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THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

LORD, bless and pity us, shine on us with thy face,
That the earth thy way, and nations all, may know thy saving grace.—*Psalms lxxvii.* 1, 2

Vol. II.

AUGUST, 1860.

No. 8.

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HOME MISSIONS.

REPORT

OF THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA, 1859-60.

The Board of Home Missions would express their gratitude to the Great preserver of all, that they are spared to present another Annual Report of their operations, though it must be with regret that these operations have been, from circumstances to which we shall presently advert, so limited. Under the usual heads we shall now proceed to give a summary of what has been done in the Home Mission field during the past year, and shall then make such remarks as the facts suggest.

I. LABOURERS.

At the date of the last Report there were the names of seven probationers on the roll. Of these, however, Mr. McGilvray was unable from the state of his health to receive appointments, and has continued so through the year, though there is now a fair prospect of his being able to resume his labours.—And the Rev. Daniel McCurdy withdrew from the Home Mission field and also from our church, leaving the Board to enter upon the labours of the year with five labourers under their control. Of these, however, in a very few weeks two were removed from the field, the

Rev. Thomas Downie by his settlement in Antigonish, and Mr. William Keir, who from the state of his health felt it his duty in the meantime to relinquish the active duties of the ministry. The Board were thus left with only three probationers to divide among four presbyteries. To these, however, have since been added by licensure Mr. Jacob McLellan, and by the demission of his charge, the Rev. James Byers, making five in actual employment; but Mr. Robert Laird having accepted a call from Princetown has been withdrawn from the control of the Board, leaving four at present on the roll as actually employed, which we may remark has been the average for the whole year.—It is hoped also that John D. McGilvray may from this time forward be able to accept appointments.

II. SUPPLY OF VACANCIES.

At the date of our last Report there were the following vacancies: In the Presbytery of P. E. Island, Princetown, Richmond Bay and Western St. Peters; in the Presbytery of Pictou, Mabou, Antigonish, River John; in the Presbytery of Truro, Economy and Old Barn-

Since that date there have been added, Tatamagouche, by the demission of the Rev. James Byers, and Barrington, Clyde River, &c., which have been organized as a separate ministerial charge, and Parrsborough by the demission of the Rev. J. McG. McKay. Besides these the congregation of Maitland and Noel has been receiving supply in consequence of the age and infirmity of their present pastor, so that twelve congregations have received supply for shorter or longer periods. Of these, however, three, viz., Economy, Princetown, and Antigonish have, during the year, been successful in obtaining settled pastors, leaving still as last year, nine congregations requiring supply of preaching, for which as already intimated, there are only four probationers at our disposal. The Board are happy to remark that such is the improved financial arrangements of these congregations, that, with the exception of one or two, they pay the probationers in full, a remarkable contrast to what has been in some former years, when large congregations were content to have their supply paid out of the Home Mission fund, or what amounted to the same thing, to have the money borrowed and not repaid. The only exceptions this year were Clyde River, and for the supply of Port Hood, in common with Mabou congregation, both of which deserve aid as weak congregations, and in both of which the field is strictly missionary ground.

MISSION STATIONS.

With the regularly organized vacant congregations thus so numerous and the supply so inadequate, it may be supposed that the mission stations have, during the past year, received but a small share of attention. The deficiency has been partly supplied by the labours of members of Presbytery. The stations of Acadia Mines and Folly Mountain, in the Presbytery of Truro, have thus been supplied by members of that Presbytery, and the Rev. James Allan has at great labour and inconvenience supplied Charlottetown in the evenings, after preaching at home generally in two places. This service he has performed for several months, even during the severest weather. These and the other stations, Wallace River, Sheet Harbour, Rawdon and Baddeck have also received some supply from the Probationers. We may add that

the people at Westchester Mountain have been for some time supplied every third Sabbath, by Mr. Robert Grant, according to their own application to the Presbytery of Truro. It must be at once seen, however, that all the supply that can thus be given is entirely inadequate, nay more, it is useless to conceal that these stations not only cannot grow, but must decay and die, under such a system. With preaching only for four or five Sabbaths in the year, how can it be expected that they can ever increase in numbers or in strength. Of only one of these do we feel it necessary to remark, viz., Charlottetown. From the reports presented the Board are happy to understand that the prospects are most favourable. Should the Union take place, and should the adherents of the two bodies in Charlottetown unite as one congregation, the united church will have to congratulate itself on having a place of worship which will be a credit to them, and an efficient congregation. Should however they maintain their separate existence, though both would be feeble for some time, yet we are happy to find that the prospects of increase are most encouraging.

SUPPLEMENTING STIPENDS.

During the past year the congregations receiving aid in this form have been Harvey and Annapolis and Bridgetown. The former has received the sum of £20 being the amount due for two years. The latter has received the full sum of £50 it having been duly certified that the congregation had paid the full sum of £100 required of it. We are happy to observe that the congregation has during the past year made gratifying progress. The people of Annapolis have completed, with the aid of friends in other parts of the church, a neat and convenient place of worship, and the people of Bridgetown are actively engaged in measures for erecting one in that place. According to the injunction of synod the Board have agreed to offer the supplement of £25 to the congregation of Clyde River and Barrington, on their raising the sum of £100. But as no minister has yet been settled there, this has not been demanded. An agreement was also made on application of the Presbytery of Truro for the supplementing of the congregation of the Parrsborough, and a grant made to it of £12 10s., afterwards in-

creased to £25, but the pastor having felt it his duty to resign his charge, no further grant is required for the present.*

FUNDS.

In one way the Board are happy to say that the funds at their disposal, have been more than sufficient to meet all demands upon them and that there is now in the Treasurers hands the sum of £.—But looking at the cause of this state of things—that it arises not from any increase of liberality on the part of the church, but from the simple fact that our probationers have been so few and that the stations have received so small a supply of preaching, the surplus instead of being matter of congratulation, is a cause of pain and lamentation.

REMARKS.

The state of things as thus elicited calls for serious consideration on the part of all who love the prosperity of Zion. On the one hand it is matter for congratulation, that the deficiency of labourers arises from no actual diminution of the ministry of our church.—The number of the members of this synod never was as large as at the present moment. Though we have had some of the fathers removed, yet death has not been visiting us in any remarkable manner, we have not suffered indeed in this way to the same extent as other bodies; and the young and the vigorous labourers have all been spared, so that never at any time did our church exhibit so large a number of active and devoted men serving God in the ministry of his Son, and yet as it appears, never were our vacancies more numerous, nor the calls for additional ministerial service more urgent. It is gratifying to think that the cause is to be found entirely in the demand for increased labours on those fields already cultivated, and in the opening up of new fields for occupation. In the former instances we find that in most cases it may be held as an evidence of increased religious vitality, that there is such a demand. When a congregation which imagined itself unable to take more than the half of a minister's time, will

* Since this was written an agreement has been made for the supplementing of the congregation of Cove Head to the amount of £20 P. E. Island Pby. on their raising £100.

now not be content with less than his whole time, and show themselves ready to give the whole sum requisite for a minister's support and more punctually than they formerly did the half, (and of instances of this kind the church everywhere affords examples), we may believe that in these calls for labours, there are indications that the Great Head of the church has been in the midst of us, blessing us with his presence, rendering us more fruitful in his service. The second cause of this deficiency is equally gratifying, viz: the new fields at home and abroad that have called for our services. God has been setting before us open doors.—The cry for help has reached us from many quarters.—He is presenting before us fields white unto the harvest, and saying to us, "Cast ye in the sickle and reap."

But gratifying as it is thus to reflect upon the causes which have led to the increased calls upon us, it is saddening to think of the imperfect means at our disposal to meet these demands. During the past year we sometimes had not at the rate of one probationer for each Presbytery, and this while more than one of the Presbyteries had three vacancies beside mission stations. Any of the three Presbyteries, and perhaps also the fourth could have given full employment to all the preachers at our disposal for some months of the year. In this state of things, with demands coming from all the Presbyteries, and each representing the peculiar condition of stations under their own charge, we need not say, that to the Board it has often been almost sickening to contemplate the inadequate means at their disposal to meet such demands.

But an additional circumstance which renders our condition the more distressing is the small number now in attendance upon the Theological Hall. During the last three or four years the number in attendance has sometimes been as low as five, and last year there were only nine belonging to our own church, of whom only one will complete his course this season, so that if all who are now at the Hall were licensed and proved successful, there would not be more than enough to supply all the places in the church now demanding ministerial service. Such a state of things call for serious consideration.—The Board may be permitted to suggest

the enquiry whether there is not ground to fear, that as a church we have been deficient in supplication for the Spirit of God, to descend upon the young men who have been receiving a classical education, that they might be disposed to devote themselves to the work of the ministry. The church has made great sacrifices to provide the means of such a mental training, as would under the divine blessing qualify them for usefulness in the Lord's vineyard on earth. For longer or shorter periods a large number have come forward to avail themselves of the advantages thus afforded, but yet a large number, and of these some even of those who professed an intention and desire to study for the ministry have turned aside to other employments, and but a small proportion are found entering the Divinity Hall. Is there not room for examination here? Have we been trusting to our Educational machinery, and overlooking the necessity of the Spirit of God to descend upon the hearts of our young men to incline them not to confer with flesh and blood, but to induce them to respond to these repeated and urgent calls, saying, Here am I, send me? Is it that the spirit of piety is not sufficiently deep and fervent among the young men of our church that there are not more to choose the ministry as the sphere in which to honour God? Whatever be the cause we need not say that the voice of God's Providence is loudly saying to us, "Pray ye therefore the Lord of the Harvest, that he would send forth labourers into his harvest."

In connection with this subject we may remark that there is every reason to believe, that God has been during the past two years visiting many portions of the church with a gracious outpouring of his Spirit. There may not have been the excitement that there has been in other places, and among other parties, but in a large proportion of our congregations, we believe it will be found, that He who said, "I will be

as the dew unto Israel," has been silently and yet effectually working among our people, calling men from darkness to light, and increasing the zeal and prayerfulness of his people.— Now in the past experience of the church, it has always been found, that such gracious visitations of the Spirit have been specially marked by young men of hopeful piety devoting themselves to the work of the ministry, and frequently revivals of religion have borne their most blessed fruit in colleges and other institutions of learning.— Our hope is that it will be so with us, and that ere long the fruits of the gracious working of Gods Spirit will be seen in many coming forward to the work of the Lord in the ministry of the word. For this let our earnest prayers ascend to the Lord of the Harvest.

It may be observed that among the churches in the United States, a day is now set apart regularly every year for prayer for colleges, and that since this has been adopted, such blessed fruits have followed as affords fresh evidence of the faithfulness of him who has commanded us saying, "ask, and ye shall receive." When we consider the important influence, that our educated youth will exert hereafter in society, even when they do not devote themselves to the work of the ministry, and especially how much under God the future prosperity of the church depends upon them, is there not a call upon us to make them the subject of our special supplications. "Ye that make mention of the Lord keep not silence and give him no rest until" he fulfil his promise. "I will give you pastors and teachers after my own heart, who will feed you with knowledge and understanding."—"Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood in the midst of Carmel, let them feed in Gilead and Bashan as in the days of old."

All which is respectfully submitted.

GEORGE PATTERSON,

Secretary.

FOREIGN MISSIONS.

LETTER FROM MR. JOHNSTON.

Melbourne, March 30th, 1860.

REV. JAMES BAYNE:—

DEAR SIR,—We are now about to

take our departure from this place, for the New Hebrides. My heart exults with joy in the prospect of a speedy entrance upon the mission field. As the distance of time and space which

separates me from my future labors gradually grow less, my spirits rise, my heart swells with lively and joyous emotions, and I more and more impatiently long to be on the field. Oh! may my joy in the prospect of soon being engaged in missionary service, and my impatient longing for this work, never be turned to sorrow or despondency.

Since we left our native shores, we have been most tenderly dealt with, and the interests of the mission most graciously cared for. In every step the Divine hand has been visible, protecting, directing, and providing. God has disposed the minds of men to deal liberally with his own cause. Accordingly, in the Providence of God, the expenses of the mission have been comparatively light, and the church is not burdened. This fact will clearly appear from my report. Oh! may all those who are interested in Zion's prosperity, and the world's salvation, offer up sincere and earnest thanks to the God of missions, for the tender and gracious manner in which He has manifested Himself to your missionaries, and the glorious cause which you are endeavoring to advance. May the Divine favor which has been shown to us, and the interests intrusted to us, be a ground of encouragement to the church to go forward in this work. For, *here*, we have abundant evidence that this is a work in which God delights—that he will assist you while engaged in it, and that when it weighs heavily upon you, He will help you to carry the burden which it imposes—so you shall find that *this* burden is light, and this yoke easy. Only let us have *faith*, and exercise it, and we will find all things possible—not only possible, but even *light*.

We have been detained over three weeks in this city. The schooner in which we are to sail for the Islands, has been detained beyond the date she was advertised to sail. But had we taken passage for Sydney, on our arrival here, nearly three weeks would have been consumed in the passage, together with shipping, &c. In addition, it is not at all certain that we should get an immediate passage from Sydney to Aneiteum. This course would also have incurred a large amount of expense—not much, if any, under fifty pounds. These considerations have induced us to remain here, waiting for the sailing of the ves-

sel referred to. And we regard it as a striking Providence, that in so short a period from our arrival here, we shall obtain a *direct* passage to the New Hebrides. For it is seldom—very seldom that a vessel sails out of this port for any of the Isles of Western Polynesia—so seldom is this the case, that when we arrived here we were told that to get a passage from the city to Aneiteum was altogether out of the question.—But our stay here has not incurred any additional expense. The Rev. A. M. Ramsay kindly received us into his house when we first reached these shores, and he and his amiable partner, have continued to treat us with *parental* kindness and affection during our residence here. Their house has been to us a pleasant, happy home. He is a worthy, frank, benevolent old Scotch minister, a man of prayer and toil.—He has cast himself upon His master, and looks to Him to provide for all his wants, and nobly refuses the *aid* which the *State* year after year temptingly holds out to him. His voluntary principle kept him from entering into the Union of last year—the bases of that Union making the reception of “State Aid” a matter of *indifference*. This good man has laid us, and the church, under deep obligations to him. May He who rewards a cup of cold water given in His name, grant him a rich reward.—He and the Rev. R. Hamilton have taken a lively interest in our mission, and I trust that they will in time to come render it good service. I have also succeeded in interesting others in this mission. The Rev. J. P. Sunderland, has given us invaluable assistance, directions and information. Robertson and Goodlet, in whose vessel we sail, are Scotch Presbyterians. They are sending out this vessel for the purpose of opening up a trade with Tana and other Isles in that quarter. If they succeed, there will, henceforth, be a *direct* and *regular* communication between Melbourne and Tana. This will be the means of opening up quite a *direct* communication between the New Hebrides and Nova Scotia. In Boston, Brooks and Co. sail a regular line of monthly packets to Melbourne. They are a respectable firm—treated us very kindly—made a reduction upon freight of the mission goods, and said that they would be happy to favor the mission at any time. They have an Agent in Hal-

ifax. Hence, by giving into the care of the agent in Halifax any goods, papers, parcels, &c., properly addressed, they would be forwarded directly to Melbourne, and thence to the New Hebrides, through the firm of Robertson and Co. This is a matter of great importance and will largely facilitate communication either way.

I will now make a few statements to show that the sending out of a missionary to the South Seas, by the American route is not a very formidable pecuniary undertaking. Our passage from Halifax to Boston £4 14s. 4½d. Expenses in the United States and passage from Boston to Melbourne £83 1s. 9d. Total expense from Nova Scotia to Australia £87 16s. 1½d. Nova Scotia currency. (But you will be astonished at the sum which the last and comparatively short portion of our journey adds to this sum. This arises from the small amount of intercourse between these Islands and other parts of this world.—This state of affairs, affords those who do trade with these ports, an opportunity of regulating prices as they please and as is the case the world over, they avail themselves of this opportunity to advance their own interests. This will not long continue to be so.) Passage from Melbourne to the New Hebrides, £62 10s. currency. Total expenses of a passage from Nova Scotia to Aneiteum £150 6s. 1½d. Now take and divide the whole amount of passage money amongst the members of our Church and it will not amount to *ninepence* each. Surely this is not a sum that should alarm any one. Do not therefore consider the sending forth of additional missionaries as a great and good object, but an object beyond your power.

We are now about once more committing ourselves to the winds and the waves. Oh! may they bear us speedily and safely to our destination. May our dear friends in the Church at home, not forget to remember us, where remembrance is only worth having. I trust that as they love souls and are interested in the extension of Christ's Kingdom, they will not cease to intercede for us.

Monday Morning, April 2nd.

We are now getting ready to go on board the schooner "Vestula." We are in good health and spirits. The

day is fine and the air refreshing. I suppose you are about retiring from your Sanctuary after your evening services. But our Sabbath is gone and Monday is begun.

Farewell, a mighty future is before us. We know not, what it contains in its womb, awaiting us. But we would go forward in faith and full of hope, with our eyes fixed upon Him who doeth all things well, trusting that submission and strength will be given us for all through which we may be called to pass, and which we may be called to do.

Yours, in the Lord,

SAMUEL F. JOHNSTON.

LETTER FROM MR. MATHIESON.

Erumanga, January 30th, 1860.

REV. AND DEAR SIR,—Having stated in one of my former letters that probably we should remain upon Aneiteum until the end of the hurricane season, you will, no doubt, be somewhat surprised when you see the quarter from whence this letter has been written.—This, however, being considered the Madeira of Western Polynesia, I have resolved upon testing its restorative influence during the unhealthy season, and of the benefit already derived may be considered as a pledge for the future. Erumanga may doubtless be reckoned the healthiest island in the New Hebrides group.

Though the subject of health is one to which I have never been particularly fond of adverting, still, as you have doubtless had your own seasons of anxious thought and concern respecting the state of my health, I am happy to say that upon that subject I can write much more avourably than some have already written, or even than I could have felt perfectly justified in doing some three or four months previously. This you are aware is the most unhealthy season of the year, and though I could never boast of being a very strong person, still, at present my symptoms are all much more favourable and seem to indicate a more permanent restoration to strength; yet what may be the ultimate issue is known only to God, and for it we would wait in faith and in prayer, knowing that God reigneth. We would in this recognise His hand and rejoice in the assurance that all these dispensations of his providence shall be

overruled for good; and though we are not where we would be or perhaps as actively engaged as we could desire, yet if we are where God would have us and there doing what we can, we would endeavour to acquiesce in his will, and while doing so we would indulge the fond hope that by you all we are held in remembrance before God, and that in answer to your prayers I may yet be enabled to do something more in the vineyard of our Redeemer. If so, none of us shall ever have reason to charge God foolishly for having partly laid me aside from the performance of duty.—Little do we know what we most require or what is best adapted for our spiritual growth in grace, until taught by experience in the school of affliction. Had you or any other person foreseen all the changing scenes and trials through which, in the providence of God, I have passed during the past six months, and had you then enquired whether or no I should feel disposed to submit, and to bear all with patient resignation, I should certainly have answered that question without very much hesitation, and would, as you may naturally suppose, earnestly desire that from them one and all I might find exemption. But as God's ways are higher than our ways and his thoughts higher than our thoughts, his ways and dealings in time past, though dark and mysterious, have been such as could have been ordered by none but by a God of unerring wisdom—by a God who corrects his erring children, not in anger but in love and tender compassion—by a God who, when he smites with the one hand is able and willing to bear up, to comfort, and to support with the other. Therefore, instead of entertaining hard thoughts of God—instead of saying that we would that the past had been otherwise, we would consider it as the happiest, as the most precious period of my life—a period composed of one unbroken series of divine mercies, comforts and consolations—one in which the richest mercies of God's grace were made to shine forth most illustriously, even in the bitterest hour of trial and distress—one in which the sympathizing Friend (who does indeed stick closer than any earthly friend) was an ever-present help, imparting at all times a sufficiency of every needed grace—and a period of all others rich in the cultivation of sweet intercourse and

communion with God. Though I have not been allowed to remain at my post and there be as actively engaged as we could desire, in that respect clouds and darkness have been round about us: but as the Lord of hosts has been and is still with us, and as the God of Jacob has been and is still our refuge,—as the darkness is now beginning to pass away, and as to the eye of humanity the bright side of the cloud is being again turned towards us, we could say in reference to the past, the Lord hath done all things well,—and we would at the same time call upon our soul and all that is within us, to bless God's holy name.

We are waiting very anxiously for tidings from Tana. The last reports were very unfavourable. The poor Taneses are still deadly opposed to the Gospel. If possible, matters are at present much worse upon that island than they have ever been since the recommencement of the mission, and if the door which has been partly opened is not again entirely closed it will be owing to nothing short of some wonderfully divine interposition. When will the time to favour this dark isle come? This isle once and again reported as waiting for God's law. Mr. Paton still continues at his post, though he does so at the peril of his life. The natives have recently destroyed and stolen much of his property. He dare not offer any resistance in the way of preserving his property, as some of the natives would immediately fall upon him and hold him prisoner, while others carry on the work of plunder to any extent that they may feel disposed. The Aneiteumese teachers (falsely so called), are however allowed to remain unmolested, and probably will so long as they continue as hitherto, to conform to all the heathen customs and practices (idol worship and cannibalism excepted.) The Rarotongian teacher who was stationed upon the Island of Aneiteum is here at present, having been obliged to leave Anieua owing to ill health, his remaining upon this island is still uncertain—he will probably go to Aneiteum by first opportunity and receive instructions as regards his future location.

You are probably aware that the Aneiteum brethren have at length seen the necessity of again applying to Eastern Polynesia for a reinforcement of native agency. They succeeded in

securing the services of two on the last voyage of the "John Williams," one of whom was stationed on Fotuna and the other on Anieua.

As regards the work upon this island Mr. Gordon doubtless gives you all necessary information, and he is the only person from whom you can as yet receive any reliable information as regards the progress made by the Gospel. I have seen a sufficiency of the work upon this island upon which to make a few general remarks provided I was a strong advocate of hap-hazard writing, but it is extremely difficult, nay utterly impossible for any person but the resident missionary upon any of these islands to give any statements at all approaching to the truth, at any but his own station or among his own people, whose language he has acquired and with whose habits he has become familiar; information derived from any other source is always, so to speak, second-handed, derived from natives upon whose testimony no implicit dependence can be placed.

Of the folly of any person upon one island attempting to report anything respecting the state of matters upon another, until he has resided among them sufficiently long to acquire their language, we have had one of the most amusing thoughts at the same time

one of the most ridiculous examples imaginable, in a small book which we found upon Tana, said to have been printed in the language of the Tanese. It is not however the dialect spoken by any of the natives with whom either Mr. Paton or I have as yet had any intercourse, probably it may have been spoken by those converts to Christianity once reported as living upon that island, but as that tribe has become entirely extinct, and as no trace of such a people now remains it is difficult to say what language they may have spoken. None of the natives have any recollections of such a people, and as they have no traditions among them from which any information can now be acquired respecting the existence in former times of a people who worshipped the living and true God, that ever they did exist seems very doubtful. Oh that the time may soon come when the knowledge of the Lord may cover the earth as the waters cover the sea—when the Spirit shall be poured forth from on high, and when Jesus shall see of the travail of his soul, and shall be satisfied.

With kind regards to Mrs. Bayne and yourself, in which Mrs. M. unites,

I remain, yours, &c.,

J. W. MATHESON.

Rev. James Bayne.

OTHER MISSIONS.

LETTER FROM REV. P. CONSTAN TINIDES.

Constantinople, May 1st, 1860.

MY DEAR MR. STEWART,—

About a fortnight ago I called together the brethren at Demirdesh, to consider the case of our schools, and to make arrangements to keep them up, if possible, during the coming quarter, in which the rooms will be required by the good people who so kindly offered them to us gratis during the past winter. As I have stated in my last, the people of Demirdesh showed themselves very liberal in offering us all the help they could; for families who have only two or three rooms were content to live in their kitchens and let us use their houses for the promotion of that gospel, the faith of which has long since

cost them far greater discomforts and obliged them to make far dearer sacrifices. But now they will require their rooms for they must use them in rearing their silk-worms, which are the only means of their support, and we cannot possibly have any room at Demirdesh during the ensuing two or three months. After deliberating for a long time, with regret we came to the conclusion that we should have to give up the girls' school for three months. As for the boys we agreed that their school should be continued, either in the open air or in the room wherein we meet for worship, as the circumstances would permit. Our excellent teacher, Mr. De Philoxenides, of whom I have made mention already, had agreed to teach the boys to the end of May. We tried to prevail on him to continue as our teacher, and we gave him all the en-

couragement possible, but he could not be persuaded, for though we promised him £80 a year, he assured us that this was one third of the sum he would receive if he would undertake the management of a silk-factory in Brusa, where he had been employed during the last two or three summers. He expressed his deep regret to give up the school and the work of Christ, but as he has a family to provide for he thought that this was his first duty.—We could say nothing against his arguments—for we felt the force of what he said—and with a sad heart left him to take the course he thought best for himself; but as there was no other teacher meanwhile, we were grieved at the thought that the boys' school had to be given up. We submitted our hard case to Him whose the great work is, and after offering hearty thanks for his goodness hitherto, we parted, trusting that he will still undertake for us. Soon after the meeting, I received a letter from our colporteur stating that my father was dangerously ill, and that the presence of my sister was indispensable. During the whole winter my poor father's health has been very feeble, and it was a great sacrifice both to him and to my sister to be separated, but zeal for the cause of the glorious gospel prevailed, and he was content to be left alone as long as good might be promoted by it. We therefore left Demirdesh on Thursday last, and came here to attend to him. When we were leaving Demirdesh, several of our people came to bid us farewell. I saw a goodly number around me, and I proposed that we should sing a hymn and offer a prayer; it was agreed,—and as we shook hands with the honest people, I saw the big tear-drops trickle down their rough cheeks—I saw old men and grey-headed women cry like little children. It was very affecting.

The girls' school at Demirdesh exists no longer, and that of the boys is to be given up in a short time hence. Every heart is discouraged, every soul that takes an interest in the work of Christ here is grieved. My own feelings I dare not—I cannot express. Oh that I had a spark of aith! that patience and love might commence in us that good work which some of our friends believe is perfected in us already!

The result of our work at Demirdesh

after nine months' patient labor is the following—:

We received altogether from the Ladies' Association in Edinburgh £90 stg. With this sum we bought some furniture and built some seats for the schools, bought fuel during the winter, paid and still have to pay the teacher till the end of May. We commenced with about 70 children—boys and girls, hardly any of whom could read when they came first to us, and all of whom can read fluently and write pretty well now. Most of the older boys and girls have been instructed in the elements of plain arithmetic, history, geography, &c. The girls have been taught several kinds of needle work, especially to sew; and all, boys and girls, have heard of Him who came to save, and of his wonderful love to men. Oft I examined the boys in Scripture history and in the life of the Saviour, and there are several of the younger boys who will give a plain answer to almost any question in these subjects with unerring precision. Upon the whole I am more than satisfied with our success in Demirdesh, and as I stand aloof and look on the crumbling ruins of my work and of my dashed hopes, a melancholy feeling of sad delight swells within my bosom, for I know that something has been done, and if I am not to see the fruits, long after I rest beyond my toils some happier labourer may reap what I have sowed. This much I am sure of that God's "Word will not return to him void."

There is an old woman at Demirdesh who had learned to read the Bible, and as I was passing by her cottage one day, I found her learning a hymn by heart. I intend to return thither soon, but without my sister, without my schools, and with a discouraged people the place will look dreary.

I called on the Rev. Mr Thomson the other day and told him of all these things, but instead of leaving his house with a lighter heart, I left with my burden doubled. He very kindly tried to encourage, and his decided opinion is that the schools at Demirdesh should be continued, and that a missionary should at once be sent to Brusa. Owing to the misfortunes of his family, he is soon to return to Scotland. He was a great support to me, but I must lose him also. The weather is getting very

warm, and I begin again to grow feeble.

I received your kind letter, and was greatly encouraged with your prompt compliance with my wishes. Oh how happy would I have been were I able to set out at once and undertake the great work I proposed, especially as I received encouragement from Scotland! How it delights me to think of being in Nova Scotia once again! But alas! my unhappy circumstances put it utterly out of my power. In the first place I am afraid you are not ready enough, and secondly, the feeble health of my father and the state of things at Demirdesh would not allow of my absence. I intend (D. V.) next year to be present at the meeting of the Synod.

I received the enclosed Bill for £133 and I cannot but return my warm gratitude to my kind friends in Nova Scotia. More than once you have expressed in your kind letters that had the Church thousands of pounds in its possession, they would be at my disposal. I have enough proof of this my dear Stewart, but as you have no silver and gold offer what you have—you have earnest prayers, and these we need more than anything else—give us these. You ask what would be the adequate salary for a male as well as a female teacher at Demirdesh. In the first place let me inform you that the expenses of living are about the same in Demirdesh and Brusa as in Constantinople. There is certainly a difference in rents of buildings, but provisions are always dearer, as most of them have to be transported from Constantinople. So that you must not expect much difference in expenses. The regular pay of a respectable school-teacher might require about 50 or 60, but this latter could hardly be found among the Greeks. As to the adequate expense of a missionary, as far as I know, the American Missionaries are paid from 1500 to 2000 dollars, but you might ascertain better if you would apply to the Board that sends them out.

With my love to your family, and my regard to all my friends, believe me, dear Sir,

Most faithfully and affectionately
ever yours in Christ,

PETROS CONSTANTINIDES.

Rev. J. Stewart, N. G., N. S.

U. P. CHURCH'S MISSION TO THE ARABS.

We regret that, owing to the want of space, we are unable to give, in this month's *Record*, the details of the Rev. Mr. Brown's visit to the Arab settlement at Dirhafah. In the meantime, it gives us pleasure to state that *the Rev. John Wortabet, M. D., has been accepted as an additional Missionary to Aleppo.*

The Committee on Foreign Missions has accepted, as a missionary, and sent out to this field of labour, the Rev. John Wortabet, M. D. Dr. Wortabet is a native of Syria, was trained and educated in connection with the Mission of the American Board, and acted for several years as an ordained minister at Hasbeiya, near the foot of Mount Hermon. Circumstances occurred which induced him to leave the service of the Mission, which he did with the best wishes of his brethren in Syria. Having become a minister and a member of our Church, he has been deputed by the Foreign Committee to work along with the Rev. R. Grant Brown, at Aleppo; and, as Arabic is his native tongue, and as he has approved himself an able and devoted labourer, it is anticipated that, by the blessing of God, his co-operation may be of essential benefit in meeting the claims for mission work that are being presented both in Aleppo and among the Arabs of the desert.

INDIA.

BEAWR IN RAJPOOTANA.

In the *Record* for last month we gave an extract from a letter of the Rev. W. Shoolbred, dated 17th March, describing Beawr as "beautifully situated in a fair and fertile valley, green with corn-fields as Scotland is in June," and as more than meeting all his expectations. The following extracts are taken from that letter, and from one dated 16th April.

Visit to Nya Muggur.—Early yesterday morning I rode into the Nya Muggur, and through its bazaar. It closely resembles the view of it given in Colonel Dickson's book; is wide, cleaner than is usual in Indian cities, and planted on both sides with rows of trees, which afford an agreeable shade. The shops or booths were just opened, and in front of them sat groups of

merchants. One could hear from some distance, that the subject of their conversation was the everlasting topics, anas, and pice. The groups are variously formed. Here a square, a German-looking Mair is standing with a keen-visaged Brahmin whose sharp and glistening eye was habitually accustomed to look "to the main business."

A group of lower castes surrounded them, and without any violation of Indian politeness lent in a word on the one side or the other. All have their heads closely muffled up, as if suffering from aggravated toothache. For, although the morning was sufficiently warm to my feeling, they were evidently very much afraid of the cool and bracing air. Close by, a group of women surround a well, with their red earthenware jars or brass pots poised on their heads. Their dress, which is flowing, and of bright color—usually red, is very picturesque: and as the Sahib approaches, they draw their veils across their faces, less, I am told from modesty, than for the sake of enjoying an uninterrupted view of the stranger from behind its ample folds. It sounds very fine to read at home of the gracefulness of their attitude with the water-jar poised on their heads; but the romance sadly vanishes when one is brought into actual contact with the very unclassical form of the utensil.—As I passed the successive groups of traders, they rose to their feet, raised both hands before their faces, and, bowing low, made me a respectful salaam. Already they know of "Padro Sahib," who has come to live among them. A spirit of inquiry is beginning to be aroused. They are anxious to learn something about the new religion. The better class are beginning to ask if we do not mean to establish schools among them, and give them books to read in their native language.

A Jain Pundit.—I am occasionally visited by Pundits, curious and eager for information. One especially, very learned, and a Jain, who is indebted to Dr. Wilson some valuable MSS. which he possesses, evidently considers me in the light of a protegee. He visits me often; gives me lessons in Sanscrit, which he loudly intones, as he does the chanting in Greek and Roman churches; and sends me initiatory MSS. in his own hand, showing the power and value of the simple and compound let-

ters. He has rather a good face, but pinched and worn as if by abstinence and severe study; his eyes are keen and piercing, his lips thin and flexible, and his chin covered with a stumpy, grizzled beard, which tells of "seven long days from shaving day." As he sits, leaning his chin on his hand, with the ample folds of a white, but not too spotless, turban thrown loosely, coffee-fashion, round his head, he seems the very living impersonation of one of Macbeth's witches. He is much more liberal than most of his class; and although he always carries with him a broom like a small mop, to sweep the path as he walks, lest he should commit the deadly crime of squashing an insect, I have never seen him use it.—He has bought a Gujerati Bible, and I have given him some other religious books. While anxious to learn as much as possible about my religion, he never tries to obtrude his own.

The Cooling Process. 15th April.—When last I wrote you, I had just got settled down into my new bungalow, and was busy reducing my affairs to something like order. Now I have had a month's experience of the place, and have every reason to be satisfied with my purchase. The house is comfortable, well situated near the gates of the Nya Nuggur, and has the full advantage, of the hot winds, which have now begun to blow very steadily. To you at home this may seem a very questionable advantage; but its reality will appear if you reflect that, as the interior of the house, in this part of India is cooled down by a process of evaporation, the stronger and hotter the winds, the more rapid the evaporation, and the more complete the resulting coolness.—The process by which this agreeable result is secured, is very simple. From the roof of a grass called cuscus, a screen is made to fit the door or doors of the bungalow. All the other doors, with the exception of one on the opposite side, are kept rigidly closed. The tattv, as this screen is called, is kept constantly saturated with water; and the hot wind, in passing through, is cooled down to the very agreeable temperature of from 76° to 80°. I have not yet begun to use the tattv, nor the punkah even, except at breakfast and dinner.—I have not found the heat as yet at all intolerable, although the thermometer in the bungalow has occasionally risen

as high as 90°. The longer one can dispense with artificial modes of cooling the better. The early morning, from the first peep of dawn till about an hour after sunrise, is the only really cool part of the day. I usually take advantage of this pleasant time to ride out for a couple of hours, in all directions across the country. The fields are now assuming somewhat of the bare, withered look which, at home, they wear during the winter. The second crop, which was waving green some six weeks ago, as, emerging from the mountain pass, I looked down upon the wide and fertile valley, is now gathered in; and

everywhere across the country the process of thrashing goes on. This is still managed in the same primitive way as among the Jews nearly four thousand years ago. The sheaves are tossed down in a circle upon a hard earthen floor; and three oxen are driven round, treading out the grain with their feet. Singularly enough, too, they observe the old Jewish law in reference to the oxen: "Thou shalt not muzzle the ox when he treadeth out the corn;" and so these patient animals keep munching the grain as they trudge their weary round.

NEWS OF THE CHURCH.

JUBILEE CELEBRATION.

Mr. Thomas Craigs, elder of the congregation of Harvey, N. B., in connexion with the Presbyterian Church of Nova Scotia, having in the kind Providence of God completed the fiftieth year of his eldership, the Session of which he was a member commemorated the event by a Jubilee Meeting, held on the 26th of June last. The day proved favourable, the meeting was largely attended, and the occasion interesting.

Mr. Craigs is a native of Northumberland, England, and thirty years of his eldership were spent there. In his native land he was much esteemed. He sailed for America in May 1841. The Rev. Thomas Gray, A. M., Pastor of the Church to which he belonged, took notice of his departure in a sketch of his life, which he published in the *Scottish Christian Herald*, from which we take the following extract:

"Thomas Craigs, the subject of the following notice, was of humble origin, and literally, through "life's sequestered vale pursued the noiseless tenor of his pious way." He was born in the year 1770, at the village of Lanton, on the banks of the river Glen, within about three miles on the one side of the place where the famous battle of Homildon was fought on Holyrood Day; and about an equal distance on the other, from the scene of the still more celebrated and fatal field of Flodden. * * *

Having been born and brought up a Presbyterian, though living in a land of mitred heads, where religion is con-

ducted with much of the pomp and circumstance of the present world, Thos. Craigs warmly admired the simple, but apostolic, and impressive forms to which he had been inured. So uniformly exemplary was his conduct, that about the year 1810, he was chosen an elder of the Scottish Church in Wooler, which he had attended from his infancy, and was ordained to that office by the late Rev. James Mitchell, then minister of that body of Christians. Having always evinced a taste for sacred music he was much about the same time requested to become precentor (or clerk, as that office is named in that part of the country), and his duties in both he continued with great approbation, to discharge until the time of his departure for America."

On the 26th inst., at the hour appointed, a large audience assembled in the church. The Rev. Samuel Johnston briefly explained the nature of the meeting, and stated that he had much satisfaction in introducing the Rev. Dr. Brooke of Fredericton, who would open the service of the day by a sermon.—Dr. Brooke then entered the pulpit, and after praise and prayer, preached a very appropriate sermon from Matt. x. 32, "Whosoever therefore shall confess me before men, him will I confess also," &c.

"Matt. 32. Whosoever, therefore, shall confess me before men, him will I confess also," &c.

In the gospel, privilege and duty are inseparably combined. When privileges are enjoyed, duties arise from them; and when

duties are performed in a Christian spirit, privileges flow from them.

The text speaks of a duty and a privilege connected with the right discharge of it; and these two things demand our consideration.

I. The duty. It is that of confession.—Three enquiries will serve to draw forth the explanation of this duty.

1st. *Who* is to be confessed? "He that confesseth me" says the Saviour. It is Christ then that we are to confess in his being, his person, his offices and relations, in his sufferings and glory, in his cause, in his members, in everything that concerns him, as he is revealed to us in the Scriptures. The particular view in which he is to be confessed will vary according to circumstances.

2nd. *Before whom* are we to confess Christ? "He that confesseth Me *before men*." What men? Not before godly men only, but wicked men; not before his friends only but his enemies; not before the poor only but the rich; not before the illiterate only but before men of science and learning, who may pity our weakness, and ridicule our want of understanding. In short, *before all*, we must be prepared to show that we are "not ashamed of the Gospel of Christ."

3rd. *How* are we to confess Christ? In order to do this there must be faith; as it is written, I believed, therefore have I spoke. If testimony do not harmonise with our convictions and sentiments it is worse than useless; it is hypocrisy and lies. There are three ways in which this confession is to be made.

(1.) Verbally. Thus, martyrs and holy men of old confessed him; for they need not have died on the scaffold or at the stake, had they only kept silence and hid their righteousness in their heart. When Peter and John were forbidden by the council to speak any more in the name of Jesus, they answered, "We cannot but speak the things we have seen and heard."

(2) We are to confess him practically.—Confession may be attached to conduct as well as to language; yea, actions are proverbially said to speak louder than words.—We read of those "who profess to know God, but in their works deny him." Many like Ezekiel's hearers, "with their mouth show much love, but their heart goeth after their covetousness." We are required to "hold forth the word of life," not only by our tongues but our tempers; not only by our lips but by our lives.

(3) Passively. The poet says, not less justly than beautifully. "They also serve who only stand and wait;" and we may add, they also confess who endure. There have been times when to confess Christ exposed a man to be dragged to prison, and to death, and in the dungeon, on the scaffold, and amid the martyr's fires, Christ was fearlessly confessed. We are not called upon now, in this sense, to suffer martyrdom for the Gospel. But persons may be exercised with afflictions who are not called to endure persecution, and it is particularly as suffer-

ers that many are Lord's witnesses. And it may be remarked that the passive graces are with more difficulty exercised than the active. The very excitement of action helps to sustain, whether in the field of battle or in the Christian warfare. But to sit alone and keep silence, to suffer on, week after week, and month after month unobserved, unless by the eye of partial friendship, mourning indeed, but not murmuring, every word, every feeling meekly confessing—"I know. Oh Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." "Let thy loving kindness be for my comfort, according to Thy word unto Thy servant."—When I have witnessed such a scene as this, on turning round from it I have been constrained to say within myself—"I have often heard of religion but now I have seen it," and have been ready to invite others to return with me, exclaiming in the language of the Poet of Night, "B hold the awful picture and admire; nor stop to wonder, imitate and live." Consider

11. The privilege. "Him will I confess." Confession here means more than attestation. It denotes acknowledgement, with approbation and applause. There are three things that enhance the privilege. 1st. The applause,—"*I will confess him*." 2nd. In whose presence? "*I will confess him before My father*." 3rd. The period of commendation. Even in this world Christ owns his people; but more especially will He confess them at the last day. Enquire—have you confessed Him. Rejoice in your privilege. Have you been ashamed of him?—Witness the contrast: "Of him shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."

You are assembled this day to pay a tribute of respect to one who has long confessed Christ; who gave his heart to his Saviour in his early youth, and the whole of whose exemplary life, now prolonged to a patriarchal age, has been in beautiful consistency with his profession: Not a few of you, I believe, have joined with him in the worship of God in his native land, and it has been your privilege to have him with you still, in this the land of your adoption. He has faithfully and diligently discharged here and in another land the honourable office of an elder in the Presbyterian Church, for the long period of fifty years, and the services this day are to commemorate his Jubilee.

The church to which we belong has few earthly honours or rewards to bestow on those who serve her in the office which he has held. But you have done what you could. You have shown that you "honour the hoary head, viewing it as a crown of glory, being found in the way of righteousness." You express your reverence and gratitude to him who has instructed your children, visited and prayed with you in the time of your afflictions, and, on seasons of holy communion has borne the vessels of the sanctuary.

It is my earnest prayer that his remaining

days on earth may be cheered and comforted by Him who has been the Guide of his youth, and that, at last, when he closes his eyes on the objects of time it may only be to open them in a blissful eternity.

A portion of the 121st Psalm was then sung; and the Session constituted by prayer from the Rev. Samuel Johnson, and the following address read to Mr. Craig's respected father.

"We, your brethren, in Session beg leave to tender to you our sentiments of respect and esteem, and to express our gratitude to your Divine Master; for so long sparing your useful life among us. "The beauty of old men is the grey head." Your locks are now hoary, with the frosts of four-score and ten years. Of these fifty have been spent, in the faithful discharge of the duties of an elder, in the Church of Christ.— And whether the field of your labor hath been the Harvey Settlement, or the Scottish Church, Wooler in your Father Land, he assured that your labors have been highly acceptable.

It is with pleasure, that we refer to the testimonials which you received from your former brethren, in your native land, when you went forth from them, to sojourn in this, the land of your adoption; and to the honorable testimony which they bore through the public press, not only of your usefulness as an elder, but of your many other kind offices to the Church, especially your faithfulness as a Sabbath-school teacher, your gift of sacred music, which rendered your services as a preacher truly valuable; your great punctuality in these duties, and the cheerfulness with which they were performed, were such as to cause "your praise to be in all the churches."

As a ruler, your counsel hath been tendered, in the spirit of meekness and wisdom. At the Lord's Supper, your assistance hath ever been cheerfully given, and your christian deportment such, as to cause your brethren in Christ to feel, that fellowship with you was the communion of saints. Your diligence in visiting the sick and praying over them; your skill in directing to the means of restoring the health of the body, as well as your happy mode of leading them, for strength and consolation, to the great Physician of souls, hath made you an ever welcome guest in the chamber of affliction. At the prayer meeting, whether as an assistant

to your pastor, or in stirring up the people, not to forsake the assembling of themselves together, when so far as a regularly ordained ministry was concerned, we had silent Sabbaths and shut Temple doors, your labors have been most valuable.

We have much pleasure also in noticing the kindness of God to you and your family. Though in a holy and wise Providence, you have witnessed in tears, first the removal of one and then a second object of your choice; yet among your children, you ever have and still do, sit in the centre of a family circle; your children's children have been brought up upon your knees, and taught from your own lips to fear the Lord; you have thus an earnest of the faithfulness of him who promised, "I will be a God unto thee and to thy seed forever."

In expressing our gratitude to your Divine Master for so long sparing your useful life, and in bearing testimony to your faithfulness, we beg that you would accept of this Holy Bible. On it you will find the inscription,

"Presented to Mr. Thomas Craigs,"

In commemoration of his completing the fiftieth year of his eldership, as a token of the esteem in which he is held by his brethren in Session, and members of the congregation.

In it you will find ample provision for the remainder of your pilgrimage thro' time, and a sure ground of hope for eternity.

May the Lord bless you, and crown you with the reward of a faithful servant. May goodness and mercy follow you all the days of your life, and may you dwell in the House of the Lord forever.

Signed in the name and on behalf of the Session. SAMUEL JOHNSON,
Moderator.

Harvey Settlement,
June 26th, 1860.

To this address Mr. Craigs answered verbally. His exact words cannot be remembered, the substance will be found in the following sketch. He thanked the Session for their handsome present. The Bible is the best of books. He briefly sketched his history, which he regarded as consisting of several steps. First youth. He was early taught the fear of God. He referred to his feelings, when he first entered the

communion of the Church. He spoke of it as a trial, which he overcame by the word of God. At the election of elders, when the lot fell to him, he could not see his way clearly to accept, or say that he was fit, until God's words to Moses came into his mind, "Who hath made man's mouth?" he then felt that he might go forward in the strength of Divine Grace.

He referred very touchingly to the trial of leaving his native land, the home of his friends, the graves of his fathers. Around these all his sympathies and affections were entwined. But "God had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house." He felt he must do the same. In the kind providence of God he arrived at Harvey; here he met with kinder friends than ever he expected, who showed him more respect than ever he deserved. He left home, and his much loved Zion in Wooler, without knowing what was the state of religion in America; but on arriving he was happy to find that even here he was not deprived of the privilege of worshipping God in the Assembly of the Saints. The settlement was then new and weak, and was not able to support a minister more than one fourth of his time. He witnessed with great satisfaction the increase of the Church. Through difficulty and darkness it had prospered. We have now a flourishing congregation, able to give to a minister a comfortable support.

The next step which he expected was from the stage of time. For this he was looking and waiting. In the grace of God through Christ he trusted. In Jesus he hoped to rest.

At the close of this reply the Rev. Dr. Brooke presented to Mr. Craigs a book entitled, *The Inheritance of the Saints*, by Thomas Guthrie D. D.; bearing the inscription,

"To Mr. Thomas Craigs, of Harvey Settlement, at his Jubilee celebration; from a sincere friend,

JOHN M. BROOKE."

26th June, 1860.

With this presentation the Dr. made a few remarks in a kindly manner.—He said our acquaintance is not of yesterday. It afforded him much satisfaction to see this mark of respect, which his brethren were pleased to show him, he was especially gratified to be present

on so interesting an occasion. He begged him to accept this book, his prayer was that he might become heir to the inheritance of the Saints.

Mr. Craigs accepted the book, and returned his humble thanks.

A few verses of the xcii. Psalm were sung, and the interesting service of the day concluded with a sermon by the Rev. Samuel Johnson, from the words, "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10.

The design of the sermon was to improve the lessons taught by the example of a Christian life. He said the pulpit was never designed for a court of flattery, but where a holy example is set the duty of the church is to profit by it. In the text we have a duty and a reward. The duty is faithfulness.—Be thou faithful. 1. In the days of thy youth. 2. In thine house. 3. In the Church of Christ. 4. At a throne of grace. The reward promised is a "crown of life." This is a reward of grace, not of debt. As a reward it is; sure, satisfactory, and eternal.

Though "the fashion of this world passeth away," yet earth hath its rewards to bestow upon its faithful servants. In days of yore a crown was awarded to the faithful soldier, or the triumphant victor. Jesus Christ, the King of the Church, also hath his rewards and honours to bestow, even in this life, upon those who have long and faithfully served him. "The hoary head is a crown of glory, if it be found in the way of righteousness." But, however, rich be the rewards of time, however much glory encircle the crown which is a wreath of hoary locks, with a crown of life in sure prospects, we need not regret to let go of earth, with all its rewards and honours. With the eye of faith fixed on the "King in his beauty, and on the land that is afar off" we may say to earth, "let thy gifts be to thyself and thy rewards to another;" "as for me I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." Thus leaning upon the Redeemer's arm and looking forward to "the rest which remaineth for the people of God" we may cheerfully prepared to put off this clay tabernacle, and say, "Come Lord Jesus, come quickly. Why is his chariot so long in coming? Why tarryeth the wheels of his chariot?"

NOTICES, ACKNOWLEDGEMENTS, &c.

OMISSION.—In our Notices for last Month, we omitted 20s. from Caledonia St. Mary's, for the Synod Fund.

The Treasurer of the New Glasgow Bible Society acknowledges the receipt of £3 3s. 2d., from the Bible Society, Merigomish, per the hands of Doctor Mitchell.

Monies received by the Treasurer from 20th June to 20th July, 1860.

Foreign Mission.

Capt. Ezra McDougall, Maitland, £1 0 0	
Zencscape section of No. 2 congregation, Maitland, 1 0 0	
Mr. George Ives, Fisher's Grant, 0 12 6	
West Point, P. E. I., Rev. Mr. Fraser's cong. £1; P. E. I. currency, 0 16 8	
Campbelltown, Lot 4, do. £3 6s., Island currency, 2 15 0	

Seminary.

Rev. Mr. McKinnon's congregation, 6 5 0

Synod Fund.

Cascumpeque, Mr. Fraser's cong., £1 14s. Island currency, 1 8 4	
East St. Peters and Fortune Bay, Rev. Mr. Crawford's congregation, £1 10s., Island currency, 1 5 0	

Home Mission.

Mr. George Ives, Fisher's Grant, 0 12 6

The agent acknowledges receipt of the following sums for Register and Instructor:

Rev. J. I. Baxter £3 5 0	
Rev. W. S. Darragh, 0 2 6	
John Millar, 7 3 9	
J. D. McLeod, per Rev. I Murray, 0 5 0	
Rev. John McCurdy, 0 1 6	
George Ballantyne, 0 5 0	
Mrs. Triniman, 0 5 0	
William Graham, 2 0 6	

Pictou, 1st August, 1860.

BOARDS, AND STANDING COMMITTEES, &c

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