

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

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

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

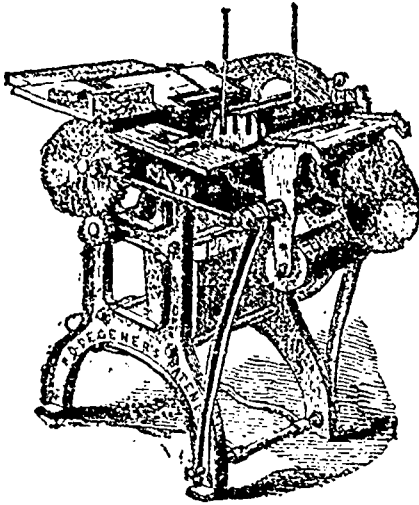
THE  
**HOME AND FOREIGN RECORD,**  
 OF THE  
*Presbyterian Church*  
 OF THE  
 LOWER PROVINCES  
 OF  
 BRITISH NORTH AMERICA.

SEPTEMBER, 1863.

CONTENTS.

	Page.		Page.
The Synod.....	255	The Universities Mission to Central Africa.....	238
Home Work.....	225	Madagascar.....	239
Book NOTICE.		RELIGIOUS INTELLIGENCE.....	239
The Last Martyrs of Erromanga.	226	NEWS OF THE CHURCH.	
HOME MISSIONS.		Letter from Rev. D. Morrison....	241
Report of Home Mission Board... 227	227	The Synod Minutes.....	244
OUR FOREIGN MISSION.		Explanation .....	244
Annual Report of Board for 1862		Presbytery of Halifax.....	244
and 1863 .....	228	Presbytery of P. E. Island.....	246
Extract Letter from Rev. J. Inglis	232	Boards and Committees of Synod.	247
Extract Letter from Mr. Paton... 233	233	FIRESIDE READING.....	248
William's Letter.....	234	Acknowledgments, &c.....	250
OTHER MISSIONS.			
American Missions.....	235		

HALIFAX, N. S.:  
 JAMES BARNES, 142 HOLLIS STREET.  
 1863.



# JAMES BARNES, Printer and Publisher,

142 Hollis Street,  
HALIFAX, N. S.

Books, Pamphlets, Blanks, and every other  
description of Printing executed with  
neatness and at short notice.

JAMES BARNES PUBLISHES THE FOLLOWING PERIODICALS.

## THE PRESBYTERIAN WITNESS,

AND

## EVANGELICAL ADVOCATE,

IS PRINTED AND PUBLISHED EVERY SATURDAY MORNING,

—TERMS OF SUBSCRIPTION—

Single copies in advance, - - - - -	\$2.50
Five copies sent to one address, - - - - -	10.00
Ten copies sent to one address, - - - - -	20.00
An extra copy will be sent to the person who forms this club.	
Twenty copies sent to one address, - - - - -	40.00
With two extra copies to the former of the club.	
Single copies to Clergymen, - - - - -	1.50
No paper discontinued till all arrears are paid, except at the discretion of the proprietor.	

## THE HOME AND FOREIGN RECORD

Is under the control of a Committee of Synod; and is published MONTHLY.

—TERMS—

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

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

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

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

## THE ABSTAINER,

ORGAN OF THE GRAND DIVISION OF THE SONS OF TEMPERANCE OF NOVA-SCOTIA.

All communications and Exchange Papers to be addressed to P. MONAGHAN, Editor, Box 57, Post Office, Halifax.

TERMS OF SUBSCRIPTION.—Single Copies 60 cents per annum; when sent in clubs of five or more, 50 cents, in advance.

No single copies forwarded till paid for.

All Subscriptions received by Mr. P. MONAGHAN, Grand Scribe, 60 Albemarle, between Prince and George Streets.

Subscriptions, Advertising, Orders, &c., for any of the above Periodicals, received at the Publishers Office,

142 HOLLIS STREET, HALIFAX, N.S.

**A. & W. MACKINLAY,**

**Publishers, Booksellers and Stationers,**

**No. 10, Granville Street,**

**HALIFAX, N. S.**

**Have constantly on hand a large assortment of**

**BOOKS & STATIONERY,**

**WHICH THEY OFFER ON LOW TERMS.**

**---ALSO---**

**SCHOOL BOOKS,**

viz:—Lennie's Grammar; Carpenter's, Murray's and Mavor's Spellings;  
Grey's Arithmetic, Tutors' Assistant, Sullivan's Grammar, &c.

**CHAMBERS' MATHEMATICAL SERIES,**

**Anton's Classical Works, &c., &c.**

**IRISH NATIONAL SERIES OF SCHOOL BOOKS,**

As follows—First Book of Lessons, Second Book of Lessons, Third Book of Lessons,  
Fourth Book of Lessons, Fifth Book of Lessons, First Book of Arithmetic,  
Advanced do. Spelling Book Superseded, Sullivan's Geography Generalized,  
Sullivan's Small Geography, Sullivan's Grammar.

**MACKINLAY'S NEW MAP OF NOVA-SCOTIA,**

[SECOND EDITION, REVISED.]

Beautifully colored. Size—3 feet 3 inches by 2 feet 8 inches.

PRICE.—On Rollers, Varnished, \$1.50 each; in Book Form for Travellers, \$1 each;  
in sheets, colored, 75 cents.

MACKINLAY'S MAP embraces Nova Scotia, Cape Breton, Prince Edward Island, and  
part of New Brunswick, and has been prepared with the greatest care, engraved on  
Copper Plate by one of the best English Artists.—Shewing all the common Roads  
and Railways, Lines of Telegraph, Telegraph Stations, Boundaries of Counties and  
Townships, &c.

**A. & W. MACKINLAY, Sole Agents for MORELSON'S PILLS.**

# SPRING AND SUMMER FASHIONS, 1863.

## GEORGE ALEXANDER

Begs to announce that his Stock is now replenished with every description of Cotton and Linen Drapery Goods, Comprising—

Black and Colored SILKS,  
Fancy Dress MATERIALS,  
Black and Colored French MERINOES,  
Black and Colored COBURGS,

French DELAINES and ALPACAS,  
Sheetings and Towellings,  
White and Grey COTTONS,  
Printed Cottons, &c.

IN THE

### MILLINERY DEPARTMENT

Will be found a rich assortment of Paris and English MILLINERY BONNETS,

**STRAW HATS IN NEWEST SHAPES,**

**Dress Caps, Feathers, Flowers, Lace Goods, &c.**

Every effort has been made to render this Department complete and attractive, and it is constantly receiving per Cunard Steamers, all the latest novelties, as soon as they appear in the Home Markets.

### MANTLES,

IN ALL THE NEWEST SHAPES AND MATERIALS.

Babies Robes, Cloaks, Pellises, Hoods, Hats, &c.

**108 GRANVILLE STREET,**

OPPOSITE MESSRS. BELL & ANDERSON'S.

## I. M. SINGER & CO'S.

**LOCK STITCH SEWING MACHINES,**

**For Family Sewing and for Manufacturing Purposes,**

[SECURED BY SEVENTEEN DISTINCT PATENTS.]



These Machines combine all the latest improvements, and will Stitch, Hem, Gather, Fold, Bind, Embroider, or Braid with great rapidity and neatness.

Persons requiring a reliable instrument for family sewing, and for manufacturing purposes will do well to call on our agent, Mr. H. A. TAYLOR, No. 26 Sackville Street, and obtain a descriptive pamphlet (gratis) and see for themselves before purchasing elsewhere.

I. M. SINGER & CO.,  
No. 458, Broadway, New York.

NEW

**BLANK BOOK MANUFACTORY.**

**A. & W. MACKINLAY,**

Have added to their establishment a complete BINDERY, with all the most improved machinery for facility and despatch; also Ruling and Pageing Machines,—and are now prepared to execute orders for every description of BLANK BOOK WORK ruled and printed to any pattern, on the lowest terms and at the shortest notice.

N.B.—A large Stock of BLANK BOOK PAPER always on hand, of every description, and of the very best qualities, *English Manufacture.*

# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

SEPTEMBER, 1863.

## THE SYNOD.

The last number of the *Record* was filled with *Synod Minutes*, which we trust have been perused with conscientious care by the office-bearers, members and adherents of the Church. The Synod was a large and delightful one, and its influence for good will long be felt, especially in Prince Edward Island. Such meetings have two aspects; one towards the past,—reviewing, correcting, judging; one towards the future,—directing, desiring, hoping. Now the SYNOD looks anxiously forward to the result of several movements inaugurated. The Dalhousie College scheme is one of these. We are yet unable to announce definite arrangements; but there are good grounds of hope that all will go on well.

The formation of a Widows' Fund is an object of the highest importance, which must shortly receive prominent attention. It is at present in good hands.

The FOREIGN MISSION, always of absorbing interest, attracts this year the attention of our own and other churches. At the meeting of Synod we had but two candidates whose services for the Foreign field had been accepted. We have now another candidate who, we trust, will be ready to proceed in the "Day-Spring" with Messrs Morrison, and Gordon. More labourers for the New Hebrides are still required. When we send forth three we only fill the gaps made by death. We believe our people would cheerfully support three more.

There is one subject to which the Synod desired to direct the attention of the Church

in a special manner,—this is *the regular and systematic support of all our Schemes by all our people*. It is well-known that while some give liberally the great majority give very sparingly, and too large a minority give nothing at all. The point at which the Church now aims is to have all her members and adherents do what they can, be it much or little, for Christ's cause on earth.

Let us be thankful for the internal peace and prosperity enjoyed by the Church.—Our Ministers are on the whole better paid and congregations in a more satisfactory condition than ever before. Yet with all our attainments we see before us an ever-widening circle of work, so that all our energies are required to sustain Christ's cause among ourselves and extend it elsewhere.



## HOME WORK.

Every man, woman and child connected with the Church should help her foreign work; this we not only admit, but we desire to impress it strongly as a duty on the minds of our readers. But if the foreign work has strong claims we venture to assert that the claims of our HOME MISSIONS are still stronger! We have space to lay only a few plain facts before the Church.

1. The funds of the Home Mission are at present almost, if not altogether, exhausted. The treasury is empty, or nearly so.
2. We have several Missionaries who

must be left unemployed, unless funds are forthcoming to support them.

3. Applications come frequently for supply of preaching from districts whose want of training or lack of means prevents their paying for it. The field is extensive and inviting; thousands of our nominal adherents are calling for services that cannot be rendered; thousands more are to be evangelized.

In view of these three facts what are we to do? Curtail our operations, starve our Missionaries, let them die out, and discourage others from following in their steps? God forbid that we should do so while one man of all our population sits in darkness! God forbid that we should do so while a single pound is in possession of any one of us! There is no ground whatever for being discouraged or for drawing back. The work is to be done and we have means for doing it, and woe unto us if we shrink from it. Our people are very liberal and large-hearted; but they are apt to be forgetful, and of all our schemes the HOME MISSION can least afford to be forgotten.

One reason why the Home Missionary is so much more likely to be overlooked than the foreign labourer is that the letters and reports of the latter may fairly be published; while in many cases it would be grossly imprudent and injurious to local interests to publish those of the former. We have seen and heard letters and reports from some of our home workers which would be perused with thrilling interest all over the Church: Yet we would not for fear of injuring the good work venture to publish them. Let the reader therefore bear in mind that the nature of the Home Mission work in a country like this necessitates a large amount of discreet reticence. Work is being done though you do not hear of it; your prayers, your money, are not without result though that result be not proclaimed with the voice of a trumpet.

What we want now is to see the treasury of the Home Mission replenished with a few hundred pounds. Let congregations and preaching stations take up collections with as little delay as possible; and let the

poor give with the rich till the treasury of the Lord overflow. Donations too, large or small, should be forthcoming.

Our growth as a Church depends on the efficiency of this scheme. Let therefore every member of the Church, every adherent, every friend, help in the hour of need.—Give what you can, and then stir up your neighbour to give more.

---

## Book Notice.

THE LAST MARTYRS OF ERROMANGA; BEING A MEMOIR OF THE REV. GEORGE N. GORDON, AND ELLEN CATHERINE POWELL, HIS WIFE. HALIFAX, N. S. MACNAB AND SHAFER.

This timely and valuable contribution to our Missionary literature will, we trust, be eagerly welcomed by the Church, and be perused by all who feel an interest in the great cause to which we are committed, and the good, true men who, having taken their lives in their hands, fought well the good fight of faith, and fell doing brave battle in the service of the PRINCE OF PEACE. If any men deserve to be held in grateful remembrance by the Presbyterian Church of the Lower Provinces, they are these noble-hearted young men—our Gordon, and Matheson and Johnston—who sacrificed all they held dear on earth to be our missionaries to far foreign lands—who stood fearlessly in posts of imminent peril, never deserting their trust, falling at last with their armour on and wielding the sword of the Spirit.

Of the three, Gordon was the oldest, the strongest, the most tried, and the close of his career was the most tragical. Faithful, fearless, burning with zeal for God's glory and the salvation of souls, he subordinated everything to the one great end of making known the Gospel. He was emphatically an earnest man, "imprudent" perhaps at times and perhaps too unbending, but always noble in the unselfishness of his aims and the sincerity of his purposes.

We have perused and re-perused the MEMOIR now before us with ever-deepening feelings of admiration for him whose short

career is sketched in its pages. We can well believe that to the author it was "a work of sorrow—a labour of love" thus to mark the footsteps of a departed brother; but the work is honestly done and it scarcely requires this modest apology of the Preface:—"No doubt it presents some indications of fraternal predilections, and precipitancy in judgment almost inseparable from inexperienced youth. But with all its defects he humbly hopes that, having done what he could, none may deal harshly with his work."

The MEMOIR contains Twenty Chapters, with an Appendix. We have first an account of Mr. Gordon's early life and education, with a vivid sketch of the social and educational state of P. E. Island. Then follows his College career, and a chapter devoted to his labours as a City Missionary. The reader then follows him into the sick chamber where his life was long despaired of, but from which he came forth a stronger and healthier man than ever, and fully resolved to be a Missionary to the heathen. In due course comes the trying hour when he must leave home and kindred and venture out alone on the vast lonely world: he does so in faith; and God raises him friends wherever his lot is cast. In England he is fortunate in the selection of a wife; and, thus strengthened with a helpmeet, he proceeds to the field of his labours, to Eromanga, an Island now forever associated with his name. Who can tell the trials, the toils, the painful vigils of those four long lingering years on Eromanga—far off from human help and christian intercourse and influence—at the mercy of cannibals fanatical as well as ferocious,—disease and war doing their deadly work on every side—thousands falling helpless and hopeless, rejecting the offered Redeemer: no wonder the soul of Gordon burned in deep unceasing agony as he watched the havoc of the destroyer. God was most merciful when he permitted that swift, deadly translation from this sorrow up to everlasting joy.

The writer of the Memoir treats incidentally of questions that are very interesting to the friends of Missions. The contemporary

history of Missions on Aneiteum, Tana, Marc, &c, is also given to some extent.

The Life of Mr. Gordon is very instructive and encouraging. It shows how a young man who is in earnest may surmount almost any difficulties if he encounter them in faith and with unflagging perseverance. Mr. G. was well advanced in years before he entered college, yet he could and did make remarkable progress in secular learning as well as in Theology. His career was short, but it was brilliant in all the best qualities that constitute true greatness. He was a diligent and successful student, an effective and eloquent preacher, a brave and faithful missionary.

The partner of his four years of perilous toil on Eromanga—the sharer at last of his martyr's crown—seemed in every respect worthy of the high calling to which she was called. Devout, and trustful in God, as she was intelligent and brave-hearted, she shrank from no responsibility that can devolve on a Missionary's wife. On one occasion she had to remain one whole week *along* on Eromanga,—her husband having been called away to Aneiteum,—alone for days and nights amid savages the most degraded and ruthless on the face of the earth!

We cordially commend this Memoir to our readers. The author must shortly leave our shores on the same errand as his devoted brother. It is no doubt desirable, (as the book is published on his sole responsibility,) that it should be extensively sold and paid for before his departure.

---

## Home Missions.

---

### REPORT OF HOME MISSION BOARD.

The work of the Board embraces two distinct provinces—aiding weak congregations, and supply of mission stations, by probationers and catechists.

*I. Supplementing the salaries of ministers in weak charges.*—Under this head payments have been made to fifteen ministers during the past year. Ten or eleven of them were on the list of previous year, and the sums



granted were generally the same as hitherto. The remaining four may be termed new cases, although two of the four charges had been on the Home Mission list before. The case of West Cornwallis was brought before Synod in last Annual Report. £30 has been promised for the first year, though only half of the sum has yet been paid.—The case of Sheet Harbour was brought before last Synod by the Rev. R. Sedgewick, on behalf of the Presbytery, and remitted to the Board with instruction that it be dealt with as liberally as the state of funds may admit of. The Board, acting on this instruction, thought they would be justified in promising £25 per annum for a few years. The Presbytery requested that the sum should be raised to £30; and the Board have for special reasons consented to this for the first year, without however committing themselves to continue it longer. The other two new cases are those of West Bay and Boularderie. They were brought under the notice of the Board during the sittings of last Synod by the Moderator; and a suggestion made by him, that the proceeds of Home Mission collections due but not yet made in some congregations in Cape Breton Presbytery, be divided between the two, was adopted and acted on—with the gratifying result of yielding £20 for each.

*II. Employment of Probationers and Catechists.*—During the year five of our Probationers have been settled in charges, and two have left the bounds of the Synod. On the other hand, four new licentiates have been added to our roll. We have now at our disposal eight Probationers. There are also two divinity students employed as catechists for the summer, and eight Gaelic speaking catechists in Cape Breton.

The following is an Abstract of our Expenditure from 31st May, 1862, to 31st May, 1863:—

Supplements to weak charges,	£258	6	4.	
Supply of Mission Stations,	171	13	7.	
Eight Cape Breton Catechists	48	0	0.	
Miscellaneous expenses, (including £7 10s. to Mrs. Miller, Mabou.)		9	12	9.

£487 12 8.

The Rules for Probationers adopted by

last Synod and ordered to be published, have been printed in a separate form as well as published in the *Record*. They will thus be available for the use of Probationers and Presbytery Clerks as they may be required from time to time. It was thought advisable to append the scale of remuneration previously approved by Synod.

By order of the Board,

A. McKNIGHT, *Secy.*

## Our Foreign Missions.

### ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS, 1862-63.

In their last report, your Board had occasion to characterize the year preceding, as the most eventful and perilous which the New Hebrides Mission had experienced. Divine judgments had descended in swift succession, on human life and property, until on Erromanga and Tanna, the entire Mission lay prostrate, while on Anciteum, both Missionaries and natives were called to endure greater trials than any which had occurred since the period of its first evangelization. It is with deep humiliation and lively concern that the Board have now to record: "For all this, the anger of the Lord is not turned away, but his hand is stretched out still." Another Missionary has fallen, not indeed under the cruel hand of the savage, nor yet in the full bloom of health and activity, but still under such circumstances as do most impressively teach us the lesson of mortality. Suddenly and as by a stroke, were Messrs Gordon and Johnston cut down, when length of days and a prosperous career appeared to be before them, but there was allotted for Matheson a protracted season of debilitating disease, aggravated no doubt by Missionary toils and perils, to prepare himself, and the Church for the solemn event. In recording the martyrdom of Mr. Gordon, that of his amiable, faithful and zealous wife received due notice and excited much sympathy. "Lovely and pleasant in their lives, in death they were not divided." Similar testimony may now be given with respect

to our more recent bereavement. Mr. Matheson's death was preceded a few months, by that of Mrs. Matheson, whose fragile frame never recovered from the shock which missionary trials and domestic anxieties had latterly inflicted. She had been the chief earthly stay of her husband, and when withdrawn from him, his insidious malady speedily gained the mastery. In quest of health and strength, he visited the Loyalty Islands, where the warm friendship of Mr. Creagh, L. M. S. Mare, promised relief from that oppressive sense of solitude which bereavement had caused.—Change of scene and society arrested but partially the progress of disease, so that amidst all the kindly offices which fraternal sympathy could discharge, the enfeebled Missionary was called to yield up his spirit to the Master whom he fondly loved and faithfully served. On receipt of this sad intelligence your Board resolved to enter upon their minutes a record of their high appreciation of the deep toned piety, ardent zeal and untiring industry of the deceased Missionary and to communicate their sincere condolence to his parents and family. It was further resolved to make suitable acknowledgements of the highly important services of Mr. Creagh.

Turning from this afflicting scene we discover in the Mission Field much to cheer and encourage. In the Missionary operations on Aneiteum, and their results, we readily trace the sanctified fruits of affliction. Instead of deep despondency, there is glad anticipation; instead of bitter inactivity there is the busy industry of a most prosperous agency. Mr. Geddie's last report and letters furnish ample proof that he has come forth from the fiery ordeal quite as undaunted and vigorous as when he entered; and, though now standing alone as the Missionary of our Church on Western Polynesia, his chief anxiety appears to be, neither for himself nor his family, nor yet the natives who are under his ministry, but for the Church at home and the influence which these trials may exert on friends at home. The results of the year's labours are most satisfactory. "More persons" says the Missionary, "have been added to

the Church during the past, than any former year, and there never were so many candidates for Church membership." Quite a novel feature has recently appeared in connexion with the cause of education. Mrs. Johnston, widow of our late Missionary had for some time assisted Mrs. Geddie in her superintendence of the young. Latterly, however, another and more distinctive sphere of labour has been assigned to Mrs. Johnston. A Model School has been instituted on Aneiteum, which is conducted as far as possible on the "training system," which is now pursued in Nova Scotia, under the able and judicious oversight of one of our most respected ministers. Rev. Dr. Forrester. Mrs. Johnston having been one of his duly accredited pupils, has successfully introduced the system into Aneiteum which may now be pronounced in a fair way to rival some of the most favoured localities in point of School Education. Her report to be published in the *Record* for July affords satisfactory proof of the discretion exercised by your Board in preferring to Mrs. Johnston the status of the Missionary Teacher. The spirit, with which she appears to prosecute the work, encourages the expectation that the mission may long enjoy the fruits of her educational ability, zeal and industry. The salary of £50 stg., voted by your Board, will be regarded by this Synod and the Church at large, as but a moderate recompense for such valuable services. Along with report of labour on Aneiteum, Mr. Geddie has transmitted most interesting notices of the more prominent Islands of the New Hebrides. The fields are there seen to be whitening unto the harvest. Let us "pray the Lord of the harvest that he would *thrust forth labourers into his harvest.*" With such inviting prospects before them, your Board feel deeply concerned to be unable to report the names of any additional applicants for mission agency. The various notices which have been published in the *Record*, soliciting candidates, have met with no response since the date of last year's report. Of the two accepted candidates, however, it is highly gratifying to know that the period which has elapsed since their

recognition by the Board, has been employed by them in such manner as promises greatly to increase their efficiency and success in the field of actual labour. Mr. Morrison has, with the sanction of the Board spent the winter in Edinburgh, where he enjoyed on most advantageous terms, manifold opportunities of acquiring medical knowledge both in its theory and practice. His intercourse too with ministers and people of the Free Church, United and Reformed Presbyterian Churches has been such as must have greatly extended his acquaintance with the present condition of the ecclesiastical world. The New Hebrides mission too has acquired thereby greater prominence in the views of the Parent Churches, in whose trials and triumphs the members of the Synod have been wont to deeply sympathise, and whose kindly recognition we rejoice to have.

Mr. Gordon has been prosecuting his theological studies with becoming assiduity and exercising his gifts in the Home Mission Field. Having finished his curriculum at the Hall, and obtained License to preach from the Presbytery of Halifax, he has been under the direction of your Board, visiting Canada, with a view to increase the interest taken in our Mission by the Canada Presbyterian Church. The generous donation of \$500, voted by the Synod to our funds, and the increasing congregational collections which have recently come to hand, will fully justify this visit, and probably Mr. Gordon's presence at the late meeting of Synod will enlist in our behalf, more desirable aid, than pecuniary gifts, however generous. It is well known that leading minds in that Church have been urgently advocating the adoption of the New Hebrides as the Foreign Field for the cultivation of which, permanent contributions should be made both in men and money. With considerable anxiety, the result of recent deliberations are now awaited. Another object in view, when Mr. Gordon was thus deputed, was the prosecution of medical study in which the greater portion of the time before embarkation must now be diligently employed. Under these circumstances, it will not be practicable for Mr.

Gordon to visit the Churches in Nova Scotia, Prince Edward Island, and other sections under the jurisdiction of Synod. Such congregations, however, as have not yet been visited by Mr. Morrison, will according to present arrangements enjoy such opportunity in due course.

The Home operations of your Board during the past year have been largely occupied with the superintendance of the Mission Vessel. Shortly after the last meeting of Synod your Board took action on the decision then given: "That the Board be authorized to take the necessary steps to provide a vessel such as the Missionaries have requested and consider necessary for the efficiency of the Mission of about 100 tons burthen, and to appeal to the Children of the Church for the sum required." A sub-committee was appointed at the first meeting after Synod, under instruction to associate with them some practical men—shipowners and shipbuilders in order to prepare details such as model, rig and specification for tenders. Progress in the work was however, most unexpectedly delayed by correspondence from Scotland, which called attention to the propriety of building the vessel in Australia, where there was every prospect of ample funds to cover all expenditure. To this suggestion your Board demurred on the ground that this Synod had given full authority to prosecute the work in Nova Scotia, and that the universal expectation of the Church had been already excited. Moreover, some jealousy was felt lest under this new proposal the entire ownership of the vessel might pass into other hands, or that our Missionaries' control over her would be seriously limited. It was nevertheless resolved to stay progress until correspondence could be held, stating these and other grounds why extreme reluctance was felt to comply with the recommendation of our brethren in Scotland. In due course their full acquiescence in our views was obtained and no time thereafter was lost in perfecting the arrangements, for shipbuilding. Two sets of tenders were sought and obtained, one for the entire vessel and another for hull and spars alone. The latter class was preferred and it was found

that shipbuilders were much more free to tender for material and workmanship, which they could secure without importation. From the tenders thus furnished, that of J. W. Carmichael, Esq., was after careful deliberation selected. In this selection your Board were assisted by the unanimous decision of a Committee appointed for the purpose, and consisting of the most competent men that could be found. In like manner the rig as well as model of the vessel was determined. It is proper that the Synod should be made aware, that the tonnage is somewhat greater than was contemplated in their decision. The Missionaries strongly represented the necessity of the enlargement, and our coadjutors in Scotland fully concurred in this opinion. With ample funds at their disposal your Board did not feel at liberty to withhold their consent. The progress which has been made in forwarding the vessel has been in every respect satisfactory. She has been in such a state of forwardness for some time that the builder might have completed his contract after a few weeks notice, but it was considered the better course, to allow the full time specified in the contract, and thus give to material and workmanship the utmost advantage. It is expected that the launch will take place about the end of July, (next month.) Meanwhile the rigging and sails have been imported from the Clyde, free from duty, and landed in good order. Your Board are highly gratified to be able to report the engagement of a Captain altogether competent for the highly responsible duties of the mission vessel. An adherent of our church, with moral character, altogether free from the grosser vices incident to seafaring life, and with missionary zeal, which promises to make his connection with the vessel something more than that of sailing master; along with high qualifications as a navigator which have been acquired by experience as chief officer in Government transport service, and in the larger class of mercantile marine, Captain William A. Frazer promises to be a most valuable acquisition to our Mission Staff. Under the London Missionary Society's standard of salaries, he has been offered and

has accepted £150 stg., per annum. Similar engagements, under his advice are now being successfully made for the remainder of the crew, so that there is every expectation, that when fully equipped for sea, the vessel will be provided with men of excellent habits and suitable attainments. Mr. Frazer's engagement was made and entered upon just in time to avoid the expense and trouble of appointing an inspector, for whom provision had been made in the contract. So far as the inspection of the Hull is concerned—most efficient service has been rendered gratuitously by Mr. Tucker, Lloyd's Agent, St. John, N. B., Your Board feel that the thanks of this Synod are justly due to this gentleman, whose services will result in securing the most favorable insurance on the vessel for seven or eight years.

The departure of the vessel from Nova Scotia will be regulated with a view to one or two months detention in Sydney, during which the Missionaries will be able to visit many of the localities which have liberally contributed towards her build and maintenance, and to interest the Churches in Australia, still more deeply in the evangelization of the South Seas.

The funds of your Board may be pronounced in a very satisfactory condition, the demand for regular missionary salaries being now greatly curtailed by the removal of so many missionaries.

The general Treasurer's account will exhibit details. The attention of Synod will be required to adjust the future scale of salaries. The matter was brought up at the last meeting by the action of the Reformed Presbyterian Church but remitted for further investigation. It may now be considered ripe for judgement.

The London Missionary Society have informed us, that their scale of salaries for Mission service in the South Sea has been raised, and Missionary correspondence has further satisfied your Board that their recommendation of last year should be adopted, which would place the salary of the fully inducted Missionary at £120 stg., without any allowance for extras, in house or boat building, in freight or postage.

In the matter of final instruction to your Missionaries your Board would strongly recommend that Aneiteum be the first scene of Mission labour, with all outgoing missionaries, so that before entering upon his settled place of labour, each may have sufficient opportunity to acquire the language of the tribe or district in which he intends to reside; if possible too, natives from the Islands to be evangelized should be taken to Aneiteum and there receive their first lesson in christianity, so as not only to facilitate the process of mastering the native language by the missionaries, but be a wall of defence around them when assailed by the cruelty and enmity of untutored Heathens. Greater unity of operation and greater certainty of success will be thus secured in this preparatory process, passing under the eye of the experienced agency now on Aneiteum.

Correspondence during the past year has been held with a view to re-open the Greek Mission. Letters have been received from Rev. Mr. McKenzie, of the Free Church Foreign Mission Committee, Scotland, in answer to enquiries, proffering another native convert for our acceptance, at a salary of £250 stg., per annum, with additional charges for extras of £25 stg. The individual recommended is a Mr. Williams, a convert of the Free Church Mission, afterwards connected with the American Mission and at present under Episcopalian control but desirous to return to his first connection. He is very highly certified by Mr. Thompson, formerly a Free Church Missionary, but now agent for the British and Foreign Bible Society in Constantinople. It is necessary to observe however that Mr. Williams is not certified as qualified to take charge of a mission or act in any other capacity than that of Catechist. The letters received from Messrs McKenzie and Thompson will be laid upon the table of Synod, and your Board will regard the decision which this Synod may adopt then, as indicating the course to be pursued.

In conclusion your Board would submit for consideration of Synod the following subjects of reference:

I. What shall be the future scale of

salaries for ordained Missionaries on the New Hebrides?

II. What means should be taken to increase the number of young Missionaries?

III. What shall be the time of Mission Vessel leaving Nova Scotia?

IV. What step, if any, shall be taken to re-commence the Greek Mission?

All which is respectfully submitted.

By order of Board,

JAMES BAYNE,  
Secretary.

### EXTRACT OF LETTER FROM REV. JOHN INGLIS.

The following letter from Rev. JOHN INGLIS, which appeared in the August *R. P. Magazine*, will be read with much interest. We omit paragraphs strictly personal.

On the evening of Wednesday, the 29th April, a public meeting was held here in the Masonic Hall, in behalf of the New Hebrides mission, His Excellency Sir John Young, Governor of New South Wales, in the chair. The meeting was opened with prayer by the Rev. A. W. Murray, author of "Missions in Western Polynesia." The Governor made a few very simple and judicious remarks. Mr. Paton on whose account the meeting was held, to receive a report of his labours in connection with the mission, then rose and delivered an eloquent and telling speech. It followed, and gave a brief account of the position and prospects of our mission. Two resolutions, the one bearing on Mr. Paton's labours, the other on mine, were moved, seconded, and unanimously carried. The first was moved by the Rev. Dr. Steel, of the Free Church, and seconded by the Rev. Mr. Vetch, Congregationalist. The second was moved by the Rev. J. Watkins, ex-president of the Australian Wesleyan Conference, and seconded by Rev. S. Ironside, Wesleyan. These two were fellow-labourers of mine in Wellington, New Zealand. The hall, one of the largest public buildings in Sydney, was completely filled; it was said to be one of the largest missionary meetings ever held in this city,—one of the nearest approaches to Exeter Hall.

On the afternoon of Sabbath the 3d inst., Mr. Paton addressed a great meeting of Sabbath School children in the same hall. It was not only crowded to excess, but the overplus filled the large congregational chapel in Pitt Street. Mr. Paton, assisted by Rev. Dr. Lang, addressed the meeting in the Masonic Hall, and I, assisted by the Rev. Dr. Steel addressed the other. It was

a valedictory meeting, that Mr Paton might thank them for what they had done for the ship, and deepen their interest in the mission. He also addressed a large Episcopal Sabbath School in the morning of the same Sabbath. On the following Sabbath afternoon, Mr. Paton held a meeting with Sabbath-school teachers to initiate a Sabbath-school union for missionary and other objects. This meeting was crowded and enthusiastic. Several meetings have been held since. We had also an opportunity of addressing a meeting of the Free Church Presbytery of Sydney, and laying before them the claims of the New Hebrides mission, in which the members expressed their deep interest. I have preached in different churches every Sabbath, and have met with a number of the leading ministers in and around Sydney, so that our delay here, I trust, has not been without its advantages.

Mr. Paton sailed for London on the 16th inst. in the "*Kosciusko*," a large, fine ship. His mission to Australia has been "a great success." He has collected nearly £5000 for the mission ship, to bring out missionaries, and to maintain native teachers. He has excited a deep interest in the New Hebrides mission throughout all Australia, especially among the Presbyterians. In all the provinces, I believe, initiatory steps are now being taken by them to have missionaries of their own on the group, in the same way as the Presbyterian Church of New Zealand is preparing to do. Mr. Paton's object in returning home is to try and obtain more missionaries. The ship is now got, and she will be half useless without more missionaries. The interest awakened in Australia must not be allowed to die away unimproved. Our dear bought experience too is capital, that, if wisely and promptly invested, may furnish large and profitable returns. I trust the missionary committee will give Mr. Paton every facility for reaching our younger ministers, our preachers, and our students. The Church ought at once to make up her mind to send us two or three of her best ministers, to be followed by twice that number of her best students, as they have finished their education. Such a self denying effort would do a world of good to the Church; with the blessing of God, it might go far to heal the breaches in our Zion. Let congregations be prepared to give up their ministers cheerfully, that the Lord, who loves a cheerful giver, may accept the sacrifice. I trust Mr. Paton may be eminently successful.

We have engaged a passage to Ancientum in the *Berengaria*, a vessel of 450 tons. We sail in a day or two. I am happy and thankful to say that we are both well. William also continues improving since we reached Australia. We have received a large

amount of Christian kindness and hospitality in both the colonies.

#### EXTRACT OF LETTER FROM MR. PATON.

Mr. P. writes "off Sydney" April 15th. He had been holding farewell meetings in Melbourne, Victoria:—

On the evening of the following Monday, I had a public farewell meeting of adults in the same hall. The Governor kindly occupied the chair. An hour before the meeting, the sky became dark and threatening, the lightning flashed, the thunder pealed, and the rain poured, so that we could scarcely have had a more unfavourable evening. Yet at the hour appointed, His Excellency Sir William Stowell was punctual to a minute, and after praise and prayer, he opened the meeting by delivering a missionary address, which was distinguished by his usual ability. It was listened to with profound attention, and was read with pleasure next day by many friends of our mission. The attendance was small at the commencement, but it soon increased till the hall was much filled, and towards the doors it became much crowded chiefly by men, which is a most unusual thing at such meetings, and clearly proved the deep interest that has been excited in our mission. After my address, several of the ministers present also delivered addresses, and at the close His Excellency was pleased to express himself as being much gratified at being present, and wished every success to our new mission-ship, and to our Presbyterian mission on the New Hebrides Islands.— Surely we are much indebted to His Excellency for his kindness and sympathy on this occasion. Happy is the colony that has such a governor. May God spare his useful and honourable life, and make him more and more a blessing to his people. I also feel deeply indebted to the committees, and to the various ministers and Sabbath-school teachers and other friends, who have so kindly assisted us in carrying out the mission. May God reward them all and bless our united efforts to evangelise the perishing heathen in the South Sea Islands. In the papers sent, you have the governor's speech, and outlines of others delivered at our farewell meetings, which closed my missionary tour of nine months in Victoria, where above £2600 was raised for the new ship and for new missionaries for our mission, and where forty-five native teachers were subscribed for at an expense of five pounds yearly, the first £200 of which is already paid. In whole, in the colonies visited, above £4600 has been raised since I began the work twelve months ago, and to accomplish such work, I have addressed about 470 meetings.

and travelled by sea and land about 12,000 miles. Surely we have reason to thank God and take courage.

We had just completed our arrangements for our farewell meetings in Victoria, when we learned that the *Great Britain* was daily expected, and that Mr. and Mrs. Inglis and William were passengers on board. I had the hope that they would be at our two great closing meetings in Melbourne, but they were a week too late, yet Mr. Inglis was in time to be at two of them with children in the suburbs, and his presence gave much additional interest to our meetings, and to the closing of our schemes for the present. By his advice the Committee confirmed a former resolution, they unanimously agreed to, to advise me to go home for additional missionaries; and having already consulted with Mr. Inglis on this subject, if my Sydney Committee are of the same mind, and promise the same future assistance to our mission, I have agreed to go home and try to get additional labourers for the New Hebrides Presbyterian mission. And may our gracious God continue, increase, and deepen the interest now awakened in these colonies in our mission, and grant the men needed for extending it all over our islands.

We have just had a meeting of the Sydney committee (21), at which resolutions have been passed similar to those sent home by the Victorian Committee. As the mail is about to leave, I cannot get a copy of the minutes to send, but will do so by next mail. I have then again to come home as advised, and, perhaps, my next communication will be by word of mouth. All advise me to proceed at once. Mr. and Mrs. Inglis and William are all well. I am much gratified by their coming, and hope God will guide them in safety to their work, and spare them to do much good among our islands. Hoping our Mission committee will acquiesce in the proposals of my Ship Committees, and approve of my coming home for the object in view, and assist in carrying out the schemes, and entreating an interest in the intercessions of all, I remain, yours affectionately,

JOHN G. PATON.

### WILLIAM'S LETTER.

We find in the *R. P. Magazine* a letter written by this interesting Aneiteumese convert to a friend of his on Aneiteum. It was translated by Mr. Inglis. Our readers will be interested with its childlike simplicity:—

TO MATHIMA.

WOODBIDGE, Sept. 11, 1862.

MY DEAR MATHIMA.—I wish you well. How are you at present? May God be

merciful to you, and abide with you, that you may know him truly, for great is his mercy to all of us. Thanks be to our Father, I am enjoying good health here every day, and so are the two missionaries. We three left Newton-Stewart, the place where we formerly lived, and we have come to stay here in the end of England. The name of the town in which we are living is Woodbridge. We have come here that we may be near the man who takes charge of the Bibles: his name is Mr. Meller. It is a very long distance from the place where we lived before. It is as if we had lived on Mare, and were now come to Aneiteum. It is a fine town. There are a great many houses in it, and a very great number of people. The heat here is almost like as it is in Aneiteum, and there is very little cold.

I will now tell you what we have been doing. We lived together till the end of July; but in August Mr. Inglis and I left Mrs. Inglis at home, and went and visited a great many places. We went first to Glasgow, and stayed there two nights; then we went to another place (Alloa) and stayed one night; the next day we went to Edinburgh, and stayed one night in the house of Dr. Gould. On the following morning we went by railway, and came to a place where we went on board a large steamer, and sailed to a town at the very end of Scotland; its name is Wick. The steamer was full of people. When we reached the town we stayed at the house of Mr. Berry, the minister there. On the Sabbath day Mr. Inglis preached in his church, and baptized his child; its name is David. In the evening we met in another church (the Free Church, Rev. Mr. Stevenson's,) a very large one, and it was very crowded. Mr. Inglis preached again, and he also caused me to speak for a short time. On the Tuesday evening there was another meeting. Mr. Inglis addressed the people, and he also made me speak. While we were there we went and bathed in the sea, and we saw the boats for fishing herring. There was an immense number of herrings at that place. The fishing boats are as big as the *John Knox*, and there are as many as eleven hundred of them. I cannot tell you the number of the men and of the nets, and it is impossible to count the number of the barrels into which they put the herrings; there are as many as ten hundred thousand in one year. The whole bay is filled with fishing-boats; they go out every night for the fishing. The men who fish at night rest during the day, and the men who stay on shore and the women work then.

We left that place, and travelled by a coach, a thing drawn by horses, and came to another town, called Thurso. It is as far as from Ananuse to Ither. We stayed there two days. In the evening Mr. Inglis

preached in a very large church (one of the Free Churches, Rev. Mr. Burn's), which was full. He also caused me to speak. On the following day he again preached in another church (the Reformed Presbyterian), and baptized a child.

On the following morning we left that place in a steamer, and came to another town on an island, its name is Stromness. It is at the end of Britain. I was sick, and vomited, but Mr. Inglis was not sick.— When we sailed in a steamer the week before I was also sick, and vomited, but he was strong. When we arrived there Mr. Davidson met us, and took us to his house. He is a minister in that place. Very great was his kindness to me. We walked together, and he talked to me about Mr. Paton and Mr. Copeland; they were at college together. On the Sabbath day Mr. Inglis preached in his church both in the forenoon and the afternoon. The church was very full. In the evening we met in another church (the parish church), a very large one, and it was quite full, both below and in the galleries. When he had preached he caused me to speak. On the Monday evening there was also a meeting in the same church. Mr. Inglis addressed them, and he again caused me to speak, and I made a short speech.

On the Tuesday morning we travelled by a coach till we came to another harbour. It was as far as if you would go round Aneityum to Umej. When we reached that place which is called Kirkwall, we stopped at the house of a lady, who gave us our breakfast. We then went on board the steamer and came to Wick, where we formerly were, and stayed a short time, and then went on board the steamer, and sailed for Scotland. We sailed along the coast all day and all night, and in the morning we came to a city called Aberdeen, where we stopped for a short time. A gentleman took Mr. Inglis and me ashore, and we went and saw the city. It is a beautiful city.— There are a great many houses, and they are very big. There are a great many people, and the harbour was full of steamers and vessels with masts. We came back to the steamer and had our breakfast. We then sailed away, and kept along the coast till we came to Edinburgh, which is a very large city. When we came there we took our luggage and went ashore, and travelled by the railway, and ran under two hills, and alighted at the railway station. Then we travelled by a cab, a thing drawn by one horse. It is first-rate travelling here. I never travel on my feet, but always in some carriage. We two went to the house of Dr. Goold, where we formerly stayed, and slept there. The next morning we went to the railway, and travelled a long way, till we

came to a place they called Lockerby. We alighted there, and came by a coach to Dumfries. There Mr. Symington met us, and took us to his house, where we had lunch. We afterwards went to Mr. McCormick's, and had our dinner. After that we went by railway to Newton-Stewart.

Shortly afterwards we left Newton-Stewart, and travelled by railway to Manchester. It was a long journey. Manchester is a very large city. It is like the city of Glasgow. It is impossible to count the people or the houses, or the things that are in it. We stayed in the house of Mrs. Inglis's brother; his name is Mr. William McClymont. On the Sabbath day Mr. Inglis preached. On the Monday morning we three left Manchester, and came to London, which is a very, very large city. We stayed there in the house of Dr. Cunningham.— The next day we went to see the house for seeing things in; its name is The Exhibition. It is a very, very large building. It has no equal. It is covered with glass. The inside of the building is as large as all Aname, from the upper end to the lower end at the water, yea, and a part of Ipeke also, and it is completely filled with things. It is impossible to explain them to you. It is all light and shining with the things that are in it. There is not one dirty spot in the whole building. There is nothing rusty, nothing rotten, nothing useless. There is not one empty spot in all, not one place that is not filled with things, and they are all new things, all bright, all shining, and the building was full of people come to look at the things. It was difficult to walk up and down for the crowds of people. They were like the sand on the sea-shore for multitude inside the building. There were as many as all the people of Aneityum in one room. There are two houses, one above and the other below, and there are many partitions.

The next day we travelled again by the railway, and came here to Woodbridge. After three months we expect to come back. My love to all the people of Aname. My friends, be ye all strong, and pray to our Father for us all. Read this letter to all of them. The letter of me, William, to you, Mathima. My love to you, my brother.

---

## Other Missions.

### AMERICAN MISSIONS.

Some fifty years ago, five American lads knelt in prayer beside a sheltering hay-stack. They were students at the infant college of Andover—then a village having so few relations with mankind that a weekly



arrival of the mail sufficed for the wants of the inhabitants. One of the youths was the son of a pious woman who had devoted him from his infancy to the service of God, as a missionary. His name was Samuel J. Mills. One of his companions was Adoniram Judson. The five lads talked of Asia, and its moral darkness. Mills proposed that they should send the gospel to Asia, and added, that they "could do it if they would." In these obscure and seemingly unimportant circumstances, occurring among nameless youths, in regions unknown and little else than desert, we have the origin of the American Board of Commissioners for Foreign Missions, now one of the greatest, most earnest, and most honoured of our organizations for sending the gospel to the heathen. The Christian mind of America was then opening, as that of Britain had begun a little earlier to open, to a sense of obligation in regard to the dark places of the earth. Several of our missionary societies began their course during the closing years of last century. A copy of the sermons delivered at the formation of the London Society was sent out to America—read with avidity—reprinted, and widely circulated. The seed dropped by Mills fell on ground prepared for its reception by agencies such as this, and the noble missionary effort of American Christians are its goodly fruits.

Missionary enterprise is entered upon in obedience to the Redeemer's command, and in faith that his blessing shall give it success. No human undertaking has better or surer ground to rest upon. But we have now something additional to faith—we have experience. Missionary effort has been increasing for now a full half century. We are able to see how far faith has been justified by results. One of two things must have happened. Either missions have, as it was trusted, turned many to righteousness, and given us a visible success which even unbelievers can no longer gainsay. Or it has been all the while merely a sowing of seed, and there is, as yet, nothing for us but to sow on in hope—hope so sure that even half a century of delay and disappointment may not be suffered to dash it. The experience of the American, as of other missions, exhibits a wondrous measure of faith on the part of the Church and of fulfilment on the part of her Head.

It is more the practice with the American Churches than it has ever been with ourselves to entrust to a distinct organization the entire administration of the missionary enterprise. Churches, as such, have frequently no missions. A board composed of members of several churches receives and expends the offerings which the members of these churches make to the missionary cause. The American Board of Commis-

sioners for Foreign Missions is the organ by which the missionary zeal of the Congregational and New School Presbyterian Churches expresses itself. Although inferior in extent to some of the great English societies, its operations have been for many years upon a nobly liberal scale. Its annual revenue has reached £90,000. During its career one million and three quarters sterling have been expended. Four hundred and forty-one ordained missionaries have been sent forth, and eight hundred and seventy unordained. Thirty-nine distinct missions have been established, embracing two hundred and sixty-nine stations and out-stations. Four hundred and sixty-eight native preachers are employed. Rising out of these stations one hundred and forty-nine churches have been formed, into which have been gathered fifty-five thousand members. Ten thousand children are now in attendance upon the three hundred and sixty-nine schools of the Board. The missionaries of the Board have spoken the word of life in forty-two foreign languages, twenty of which had to be reduced to writing by themselves before it was possible that the savages who used them could be taught to read.

The annals of the American Board present us with successes which if not actually greater are, at least, more striking than most of our other missionary triumphs. The Board was led, at an early period to bestow a good deal of attention upon the North American Indians, and the inhabitants of the Sandwich Islands. The results of their labours in these fields are very marvellous. We have no missionary success more rapid or more complete. It is true that success is more visible in a small community than in a large. A measure of success which would be scarcely perceptible among the millions of India would suffice completely to Christianize a small community. So it has happened in the Sandwich Islands. We cannot help regarding these little communities as so many models, illustrative of the working and the results of Christian missions graciously exhibited by the head of the Church, for the encouragement of his people. In twenty years the Sandwich Islands passed from death to life—from sensuality indescribable, from degradation almost beyond belief, to the enjoyment of all those untold blessings—social, economical, spiritual, which follow in the train of Christianity. It was in 1820 that the American missionaries first landed on the islands. Humanity has scarcely ever fallen lower than to the level of the Sandwich Islanders. For some years the missionaries laboured in hope, translated the Bible into a language hitherto unwritten, and otherwise laid solidly the foundation of their great work. In 1834 their

gains were represented by seven churches, numbering eight hundred members. Three years later, and the true birth-time of the islands seemed to have come. A very remarkable work of the Spirit took place. A mighty influence passed over that valley of death, and straightway there stood up an exceeding great army of living men. For some years the churches numbered their annual increase by thousands. In 1840 the community, through its king and chiefs, declared itself to be Christian. A constitution was published, the first article of which declares that "all the laws of the islands shall be in conformity with God's law." Education has been liberally provided for by the government, and the educational statistics of the country are said to compare favourably with those of New England. One fourth part of the population are members of a church.— Their observance of the Sabbath and attendance on ordinances are in no respect behind those of Christians among ourselves. Roads are being made, public buildings erected, lands surveyed. Agriculture and commerce make steady progress. The Sandwich Islands hold a respectable and rising position in the roll of civilized and Christian lands.

The missions of the Board to the North American Indians have been attended by success equally complete. A considerable number of these picturesque but decaying tribes—decaying still although Christianized—now profess Christianity, and regulate their public concerns according to its maxims. So complete has been the success of missions to the red man, that the missions have been, for the most part, discontinued, and the people are gathered into churches as among ourselves. In the records of the mission to the Cherokees we learn the amount of effort which it has required to reclaim a tribe of twenty-one thousand persons from heathenism to the profession, at least, of Christianity. The mission existed for forty-three years, employed in all one hundred and thirteen agents, and cost about £70,000. The red men seem to hold rather loosely their opinions about Church government. At the outset the Cherokees were Presbyterians. But in 1838 they were removed beyond the Mississippi, and upon re-organizing in their new home, they adopted the Congregational form. The Choctaws are Presbyterian of the Old School. The Dakota and Ojibwa Churches are also Presbyterian. The Seneca and Tuscarora Churches are Congregational. These once powerful tribes hasten to extinction. The gospel sheds its peaceful light over the closing years of a restless and bloody career.

Elsewhere, on the great mission fields of the world, the Agents of the American

Board pursue their labours with energy and skill. In India, in China, in Western Asia, in Turkey, in Africa, have these devoted men so laboured as well to earn the commendation of Lord Shaftesbury: "They are a marvellous combination of common sense and piety; they have done more toward spreading the gospel of Christ in the East than any other body of men in this or any other age."

During the earlier portion of its career the American Board devoted much effort to the education of the young. Heathen teachers were, of course, employed, under superintendence of the missionaries. In some of their most effective missions, it is to be remarked, that their educational efforts were upon the greatest scale. In the Sandwich Islands, for example, they had, in the year 1832, fifty-three thousand pupils.— Ultimately, however, it came to be the received opinion that the schools did not, in any very valuable measure, promote the success of the missions. A discouragingly small number of conversions occurred among the pupils. The schools conferred great benefits upon the children, but not, it was considered, those special benefits which it was the object of the Board to confer. The employment of heathen teachers was regarded as an arrangement which it was desirable to abandon as soon as possible. The Board now considers that most of its missions are in a state so advanced as to render the disuse of such agents expedient. And, upon the whole, although education is still furnished to ten thousand pupils, the Board seems disposed, more and more, to confine its efforts to directly missionary work.

The average length of foreign service obtained by the Board from its missionaries is fourteen years. This is somewhat under the ascertained average of missionary life in India, which is about seventeen years. Fifteen American missionaries have served over thirty years—mostly in India, where the value of missionary life seems to be high. Two have seen the extreme term of forty-two years of active service abroad.

The American Board undertakes, from its ordinary funds, the support of disabled missionaries, and of the families of deceased missionaries in cases where there are no other means of support. They do this not by any fixed pension or annuity, and not according to any recognized scale. Each case is considered on its own claims, and a sum voted annually as the Prudential Committee deems necessary. The children of a missionary sent home to be educated are cared for by the Board, and grants voted, where needful, to assist in defraying expenses. This thoughtful regard to the welfare of the missionary's children is worthy of all imitation. The missionary

sacrifices, to some extent, their temporal interests as well as his own. It is an evil which they who send him forth should seek to mitigate.

The Board celebrated lately the fiftieth anniversary of its establishment. The jubilee of a missionary society is an occasion very full of encouragement. Protestant missions are the only human means by which the perishing millions of the heathen world can be brought back to God. Their foundations have now been laid in all parts of the world. The obstacles interposed by heathen, or worse than heathen governments, have been, to a large extent removed. The experience needful for the effective conduct of the enterprise has been gained. Obstructing prejudices have been dispelled. Many individuals have received the truth into their hearts. Within many communities still heathen, its influence extends and exercises increasing authority over the opinions and lives of the people. Should the Church use faithfully the advantages she has won, the next half century may be distinguished by triumphs more glorious than our feeble faith is able to expect. The first half century of the missionary enterprise has seen the conversion of small communities. May not the second be the birth-time, to civilization, and to Christianity, of many of the larger communities? If so, our century will be crowned for the admiration of all coming ages as the Missionary Century. It has been fruitful in human progress beyond most. There are many crowns upon its head, but none so bright as that.—*Free Church Record.*

### THE UNIVERSITIES MISSION TO CENTRAL AFRICA.

This Mission, as our readers are aware, was inaugurated with great eclat, and under the highest auspices. Dr. Livingstone was the pioneer; he was accompanied by a bishop and half a score of clergymen, and very high expectations were entertained of the success that would crown so noble an effort! Disaster has followed disaster till the Mission has now to be wholly abandoned!

Dr. Livingstone traces the non-success of the Mission greatly to the tremendous increase of the slave trade upon that part of Africa, which unawares, no doubt, to those who had planned the undertaking, sprung up in consequence of that contract for exporting, as it was proposed, free African labourers to the French colonies. It was, in point of fact, a tremendous renewal of the slave-trade. It was stopped on the remonstrances of Britain to the Emperor of the French; but it has already done its work of evil. The missionaries, on going to that part of Africa, found a new and unheard of

vigour in that inhuman and detestable traffic. It was really that only that stood in the way. The natives were ready to listen; they were glad to flock around the missionaries; many of the chiefs began to perceive that they could gain more by the honorable labour of the people, than by selling them into captivity; the upland hills of that country did not greatly disagree with European constitutions; and everything went as predicted, with this one exception; that this horrible increase of the slave-trade threw the whole country into a state of insecurity, war, death, famine, and misery, which made it impossible for the missionaries to maintain their posts and spread the Gospel round about them, as they desired to do. In this depressing state of things, however, their hearts did not fail them, although they were obliged to relinquish their position on the river Shire. Led by Mr. Scudamore, they were driven into a low situation, the unhealthiness of which soon brought Mr. Scudamore down to the grave which had opened so shortly before for Bishop Mackenzie. Then, just as their spirits must have been most struck down, there broke out a tremendous drought. Dr. Livingstone says:—"I have got up the river, and the dead bodies of the starving people float by me in such numbers that even the alligators which abound in this region, are so gorged with human food that they can take no more; these dead bodies float by unattacked by these monsters of the river.

Famine, war, drought, disease, have each dealt destruction to the poor people and the missionaries. In view of these calamities, Dr. Krapf the eminent German Missionary traveller, writes as follows to the Bishop of Oxford:—"My great and growing desire is that my dear brethren who have made this noble venture for Christ should not be dismayed and abandon the work because of these troubles. It happened to me, in my first mission, to have such an entire failure as this; and I tell you how I took it. I said within myself, This is a trial from the enemy permitted to come against me by my Lord, and shall I be beaten down by him? No! He has beaten me out of this particular place, but I see the reason. God means me to go to another where I shall have great success. And so I retired from that place, and planted my mission in this; and from the time that I so planted it, I have had all the success that my heart thirsted for. I would urge you to suggest to your Mission that if it is driven from the Shire, it should establish itself near the Zanibar, and, from my own knowledge of Africa, I have every hope that all you have intended and desired will be accomplished from that new basis."

Dr. Livingstone testifies to the good results of the policy pursued by the British

Government in keeping up its squadron of observance on the west coast. Missions as well as trade flourish under the fluttering of the British flag.

### MADAGASCAR.

The revolution in Madagascar took the world by surprise. It was like a storm leaping out of the bosom of a clear summer day; and like such a storm it has served to purify the atmosphere. Containing a population greater than all British North America, rich in resources, central in situation, the very gateway of Eastern Africa,—Madagascar as a mission field is unquestionably one of the most important in the world. It also justly glories in a long bright roll of humble christian martyrs, who under the reign of the late Queen suffered death rather than deny Christ. Radama II. was latterly a drunkard and an imbecile, the tool of wicked intriguers, who worked on his superstitious notions till he consented to the proposed extermination of the Missionaries and suppression of Christianity. He and the party whose tool he was were providentially foiled in their attempts; and the Mission cause still prospers. Letters have been received from Missionaries up to the 6th June. The accounts which the missionaries have given of the causes and events of the revolution are confirmed in every particular and, within a very few days of the proclamation of the new Sovereign, affairs had resumed their former quietude. A report that the King was not dead, but had escaped from those who attempted to strangle him, kept up an uneasiness among the people for some days, but this gradually died away, and all the Hovas now appear to have quietly acquiesced in the new order of things. The report of an attempted insurrection at the capital on the 4th of June appears to be wholly unfounded, and the story of the Marseilles paper of the assassination of the Minister who signed the treaty with France is a ridiculous *canard*. The minister alluded to died several months ago. The Cape papers talk about the dissatisfaction of the "people having been brought to a climax" by Mr. Ellis having preached at Ambohimanga, the place where Queen Ranavola was buried, but this tale is probably suggested by the reservation in the new laws of Ambohimanga as a place where Christian worship would not be allowed. There has been no disturbance there; and we are confident that this story, like the others, will prove to be without any foundation. On the 26th of May, a great kahary, or public meeting was held at Andohalo, at which it is said that at least 30,000 persons were present. The new code was then solemnly read, and appeared to give universal satisfaction. Were it not for the desolation which reigns at the Stone

Palace where the late King and his courtiers spent most of their time, and the ruined condition of most of the houses in which the Mena-maso resided, nothing would apprise a resident at the capital that a revolution had taken place, and the only cause of uneasiness is to be found in the attitude of the Sakalava tribes. They had cultivated friendly relations with the late King, and many of them had settled in portions of the Iova country; but since his death they have all withdrawn to their own country on the western side of the island, committing, it is said, depredations on their way. War between the tribes would be very deplorable, Sakalavas would be no match for the Hovas. Immediately after the new Government had established itself, the Commander-in-Chief issued new clothing to the troops, and began to pay them regularly; the late King, we believe, had not paid them at all. The Queen had very liberally distributed lamba cloth from the stores which had accumulated before the accession of Radama who had so set his heart on getting all his people to dress in the European fashion, that he had allowed the native cloth to remain unused. There will now be some return to old modes, which, after all, are more suitable for the climate and condition of the people, than our stiff European fashions. The Queen appears to be thoroughly well disposed towards the English missionaries, and has taken various ways of testifying her friendliness; and, although they cannot tell what a day may bring forth, the aspect of affairs is so re-assuring, and there seems so little reason to doubt the establishment of law and order upon a securer footing than before that they feel at liberty to renew all the enterprises which were so strangely broken off. A letter in a Port Louis paper says that the preparation for the memorial churches has been but slightly interrupted, and will in a day or two be resumed with great activity. Mr. Stagg talks of the progress of his large schoolroom, and says, "We have no cause for fear on our own account or on account of the Christians. The new laws are all that we could wish; we have protection and permission, and that is all we want. Some doubts are entertained, and very reasonably entertained, as to the course the new Government may take with regard to the cessions of M. Lambert; but the Queen is certainly desirous of maintaining the most friendly relations both with France and England."

### Religious Intelligence.

Great Britain and Ireland.

The movement for union between the

Free and United Presbyterian Churches is advancing most favorably. The English Presbyterians wish to take part.

*The Revival in the North of Ireland* having been tested by its fruits through four years, may now be regarded as placed beyond dispute. In the report on the state of Religion to the Irish General-Assembly, it was stated that persons who at the time of the Revival were viewed as partakers of true conversion, "have almost uniformly turned out to be such in reality." At the Private Conference on the State of Religion, held during the mornings of the first week, this statement was abundantly corroborated; and these meetings themselves furnished the happiest evidences of the high spiritual tone and spiritual reality that pervade the Church.

The Bishop of London has inaugurated a movement, now in successful operation, for raising *One Million Sterling* for new Churches in and around London. What a lesson this to our Church to exert her energies in the Home Mission Field!

#### France.

*The Emperor Napoleon*, warned by the results of the late election in Paris, has chosen a ministry more liberal and more in sympathy with the people. The new minister of Public Instruction, M. Duruy, was a man little known, but is said to be a warm partizan of the University, a decided foe to the Catholic party, and consequently his elevation has been looked at with an evil eye by the clerical press. He has begun his career by a very significant act: the restoration of the Lycæums of the philosophical class, which had been sacrificed to conciliate the priestly party when the government depended upon its aid. We have here a hint of the present animus of the powers that be, which enables us to foretell a change of political course as to the Roman question. The predecessor of Duruy, Rouland, always opposed the Protestants in their Educational and Evangelical efforts. Some negotiations however, which were in progress with the ex-minister looking to the restoration of Synods in the Reformed Church and which were going on swimmingly, have been interrupted by the change, and may be delayed for months. There is a present and pressing need of this return to an organized and constitutional existence, especially in view of the undisguised rationalism of a number of the Reformed pastors.—The following "mot" of a Roman prelate is currently quoted: "If the French remain in Rome, they destroy us; if they leave it, we perish." The alternative is certainly a very formidable one.

*A Mosque is to be erected* in Paris for the use of the Arab regiments which now form part of the garrison. In Algeria it is forbidden to colporteurs to sell Bibles to Arabs, for fear of politically indisposing them by religious controversy; the priests of Rome are equally prohibited from proselytising them. How will Christians reach these interesting men in Paris? It must probably be by word of mouth, for few among them can read.

#### Spain.

*The Exiled Protestants*.—The solemn step taken by the Evangelical Alliance in favour of our brethren in Spain has not been without results. The presence in Madrid of eminent men belonging to every section of European Protestantism, the organs, righteously aroused, of the universal conscience, must have had weight in the decisions of the Spanish Government. The *Correspondencia*, says: "The Queen has deigned to commute the sentence to the galleys pronounced upon the men convicted of Protestantism by the tribunal of Grenada, changing their penalty into banishment of an equal duration, and afterwards subjecting them to the inspection of the police."—Matamoros, informed of the decision in his favor, asked with noble self-forgetfulness: "*and those at Malaga?*"

The number of those banished for the cause of the Gospel is seventeen: six, confined during three years in the dungeons of Grenada and Malaga; eleven, condemned for contumacy. In the list of the accused one reads, not without surprise, the name of a pious young girl, Mademoiselle Marin. They cannot fail to meet everywhere with sympathy and welcome. Matamoros was seized with a serious illness after his arrival at Gibraltar, caused by the rigors of his prolonged captivity. His health requires great care.

#### Italy.

*Decided Progress in Naples*.—The Neapolitan correspondent of a paper in Genoa, says it is a fact that Protestantism is making great strides in Naples, and exhorts the priests, if they would not see themselves abandoned altogether, to make haste to reconcile themselves with the people, and no longer dream of robbing them of their most sacred rights, viz., Rome as capital, and abjuration of the temporal power of the Pope. He mentions, with high approbation the schools of Marquis Cresi, and as an example of the attachment of the scholars, says, that a bigot urged on, by her confessor to induce her god-child to withdraw from Cresi's female school, attempted to persuade the child with gifts and caresses, at first, and

when that proved unavailing, got into a fury, and murdered the child with a knife! Cressi has just returned from Geneva, where he has been ordained to the ministry by Dr. Merle D' Aubigne and others, under whom he studied theology some years.

*Don Ambrogio.*—There is a priest now in Turin, named Don Ambrogio, who preaches in the public squares to the people, with great energy and boldness, against the errors of the Church of Rome, exhorting the people to read the Scriptures. I believe he professes still to be a Roman Catholic, and not to have left the Church. He has been apprehended scores of times by the police, and led to prison with hand-cuffs on, but next day he is always at his post again preaching to the people. The clergy of Turin have warned their flocks against going near him and the result has been that he is now attended by multitudes. M. Meille, the pious Waldensian pastor at Turin, endorses Ambrogio.

*Gen. Beckwith and the Church Government of the Vaudois.*—The late Gen. Beckwith, a British officer, is well known as having been the ardent and highly successful patron of schools, colleges, churches, and the general interests of the Waldensians. He foresaw a quarter of a century ago, the profound relations likely to be held by this single pure church of Italy to the Evangelization of the Peninsula, and he labored earnestly to prepare it for its high mission. He died about a year ago, having lived to see his christian foresight fully justified and his labors rewarded in the prominent part which the Vaudois were at once enabled to take in the great missionary movement to which Italy was opened. In one enterprise, however, he failed. Some fifteen years ago, he tried to prevail upon the Vaudois Synod to change its Presbyterian form into a sort of Episcopal, by appointing its moderator for life. The body of the Vaudois ministers took his proposal into serious and prayerful consideration; but however desirous of giving their benefactor a proof of their cordial affection and confidence, they declared that their conscience did not admit of such a modification of their Church government.

### India.

*Tinnivelly* is still a prosperous mission. There have been 261 adult baptisms in three months. With growth there is health: as an evidence, we have the efforts made by those Churches towards self-sustenance and missionary enterprise. They collected among themselves last year more than 800 rupees, with which they paid half the salary of their native teachers, and helped the itineracy of the mission amongst the

heathen. A very interesting work is going on amongst the slaves of Travancore. Four congregations have been gathered and consolidated.

### America.

Notwithstanding the desolations of war, all the great missionary and benevolent operations of the American churches have been sustained. The treasury of the Lord is well supplied, and the work of the Lord is prospering. Revivals frequently occur in the camps. The "Christian Commission" puts forth great exertions to supply the soldiers with good reading. Bible circulation was never so active before.

**WEEK OF PRAYER IN 1864.**—The General Assembly of the Presbyterian Church, (O. S.) have recommended to the sessions of the church to set apart as a season of special prayer the week commencing Sabbath 3 Jan. 1864, including Sabbath 13th. The Moderator of the Assembly was Dr. J. H. Morrison, of the Lodianna mission, who first suggested the annual week of prayer.

### Missions of Free Church.

**GENERAL VIEW OF OPERATIONS.**—(1.) In India the Free Church has 27 central and branch mission stations, worked by 16 ordained European, and 10 ordained native missionaries. There are three native licensed preachers, three European missionary teachers, two medical missionaries, 53 native christian teachers, 6 colporteurs, and 9 students for the ministry. There are 374 communicants in the native churches. During the last year 38 adults have been added to the churches. There are 36 schools for males, attended by 6,524, and 149 schools for females, attended by 1,934.

(2.) In Africa there are 23 mission stations, with 6 ordained European missionaries, one European missionary teacher, 18 native christian teachers, two European catechists and missionary mechanics, and 5 Scripture readers. There are 719 communicants in the native churches; and 87 adults have been admitted during the year.

## News of the Church.

### LETTER FROM REV. D. MORRISON.

To the Members and Adherents of our Church.

MY DEAR FRIENDS,—In the hope of hereby serving the Gospel, permit me to address you a few words. I am now a year and a half in the service of the Foreign

Mission. In that time, besides attending to other duties, I had the pleasure of visiting all our congregations in P. E. Island; all in Cape Breton except Cape North; and all in Nova Scotia. Allow me here to say that my visits to you, and my meetings with brethren in the ministry and other friends have been to me very refreshing. While the conversation of a few tended to discourage me in my present career; my hands have been strengthened, and my heart greatly encouraged by my contact with others. I rejoice here to acknowledge that nothing but kindness has met me during my visits among you—kindness to myself personally, and to the good cause in which I have the honour to be engaged. Many individuals of you have put yourselves to much inconvenience to forward the object of my visits, while very generally as congregations, you have contributed liberally of your means for the same cause. My appreciation of your kindness, good will, and sympathy, I beg now to express to you, and hope that, by such individuals and congregations, throughout the church, as have thus helped on the work, my humble acknowledgments will be accepted. I am aware that much of the christian courtesy extended to me has been rather on account of my work than for my own sake. I value it the more highly on this account. I make these statements, not with any desire to flatter, but simply with a view to discharge a duty which personally I feel I owe to you, and with a view to encourage and stimulate you in the good work in which you are engaged—the enlightening of the heathen with the gospel. You are engaged in a good work; but it is possible to do so in a wrong manner. To assist the cause of Christ at home or abroad is a glorious work—the work for which God gave his Son, and who left heaven, bled and died. Yet we may possibly lend it a helping hand from wrong motives. We may seek glory for ourselves, or seek denominational honour. Thus all we do ostensibly for Christ and his cause, may be simply to pamper our own vanity. Let us beware of this. God is a jealous God. He will not give his glory to another. If we set up for ourselves an idol of any kind, let us beware

that it is “before” Him. He sees it and is displeased, and is sure to visit it with his judgments. His judgments of old were executed on the gods of Egypt. We have more to fear, by far, from our own cherished idols than from heathenism. Our sins cause God to hide his countenance from us, and to stand aloof from our aid. Then our enemies become bold, and we like Samson, shorn of his locks, become weak and helpless. The stolen treasures of Achan were more disastrous to the Israelites than all the inhabitants of Canaan. While God was with them they could overthrow the walls of a Jericho with ram’s horns. Without God they had to turn their back in flight on the citizens of Ai.

The holier we are the nearer Jehovah is to us. He is our strength, our wisdom, and our Redeemer. As long as He is on our side we shall do valiantly and win victory. Sin separates Him from us. Our strength as a church, does not consist in our greatness of numbers, nor in wealth, nor in social position as individuals. The strength of a church consists in the presence and power of Christ in her. This is forfeited by her and denied to her in proportion as she fosters sin. If we wish to be strong as a church, let us be holy as individuals and as a church. Then shall Jehovah march at our head, causing, at once, the earth to shake and the heavens to drop down before Him. Then shall we be blessed at home with peace and abroad with prosperity. Have we not reason to fear that God’s hand on us in our missions, has been brought down on us, by a vain-glorious disposition growing upon us? and by a tendency to idolize our mission abroad? We are displeased at the savages for their cruel treatment of our missionaries; but have we not reason, at least, to enquire and consider whether our own sins at home have not had much to do in the matter? Have we not reason to fear that our idolizing the mission, or rather ourselves through the mission, has been the cause why the Lord lay his chastening rod upon our mission? If we forsake God he will forsake us; if we turn to Him He will turn to us. Let us therefore search our hearts and turn again to the Lord.

In a few weeks, if not in a few days, I expect as your representative, to leave your shores to teach the heathen the knowledge of the Gospel. Your children have, in conjunction with others, furnished us with a vessel to carry us hence to the far off islands of the South Sea. The voyage before us is long, the seas to be traversed stormy, and many a dark and dreary night are we to be tossed on the billows. Your prayers, I am sure, will not fail to accompany us. Early and late, as you approach the throne of grace, whether as individuals or as families, you shall not fail to remember those whom you have sent to do the work of the Lord for you, in a foreign land. Our ship has your confidence, and I believe is worthy of it. But let me caution you not to idolize our vessel. If you do, your idolatry over her, like as the lightning-rod tempts that terrific fire out of its course, may tempt God's judgment to fall upon her, and her helpless inmates to be swallowed alive in a watery grave. Cursed is he that trusteth in an arm of flesh. Let us be very grateful because God is enabling us to do so much in his cause as we do. Let us not boast of it. It is yet our "day of small things."

*We could* do much more to advance the interests of Christ in the world than we now do. Our children do now what our church could not face fifteen years ago. Fifteen years hence, whoever lives to see it, may find many of our congregations, each supporting its foreign missionary. We are now *beginning* to attend to a duty too long neglected. Let us be ashamed of that long neglect. Let us be grateful, that God in his mercy, is now stirring us up to our duty. Let us cheerfully, humbly and prayerfully address ourselves to it, taking care that our left hand shall not know what our right hand doeth.

Consecrate your sons and daughters to this work for which Christ came from heaven and died. Strive to enlist their sympathies early in this the best of causes. Strive to impress upon them from their mother's knee, that the advancement of God's glory, and the salvation of sinners, is the noblest cause for which a man can live, and for which, if need be, he can die.

Consecrate *willingly* of your substance to Christ's cause. If there were any truth in the Popish doctrine of Purgatory, the money spent to take men's souls out of its fiery, gloomy caverns, were a most laudable appropriation of means. There is no truth in that doctrine. Yet a better than it is true. Men can go to heaven without passing thro' a purgatory of fire. Let our money be expended in the interests of the blessed gospel, by which this glorious result is achieved—by which men's souls are brought directly to heaven.

And dear friends, give the cause of Christ your prayers. All of us need to be greatly stirred up in this. The cause of Christ does not, alas, lie so near our hearts as it ought! O for the same mind that was in Christ! O to yearn over the lost souls of men, as He did! O to live to the glory of the Father as He did! Pray for the outpouring of the Spirit on your ministers at home, and your missionaries abroad. Pray that the Spirit open the hard hearts of gospel hearers at home, and especially that He open the dark hearts of the heathen in the islands whither you send the gospel. Paul may plant, Apollos may water; God giveth the increase. Let this be deeply engraved on our hearts. Without our using the proper instrumentality we cannot look for the blessing. But when we have done all we can, let us bear in mind that nothing is accomplished unless the Spirit of God is poured out to work in the hearts of men, the work of faith with power. When Elijah had built the altar, laid on the victim, dug the trench and filled it with water, had the work stopped here, he had accomplished nothing. His triumph over his enemies was in the descent of the fire, consuming victim, altar, and finally licking up the water around.— Thus it is with us. We have accomplished nothing unless God pour out his Spirit and bring souls into a saving knowledge of the truth as it is in Jesus. This Spirit is given in answer to prayer, yea, is specially promised in answer to prayer: How much more shall your heavenly Father give the Holy Ghost to them that ask Him. Let us *agree* then, to ask this thing humbly and importunately of God. Let *each one* of us wrestle



with God for it—old and young, parent and child, alone and in our social worship; and then shall the Spirit be poured out from on high, the wildernesses and solitary places shall be glad; then shall be added daily to the church of such as shall be saved.

Yours very truly,

DONALD MORRISON.

Dartmouth, Sept. 14th, 1863.

### The Synod Minutes.

I had not an opportunity of seeing the proof of the Synod minutes before they were printed, as I desired. They are in general accurate, but require a few corrections.

1st. In the Synod Roll the letters after the names of members should have been omitted. They were in the original copy, and were not marked out when it was sent to the Printer, as I wished to keep it *in re-tentis*. but they were not intended for publication.

2ndly. On page 11, after the reception of Rev. Neil McKay as deputy from the Synod of New Brunswick, there should have been added, "and by invitation took his seat as a corresponding member of Synod."

3rdly. I notice the following verbal inaccuracies: Page 18, In abstract of Synod accounts, for "forwarded by E. M. Board &c," read "loaned so"; Page 19, 2nd. Paragraph, for "Tuesday" read "Sabbath."

4thly. On Page 25, at the paragraph as to the disposal of the building in Truro, it should have been "the Board of Superintendence of Educational Institutions" instead of "Committee on Dalhousie College."

GEORGE PATTERSON.

### Explanation

The distribution of the *Record* for August was greatly delayed by a change in the Post Office regulations of this Province, which subjected every copy of this and similar publications to a tax of two cents. We forwarded the bulk of our August issue by *Express*, but some copies were not mailed till early in September.

The same cause that hindered the circulation of the August number prevented our publication of the September number till

now—nearly three weeks after the proper date. Last week, however, we received intimation that the *Record* would be allowed as heretofore to pass through the Nova Scotia Post Office free of charge until further orders. We accordingly lay it before our readers with as little delay as possible.—The *Record* for October will be issued at the beginning of that month.

### Presbytery of Halifax.

The Presbytery of Halifax of the Presbyterian Church of the Lower Provinces, met in Poplar Grove Church on Tuesday the 18th ult., at 11 o'clock, A. M. Present, Rev. Professors King and McKnight, J. McLean, and Dr. Forrest and Robert Murray, Ruling Elders. Rev. D. Morrison was asked to take his seat as a corresponding member. Professor King was chosen Moderator, Rev. William Murray stated clerk, being unavoidably absent, Rev. James McLean was appointed clerk, *pro tem*. The Presbytery heard the trials of Mr. James D. Gordon for ordination, and cordially sustained them; as also the trials of Mr. Thomas Cumming, whose ordination was appointed to take place on the evening of the 3rd Sept., at half-past seven o'clock, in the College Hall, Gerrish Street. Professor McKnight was appointed to preach and preside at Mr. Cumming's ordination and induction, and the Rev. A. Stuart, to address the minister and people.

Trials for license was prescribed to Mr. E. McNab.

The Presbytery took into consideration a memorial from Mr. John Grierson, in which he complained of the Kirk Session of South Cornwallis in not granting him a certificate of Church membership. The minutes of Synod bearing on the subject was read. The Clerk was enjoined to send a copy of the memorial to the Moderator of the Kirk Session, and cite the Session to appear at the next meeting of Presbytery to give answer in the matter, and to notify Mr. Grierson to appear in support of his memorial.

Rev. Messrs. Christie and McLeod, and Robert Murray, were appointed a deputation to visit presbyterially the congregation of Shelburne, at their earliest convenience.

At the evening sederunt the Rev. William Maxwell being present, laid before the Presbytery his credentials and was invited to correspond. A resolution from the Congregation of Chalmers' Church, requesting the Presbytery to take immediate steps for the induction of Mr. Maxwell was read, and Messrs. McKinlay and Barnes appeared as Commissioners from the Congregation.—After considerable consultation the follow-

ing resolution was agreed to: "The Presbytery, considering the whole circumstances of the case, and that Mr. Maxwell had been loosed from his charge because of the appointment of the Colonial Committee of the Free Church, before the propriety of permitting a congregation to delegate the power of choosing a minister for them to the Colonial Committee had been made the subject of remarks, agreed to grant the request of the congregation and appoint Friday, the 4th day of September, at half-past 7 o'clock, P.M., for Mr. Maxwell's induction." Rev. James McLean to preach and preside, and Rev. John Cameron to address minister and people.

Mr. Gordon is to be ordained on the same evening in Chalmers' Church.

Rev. Mr. Sedgewick was appointed to preach as soon as convenient at Meagher's Grant, and hold a meeting of the people with a view to stirring them up to greater exertions for the maintaining of gospel ordinances.

The next meeting of Presbytery is to be held on Thursday the 3d September, at 12 o'clock, noon, in Poplar Grove Church.

This court met on Thursday, at 12 o'clock in Poplar Grove Church, and also in the College Hall in the evening. There were present, Revs. Professor King, R. Sedgewick, John Cameron, J. McLean, W. Murray, Prof. McKnight, A. Stuart, and D. McMillan, ministers; and Dr. Forrest and Robert Murray, Ruling Elders. The Rev. W. Maxwell was invited to sit as a member. Extracts of license, ordination and denuision were granted to A. W. McKay, now in Edinburgh. Mr. Henry was appointed to preach at Rawdon on the second Sabbath of September; and Mr. McGilvry for the first two Sabbaths at Meagher's Grant, after which he is appointed to Clyde for two months.

Application for supplement from Tangier, &c., was made, but as there was no information in regard to the manner in which the congregation had implemented their pecuniary engagements the Clerk was directed to correspond on the subject.

In reference to the South Cornwallis case, parties having been called Mr. Grierson was present; and a communication from Rev. W. Forlong and another from Mr. John S. Newcomb were read. It was agreed to cite the Kirk Session a second time and also to notify Mr. Grierson to be present. It was agreed to appoint the following Committee to correspond with the Foreign Mission Board with the view of holding a public missionary meeting in Halifax, before the departure of the Missionaries for the South Seas:—Rev. P. G. McGregor, Prof. McKnight, W. Maxwell,

T. Cumming, and the Presbytery Elders of their respective congregations.

ORDINATIONS.—Professor McKnight preached in the College Hall an able and appropriate discourse from 2 Tim. 2: 15. The usual forms having been gone through, Mr. THOMAS CUMMING was set apart by solemn prayer and the laying on of the hands of the Presbytery to the office of the holy ministry and to the pastoral charge of St. John's congregation. The ordination prayer was offered up by Professor McKnight, Rev. A. Stuart addressed the minister and congregation. At the close of the service the people had an opportunity of welcoming their pastor in the usual manner.

The next meeting of Presbytery is to be held in Poplar Grove Church, on the first Wednesday of October, at 11 o'clock, A.M.

The Presbytery of Halifax met on Friday evening, 3th September, in Chalmers' Church. At the hour for commencing the public services,—half-past 7 o'clock,—the church was well filled with members of the congregation more immediately concerned, and a very considerable representation of other churches in the city. Nearly all the members of Presbytery sat on a raised platform in front of the pulpit.

Rev. JAMES McLEAN, who for the last eight or nine months was Moderator of Chalmers' Church Session, led the preliminary devotional services and preached an admirable discourse on "The Gospel—the power of God unto salvation to every one that believeth."—He then narrated the steps that had been taken by the congregation and the Presbytery; and all the proceedings having been most harmonious he proceeded to ask Mr. Maxwell the questions of the Formula, which having been satisfactorily answered, he engaged in solemn prayer and then declared Mr. Maxwell duly inducted into the Pastoral charge of this congregation. The Presbytery then gave Mr. Maxwell the right hand of fellowship.

Rev. JOHN CAMERON, who had also for a time been moderator of the Kirk-Session, then addressed the newly-inducted Minister and the people on their respective and reciprocal duties.

It was just 10 o'clock when Rev. ROBERT SEDGEWICK commenced the services in connection with Mr. Gordon's ordination. Mr. G. had been accepted by the Board of Foreign Missions, licensed by this Presbytery, tried and approved also by this Presbytery with a view to ordination; and now at the request and call of the Foreign Mission Board the Presbytery proceeded to the act of ordination. Mr. Gordon having given satisfactory answers to the Questions of the Formula knelt down on the platform. Mr. Sedgewick then engaged in solemn prayer,

during which the brethren of the Presbytery laid their hands upon Mr. Gordon's head and set him apart to the office of the Holy Ministry. He then received the right hand of fellowship. The prayer, with the whole service indeed, was deeply impressive. Mr. SENGWICK then addressed the young Missionary with his usual power and eloquence.

Although the service continued till 11 o'clock, the audience was large till the close; and at the close Mr. MAXWELL was welcomed by the Congregation in the usual manner. The Presbytery continued to sit for a few minutes after the Congregation was dismissed, when Mr. Maxwell's name was added to the Roll.

Rev. George Sutherland of the P. E. I. Presbytery being present, sat during the evening as a corresponding member. Rev. D. Morrison also took part in the proceedings.

### Presbytery of P. E. Island.

This Presbytery held a special meeting in the Presbyterian Church, New London, North, on Wednesday last, the 22nd inst. for the purpose of inducting the Rev. Alex. Cameron into the pastoral charge of that congregation and Summerfield. At a previous meeting, the Presbytery had taken all the necessary steps in the case, after receiving information that Mr. Cameron had accepted the call from the congregation. No objection having been made to Mr. Cameron's induction, after due notice that Presbytery was about to proceed in the case, it resolved to induct without delay. In the absence of the minister appointed to preach and preside, the Presbytery appointed Rev. I. Murray to perform these services.

After preaching an earnest and appropriate discourse from 2nd Timothy, 2: 7, "Consider what I say; and the Lord give thee understanding in all things," he narrated the steps which had been taken in reference to calling Mr. Cameron to be the pastor of the congregation, and put to him the questions of the Formula provided for such cases. Mr. Cameron having given satisfactory answers to these, and the congregation having assented to their acceptance of him as their pastor, Mr. Murray offered prayer and inducted Rev. Alex. Cameron into the pastoral charge of the congregation of New London and Summerfield. Rev. Mr. Murray then addressed the newly inducted minister in reference to his pastoral duties, and Rev. R. Laird, addressed the people on their duty to their minister, and closed the proceedings with prayer and praise. The congregation, on retiring, welcomed their pastor in the usual manner. This congregation, though not large, and only recently organized into a separate

charge, yet presents an inviting field of labour to the spiritual husbandman; and Mr. Cameron enters it with the great advantage of several years experience in the noblest of all culture—that of watching for souls, and seeking by all means to save some,—and also with encouraging prospects.

Mr. Cammeron's name was added to the roll of Presbytery, and it adjourned to meet in Queen's Square Church, Charlottetown, on the last Wednesday of August, at 12 o'clock, noon.—*Com. to Protestant.*

The *Protestant* reports that this Presbytery met on the 26th ult.

The most important business before the Presbytery had reference to the settlement of Pastors in vacant charges.

Mr. Ross reported that he had moderated in a call at Strathalbyn—that it was in favor of the Rev. A. Campbell, of Lochaber, N.S., that it was unanimous, and was signed by 181 names. Messrs. M'Swain, and Gillis, as delegates from the congregation were heard. The salary promised was £150, besides a Manse and valuable glebe. The call was sustained, and ordered to be forwarded to the Presbytery of Pictou, and the Rev. G. Sutherland was appointed a Commissioner from the Presbytery to prosecute the call before the Presbytery of Pictou.

Mr. M. McLean, elder, and G. McKay, Esq., appeared as delegates from St. John's Church, New London, asking moderation in a call. They laid on the table a subscription list amounting to £130; stated the good prospect of increase should the pastor in view be obtained; and further that they had a Manse and glebe of 62 acres, worth at least £20 per annum. The petition was granted, and the Rev. R. Laird was appointed to moderate in the call on Thursday the 10th September; and the Rev. A. Cameron to preach and give intimation of the moderation on Sabbath the 30th inst. The Presbytery highly approved of the diligence of Messrs. Murray and Laird in stimulating and strengthening this congregation to obtain the services of a stated Pastor;—they also approved of the building of a church in Corbett's Woods, and recommended to brethren to secure some assistance for its erection.

A Petition from Lot 14 craving moderation in a call was also granted, and the Rev. W. R. Fraue was appointed to moderate in a call there on Thursday the 10th September, and also to preach on Monday the 31st inst., in the evening, and give intimation of the intended moderation.

This being the first regular meeting of Presbytery since the induction of the Rev. A. Cameron to the new congregation of

New London and Summerfield, the Presbytery, on motion of Mr. Sutherland, expressed their cordial welcome to him as a brother, and their hope that, as a faithful minister of Christ, his labours may be abundantly blessed. The Rev. Messrs. Patterson and Murray were appointed to examine Mr. Samuel Bernard, student in divinity, and the clerk was ordered to give him a certificate accordingly.

The Moderator and Rev. H. Crawford, with E. M'Millan, elder, West River, were appointed a deputation to visit and enquire into the state of Covehead congregation, and to report to an early meeting of Presbytery.

The Revs. D. M'Neill, H. M'Millan, and A. M'Lean, with the Hon. K. Henderson, were appointed a Committee to visit Brown's Creek, with the view of raising the salary there to at least £150, and to report on an early day.

Reports of Missionary labor by Messrs. M'Kay, Sutherland and Lamont, Probationers, were read and approved, and ordered to be sent to the Home Mission Board. Mr. Sutherland, Probationer, was appointed to West St. Peter's for one Sabbath; and Mr. Henry on his arrival, to the same place for four Sabbaths. Mr. Lamont was appointed to Tyron for two Sabbaths, and thence to St. John's New London, for one Sabbath, after which to be removed to Pictou.

A resolution was passed, fixing the hour of the 11 a.m., as the regular time for the meeting of Presbytery hereafter in Charlotte-town.

The Presbytery adjourned to meet at St. John's, New London, on Saturday the 12th September, at 11 a.m.; and at Covehead on Wednesday the 23d September.

### Boards and Committees of Synod.

*Educational Board.*—Revs. Professors King, Smith, Ross, Lyall and McKnight, Rev. Dr. McLeod, Rev. Messrs. Murdoch, J. Stewart, J. Campbell, McGregor, Bayne, Steele, and A. Ross, Pictou; Andrew McKinlay, Robt. Romans, Chas. D. Hunter, James H. Liddell, George Buist, and Alex. James, Esq., Halifax; Abram Patterson, Rodk. McGregor, Anthony McLellan, R. P. Grant, and Howard Primrose, Esqrs., Pictou; Adam Dickie, Esq., Maitland; Isaac Logan, Esq., Shubenacadie; John D. Christie, Esq., Truro; William Gammell, Esq., Bras d'Or; James Bearisto, Esq., Prince Town, P. E. I.; and Hon. Kenneth Henderson, Charlotte Town, P. E. I.

*Board of Foreign Missions.*—Rev. Messrs. Roy, J. Stewart, Bayne, Blair, G. Patterson, Walker and A. Ross, and Mr. Roderick McGregor, with Rev. John I. Baxter, of Onslow; Rev. John McCurdy, of Chatham,

N. B. and Rev. I. Murray, of Cavendish, P. E. I.; and Rev. James Waddell, of Sheet Harbour, as Corresponding Members. Rev. J. Stewart, Chairman; Rev. J. Bayne, Secretary.

*Board of Home Missions.*—Rev. Professor King, Rev. Messrs. Murdoch, McKnight, Cameron, McGregor, Mr. C. Robson and Mr. J. Barnes. Rev. P. G. McGregor, Chairman, and Rev. A. McKnight, Secretary.

*Committee on Colportage.*—Professors Smith and Lyall, Rev. Messrs. Baxter, Currie, and A. Cameron, and Messrs Isaac Logan and Jasper Crow. Rev. Mr. Baxter, Convener.

*Committee of Superintendence of Educational Institutions.*—The Professors, *ex officio*; Rev. Messrs. McCulloch, Baxter, E. Ross, Willie, John Cameron, A. Sutherland, McKay, Currie, W. Murray, James McLean, and P. G. McGregor, and Messrs. Robert Smith, David McCurdy, Isaac Fleming; Wm. McKim, F. Blanchard, Adam Dickie, James McKay, J. H. Liddell and J. S. McLean. Rev. W. McCulloch, Convener; Rev. E. E. Ross, Secretary.

*Committee on Supplementing Stipends.*—Dr. McLeod, Convener, Rev. Messrs. McCulloch, Blair, Christie, James Ross, Alex. McDonald, Thos. Sedgewick, and William Ross, ministers, with the Presbytery elders of Onslow, James' Church, N. G. Poplar Grove, Halifax, Sydney Mines, Grand River, Whycocomah, New Annan, and Cas-cumpeque.

*Committee on Bills and Overtures.*—Rev. Messrs. Bayne, Roy, McGilvray, J. Stewart and A. Ross of Pictou, and Mr. James McGregor. Mr. Bayne, Convener.

*Committee on Popery.*—Rev. Messrs. G. Sutherland, Allan, J. Murray, W. Ross, and their Presbytery Elders, and Rev. Dr. McLeod, Rev. Messrs. Harvie, Downie, J. McKinnon, McCulloch and Bayne. Rev. G. Sutherland, Convener.

*Committee on Temperance.*—Rev. Messrs. A. Munro, Crawford, McNeil and Fraser, with their Presbytery Elders, Rev. J. Cameron, Corresponding Member. Mr. Crawford, Convener.

*Committee on Sabbath Observance.* Rev. Messrs. R. S. Patterson, Laird and Fraser, with their Presbytery Elders. Mr. Laird, Convener.

*Committee on Union with other Presbyterian bodies.*—Rev. Messrs. Murdoch, (Convener) McCurdy, Sedgewick, J. Cameron, W. Murray, McKnight, Christie, and G. Sutherland.

*Publication Committee.*—Rev. Messrs. McGregor, McKnight and C. Robson.

*Committee to audit Accounts.*—Rev. G. Walker, and Messrs. Rodk. McGregor and Alex. Fraser.

*General Treasurer for the funds of the Church except the Professorial fund, and the funds invested in Halifax.*—Abram Patterson, Esq., of Pictou.

*Receivers of Contributions to the Schemes of the Church.*—James McCallum Esq., of P. E. Island; Robt. Smith, Esq., Merchant, Truro; A. K. McKinlay, Esq., Halifax.

*Receiver of Goods for Mission.*—James Patterson, Esq., Pictou.

*Committee on Scheme for Widows' Fund.*—Rev. Messrs. Bayne, J. Stewart, Blair, A. Sutherland, G. Patterson, G. Sutherland and Dr. Murray. Mr. Bayne, Convener.

*Committee on Systematic Giving.*—Rev. Messrs. W. Murray, J. Cameron, J. McLean, McLeod, McCulloch, T. Sedgewick, and Messrs. R. McGregor, C. Robson and Adam Dickie. Mr. Murray, Convener.

*Committee of negotiation with Governors of Dalhousie College.*—Rev. Professors King, Ross and McKnight, and Rev. Messrs. McCulloch, McGregor, G. Patterson and Bayne, and Mr. C. Robson, with power to add to their number. Rev. P. G. McGregor, Convener.

*Committee on the subject of Marriage Licenses.*—Rev. Professor King, Rev. Messrs. McCulloch, McKnight, Murdoch, McGregor, and Cameron. Mr. McCulloch, Convener.

*Committee on Rules and Forms of Procedure.*—Rev. Messrs. G. Patterson, Blair and Walker. Mr. Patterson, Convener.

---

## Fireside Reading.

---

### INHUMANITY OF CASTE.

MAL. 2: 10—"Have we not all one father? Hath not one God created us? Why do we deal treachously every man against his brother, by profaning the covenant of our fathers?"

As a missionary on the island of Ceylon was going through the cinnamon gardens, he saw a black man lying on the roadside apparently dead. He went to him and found that he still lived and breathed, and as several persons were passing by, he asked them to help raise him up so that he might see what ailed him. He was surprised to find that every one refused to render the smallest assistance. At last one of them was condescending enough to go with the missionary to the next village, to procure the services of a policeman, or of any one they could. Before they returned with two Malay bearers, a crowd of people had assembled. The two bearers and the missionary raised him up and found that he was an

African, who had been dreadfully beaten and wounded. He was lifted upon a waggon and carried away to a public house and there attended to. The Chingalese who stood by all the time, made not the slightest move to help. They thought they would be polluted or degraded by touching a Caffre. Every one refused to help, with exclamations of the utmost disgust. Yet if this man had not been removed from the place where he was found, in all probability he would have been torn to pieces by the foxes before next morning; for these animals are very numerous in the cinnamon groves.

### THE FATE OF THE SICK.

EZEK. 34: 4.—*The diseased have ye not strengthened; neither have ye healed that which was sick.*

Most of the heathen pay no kind attention to the sick. In China we find the children most affectionate and faithful to their sick parents. The negroes, the Indians of North America, and the numerous tribes of Northern Asia, believe that an evil spirit has taken up its abode in every sick person. Some magician has sent it. The spirit must be driven out. The conjurors rave around the sick man with drums, and pipes, and howlings, and shriekings, only robbing him more certainly of the little strength he has.

In Tahiti, it was the custom to build little huts for those who suffered with lingering diseases, after putting them in the midst of the wilderness. To these huts for a while they would bring them a portion of food, but by-and-by they would abandon them to die the painful death of hunger. Sometimes the relations even, and so-called friends, would cast their spears at the poor invalid, and strive to see who first could pierce him through; or they destroyed his life in another manner, of which a horrible instance is related. A sick man was living with one of his friends who nursed him for a while, but soon grew weary of the undertaking. Accordingly he went one day to the seashore and dug a hole in the ground, and then returned and offered to carry his sick guest thither for a bath. The sick man was pleased with the offer. Two men carrying him upon a bed to the sea. As he saw the hole he suspected the horrid purpose of his friend. In deadly anguish, he sprang from his bed and gathered all his remaining strength for flight. But the wretches hurled a stone at him which brought him to the ground, and then dragged him into the grave, covered him with earth, and trampled down the earth with their feet. Some women who were passing by, heard his cry of distress but they gave themselves no further concern.

## CONDITION OF WOMAN.

ETH. 5: 33.—*Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*

Among most of the heathen nations the practice of polygamy prevails. Among many negro tribes the idea of marriage is wanting. The government, usages and order of the family are abolished. In some places the king reserves the right of selling the women. Only such as pay a certain sum and prostrate themselves before the royal throne in the dust can have wives. The Bushmen and Hottentots use the women merely to gratify their lusts and in the performance of the severest drudgery.—Whoever can get many wives takes many. If they become burdensome he drives them away again, and hunger and suffering are then their lot. The Indians of North America are too lazy for any continuous exertions, and find their delight and employment in the chase alone. Hence all the burden of the work falls upon women. She is the slave of the man. Their condition is often so miserable that the mothers destroy many of their new-born daughters, so that they may not grow up to experience the like distress. Upon the South Sea Islands, before the reception of the Gospel, the females were treated as if they had been beasts of the field. They dared not wear the materials worn by their husbands, nor eat the same food with them. They might not touch the ground, which was regarded as holy, with their feet. They were obliged to work like slaves. They did not eat their meals with their husbands, but had to wait on them by putting their food into their mouth. On the Feejee Islands, at the death of prominent chiefs, several of their wives were regularly strangled, often by their own children, and buried with them. For example, there were chiefs on the Friendly Islands who had from thirty to forty wives. The slightest mistake on their part was enough to put their lives in jeopardy. Turn now and look upon a civilized heathen country: we mean the East Indies. There the girls grow up in neglect and ignorance. Only those attached to the idol worship, called *Bavaderes*, who are compelled to serve the vilest purposes in the pagodas, are taught certain branches of art and science. The girls are betrothed at the most tender age, principally in the fifth and sixth year. It is indeed their wish and prayer, and the object of many incantations, to become the only wife of their husband. But the parents make no inquiry on this point. The Hindoos, particularly the great and rich take many wives. With the wedding day commences a period of absolute slavery for the wife. After the wedding the young

wife draws back her veil and older members of the family behold her countenance for the first and last time. For after the ceremony, she is taken into the apartment of the women. Now she is not allowed even for once to behold the face of her father-in-law and brothers-in-law, or speak to them—only her own sons up to a certain age may she see without her veil. On the wedding day, she eats for the last time in company with her husband; afterwards when the husband eats, his wives stand around with veils on, and wait upon his nod or command. After the husband is done the women withdraw and eat up the fragments he has left. Even the wives of wealthy and respectable men are often obliged to work at the severest labour in the field. The poorer women have the lot of slaves and nothing more. To escape the misery and often too, the abuse to which they are subjected they sometimes fly to the house of their parents, but the husband may at any time come to demand their return. No better lot can befall a woman than to die while a wife. The sacred book regards this as a special favor at the hands of the Deity. Should she survive her husband her misery begins with his dying day. The Hindoo suppresses all sympathy for her, with the saying: "She is accursed, and has earned all her present sufferings by her sin in her former life." All ornaments and all handsome clothing are taken from her; she is allowed no share of her husband's property. She becomes the slave of distant relatives, who often require of her the severest labors. She may take part in no season of rejoicing, her appearance at such a time is a sign of ill-luck. Every ten days she must shave her head and perform the appointed ablution in the river in every kind of weather, and even during sickness. She is permitted to eat but once a day, and the bare ground is her couch. Second marriage is not allowed. Hence it was, that formerly many Hindoo widows preferred to such a despised widowhood, a death, which the people regarded as honorable and happy, upon the burning funeral pile of their husbands. Even yet in parts of India, not under British rule, instances of widow-burning occur, though they are not frequent.

### The Power of Pennies.

The following suggestive article is taken from the *New York Chronicle*:—

Rev. Halsey W Knapp the pastor of the Hudson City Baptist Church, in New Jersey, has prepared and issued to his congregation the following pithy and suggestive circular. It does people good once in a while to have brought before them the handsome figures which result from an aggregation of mites.

It sends home an important lesson in systematic benevolence. Our Roman Catholic churches are in great part supported by the accumulations of the pennies of the poor servant girls and labouring men whom the priests have under their control. Those pennies go very far towards supporting priests and altar boys, choirs and decorations. We may all of us get a valuable suggestion from the experience of these Romanists. Mr. Knapp thus appeals to his people:

Do you love the Church of Christ?

I profess to, and believe I do.

What are you doing towards its prosperity and advancement?

Beside my prayers and attendance I do but little, because I am poor. It grieves me much, but I know not how to do more.

Let us see if more cannot be done by a proper, systematic arrangement, within the scope of your present ability. You have, no doubt, every day at least *one season of prayer*. If in that closet, when you engage the car of God and feel *His eye upon you*, a MITE BOX was kept, and a penny or more a day was put in before you pray, it would perhaps give results unexpected to you. Let us examine and see.

1 pny. daily is 30 cents a month, or \$3 70 a yr	
2 " " 60 " " 7 20 "	
3 " " 90 " " 10 80 "	
4 " " 1 20 " " 14 40 "	
5 " " 1 50 " " 18 80 "	
10 " " 3 00 " " 36 00 "	
15 " " 4 50 " " 54 00 "	
20 " " 6 00 " " 72 00 "	
25 " " 7 50 " " 90 00 "	

Now if a church of one hundred members give each

2 pennies daily, it will yield yearly \$700 00
5 " " " " 1,800 00
10 " " " " 3,600 00
25 " " " " 9,000 00

Who would believe, without calculation, that *small continuous givings* could produce such results?

What responsibilities rest upon us all? What can I, what will I sacrifice of *penny desires* to help fill a *Bank for Jesus*;—to give it when I go to pray, and then it will always be ready monthly to pour into the treasury of my Lord. How much, O steward, owest thou unto the Church of Jesus? Pray over this, and then write your name, and God bless the cheerful giver.

**NOTICES, ACKNOWLEDGEMENTS, &c.**

Monies received by the Treasurer, from 1st June, to 20th July, 1863.

**FOR FOREIGN MISSION.**

From Bedeque, P.E.I., £18 3s. 10½  
half ridge 3s. 4d., £18 7 3

Tryon, Is. 8d., Chalmers Church, Halifax, 85s., Lower Londonderry, £8 17s. 6d.,	13 4 2
Blue Mountain, £8 3s Sd, Barney's River, £2 5s. 10½d., Bridgewater, 23s. 8½d.	11 13 3
Windsor £8 2s. 4½, 1st Congregation, Noel, 17s. 3d., West Bay, C.B., 90s.	13 9 7½
Malagawatch Sett., 61s. 3d., West St Peters and Bay Fortune, 31s. 9d.	4 13 0
East St. Peters, 74s. 4½d., Murray Harbr, 3s. 4d., Newport, 83s 9d, Congregational Collection, Chut-ham, Miramichi, per Revd. J. McCurdy,	8 1 5½
Sabbath School Miss. Society. do do do. for Mr. Geddie's children, do.	13 15 0 0 18 0 0 18 0
Donation fm. Miss Rainey, do. Shelburne, Miss J. McGill, Coll. Shelburne section, 30s., Miss J. H. Monro, do. 5s., Misses Bowers Ohio, Section, 29s. 7d., Miss J. Kean, West Jordan, 13s. 9d., Miss B. Downs, do. 8s. 9d., Miss B. Martin, East Jordan, 5s.	0 7 6 4 12 0
Nine Mile River, 160s. Summer-side, Richmond Bay, P. E. I., 100s.	10 0 0
Shubenacadie, Gay's River, and Stewiacke,	13 11 0
Sydoey, &c., including 2s. 6d., fm. Mr. Dewar, Barney's River,	30 0 0
Baddeck Ship-yard, 6s. 4d., Woodville, P.E.I., 15s. 9d., Plaster Cove, £7 8s. 1½d.,	8 10 2½
Economy and Five Islands, 62s 6d West River, P.E.I., 23s. 4d.	4 5 10
Brookfield, P.E.I., 22s 6d, Prince Town, P.E.I., £25 5s. 3½d.	26 7 9½
Rev. Dr. Smith's Cong. £13., Middle Stewiacke, and Brookfield, £12,	25 0 0
John Knox's Church, N.G., £11, half col. Miss. Meeting, 37s 8½d	12 17 8½
Musquodobit, £0 4s. 6d., Upper Londonderry, £6 4s. 7½d.	15 9 1½
St. Ann's and North Shore, C.B., £6, 1st Cong. 5 Mile River 25s.	7 5 0
Synod of Presbyterian Church, New Brunswick,	54 5 0
Juvenile Miss. Society, Maitland, 43s. 7d., Rockville, do, 67s. 2d.	5 10 9
Onslow Benevolent Society 100s. Cnslow Ladies Society, 50s.	7 10 0
Rev. A. Sutherland's Cong , per Miss Dinwollie,	1 8 3½
Rev. A. McGilvray's Cong. 61s., Poplar Grove Church, Halifax, £14 12s. 5d.,	17 13 5
Acc. sales of 9 4-12 doz. Socks, from Dr. McLeod, C.B., per C. Robson, at 15s.	7 0 0
Dartmouth, 67s. 10d., James Ch., N.G., £22 8s. 10½d.	25 16 9½
Glenelg, £8 1s. 4½d., Caledonia, 80s., Sherbrooke, £7,	19 1 4½
Mrs. J. H. McKean, 10s., Ladies of Stillwater, St. Mgt's Bay, 20s,	1 10 0

Ladies penny a week Society, Primitive Church, N.G.;	4	0	0	Rev. A. McGilvray's Cong. 32s. 4d. River John, do., 60s.	4	12	4
Mr. C. Robson, sales of 9 4-12 doz. socks, received fin. Dr. McLeod, Sydney, 15s,	7	0	0	Bedeque, P.E.I., 117s. 6d. Tryon, 1s. 8d., Lower Londonderry, £12 11s. 1½d.	18	10	3½
FOR HOME MISSION.				Windsor, 111s. 3d., 1st Cong. Noel 22s. 6d., West Bay, C.B., 20s.	7	13	9
Tatmagouche Cong'tn. 127s. 6d., Maitland Jv. Mis. Soc. 42s. 5½d., Col. 2nd Cong. Maitland and Noel 102s 8½ l. Onslow Benevolent Society, 40s.	8	9	11½	Bay Fortune and Souris, 5s. East St. Peters, 51s. 6d., Newport, 100s.,	7	16	6
Onslow, Ladies Society, 20s, River John Cong. 40s.	3	0	0	Strathalbryn, 26s. 8d, N.Mile River 200s. Summerside, 60s. 9½d.	14	7	5½
Rev. A. McGilvray's Cong. 49s 10d. Bedeque, P.E.I., 18s. 4d.	3	8	2	Sydney, &c., 140s., Economy and Five Islands, 40s.	9	0	0
Chalmers Church, Halifax, 85s., Lwr. Londonderry, £12 11s. 9d.	16	16	9	Shubenacadie, Gay's River and Stewiacke, £8 13s. 7½d., Baddeck, 21s. 9d.,	9	15	4½
Blue Mountain, 6s., Bridgewater, 100s. Windsor, £8 2s. 4½d	16	2	4½	Prince Town, P. E. I., additional 26s. 0½d., Middle Stewiacke and Brockfield, 100s.	6	6	0½
1st Cong. Noel. 10s. 11d., North Cornwallis, 80s. West Bay, C.B., 22s. 6d.	5	13	5	John Knox's Church, N.G., 165s., Upper Londonderry, 60s. 10½d.	8	5	10½
St. Peter's Bay and Souris, 30s. E. St. Peter's, 62s. 2d., Glenelg, 80s.	8	12	2	St. Ann's and North Shore, C.B., 20s. Poplar Grove Church, Hlfx. £15,	16	0	0
Murray Harbor, 33s. 4d., Newport, 100s. Sab. School Miss. Society, per Rev. J. McCurdy, 18s.	7	11	4	James Church, N.G., 60s., Glenelg Cong. 48s. 10½d.	5	8	10½
Shelburne, Cong'tn. Col. by Miss Janet McGill,	1	1	3	Woodville, P.E.I., 12s. 2d., Sherbrooke, 100s., Caledonia, 80s.	9	12	2
Miss Bower, Ohio Sect., 12s. 4½d.	0	16	1½	SYNOD.			
Miss J. Kean, W. Jordan, 3s. 9d.	0	5	7½	Prince St Church, Pictou, 66s. 4½d. Tatmagouche Cong. 40s.	5	6	4½
Mrs. Martin, East Jordan Section Nine Mile River, £6 10s. 0d, Summerside, 27s. Shubenacadie, £6 5s. 6d.,	14	2	6	2nd Cong. Maitland, 30s, Onslow, 20s., Mr. McGilvray's Cong., 16s. 11½d.,	3	6	11½
Woodville, P.E.I., 16s 8d., Sydney £13, Plaster Cove, 46s. 7d., Economy & Five Islands, 31s 5½d W. River, P.E.I., 12s. 6d., Brookfield, P.E.I., 10s.	2	13	9½	Mearigomish, 20s., River John, 12s. 6d., Knox Church, Pictou, 50s.	4	2	6
Annapolis, 20s. Prince Town, P.E. I., 73s. 8½d., Dr. Smith's Cong. £13.	17	13	8½	Bedeque, P.E.I., 55s., Tryon, 1s. 8d., Chalmers Church, Halifax, 129s.	8	16	8
Middle Stewiacke, and Brookfield, £12, John Knox's Church, N.G. 86s. 8½d.	16	6	8½	Poplar Grove Church, Hx., 110s., Lower Londonderry, 40s.	7	10	0
Half of col Miss. Meeting, 37s 8d Musquodoboit, 67s. 4½d.,	5	5	1	Bay Fortune, Souris, &c., 20s., East St. Peters, 20s. Dartmouth, 51s. 4d.	4	11	4
Upper Londonderry, 129s. St. Ann's and North Shore, 80s.	10	0	0	Clifton, 20s., Bridgewater, 32s. 6d. Windsor, 40s.,	4	12	6
Dartmouth, 165s Rev. A. Monroe, L'own's Creek, &c., P. E. I., 43s. 11d.	7	8	11	West River, Pictou, 30s., North Cornwallis, 100s., West Bay, C.B., 23s..	7	10	0
James Church, N.G., £9 15s. 4d. Ladies West River Cong. 80s., Sherbrooke, 110s.	19	5	4	Glenelg, per Mr. Cumming. 30s., Murray Harbour, 25s., Truro, 60s.	5	15	0
Dr. Smith's Cong'tn., 27s. 7½d. a Friend, per J. Stalker, 5s. Ladies penny a week, Society, Primitive Church, 80s.	5	12	7½	Primitive Church, N. G., 50s., Shelburne, 40s. Strathalbryn, P. E.I., 12s. 6d.,	5	2	6
SEMINARY.				Nine Mile River, 30s., Summerside, P.E.I., 20s., West Branch, Pictou, 20s..	3	10	0
Collection Primitive Church, N.O., £15 3s. 6d., Juvenile Miss. Soc. Maitland, 46s. 2d.	17	9	8	Shubennacadie, 40s, Mabou, 31s 0½d Woodville, P.E.I., 26s. 3d.	4	17	5½
Miss E. Freizo, Sab. School Class, Maitland, 14s. 4½d., Noel River Cong. 50s.	3	4	4½	Melville Church, Cariboo, 10s. 6d. Central Church, W. River, 40s. Lower LaHave. 20s.	3	10	6
				James Church, N.G., 40s, Economy, 20s., Green Hill, 40s.	5	0	0
				Blue Mountain, 35s. 8d., Barney's River, 13s., Brookfield, P.E.I., 10s. 7½d.	2	19	3½



Annapolis, 20s., Prince Town, P. E.I., 43s 9d, Dundas, do. 6s 3d.	3	10	0
Musquodoboit, 60s., Rev. A. Ross, Newfoundland, 49s.	5	9	0
Dr. Smith's Cong. 86s 11d, Middle Stewiacke, and Brookfield, 60s.	7	0	11
Yarmouth, 65s., St. Ann's, and North Shore, C.B., 60s. Earl- town, 16s. 9d.	7	1	9
South Cornwallis, 96s. 10 $\frac{1}{2}$ d. Upper Londonderry, 35s, Cascumpeque, 50s.	9	1	10 $\frac{1}{2}$
Rev. W. Ross, P.E.I. 14s. 6d., Rev J. Monro, Wallace, 32s., Rev. A. Monro, P.E.I., 24s. 5 $\frac{1}{2}$ d.	3	10	11 $\frac{1}{2}$
Caledonia, 10s., Sherbrooke, 20s.,	1	10	0
MISSION SCHOONER.			
Sabbath School, Prince St. Church, Pictou,	53	3	0
New Annan, 40s. 7 $\frac{1}{2}$ d., Onslow, 160s. 3d.	10	0	10 $\frac{1}{2}$
Rev. Mr. Law's, Cong. Richibucto, two donations.	0	10	0
Donation from Miss Violet Din- woodie,	0	5	0
River John, 120s., Bedeque, P.E. I., 135s. 2 $\frac{1}{2}$ d. Cascumpeque, £11 3s. 1 $\frac{1}{2}$ d.	23	18	4
Prince Town, P.E.I., £15 14s. 5d., Earltown, West Branch and Rodger Hill, £5 12s. 2 $\frac{1}{2}$ d.	21	6	7 $\frac{1}{2}$
Rev. Allan Fraser, from Neil Gordon, of Newcastle, Miramichi, being donations of a few friends there, friendly to the Foreign Mission.	3	0	0
South Cornwallis, 22s. 4d., Upper Londonderry, 115s.	6	17	4
Blue Mountain, 113s. 10d., Bar- ney's River, 81s.	9	14	10
Col. by young people, Yarmouth, Miss Amy Joanna Spinney, do.	0	5	0
First Cong. Noel 45s., West Bay C.B., 80s.	6	5	0
Malagawatch Settl. 15s. 6d., West St. Peters, and Bay Fortune, Sewing Society, £14 13s. 3 $\frac{1}{2}$ d.	15	8	9 $\frac{1}{2}$
Mr. Grierson's Sabbath School, S. Cornwallis,	5	2	6
Summerside, Richmond Bay, 21s. 3d., Mabou, 160s.	9	1	3
Nerepis, N.B., Sabbath School, per Rev. N. McKay,	0	10	0
Col. by several children, Cavendish do. do. Dundas,	3	15	10
do. do. do. Miss	3	8	6
Seiple, N. Glasgow, P.E.I.,	1	13	4
Sydney, C.B., 40s., Economy, 48s. 7d., Five Islands, 58s. 8d.	7	7	3
W. River, P.E.I., 105s., Brook- field, P.E.I., 103s 4d., West End Mount Tom, 14s. 10d.,	11	2	2 $\frac{1}{2}$
Mr. A. K. McKinlay, Halifax,	245	12	4 $\frac{1}{2}$
Ladies West River Congtn. 20s., Little Harbour Sabbath School, 23s. 9d.	2	3	9
Rev. A. Fraser, Cong. P.E.I., col. by Miss M. Ramsay,	2	10	7 $\frac{1}{2}$
do. do. John Montgomery,	3	16	8

do. do. James M. Arthur,	0	14	2
do. From Lot No. 11	0	14	4 $\frac{1}{2}$
Rev. D. McNeil's, Cong. P.E.I.	1	3	10 $\frac{1}{2}$

## SPECIAL EFFORT.

Stewiacke, Hugh Dunlap, £10, Miss Mary Johnston, 5s.	10	5	0
Dr. Smith, 40s., Mrs. Geo. John- ston, 10s., James Millar, 5s.	2	15	0
Eliakum Tupper, 20s., Ashmore Creelman, 20s.,	2	0	0
John Johnston, senr., 10s., Miss Mary Logan, 5s.,	0	15	0
Johnston Logan, 20s, John Fulton, 15s.	1	15	0
John McCurdie, 20s., Mrs. Wm. Fulton, 20s.,	2	0	0
A friend at Maitland, last instal- ment,	0	5	0

## WIDOW'S FUND.

Fortune Bay, and Souris, 8s. 3 $\frac{1}{2}$ d., East St. Peters, 8s. 3 $\frac{1}{2}$ d.,	0	16	7.
-------------------------------------------------------------------------------------------	---	----	----

Rev. DONALD MORRISON begs leave to acknowledge the receipt of the following col- lections and donations :

Aug. 12, Juvenile Mis. Association			
Noel,	£2	15	0
“ Collection at Noel,	4	0	0
13 Col. at Maitland,	6	11	3
14 Col. at Five Mile River,	3	12	1
“ Donation by Mr. McDou- gall, Elder,	5	0	0
17 Don. by Miss Margaret A. McKeen,	0	10	0
18 Col. at Shubenacadie,	4	0	0
23 Musquodoboit Harbor	1	7	6
25 Tangier,	4	5	6 $\frac{1}{2}$
26 Sheet Harbour,	1	6	6
28 Donations by Mrs. Kent and Mrs. Robison,	0	7	6
30 Col. at Upper Stewiacke	4	7	1
“ Upper Musquodoboit	4	6	4
31 Middle do	3	12	6 $\frac{1}{2}$
Sept. 3 Middle Stewiacke	3	7	0
6 Nine Mile River	3	15	0
“ Eimsdale	3	6	1 $\frac{1}{2}$
7 Kennetcook	3	10	0
“ The Gore	2	12	6
8 Brookfield	2	15	8

Subscriptions to Professorial Fund, per Rev. N. McKay, N.B.

Rev. W. Millen, Baillic, (balance)	\$6	00
Mrs. Millen,	2	00
Robert Millen,	2	00
Jane Moore,	1	00
	<u>\$11</u>	<u>00</u>

J. H. LIDDELL, Treasurer.