work on this island, and I have not yet made any provision for them. The £15 voted for them in Melbourne, and counted in my presence, I have neither seen or heard of since. God willing, there will be twelve thus employed in a few months, and their support would require £60. "Jehovah Jireh."

Another word concerning a coadjutor. I deem it proper to inform you that whatever may have been the policy of my predecessor in this respect, I have made the ground clear. By private solicitation, orally, and by letter, and publicly, Mr. Copeland has been invited, requested and besought to come to this field. I think he is looking this way.

Concerning the printing of Genesis I spoke in my last letter, when mentioning other matters. This book will be in demand long before it is printed, that is to say, by a goodly number. I am at present translating as far as the nineteenth chapter, and have revised and re-written eight chapters, but it will be revised and re-written once more. Six months hence it will be ready for the press, and I think will be a fair translation. At any rate it will be far in advance of anything at present printed in the language. This is not surprising. The achievement is due to the existing literature of the language, being the result of diligence and hard work under difficulties. Luke is not, of course, well translated. About three-fourths of it are pretty good; still it is of eminent service. I have read through this gospel, in my public ministrations, with remarks, once. A few have finished reading it in school. It is not in the hands of many yet. I think the most expeditious way of getting Genesis printed is to send the MSS. to Sydney, when nine months or a year hence, it may be ready for distribution, and when, with God's blessing, many will be ready to receive a copy. That is a long time to wait for it, but so must it be. This island is so large, and the people are so scattered, that the only plan is to teach them to read, (a long, hard task,) and give them the word of God.—Genesis is the book for them, as they have an ear for the historical.

It is only since I have tried to acquire the language from four different Pundits, that I have discovered the difficulties and great disadvantages under which my brother labored. Even now some of them want to put me astray, in two cases out of four, if I would allow them. I have only found one worth anything as a Pundit.—This is the lad whom I found at Aneiteum on my arrival. He has a pretty good knowledge of this language, and knows the most of any of his countrymen. I have at last got the correct paradigm of some verbs from him, after many provoking and fruitless efforts. You will not be surprised to hear that I did not find a correct paradigm of one verb in the language. Of the one that was written with most care I got Mana's correction, of this Joe's version was different, while Unox's was diverse from all the others. You, of course, cannot know how these things can be. Unox is not with me now, I had to let him go to teach, in accordance with an arrangement made before I knew his worth, and he was not here during the first two months of my residence. The opposite side of the island has been opened up again, and he is at present there. In my visit there in December, I saw a few scattered remnants of Mana's work. I cannot now enlarge.

I have recently heard of the death of two women and one man, and another man mortally wounded by the Tanese of a sandal wood establishment at that place, March 15th.

I shall now close this long, too long, letter. About the printing I suppose you may think it premature. Be it so. But remember that we are widely separated by time and distance. Perhaps it may be delayed another year, when both Genesis and Matthew may be published at the same time. Another death occurred of late; a boy dropped down dead on the road. He was reading in Luke.

Recently there has been a great falling off in attendance at school, and on the sabbath. Death is the principal cause, as it awakens some apprehension, and the protracted mourning for the dead, also, which ensues.

On the opposite side the foreigners and natives are, and have been in grief for a long time. Feasting is another cause of irregular attendance. I may here withdraw a statement made about the probable number of the regenerated, for I now believe it was an over-estimate. Spiritual death reigns here. We are not free from danger, but the issue of all may be lasting security. Breakers of the seventh commandment give a world of trouble, as death is the penalty. An innocent boy was recently killed at a distant settlement, because of his sister's defection; and one of our own people here, has now persons in three different settlements ready to kill him. I stretched my prerogative as far as I could safely, in bringing to trial those who had given the woman involved rough treatment, and in receiving her out of their hands.

The Lord has been favorable to us in this season of the year. We experienced a gale, a hurricane, on this group, about the beginning of this month. My house was favorably situated for its reception, and so escaped with little damage. The wind was north-west, and the sea was tremendous. The whole coast exposed to it has been destroyed by the spray and vapour of the sea. Vegetation is as if it had been scorched with fire; it presents the appearance of a potatoe field after a sharp frost.

Our brethren, by latest accounts from Aneiteum, were pretty well. Mr. and Mrs. Morrison may not be writing at this date. I may say, that I heard from them to-day for the first time since the *Dayspring* sailed hence. They were enjoying excellent health. Upon the whole tidings from Fate were encouraging. It will be many a long day before sixty-nine communicants will be reported from this island.

Give greetings to all to whom they will

be welcome, but first to those of your own household.

Yours, in ever-during bonds,  
J. D. GORDON.

P.S.—*April 7th.*—Mr. Henry has returned previous to his proceeding to Sydney. I am thus induced to add a supplement, as it will be about a fortnight later. By letters from Sydney it appears that Mr. Copeland's health is not improving since he left the island, and that he purposes going to New Zealand for a change, after the *Dayspring* leaves for the islands. Mr. Paton and wife are coming in her.

*April 8th.*—I received a note from Umow three days ago. As his testimony may be of more value, and more trustworthy than mine, I shall give you a translation of it.

March 27th, 1865.

DEAR MISSI,—

Your health is continued. The Lord keep you. I also am well. The Lord keep me. The men of this place, here, come on the sabbath, several of them, but they do not come for teaching every day—*four*—one boy two, aged men, and one woman. They are taught daily. One man died at this place, here and now they are making lamentation. I was at Potnuma and saw Nereinpour (a teacher there) and Navusia (his wife) on the day, Wednesday. We assembled there. The men there are fighting. In the place there, men of Tana, and men here. They went to kill a man inland. They concealed themselves and shot one man of Tana. They buried him. (That is, others did so.) Nereinpour is sick and unable to remain now. They two think to return to the place here, and abide a little and afterward to return to their own place. The people in the place of Nereinpour are more numerous. Young men and children, and women about twenty. They are taught every day but many men do not want a teacher, the same, in the place of me. All of them do not wish me to build my reed house. Now we are making the reed work. Now it is unfinished. The men of this place here are hard. Now they think of the feasts, and war, and mourning, and more evil many of them like to do. But a few more, they like the Word of Jehovah. One chief remains with me now, named Tavniri but all serve satan. They love darkness. Good will to you Missi. My work is ended.

UMOW.

From Rev. W. McCullagh.

Letters have been received from Mr. McCULLAGH, Aneiteum, dated the 25th March. Mrs. McCullagh had suffered severely from an attack of inflammation of the eyes, but she had recovered. One of their best ser-

vants had been poisoned by eating a poisonous fish. Much sickness had prevailed throughout the island during the month of December. Much of the Missionary's time was spent in dispensing medicine to the natives, and in attending to cuts, wounds, &c. The Sacrament of the Lord's Supper was dispensed on the 5th February. There were 200 communicants. Mr. Inglis' communion was held on the same day. A hurricane had visited the island on the 5th March. The people continue attentive to the means of grace and assemble for public worship even in very stormy weather when the voice of the preacher can scarcely be heard because of the storm. In the gale the schooner *Kate Kearney* had been driven ashore, but no life was lost. The "*John Knox*" was purchased by a Mr Henry for £150.

Mr. McCullagh states that "several teachers are wanted on Fate. The Tanese are too much engaged with fire-arms at present and do not care for teachers. A favorable impression has been produced on Aniwa since a chief visited Aneiteum and was kindly treated by our people."

Five vessels had called in the harbor in course of the fortnight before Mr. McCullagh wrote.

The *Dayspring* sailed from Sydney, Australia, for the New Hebrides, on the 19th May. Mr. Nevin and wife, from the Reformed Presbyterian Church, Scotland, took passage in her. All connected with the vessel were well.

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## The Sabbath School.

Sabbath School Lessons for  
October.

FIRST SABBATH.

SUBJECT: *Abram and Abimelech.*—  
Gen. xx.

One peculiarity of Scripture narrative is its fidelity. It records the faults as well as the excellencies of the saints. It represents Abraham as the friend of God and the father of the faithful, but it does not represent him to be faultless. This chapter shows him to have been not merely of like passions with ourselves, but when left to himself weak as other men. His faith could, and did falter, and the usual lamentable results followed.

V. 1.—Circumstances led him to change his residence from Mamre, in the neighborhood of Hebron, and remove farther South to the territory of Abimelech, the

king of Gerar. He was now in the Philistine country. Kedesh lay to the south-east, and Shur to the south-west of the promised land.

V. 2.—The Patriarch's visit to this Philistine Prince was not at its commencement honorable to him or to his partner, neither of them having acted with the simplicity and integrity, becoming servants of God. Instead of appearing there in their true character as husband and wife, they had agreed to appear as brother and sister. "Abraham said of Sarah his wife,—She is my sister." He was led to take this unworthy and unwise step from want of confidence in the presence and protecting Providence of Him who had said—"Fear not I am thy shield." Believing that he dwelt among a lawless people, and fearing that they might slay the husband to gain possession of the wife, still attractive and beautiful, he with her concurrence, so speaks and acts, as to leave the impression, that the relation between them was of an entirely different character. This was in itself wrong, and like all unbelieving expedients was pernicious and perilous in its tendencies both as respected themselves and others. The effects soon began to appear. The king of Gerar becomes enamoured of Abraham's sister, and purposes to make her his wife.

V. 3.—Sarah is taken from the tent of Abraham that she may become the wife or more probably one of the wives of a Philistine Prince. She would become the wife or paramour of another. Abraham's shield comes to his protection. In a dream God warns the king at his peril to proceed no farther. Thou art but a dead man—thy life is in jeopardy, all but forfeited,—Why? For the woman which thou hast taken,—"for she is a man's wife." How clear and stern and universal is this Divine prohibition of polygamy! The woman was beautiful—the affection for her was strong, but the discovery that she was the wife of another must immediately prevent even a king from proceeding any farther.

V. 4.—Abimelech's purpose was formed in entire ignorance of Sarah's real relationship to Abraham. Informed of the truth, he appeals to God who had warned him of his perilous position. "Wilt thou also slay a righteous nation?" Like a good ruler he pleads for his people, fearing that Divine judgments may come upon them. The righteousness which he pleads was then innocency or guiltlessness in this matter.

V. 5, 6.—Even he himself was guiltless of intentional wrong, both parties having given the same statement of their relation to each other. The appeal is sustained. There is guilt in the transaction, but it is not Abimelech's nor his people's. Jeho-

vah testifies to his innocence, in consequence of which he had restrained him, from rushing in ignorance into an unlawful connection. Our upright intentions may be pleaded as an excuse, for a wrong course only when we could not know better.—Good intentions will not make wrong right, nor be held as an excuse, when our ignorance is wilful, or when we do not diligently use the means of knowledge. We here learn that great as human weakness is it would be greater but for the restraining influences of Divine Providence and preventing grace.

V. 7.—Duty was now to be discharged. He is now enlightened, and God must now be obeyed, the woman restored and the prayers of Abraham solicited. *Prophet* here has its generic meaning; it does not mean a predictor of future events, but a teacher, a servant of God, called and qualified to instruct men in the things of God, and to plead with God in their behalf.

V. 8.—This heathen prince proceeds to act at once upon the knowledge of his duty just imparted. Not only restores to Abraham his own, but adds thereto valuable gifts. Deep impressions are left by his intercourse with the God of Abraham. Scripture furnishes many subsequent examples of the same kind, such as the repentance of the king and people of Nineveh at the preaching of Jonah. Alas that so many in christian lands and sabbath schools remain insensible, and impenitent, and disobedient, though so often called by God to repent.

Vv. 9, 10.—In this remonstrance of Abimelech with Abraham, there is much to admire and to commend. He might have taunted Abraham with his gross inconsistency. He might have asked him where was his religion, his faith, his conjugal love, and what would have been his position and the position of his wife, if the Lord had not in mercy turned him from the course into which he might have almost said that Abraham led him. He refrains from all taunting words. Mildly, but faithfully, he represents the wrong done, asking what had been seen in himself or people to justify such a course?

Vv. 11, 12.—Abraham's reply explains, very partially excuses, but utterly fails to justify his procedure. *It explains his course.* He was afraid of violence and death on Sarah's account. Forgetting the past protection and the promises of Jehovah, he sought out an unworthy invention to procure safety. *It partially excuses his course.* What he affirmed was truth, though it left a false impression. She was his sister, the daughter of Haran, who was his brother by his father's side, and therefore his sister according to oriental forms of expression. *It fails to justify his course* (1) because it involved dissimulation; (2) because it evinc-

ed distrust of the divine promises; (3) because the fact of its being pre-concerted while less offensive to Abimelech, was none less dishonouring to God his protector.

Vv. 14-16.—Abimelech shews kindness to Abraham and Sarah, and yet administers quietly a severe reproof, Behold I have given "thy Brother," &c.

V. 17.—Abraham now convinced of his error and humbled, pleads with God for his injured benefactor and the Lord grants tokens of mercy and forgiveness.

#### LESSONS.

1. Every departure from rectitude is perilous.

2 We are never so safe as when we are trusting in God. "Blessed is the man who trusteth in the Lord."

3. God's people should be careful not to cast stumbling blocks in the way of others.

4. How carefully should we guard against all untruthfulness in word and deed. God loves truth. He is a "God of truth, and without iniquity."

#### DOCTRINE TO BE PROVED.

The best men are imperfect. Phil. iii-12; 2 Chron. xxxii. 25 and 31; Deut. xxxii. 50, 51. Let the scholar find others.

#### SECOND SABBATH.

SUBJECT: *Isaac and Ishmael.* Gen. xxi. 1-21.

V. 3.—In obedience to the direction given in chap. xvii. 19, he is now called Isaac, the name signifying laughter.

V. 4.—Nothing is more precious in the divine estimation than obedience. True obedience shows itself by prompt compliance with positive commands. The sacraments appointed by God are as sacred and binding as moral duties.

V. 5.—The promise is fulfilled at last. The birth of a child is usually a joyful event in a family. This, however, was the birth of a child promised by God as a blessing to the human race, long deferred but now at last fulfilled. Learn that divine promises and threatenings may tarry or delay, but can never fail.

Vv. 6, 7.—Sarah testifies, now that the child is born, at the announcement of which event she had unbelievably laughed, that he is rightly named ISAAC, for she said "God has made me to laugh—to rejoice,—and all that hear shall rejoice with me."

V. 8.—The weaning may have been about the third year of his age, and, as it makes an epoch in the life of the boy, was observed as an occasion of festal rejoicing.

V. 9.—Ishmael was now a stout lad, Isaac a small boy. The former became jealous of the latter, and was probably encouraged in displaying rudeness to Isaac by

his mother. Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. The word may signify wanton teasing; and as the apostle Paul teaches that it amounted to persecution, (Gal. iv. 29,) it evidently expresses taunt and sarcasm, and perhaps more substantial tokens of boyish antipathy, rivalry and passion, the buffet and the blow, with all the intolerable petty tyranny which Ishmael's superior age and strength enabled him to exercise over his envied brother, most probably a gentle child, as he turned out a meek, tranquil, and meditative man.

V. 10.—This petty tyranny awakens first the sympathy of Sarah, and next her resentment. Domestic peace was destroyed. Hence the demand of this verse, "Expel Hagar and her son, let her be divorced and dismissed, and her son disinherited."

V. 11.—The course to be recommended was most likely to be followed by domestic peace, yet the punishment seems to Abraham too great. While Sarah was the mother of Isaac only, Abraham was the father of Ishmael as well, and not so readily would he consent to act upon Sarah's suggestion of immediate expulsion.

V. 12.—The Lord makes known his will. The bond woman and her son must be cast out, not to please Sarah, but because it is the counsel of God that the blessings of the covenant shall belong pre-eminently to Isaac and his seed. It further appears that a divine mystery was foreshadowed by this expulsion. Read Gal. iv. 22-30. As Ishmael persecuted Isaac, so do those born of the flesh persecute still those who are born of the spirit. And as Ishmael was expelled from the family of Abraham and excluded from the inheritance, so they who are of the law, and not born of the Spirit, shall be expelled from the family of God, and excluded from the inheritance of his children.

V. 14.—Another display of prompt obedience on the part of Abraham. It was that, which so grievous in his own sight, he proceeds at once to do when directed by God. Dismissed, Hagar and Ishmael journey or dwell in what is called a wilderness. This term denotes an untilled and sparsely inhabited district, but not necessarily a desert. The wilderness of Beersheba lay to the south of Palestine. It was a case of considerable hardship. They were, however, provided with bread and water, and their prospect of support was much better than at first we would suppose. In fact they did subsist and were fully provided for.

Vv. 15-17.—Whether journeying to some fixed destination or not, they were soon reduced to distress from the failure of the supply of water,—their great skin bottle empty and no well is in sight. The affliction

ed mother fears she will see her son die. Her heart sinks within her. She is in deep distress.

V. 17.—But the God who had charged Abraham to send her away was watching over her, and now in her trouble he speaks to her words of comfort: "God hath heard the voice of the lad where he is. God has not rejected him. Isaac is preferred, but Ishmael shall not be forgotten."

Vv. 18, 19.—"Do not give way to despondency. Go help your boy and I will not only preserve him alive but make him the progenitor of a nation." And now that she is cheered and aroused to exert her energies, behold a reviving spring, or well of water, in the desert, which she had failed to perceive. God is perpetually opening for us and revealing to us wells of living water, and consolation for us in our distress.

Vv. 20, 21.—God prolonged his life,—gave him strength. He dwelt in the wilderness and became an archer. He not only lived in that wilderness where his mother thought he must die; but he founded a nation which has lived there ever since, and the sameness of their customs may be traced in the simple record, *His mother took him a wife.*

#### LESSONS.

1. The church, or children of promise, may expect persecution. It is a part of their portion on earth.

2. God will deliver his people from their persecutors, and bring them to the heritage which he has promised them.

3. Let us beware of being satisfied with an outward connection with the family of God,—with a descent from pious parents, or participation in sacramental observances. The Jews have been cast off, and the Gentiles have come to occupy the privileges of Abraham's house. The last shall be first and the first last.

4. In the wilderness, and in hunger, thirst and distress, the Lord can and will provide.

#### DOCTRINE TO BE PROVED.

Believers in Christ are the true children of God. John i. 12, 13; Gal. iii. 26, also iv. 28; 1 John iii. 1.

#### THIRD SABBATH.

SUBJECT: *The trial of Abraham.* Gen. xxii. 1-19.

V. 1.—After these things—the many trials experienced and the frequent proofs of fidelity given—God did tempt Abraham. In the sense of exciting to sin, God tempts no man. James i. xiii. This is the work of satan, of demons and of bad men. In the sense of putting principles and professions to the test, God does try men, and

this is here the meaning of tempt. God tried his people in the wilderness. Deut. xiii. 3. He tried Hezekiah. 2 Chron. xxxii. 31.

V. 2.—Abraham's trial was extraordinary. No such command from God to a father was given before or since. The command was to offer Isaac in sacrifice, not a servant or stranger, but his son—not a son merely, but Isaac, the child of Sarah, most tenderly beloved—the child of promise, given after long expectation—the son of his old age, the crown of his hopes. Nor is he to die by a visitation of God, he must die by the stroke of his beloved and loving father. What elements of anguish are involved in this command! What difficulties arise to view, forbidding him to do what was in itself and must ever appear to the friends and enemies of true religion so revolting and unnatural!

V. 3.—He prepares to obey. He makes haste. He first of all satisfies himself that the command was divine. Assured of this he knows that it is right, and therefore he will not consult with flesh and blood, but with a stern will, brings all his natural and tender affections into submission to the mind of God. He calls his servants early, and without disclosing his awful mission to Sarah, he takes the road.

V. 4.—From Beersheba to Moriah, whither Abraham was directed, may be stated at two days journey. But it was on the third day that Abraham sighted the place. His trial was aggravated by the time thus given for reflection, and for all the tender affections of his nature to make themselves felt. Yet he goes forward.

V. 5.—He would be alone, and subject to no interference from his servants. His language is remarkable. "and the lad will go forward and worship, and come again,"—equivalent to say, We will come again. Did he expect that he would truly offer Isaac? We can scarcely doubt that he did, but he had faith to believe that he would not perish, and that even if he should die God should raise him up and fulfil his promise of posterity through him. Heb. xi. 17-19.

Vv. 6-8.—What a touching dialogue is this! How keenly must the faith and tender love of Abraham have been tried by that question from his gentle and loving son, toiling patiently under the load of wood on which the victim was to be laid. The father's reply seems to have been prophetic and provided for his wounded heart by the Spirit of the Lord.

Vv. 9, 10.—In these verses we have the *triumph of faith complete*. It was now not only begun but *perfected*: (1) he gave up his son in heart from the first, and prepared for the journey; (2) he set out and travelled for days to reach the destined place; (3) he

built the altar, laid on the wood, bound his son and laid him on the altar; (4) he stretched forth his hand and took the knife, to plunge it into the side of his beloved son.

Vv. 11, 12.—The purpose of God is accomplished. Isaac is not slain, for this was not intended, yet he has been offered up by his father. It was in his heart to obey God fully in this matter. God regards it as done, and has caused to be recorded these memorable words, "By faith, Abraham when he was tried, offered up Isaac."

Vv. 13, 14.—Truly God himself provided a lamb, and in the mount of the Lord many glorious things were seen by Abraham, and will be discerned by those who re-visit that mount through all time; (1) the divine all sufficiency and mercy were seen in that the Lord himself did provide a sacrifice; (2) divine goodness and grace were seen in the renewal of the covenant with superadded securities for the confirmation of faith,—v. 17, 18; (3) the day of Christ was seen,—John viii. 56. The necessity of atonement by the Saviour if the promised seed be spared, was seen. The shedding of blood on mount Moriah was seen. The father giving up the son, and the son surrendering himself, were all wonderful things, and will be ever suggestive of the truth contained in John iii. 16, and Eph. v. 28.

#### LESSONS.

1. God proportions the trials of his people to their strength. Ver. 1. After these things, &c.

2. A satisfying acquaintance with the divine will, contributes the basis of true and enduring faith. Ver. 2. *The Lord said, Take thy son.*

3. The glory of faith is prompt obedience. Duty being once known let us close our eyes against difficulties and hindrances.

4. The results of uncompromising obedience are blessed. Ver. 16, 17. The Lord is a rewarder. Heb. xi. 6; Gen. xv. 1.

5. The Lord will carry his people through all their trials. V. 19. Abram returned home in peace. 2 Tim. iv. 18.

#### DOCTRINE TO BE PROVED.

God must be implicitly obeyed. Num. ix. 33; Deut. v. 29, 33, also chap. vi. 24, 25; 1 Sam. xv. 22; Ps. cxix. 60; Acts iv. 19; Gal. i. 15, 16.

#### FOURTH SABBATH.

SUBJECT: *The death and burial of Sarah.* Gen. xxiii.

V. 1.—There is no other woman named in the bible whose age, death and burial are all recorded. Sarah was sixty-five when she left Haran with her husband, she lived with him in his pilgrimage sixty-two years, and died thirty-eight years before him.

V. 2.—Respecting the antiquity of Kir-

jath Arba, or Hebron, see Num. xiii. 22. For the origin of the name see Josh. xiv. 15. In Hebron, Abraham lived and David reigned, yet it is chiefly celebrated as the burying place of patriarchs. Sarah was first buried there, but afterwards Abraham, Isaac and Jacob, Leah and Joseph. "Abraham came to mourn for Sarah." Though not faultless she was a good woman, a loving wife and kind mother. For more than half a century they had walked together in the nearest relationship, and their joys, sorrows and anxieties were reciprocal.—Abraham therefore felt deeply the pang of separation. *He is no stoic.* His feelings naturally strong were purified and intensified by religion. Religion does not require us to crush these feelings. Abraham wept at Hebron, a greater than he wept at Bethany. All but the hardened will still go forth carrying precious seed and weeping.

V. 3.—As there is a time to weep so there is a time to refrain. There is a time to address ourselves to the duties before us. Samuel had to be called from weeping to acting. Abraham rises from the earth to bury his dead out of his sight. What a terrible change is produced by death when we are anxious to day to bury out of our sight those who yesterday were the joy of our dwellings. Let the young, and the lovely, and the light hearted, think of this humbling truth.

Vv. 5, 6.—Mark the estimation in which Abraham is held.

V. 7.—How marked and genuine, and worthy of imitation is the politeness of the friend of God.

Vv. 8, 9.—The first money transaction on record consisted in the purchase of a grave.

Vv. 10, 11.—In courtesy, Ephron will not be out done by Abraham. The Orientals to this day are much more remarkable for politeness than for sincerity. The tendering of the field by the Hittite, and his reluctance to name a price, would not, in all probability, interfere with the taking of the full price from the Hebrew. At all events, Abraham will buy the field and possess it as his own. It is a present instalment and pledge for the ultimate possession of the land. He cannot now get possession of the whole territory. Meanwhile he will there bury his dead, and wait in patient expectation God's time.

Vv. 12-18.—God's promise will be fulfilled and Abraham will now purchase a field and bury his dead, in the assurance of possessing the land. A similar compact and made with a very similar object in view is recorded in Jer. xxx. 6-16; xlii. 44. Jeremiah foretold the destruction of Jerusalem, and also its restoration at the close of the seventy years. He buys land and gets a title, under divine direction, not that he or

his heirs might enrich themselves, but that his own full conviction of the truth of the prophecies which he uttered might appear. And so, in point of fact, Abraham did perpetuate among his descendants the expectation of possessing the land, and his son, and his son's sons did bury there in the in the same faith. Jacob dies in Egypt, but Joseph will not bury him there. Joseph dies there, but by faith, anticipated the departure of his brethren, and "gave commandment concerning his bones." These must be laid in the field of Machpelah.

Vv. 19, 20.—Here we have the earliest notice of the practice so prevalent in the east, of burying in caverns or rock tombs. Here we have mention of the *most ancient and interesting burying place on the earth*, Green Wood, Mount Auburn, Bethnal Green, the Grange Cemetery, Pere la-chaise, and even St. Paul's and Westminster Abbey must all yield to Machpelah. Machpelah means double, and the double valley or two small valleys, may yet be distinguished. The cave was covered by a temple, or church, by the misguided piety of Queen Helena, and is now covered by a mosque held specially sacred by the Moslems. It is most carefully and jealously guarded, and our Queen's son, the Prince of Wales, (with his retinue, including Dean Stanley,) is the only christian to whom, for a long time, the privilege of entrance has been conceded. The locality is, no doubt, known and here for centuries and millenniums the ashes of the patriarchs and their wives have reposed in peace.

#### LESSONS.

1. Death ruptures the tenderest ties and separates dearest friends.
2. Mourning for the pious dead is a suitable tribute to their memory, and when our grief is not excessive is not offensive to God.
3. There is nothing unmanly in grief. The greatest of men have tender hearts.
4. We should pay a proper respect to the remains of departed friends. Let us remember that those bodies are Christ's, and will rise again.
5. The righteous shall be held in everlasting remembrance. Sarah is held up to women of all time as a model of conjugal fidelity, respect and love, as well as of general piety. 1 Pet. iii. 5, 6.

#### DOCTRINE TO BE PROVED.

Christ has deprived death of its sting. 1 Cor. xv. 55, 56; John xi. 23-25, 43; 1 Thess. iv. 13-18; Rev. i.

#### FIFTH SABBATH.

SUBJECT: *The marriage of Isaac.* Gen. xxiv.

We have here a very long chapter, and all about the marriage of Isaac. All will

recognize the marriage itself, as one of the most important occurrences in his life,—but why such a minute record of circumstances? Probably that we may learn that the smallest incidents have a place in divine providential arrangements, and are to be noticed by every pious mind.

Vv. 1-4.—Abraham was an old man when Isaac was born. He was now about one hundred and forty, and it was natural that he should feel a deep interest in the marriage of his son, in whom the promises now centered. Hagar procured a wife for Ishmael, but Isaac's mother is now dead. His father, however, evinces the deepest interest in having his son well-married. His desire was not that his wife should be an heiress but a virtuous woman, and a fearer of God. He therefore intrusts the important mission to his confidential servant, probably Eliezer, (see Gen. xv. 1.) whom he binds under the sanction of an oath, not to take a wife for his son from the ungodly and corrupt race of Canaan. He charges him therefore to undertake a long journey to execute his commission in the land of his fathers.

Vv. 5, 6.—The question of a faithful servant. But he would know how he was to act if the damsel should refuse to leave her home. Shall Isaac in that case go to her? The reply is a decided negative. He is the heir to this land, in which his mother is buried. Let him not depart from the territory which the Lord has promised and of which he is heir.

Vv. 7-9.—He expresses strong faith that the God of Heaven, at whose call he had left his father's house, would guide his servant to make his mission successful, reiterating the charge, and taking an oath of his servant.

Vv. 10, 11.—The journey is safely accomplished. The servant has reached the city of Nahor, Haran doubtless, and approached the city probably with design in the evening, when young women, even of good rank, were wont to go to the wells to draw water.

V. 12.—And now his next step is most important and well becomes a servant of Abraham, or indeed any man bearing an important trust. He offers fervent prayer for divine direction, that he might know whom the Lord would in his providence point out as his master's wife.

Vv. 15-21.—Very remarkable was the kindness shown by this young and gentle maiden to this old traveller. Very free from airs and affectation is this Syrian girl, and very ready to work with her hands for the comfort of the stranger; while he is filled with *wonder and gratitude*; with wonder at the manifest Providence seen in the whole circumstances so far, with gratitude that God even the God of his

master is answering him his prayer and leading him on to success.

Vv. 22-27.—Another interesting picture—a most astonishing discovery to the inquirer, that he has been led to the granddaughter of Nahor, to the very kith and kin of his master. The answers which his questions elicited naturally prepared his mind for these feelings and utterances of thanksgiving.

V. 33.—Another proof of the devotedness of this man. He was more anxious to serve his master than to enjoy rest or refreshment. What an example to you Sabbath school teachers, parents, and ministers of the Lord Jesus! Can this be said of you?

V. 59.—Her nurse. This was Deborah, a model servant who accompanied Rebekah from Mesopotamia, lived in the family of Isaac, survived her mistress, and died respected and beloved, and was honorably buried. Gen. xxxv. 8. In seeking the good of the family she was herself blessed, and became a blessing. Let servants follow her example.

V. 60.—Here we have an affectionate parting, with a benediction in eastern style, apparently a united, loving, and therefore a happy family.

V. 63.—To meditate, contemplate—to give scope to the pious sentiments of his heart, in a retired place at the tranquil hour of evening. He could not have placed himself in a more suitable posture for welcoming the anticipated blessing. This exercise is too much neglected.

Vv. 64, 65.—The first interview. The bride veiled herself,—the usual custom for a bride when conducted to the tent or house of her husband. He led her into Sarah's tent. She occupied the place of his dear mother, for whom he had now ceased to mourn.

V. 67.—Had never seen her before. That he loved her is therefore an important record, and a happy close to this eventful courtship and marriage.

#### LESSONS.

1. The uniform testimony of the bible is that alliance in marriage with unbelievers is a perilous step, and often leads to great backsliding and misery. God in love forbids such marriages. "Be not unequally yoked," &c., "only in the Lord."

2. Parents should use prudent means to prevent their families from intimate association with persons of loose morals or irreligious sentiments.

3. God is to be acknowledged in everything. His guiding presence sought and when granted thankfully acknowledged. Ver. 12, 26, 27.

4. None of the minuter incidents of life are too unimportant to have a place in pro-

vidential arrangements. The hairs of our head are numbered.

5. He who shews tender affection in one relation is likely to be kind in all. The loving son Isaac for three years cherishing the kindest recollection of his deceased mother, proves the loving husband. Ver. 6, 7.

#### DOCTRINE TO BE PROVED.

God will satisfy the expectations of his people. Ps. xxv. 9, 14, and xxxvii. 4; John xiv. 13, 14; Phil. iv. 6.

## News of the Church.

### Presbytery of P. E. Island.

This Presbytery met in the Free Church Charlottetown, on Wednesday, the 2nd inst. There were present, Revds. A Munro, Moderator, R. S. Patterson, A Campbell, J. Allan, I. Murray, H. Crawford, G. Sutherland, Clerk, A. Fraser, A. Cameron, R. Laird, W. Ross, H. McMillan, W. R. Frame, A. Falconer, J. D. Murray, and W. Stuart; and Messrs. Henderson, Thompson, Laird, and Carr, Elders.

The Rev. D. S. Gordon, of Annapolis, N. S., being present was invited to correspond.

The Rev. I. Murray reported that he had moderated in a call at St. John's, New London, as appointed—that the call was unanimous, and in favor of Mr. Donald McDougall, Probationer—that it was signed by 23 members with 102 concurring adherents, and gave certain reasons for the paucity of names to the call, the communion roll being kept very select, and representatives of families in some cases only signing, while the individual chosen is universally and deservedly acceptable. Mr. M. McLean, elder, delegate from the congregation, corroborated the remarks of Mr. Murray in respect to the call. On motion the Call was unanimously sustained; and Mr. McDougall being present, the Call was placed in his hands by the Moderator. Mr. McDougall in brief but appropriate terms intimated his acceptance of the Call. The following trials for ordination were then prescribed for him, viz.: Pop. Ser., Eph. 5: 14; Lect., Matt. 12: 1-8; Hom., Psalm 68: 19; Exer. and Add., 2 Cor., 6: 1; Church History, the 9th century; and Hebrew, Hosea, Chap. 6.

A petition craving moderation in a Call was received from West St. Peter's and read. Rev H. Crawford and Mr W. L. Douglas were heard in its support. The people were long destitute—had twice called a pastor, but had not succeeded in obtain-

ing one—were harmonious in this application—but could offer as yet the sum of £120 per annum, and the pledge that it would be increased as soon as possible. On motion the petition was granted, and the Rev. James Allan was appointed to moderate in a Call there on Monday, 21st inst., with instructions to use his best endeavors to raise the stipend to at least £130, as a step to the £150—the minimum stipend approved by Synod. The Rev. H. Crawford was appointed to preach on Tuesday, the 8th inst., at West St. Peter's and give notice of the moderation. Further, the Revs. J. Allan and H. Crawford were appointed to dispense the Sacrament of the Lord's Supper in that congregation on the 3d Sabbath of August.

The Rev. R. S. Patterson reported from the deputation sent to organize Tryon into a regular congregation. The work entrusted to the deputation was successfully performed; and Tryon, by resolution of Presbytery, placed on the roll of congregations belonging to the Presbytery. Mr. Patterson was appointed to take the superintendence of the congregation in the mean time. The Rev. A. Falconer was appointed to preach at Tryon on Sabbath first, and announce to the congregation the action of the Presbytery in their case. The Rev. I. Murray was added to the deputation sent to West River in relation to its connection with Bonshaw; and the Monday after the Sacrament about to be dispensed at West River was the day fixed for the deputation to meet with the Session and congregation of West River.

The Rev. H. McMillan, of Murray Harbor, obtained leave of absence from his congregation for two months, on account of ill-health. Mr. McMillan produced a medical certificate to that effect, and stated that his congregation acquiesced in his application. The Rev. Messrs. Crawford, McLean, the Moderator, and Mr. McNeill were appointed to supply Murray Harbor in the Pastor's absence, each for one Sabbath—Mr. McMillan to correspond with them in regard to the day in which each shall be expected.

The minutes of the late meeting at West Cape were taken up, and after full discussion, amended, and then approved.

Mr. John Beairsto, student in divinity, underwent a creditable examination, and was ordered to be certified accordingly.

The report of Mr. D. W. Cameron, probationer, of labors at Tryon and Bonshaw, and at West St. Peter's was read and received.

The Rev. D. S. Gordon, of Annapolis, N. S., addressed the Presbytery, soliciting their assistance in the erection of a church in a portion of his charge. The Presbytery expressed their sympathy with Mr. Gordon,

and commended his cause to the liberality of the members of the Church, when it may be convenient for him to revisit this Island.

The monthly report on colportage was read, and considered very satisfactory; and each congregation within the Presbytery is enjoined to raise at least four dollars for the scheme as soon as possible.

The Home Mission was requested to pay in the mean time certain arrears due probationers—the Presbytery to refund as far as practicable.

A communication from the National Bible Society of Scotland was read, and laid over for consideration at a future meeting of Presbytery. The Presbytery adjourned to meet on the last Wednesday of August, in Queen Square Church, Charlottetown.

### Presbytery of Cape Breton.

The Presbytery of Cape Breton met by order of Synod, and was duly constituted on the 26th July, ult., in St. Andrew's Church, Sydney, C.B. Sederunt, Revs. Dr. McLeod, Moderator, Matthew Wilson, Isaac McKay, and Alex. Farquharson. Rev. Isaac McKay was appointed Clerk.

Inter alia.—The Moderator stated that he had on the previous Sabbath preached in the open air, at the BLOCK HOUSE MINES, COW BAY, to a large and attentive audience, who afterwards expressed an earnest desire for occasional preaching supplies from the Presbytery. Accordingly the Presbytery appointed the Revs. I. McKay and A. Farquharson to preach at the said mines on two different sabbaths.

This Reverend Court met again at Boularderie on the 31st July, ult. Sederunt, Revs. Dr. McLeod, Moderator, James Fraser, Matthew Wilson, Abraham McIntosh, Isaac McKay, and Alex. Farquharson. Mr. McKay, Clerk.

The Moderator stated that at the New Mines, Cow Bay, &c., where many Highlanders (Presbyterians) assembled, a place of worship for their accommodation was much needed; that the only suitable site was a piece of ground belonging to the General Mining Association,—that that respectable body was extremely kind and liberal in giving sites for churches where needed; that he understood they had lately given a site there gratuitously for a Roman Catholic Chapel, although the Catholics in that district were few in number; and that he was persuaded were the Presbytery to apply they would as readily give a site to the Presbyterian Highlanders for a place of meeting on the same terms. He therefore suggested that the Presbytery should apply without delay to the Association through the agent at Sydney Mines. The Presbytery unanimously appointed the Moderator

to apply in the way suggested and to report progress.

It was reported that R. Campbell, lay Catechist, was officiating among the people of Cape North. The Presbytery also appointed the Rev. A. McIntosh to proceed thither at his earliest convenience, to preach and ascertain the state of the Cape North congregation, and to report progress. The Presbytery then adjourned to meet at Sydney, C.B., on the 28th day of August next. Closed with prayer.

### Presbytery of Halifax.

This Presbytery held several meetings by leave of Synod, during the first week of July. At one of these meetings, the Rev. Messrs. Forlong and Steele withdrew their application for leave to visit Canada and the United States to raise funds for manses in connection with their respective congregations. A deputation was appointed to visit the congregations of South and West Cornwallis, the deputation to consist of Rev. Messrs. Cameron, Maxwell and McLeod. Rev. Messrs. R. Sedgewick and A. Stuart were appointed to visit Sheet Harbor congregation in August. Mr. Edward McCurdy was appointed to supply Poplar Grove Church for three months, beginning with the second Sabbath of July. Rev. J. McLeod was appointed Moderator of Presbytery for this year. The next meeting of Presbytery was appointed to take place at Windsor, on the first Tuesday of September, at 7 o'clock, P.M., the Moderator to preach.

### Plaister Cove Church burnt.

A letter from Rev. Mr. Forbes conveys to us the intelligence that the Plaister Cove Church was destroyed by fire on Friday, 11th August. This is a severe blow to the people of the district, many of whom have little or nothing to spare. We trust that the church at large will take an interest in this case and contribute something in aid of a new church. We sympathize deeply with the pastor and his flock, thus left without a place in which to worship God in public. Any contribution sent to the *Witness* office, Halifax, would be acknowledged, and promptly forwarded to the proper quarter.

### Home Mission.

Rev. P. G. McGregor having resigned the Convenership of the Home Mission Board, Professor McKnight was appointed in his place. The Professor had, for several years, filled with the greatest efficiency the onerous post of Secretary to the Home Mission Board. This post he has now resigned, and Rev. T. Cumming has been appointed Secretary.

The Young Ladies of the Truro Sewing Circle held a Bazaar sometime ago, at which they realized the sum of \$280. One half of this sum they presented to Mr. and Mrs. Geddie; and the other half they handed to Mr. Geddie to be devoted to Missionary purposes.

On the 10th ult., the Hopewell congregation, through their pastor, Rev. John McKinnon, presented Mrs. Geddie with the sum of \$40.00 as an expression of their respect for her, and their high appreciation of her valuable services in the Missionary work.

### OBITUARY.

Died, on the 4th August, Martha H. Campbell, the beloved wife of Rev. Robert Laird, Princetown, P. E. Island. As the deceased occupied a prominent position in the church, and possessed rare excellences of character, a brief notice of her may be interesting and edifying to the readers of the *Record*. She was born in the year 1835, and was the eldest child of the late James Campbell, Esq., Tatamagouche, N. S.—There she spent the greater part of her life; and early received from her pious parents those lessons of heavenly wisdom which she soon delighted to practice. Her life was short, but active; and with increasing devotedness, consecrated to her God and Saviour. Her mind was cultivated, and her taste refined. Endowed with a naturally amiable and attractive disposition, it was sweetened and regulated by the sanctifying influence of true religion. Her piety was ardent and sincere, cheerful and diffusive. Her great aim, for many years, was to grow in the inner life of christianity, and to practice consistently the outward duties of religion. In dependence on the aid of the Holy Spirit, she strove to attain "to the measure of the stature of the fullness of Christ." Those who knew her best can testify that she anxiously endeavored to live in harmony with a petition contained in one of her recorded prayers, thus strikingly expressed:—"Oh for that *living religion* permeating every look, word and action,—every thought, desire, affection." Possessing this wisdom from above, she adorned every circle in which she moved, and diffused the charms of her most affectionate nature on all with whom she held intercourse as relatives or friends.

She took an earnest and lively interest in the spiritual welfare of others, and in the prosperity of the kingdom of Christ. Engaged some time most successfully as a teacher, she aimed to impress on the minds of her youthful charge the importance and value of true religion. As a Sabbath

School teacher,—a work in which she delighted,—she was earnest, interesting, prayerful, and instructive. Her conversational powers were of a high order, and were conscientiously employed for the good of others, and the glory of God. In her correspondence, which was extensive, and in which she excelled, she kept prominently in view the spiritual welfare of her acquaintances. Animated by a true missionary spirit, she corresponded, as an intimate friend, with the wives of two of our missionaries to the New Hebrides, and opened communication with a third,—the lamented Mrs. Gordon.

Possessing these and many other excellent traits of character, she was peculiarly adapted for the position which she occupied during the few closing years of her useful life. She entered on the duties of that difficult station an entire stranger, but soon endeared herself to the people to whom her husband ministered in holy things. She manifested an affectionate interest in the young, by whom she will not speedily be forgotten. That she was highly esteemed in love by the congregation, was evident by the deep feeling exhibited on the occasion of her melancholy and unexpected death, and by the large attendance at her funeral. She is deeply regretted as a valuable "helpmeet" for the pastor of the congregation. Her end was peaceful; and her spirit returned to God in the firm persuasion that the blessed Saviour was preparing it for His heavenly kingdom. "Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

On the Sabbath after her decease, appropriated discourses were preached in the church at Princetown, by Rev. R. S. Patterson, and Rev. W. R. Frame, to a large and deeply impressed audience.—*Com.*

### NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 1st June to 20th August 1865.

#### FOR FOREIGN MISSION:

N. London, and Sum'field, P.E.I.	£19	1	11
Blue Mountain	2	17	10
French River, Merigomish	2	10	6
Miss V. Dinwoodie, R. Hill—Rev. A. Sutherland's congregation	1	11	10½
Se'. School, Prince St. Ch. Pictou	10	10	0
N. London and Summerfield, P.E.I.	7	8	3½
Queen's sq. Ch., Ch'town, P.E.I.	3	15	0
River John	4	10	0
Blue Mountain	6	0	0
Barney's River	2	0	0
DeBert River	7	10	0
West Cornwallis	1	2	6
Rev. W. G. Forbes' congregation	5	0	0
Prince Town, P. E. I.	25	11	3

Newport and Kempt.	8	2	4
Colln Church, Harvey, N.B.	1	8	6
Mrs. Johnston, Harvey	0	12	6
West Bay, C.B.	11	10	0
Malagawatch	0	5	6
Collected Shelburne	4	5	7½
Bedeque, P.E.I.	13	10	0
Mr. Jameson half ridge	0	10	2
St. Anns, and North Shore	8	2	10
Economy and Five Islands	5	18	8
Mr. James Crow, Up. Economy	0	5	0
Sydney, &c. per Rev. Dr. McLeod	50	0	0
Middle River, C.B.	3	5	0
Lake Anslie Rev. Mr. McK.'s cong.	2	13	4
Upper Settlement, Musquodoboit	4	10	0
Middle Settlement	4	10	0
Col. at do. for Rev. J. Geddie	5	3	6½
Mill Village, Miss. Soc. Mid. Set.	4	5	0
Middle Stewiacke	9	1	6
Knox Church, N. G.	12	0	5
Shubenacdie, Gay's River, and Lower Stewiacke	13	0	4
Central Church, West River, per Mr. S. Miller	0	3	1½
A friend, Harvey, N. B.	0	2	6
North Cornwallis	2	6	9
Nine Mile River	6	5	0
Wallace cong.	6	7	1½
Clifton	1	2	6
Richmond Bay and Grand River	3	10	7½
Sydney Mines	11	15	7½
Wentworth	0	10	0
Glenelg	12	13	11
Col. Sabbath School St John Ch., Chatham, Miramichi, per Rev. J. McCurdy	2	0	0
Col. by Miss Rainey, Bathurst	2	17	6
Farrsboro'	0	12	6
R. M. Loney, a boy per Rev. Mr. Geddie	0	2	6
Sheet Harbor	1	5	0
Miss Jane Waddell	0	5	0
Upper Stewiacke	16	0	0
Lunenbu', and Mahoue Bay	5	19	0
Lower Londonderry	12	4	5
St John's Church, Halifax	10	11	0
Onslow cong.	12	2	6
Gabarus, C. B.	2	0	0
Baddeck, C. B.	4	5	0
Lawrence Town	2	7	9
Rev. J. D. McGilvray for member a thank offering per Mr. Geddie	1	5	0
Synod of Pres. Church N. B.	47	15	0
Leitch and Bauld's Creek	2	0	0
Earl Town and R. Hill cong.	8	15	0
Murray Har. per Rev. H. McMillan	0	10	0
Col. at Earlton by Rev J. Geddie	2	11	3
Boulardarie, C.B.	6	6	3
Goose River	1	12	6
Dartmouth	4	0	0
Brown's Creek, P. E. I.	3	5	0
Dundas	0	16	8
Tatamagouche	4	10	0
James' Church, N. G.	31	1	8
Col. address deliv. by Mr. Geddie	9	4	4
St John's Church, Albion Mines, at an address deliv'd by Mr. Geddie	5	18	0½
Richmond Bay East and Sum'side P.E.I., add. deliv. by Mr. Geddie	13	6	6
Coll. R. Hill congregation	2	16	6
Ladies' P.W. Soc. Prim. Ch., N.G.	4	0	0
H. McDonald, Piedmont	0	3	1½
Congregation Mabou	3	4	7½

J. Robert Black, a boy, Mabou, for Dayspring .....	0	2	6
Juv. Miss. Soc. West St. Peter's, P. E. I., per Rev. D.W. Cameron ..	0	18	3
Col. Missionary Meeting, Chatham per Rev. J. Geddie .....	25	7	6
Col. Missionary Meeting, Richibucto, per Rev. J. Geddie .....	10	12	6
S. F. McCurdy, to buy testaments for Heathen children .....	0	5	0
Add. from Shubenacadie, Stewiacke, and Gay's River .....	0	17	6
Miss Johnston, Truro .....	0	2	6
Amount collected for Rev. J. Geddie Canada and N. B. .... £109 13 6			
Less not paid at date .....	10	10	8½
A friend per Mr. S. Bernard, P. E. I. ....	0	4	2
Two little boys Garden per Rev. G. Pattersen .....	0	4	0
Juv. Miss. Society, Noel .....	2	10	0
Hopewell Rev. J. McKinnon's con.	6	10	0

## FOR HOME MISSION:

New London and Sum'field, P. E. I.	2	14	3
Central Church, West River .....	6	10	4
Queen's Sq. Ch., Ch'town, P. E. I.	2	13	3½
River John .....	3	10	0
Blue Mountain .....	4	17	3½
Barney's River .....	2	0	2½
Glenelg .....	11	18	10½
Little Harbor .....	1	6	6
Gabarus, C. B. ....	1	0	0
Prince Town, P. E. I. ....	11	11	4½
From S. Sch'l for Labrador Mission	2	9	0½
Debert River .....	6	10	0
West Cornwallis .....	2	5	6
Rev. W. G. Forbes' congregation ..	6	0	0
Newport and Kempt .....	8	2	4
Coll. in Church, Harvey, N. B. ....	1	14	5
Mrs. Johnston, Harvey .....	0	12	6
West Bay, C. B. ....	1	5	0
Malagawatch .....	0	15	0
St Ann's, North Shore .....	5	0	0
Collected in Shelburne cong. ....	2	15	0
Bedeque, P. E. Island .....	5	0	0
Economy and Five Islands .....	4	17	0
Sydney, &c., per Rev. Dr. Melcod	30	0	0
Musquodoboit Up. Settlement .....	2	8	8½
Middle do .....	2	11	8
Mill Village Miss. Society .....	2	3	11½
Middle Stewiacke .....	18	3	1½
Knox Church, N. G. ....	7	16	7
Shubenacadie, Gay's River, and Lower Stewiacke .....	12	11	4½
A friend Harvey .....	0	2	6
North Cornwallis .....	4	0	0
Nine Mile River .....	15	0	0
Wallace .....	3	18	2
Richmond Bay and Grand River ..	2	3	10
Wentworth .....	0	10	0
Col. St. John's Church, Chatham, Miramichi .....	2	0	0
Parsboro .....	1	0	0
Sheet Harbor .....	2	0	9½
Miss Jane Waddell .....	0	10	0
Upper Stewiacke .....	14	0	0
Lunenburg and Mabou Bay .....	7	10	0
Bridgewater congregation .....	5	0	0
Lower Londonderry .....	31	5	0
Rev. K. McKenzie, Baddeck .....	3	10	0
Lawrencetown .....	2	7	9
A thank offering, a member Rev J. D. McGilvray's congregation ..	1	5	0

Ben. Society, Onslow .....	2	10	0
Ladies' Society, do .....	2	0	0
Leitch's and Bauld's Creek .....	2	0	0
Earl Town and Roger Hill .....	4	7	6
Murray Har., per Rev. H. McMillan	1	17	6
Boulardarie .....	16	16	3
Goose River .....	0	7	6
Dartmouth .....	4	0	0
Brown's Creek, P. E. I. ....	1	13	4
Woodville, P. E. I. ....	2	7	1
Dundas, P. E. I. ....	2	10	0
James' Church, New Glasgow .....	12	1	6
Richmond Bay East and Sum'side	2	12	6
Ladies' P. W. Soc. Prim. Ch., N. G.	5	0	0
Add'l from Shubenacadie, Lower Stewiacke and Gay's River ..	0	14	0
Juv. Miss. Society, Noel .....	2	10	0
East Branch, East River, Pictou ..	1	10	0
Hopewell .....	5	0	0

## FOR SYNOD FUND:

Wallace congregation .....	1	0	0
Knox Church, Pictou .....	2	0	0
Poplar Grove Church .....	4	0	0
Queen's Square Church, P. E. I.	1	0	0
River John .....	1	12	9
Glenelg .....	4	2	10½
Barney's River .....	1	3	9
Blue Mountain .....	1	13	9
Prince Street Church, Pictou .....	2	10	0
Rev. W. G. Forbes' congregation,	1	4	4½
Little Harbor .....	1	0	0
Gabarus, per Rev. I. McKay .....	1	5	0
Prince Town, P. E. I. ....	2	6	10
Newport and Kempt .....	2	0	0
Collection in Church at Harvey ..	1	3	9
West Bay C. B. ....	1	2	6
Hopewell .....	1	0	0
Shelburne .....	2	0	0
Bedeque, P. E. Island .....	1	2	5½
Economy and Five Islands, (and paid Elder) .....	2	0	0
Tatamagouche, (and paid Elder,) ..	1	10	0
Antigonish .....	1	10	0
Primitive Church, N. G. ....	3	10	0
Middle River and Lake Amslie .....	3	16	8
2nd cong. Maitland and Noel .....	3	0	0
West River, per Rev. G. Roddick ..	1	0	0
Middle Settlement Musquodoboit ..	1	10	0
Upper do do .....	1	10	0
Annapolis .....	0	15	0
Middle Stewiacke .....	2	0	0
Knox Church, N. G. ....	4	1	9
Salem Church, Green Hill .....	1	15	0
Shubenacadie, Gay's River and Lower Stewiacke .....	1	10	0
East St. Peters .....	1	0	0
Bay Fortune, P. E. I. ....	1	2	6
Merigomish .....	2	0	0
North Cornwallis .....	2	10	0
Central Church, W. R. ....	1	0	0
Grand River and Loch Lomond .....	1	15	2
Nine Mile River .....	4	0	0
Free Church, Charlottetown .....	1	5	10
New London and Summerfield .....	2	0	0
Debert River .....	0	10	0
Sydney, &c., .....	3	9	0
Richmond Bay West and G. River	0	17	1½
Parrsboro .....	1	3	4½
Upper Stewiacke .....	3	12	5
Sheet Harbor, (and expenses of minister and elder) .....	1	5	0

Lunenburg and Mahone Bay.....	2	2	9
Lower Londonderry, (and expenses of minister and elder) .....	2	0	0
Sherbrooke.....	1	0	0
Bridgewater, .....	1	5	0
James Church, N. G. ....	2	0	0
Casumpeque, P. E. I. ....	3	5	0
Rev. W. Stuart's con. W. Cape. ....	2	0	7½
Rev. K. McKenzie, Baddeck.....	3	9	0½
Lawrencetown.....	1	3	10½
Brookfield per Rev. J.D. McGilvray	1	10	0
Turo.....	5	0	0
Wallace.....	1	18	9
Summerside .....	1	13	0
Yarmouth.....	4	0	0
Woodville, P. E. I. ....	2	4	6
Leitch's and Bauld's Creek .....	1	10	0
Dundas .....	1	10	5
St. John's Church, Halifax.....	1	10	0
Earlton and R. Hill.....	2	2	0
Murray Harbor.....	1	5	0
Onslow, (and expense of minister and elder).....	2	2	6
Brown's Creek, P. E. I. ....	1	5	9
Clifton .....	1	15	0
Boularderie, C. B. ....	1	10	0
Dartmouth .....	2	2	6
<b>SEMINARY:</b>			
Wallace cong.....	1	10	4½
W. River con. per Rev. G. Roddick.	1	15	0
Knox Church, Pictou.....	3	5	0
Central Church, W. River .....	6	4	1½
New London and Summerfield.....	1	13	4
River John .....	1	0	0
Chapelg.....	6	0	1½
West Cornwallis .....	0	5	0
Little Harbor.....	0	17	0
Gabarus.....	0	5	0
Prince Town, P. E. I. ....	6	8	4
Newport and Kempt .....	8	2	4
West Bay, C. B. ....	1	0	0
Ed. in Harvey Church.....	1	3	11
Economy and Five Islands.....	2	11	3
Straney, &c.....	10	0	0
Knox Church, N. G. ....	5	0	0
Shubenacadie, Gay's River and Lower Stewiacke.....	4	10	0
North Cornwallis .....	2	10	0
Five Mile River .....	10	0	0
Arnsboro .....	0	12	6
Upper Stewiacke.....	14	0	0
Bedeque, P. E. I. ....	5	2	6
Lunenburg and Mahone Bay.....	5	0	0
Sherbrooke .....	2	10	0
Lower Londonderry .....	10	0	0
Onslow .....	3	12	6
Legacy from the late John Logan per Rev. Dr. Smith .....	5	0	0
Baddeck, C. B. ....	1	18	8
Lawrencetown.....	1	3	10½
Mrs. R. Putnam, wid. M. Stewiacke per Rev. J. D. McGilvray .....	1	0	0
Brown's Creek, P. E. I. ....	2	1	8
Woodville .....	1	0	3
Stamagouche.....	5	10	0
Annual col. Prim. Church, N. G. ....	14	10	8
Gift from Shubenacadie, Gay's River, and Lower Stewiacke .....	0	16	7
Brookfield.....	2	9	4½
Stewiacke, Rev. J.D. McGil- vray's congregation .....	2	9	4½

Money collections for Foreign Mission per  
Rev. J. GERRIE in New Brunswick and  
Canada, 1865:

Meeting at Fredericton .....	\$21	30
do St. John's.....	44	23
Rev. Dr. Donald's cong. St. John's .....	74	00
Meeting at Montreal.....	40	65
Rev. Dr. Taylor's cong. Montreal .....	70	00
Meeting at Hamilton.....	45	25
do Toronto.....	26	34
Donation from Mrs. G. Brown, Toronto	20	00
Meeting at Bond Head .....	12	00
do Quebec.....	30	69
do Carlton, N. B. ....	12	00
Collected by Dr. Ormiston in Wesleyan Chapel, Montreal.....	42	14
		\$438 60

MR. A. K. MCKINLAY acknowledges the  
following sums:

FOREIGN MISSION:

Windsor congregation.....	\$47	50
A. C. ....	40	00
A friend, Margaree.....	5	00

HOME MISSION:

Windsor congregation.....	47	50
A. C. ....	20	00
A friend, Margaree.....	2	00

EDUCATION:

A. C. ....	20	00
A friend, Margaree.....	5	00

SYNOD FUND:

South Cornwallis Congregation.....	4	90
Windsor.....	8	00

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

Rev. Geo. Sutherland, Charlottetown.....	\$20	00
Rev. D. B. Blair, Barney's River.....	20	00
Wm. Ross, Blue Mountain.....	3	00
Alex. Robertson, Barney's River.....	1	00
Mrs. Robertson, do .....	1	00
John Dunn, do .....	1	00
John Johnson, do .....	1	00
Rev. Geo. Clark, Shelburne.....	20	00
“ James Waddel, Sheet Harbor.....	20	00
“ James McLean, Shubenacadie.....	20	00
“ Alex. Stuart, Lawrencetown .....	20	00
“ John McKinnon, Hopewell.....	20	00
“ John Currie, Matlaud .....	20	00
“ John Morton, Bridgewater.....	20	00
“ J.A.F. Sutherland, Little Harbor.....	20	00
“ J. Smith, D. D., Up. Stewiacke.....	20	00
“ George Roddick, West River .....	20	00
“ Robt. Sedgwick, Musquodoboit.....	20	00
“ Samuel Johnson, Harvey, N. B. ....	8	00
“ Murd. Stewart, West Bay, C.B. ....	20	00
Collection at Strath Albany, P. E. I. per Rev. Alex. Campbell, ...	23	45
do at Woodville, P. E. Island, per Rev. D. McNeil.....	7	45
do at Bedeque, P. E. Island, per R. S. Patterson.....	3	33
Mrs. Kent, Musquodoboit.....	4	00
Wm. Kaulback, do .....	4	00
Thomas Bell do .....	4	00
James Murphy do .....	2	00

Isaac McCurdy Musquodobuit.....	2 00
Hugh Hannah, do .....	2 00
Robert Braydon do .....	1 00
Mrs. Robt. Creelman, Up. Stewacke..	1 25
Andrew McKinlay, Halifax.....	100 00
W. S. Stirling, do .....	40 00
A member of Rev. John Cameron's congregation.....	2 00
A young man.....	4 00
From Western St Peter's P. E. I. per Rev. H. Crawford.....	3 96
Collected at Murray Harbor.....	12 08
Rev. Alex. Wyllie, Low. Londonderry.	20 00
George Patterson, Green Hill.....	20 00
P. G. McGregor, Halifax.....	20 00
James Fraser, Bouladari.....	20 00
Dr. McLeod, Cape Breton.....	20 00
Allan Fraser, Casumpec.....	15 00
Cash from Bouladerie, per Abr. Patter- son.....	9 25
Rev. J. McE. McKay, Economy.....	20 00
W. Murray, Cornwallis.....	20 00
J. Byers, Chilton.....	20 00
Matthew Wilson, Sydney.....	20 00
Abraham McIntosh, St Ann's.....	20 00
Kenneth J. Grant, Merigomish.....	20 00
Alex. Farquharson.....	20 00
M. G. Henry, Clyde River.....	15 00

\$790 77

Amounts previously acknowledged..2992 05

\$3782 82

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Treas., M., W. O. Fund, P. C. L. P.

Pictou, 14th Aug. 1865.

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Rev. G. M. Clarke, Shelburne.....	5 50
Rev. J. D. Murray, Port Hill, P.E.I.	5 00
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Rev. A. Falconer, Charlottet'n, P.E.I.	15 00
Rev. A. Cameron, French River, do.	15 00
Rev. R. S. Patterson, Bedeque, do.	4 62½
Rev. H. McMillan, Murray, Har. do.	3 00
Mr. Robert Logan, Five Mile River..	5 00
Rev. K. J. Grant, Merigomish.....	13 00

Rev. J. Morton, Bridgewater.....	1 50
Miss A. Rhind, Halifax.....	3 00
Rev. W. R. Frame, Summerside, P.E.I.	12 00
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Robert Trotter, Esq., Antigonish.....	8 50
John Scott, Esq., Charlottetown.....	4 00

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Pictou, N. S., July, 1865.

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