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THE  
HOME AND FOREIGN RECORD

OF THE  
*Presbyterian Church*  
OF THE  
LOWER PROVINCES

OF  
BRITISH NORTH AMERICA.

APRIL, 1862.

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

ACCOUNTS.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces in account with ABRAM PATTERSON, Treasurer.

1860.		Cr.	
Oct. 4	By balances of account at date	£488 18 6	
" 27	" Collection Moose River, S. Shore 18s 9d; J. Ricker, Quaddy 1s 3d	1 0 0	
" "	" Ladies' Penny Week Society Primitive Church, N.G.	3 0 0	
" "	" J. W. Barss, Esq, Wolfville, L1; Religious Soc'y. Salem Ch. L5 2 6;	6 2 C	
Nov. 3	" Ladies' Missionary Society, Tatamagouche	10 0 0	
Decr. 6	" Collected at Missionary Meeting, Durham, W.R.	1 3 9	
" "	" West River Congregation, by Rev. Geo. Roddick	7 13 3	
" "	" Wm. Hogg's subscription, per Rev. J. Bayne	0 10 0	
" "	" Half of Col. Barrington, Clyde River, &c., per Mr. W. R. Frame	2 14 11	
" "	" Antigonish L6 6 6: Legacy from late Mr. Matheson L250	256 6 6	
1861			
Jan. 2	" James Dawson, Montreal	4 0 0	
" "	" Religious and Benevolent Society French River, Morigomish	2 0 0	
" 19	" Prince St. Church S. School for Missionary Teacher	6 18 1	
Feb. 5	" Mr. and Mrs. James McDonald, Barney's River	0 10 0	
" "	" Miss N. Rainey, Bathurst 16s 1½d; Mrs. J. Ferguson, sr., 2s 6d } por Mr. McCurdy	0 18 7½	
" "	" Collection Primitive Church, N.G.	27 2 7	
" "	" Lower Salmah Miss. Socy. 14s 3½d Jas. Putnam, Maitland, 20s	1 14 3½	
" "	" Maitland Juvenile Missionary Society	2 19 1½	
" "	" St. Andrew's, Calvins and St. David's Churches, St. John, N.B. per } Rev. R. Sedgewick	10 13 6	
" "	" Religious Society Salem Church, G. H. additional	2 14 3	
" "	" New Annan Congregation, per G. B. Johnston	1 7 11	
" 28	" U. P. Church, Montreal, Dr. Taylor's	25 0 0	
Mar. 1	" Missionary Benevolent Society, Toronto, Rev. Dr. Jennings	10 0 0	
" "	" S. School, Missionary Society do.	2 15 0	
" "	" Mr. James Lister, do.	2 10 0	
" 6	" Juvenile Missionary Society, Jas. Church, N.G.	7 0 0	
" "	" J. J. B. Upham, a little boy drowned in French River, Tatamagouche	0 3 1½	
" 11	" Collection S. School Children U.P.C. Montreal, Rev. Dr. Taylor	13 15 0	
" 15	" Henry Henderson, Princetown, P. E. I., cy. 15s	0 12 6	
" 19	" Knox Church, Pictou, per Mr. G. McDonald	6 5 0	
Apr' 20	" Mrs. Dixon, Glenfinlas, P.E.I. cy. 10s	0 8 4	
May 4	" Maitland Juvenile Miss. Society, LA 9 5; Rockville, do LA 1 6	8 10 11	
" "	" Lower Salmah do. Maitland	1 7 10½	
" "	" John Knox Church, N.G. per Rev. J. Stewart	19 8 2	
" "	" Legacy of late Mrs. Fraser, being 1-3 residue of estate	4 5 4	
" "	" Additional from Miss A. Cameron, N.G.	0 3 9	
" "	" N. Annan Congregation 16s 10; John J. Boll, N. Annan, 3s 1½d	0 19 11½	
" 25	" Little Kirk Congregation, Baddeck, for 1860	5 2 8½	
" "	" Collection Port Hood, per Rev. J. Waddell	1 10 0	
" 30	" Divinity Students Miss'y. Soc'y. per Mr. Nathan C. Henry, collected } Cornwallis 9s 9d; Upper Musquodoboit 12s	1 1 9	
" "	" Deans Settlement, 18s 3d	0 18 3	
		£950 5 0½	
1860			
		Dr.	
Oct. 29	To 2 Sterling Bills 260-125 L395 stg., at 3 per cent.	£405 18 10	
Nov. 3	" Paid Mrs. Johnston per order on Mr. Goddie's acct.	6 5 0	
Dec. 20	" J. D. McDonald printing 1000 copies of Report	3 0 0	
1861			
Jan. 2	" Rev. James Layne, per order	36 0 0	
May 30	" Commission on L461 7 0 at 1½ per cent.	5 15 4	
" "	" Balance	403 6 3½	
		£950 5 5½	
May 30	By balance brought down	403 6 3½	
		ABRAM PATTERSON, Treasurer.	

The Board of Home Missions of P. C. of the L.P. in acct. with ABRAM PATTERSON, Treasurer

1860		Cr.	
Dec.	By Ladies' Penny Week Society, Primitive Church, N.G.	£3 0 0	
"	" Antigonish 25s. 2½d	1 5 2½	

# THE HOME AND FOREIGN RECORD.

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APRIL, 1862.

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## OUR EDUCATIONAL INSTITUTIONS.

TO THE MINISTERS, MEMBERS, AND ADHERENTS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

DEAR BRETHREN,—

The last Report of your Educational Institutions, presented to Synod, contained details of most encouraging character, plainly indicating, that the just expectations of the Church had not been disappointed.

The circumstances of the current year are not less cheering, as far at least as operations are concerned. The Philosophical and Theological Departments are numerously attended, and efficiency characterises the whole.

To maintain your Institutions, in thorough working order, entails on those entrusted with their superintendence, no small amount of anxiety and labor. Of this they do not complain. Were it far greater, it would, for the sake of the object in view, be cheerfully borne. The Church for its perpetuity, and efficiency, in all its schemes, is under God, dependent upon your Educational arrangements. But, no superintendence, however laborious and faithful, can meet the necessities, or surmount the difficulties of such a position, unless sustained by the cordial sympathy of the Church, and provided with adequate means. That that sympathy exists, extensively, may be considered unquestionable. This impression tends to lighten labor. But, mere sympathy, or good will, cannot supply the lack of means, nor remove the material, or pecuniary, difficulties incident to the operations of the Church. "Be warmed and clad," to make it a reality, demands more than good wishes.— Our object is to submit this subject to your serious consideration, in connection with the present position of your Educational arrangements.— Were that position the same as at last Synod, no special necessity would have existed for our present action, and appeal. But, it is not so : and it is to the altered circumstances in which we are placed, and your duty arising therefrom, that we desire to claim your prayerful attention. To place matters clearly before you, it is necessary that we enter, somewhat into detail.

At last Synod, your Educational operations stood thus. In the Philosophical Department, three Professors, and fifty-two Students. In the Divinity Hall, three Professors, and seventeen Students. For these six Professors, together with the Master of the Preparatory School, the Church was responsible, in salaries, for £1370. To enable you to understand the subject fully—as it was and is now,—we must briefly advert to the state of matters at the time of the Union, and the consequent incorporation of the Institutions

of the two Churches. The Free Church had three Professors, receiving, per annum, £750. Of this sum, £375 were chargeable on the Fund called the Professorial Fund, raised in the Provinces, and duly invested. The balance (£375) was paid by the Colonial Committee of the Free Church in Scotland. The Presbyterian Church of Nova Scotia had four Professors,—one of these temporary and not included in these calculations,—with salaries amounting, say, as now, to £560, dependent on the interest of about £2600 invested funds, and the annual contributions of the Church, making, for both Churches, inclusive of the Preparatory School, now in operation, £1370.

To meet these expenditures, there was, as above, the interest of the Free Church Professorial Fund, about £375, and the grant from the Colonial Committee in Scotland, £375—£750. Invested funds (interest of) of the Presbyterian Church of Nova Scotia, £156, together with annual contributions, and occasional drafts on the Special Effort. At last meeting of Synod, it was stated that the grant from the Colonial Committee (£375) would, likely, be withdrawn, inasmuch as, by Union, the two Bodies might be justly considered competent to maintain their own Institutions; and the continuance of the grant, under such circumstances, would be an injustice to the less self-supporting, and necessitous, schemes of the Home Church. In these views we fully concur; and in the consequent action of the Colonial Committee.

Early in the year, notice was given, by the Colonial Committee, of their intention to withdraw the grant; and though it may be continued, in whole, or in part, till Synod, yet the Church must regard the withdrawal as an accomplished fact, inasmuch, as there is no hope of its continuance beyond next meeting of Synod. You will, therefore, require to provide, not only for those salaries heretofore largely dependent on annual contributions, but for those being now paid by the Free Church in Scotland.

Here, then, is the state of the case sufficiently exact for our purpose. In salaries, the Church is liable for, in round numbers, £1400, independent of contingencies, which can be met by fees. To meet this indebtedness, annual interest £560, and collections for last year, £281 14s. 6½d., leaving a balance to be raised of £558 5s. 5½d., mainly to meet withdrawal of Colonial Committee's grant of £375.

You will observe, that from the above calculations, the munificent bequest of the late Wm. Matheson, Esq., is excluded, simply, because some of the heirs have given the Executors legal notice of their intention to contest the validity of that part of the Will, under which, the Church claims. In these circumstances, the Executors would not be justified in making any further advances to the Church, till the termination of the pending suit. Nay more, we are responsible for the re-payment of both the principal, and interest, of sums already advanced, in case of an adverse decision. In appealing to you, therefore, we take no account of said bequest, not because we have any fears as to the result of the pending suit, but for the purpose of laying the whole case before you, *as it is*. With the most favourable view of the matter, and supposing the legacy, as stated, to amount to £6000 at the lowest calculation, yielding £360 of annual interest, or income, there will remain to be provided by annual contributions £460.

To prevent misapprehension, we submit the above calculations, which vary in these elements, and results, without pledging ourselves to perfect exactitude: though satisfied, that they are, as an approximation, sufficiently correct to give a clear idea of the case. We submit them, 1st without Mr Mathe-

son's legacy or bequest; and 2ndly with it; shewing liability in either case.

1st Professor's Salaries,		£1400	0	0
To meet these Salaries Annual Interest,	£560	0	0	
Annual Collections 1861,	280	14	6½	
				£841 14 6½
				Required to be raised,
				£558 5 5½
2ndly Professor's Salaries as above,		£1400	0	0
Annual Interest,	£560	0	0	
Collections,	281	14	6½	
Mr. Matheson's bequest,	360	0	0	
				£1201 14 6½

Required to be raised in addition to Current Ann. Col., £198 5 5½

In presenting the foregoing statement, we desire to express our distinct conviction of the duty of the United Church to maintain, intact, the Institutions of each separate Body, as it came into the Union, until such time as Providence shall place the Church in a position to act otherwise, without any breach of faith. We would further express our belief of the ability of the Church so to do.

The present condition of your Institutions might seem to throw the obligation to increased liberality, on the Free section of the United Body, inasmuch, as the larger proportion of our difficulties has arisen, or will arise, from the failure of the provision which they brought 'into the Union; and the vested funds of the other section are, at present, confessedly inadequate to meet liabilities already incurred. But, we cannot believe, that any member of the Presbyterian Church of the Lower Provinces can entertain, much less act upon, a policy so suicidal. It may seem a case of abstract justice so to do; but it must be remembered, that, at the Union, we adopted each others separate Institutions as parts of a future united whole, engaging to each other, to give them cordial conscientious support. As such they stand before you, and they are not the Institutions of one section, or the other. They are your Institutions, and we claim for them, in their entirety, and apart from all previous, and separate relations, the attachment, and generous treatment to which, from their vast importance, they are so justly entitled.

Your object is a thoroughly trained Ministry, capable of guiding the Church, and coping with the world, and you can neither diminish your efforts, nor reduce your Professorial staff, with justice to the work assigned to you by the Great Head of the Church. Duty and interest alike demand, that you maintain what you have, and, if possible, enlarge your work.—Curtail your operations, and you recede from the high position, which it has always been the glory of Presbyterians to occupy; and which has so strikingly distinguished their career.

The Statistics of the past year clearly indicate your ability to supply every want, and if Christian spirit be commensurate with means, and responsibility, the result cannot be doubtful. Those Statistics give you 85 Congregations, —nearly 70,000 adherents,—and 9617 Communicants. See, then, how the case stands. Eighty-five (85) Congregations, at an average of 6¼d. each, £510. Again, 35,000 adherents, (but half of the Church,) at 3½d. each, £510 8s. 4d. Yet again, 9617 Communicants, at 1s. 10½d. each, would give £500 17s. 8½d.

With such a statement before you, with the acknowledged importance of

your Institutions, and the fact, that they have been largely blessed, we cannot believe, Brethren, that you will allow them to struggle with difficulties, or your Professors to feel, that they are laboring for, and yet are a burden upon, an unappreciating Church; much less, that by failing in time of need, you will throw upon the Synod the painful duty of saying to any of them, *We can do without your services, as a lower standard of Ministerial qualification will suit our purposes, and meet the wishes of the Church.* If so, where is excision to begin? But, Brethren, we are persuaded better things of you, though we thus write; and let us bear in mind, that there is no going back in the Church of Christ. Those who entertain such an idea will not find it confirmed by either divine teaching, or apostolic example. "Speak unto the people that they go forward." Safety and success lie in progress. Difficult as is our present situation, it loses none of its difficulty by concealment; and hence, as Stewards for you, in your work for God, we consider it dutiful, and right, to submit the whole case to you, *as it is.*

We now appeal to you with strong confidence, and all the stronger from the fact, that to sustain the operations of the Church of your, and our, Master, we are entirely dependent upon your conscientious, Christian, liberality. We feel that this state of dependence upon the faith, and faithfulness, of the Body, is to both you, and your Institutions, a high privilege, and trust that the day is not far distant when it will be so regarded by all. It would not be for the advantage of either yourselves, or your Institutions, that they should be entirely independent of your sympathies and prayers. By contributing to their support, you have a vested interest in them, and with just pride, can point to them, and say,—*Our Institutions.*—Not so, were you debarred the privilege of supporting them. In doing so, you are conferring a benefit on yourselves, by meeting God's demands on your affection, and property; and who of you can estimate the value of the blessing which you will confer on the Church now, and through all her future.

It is true, that, as other Bodies have done, we might do,—ask aid of the Legislature. But we fear to excite divided affections, and interests, by placing your Institutions above the necessity of your aid, thus losing an element essential to success,—your deep personal interest in, and sympathy with a work, confessedly, your own. Occupying, at present, vantage ground so high, and where you have been so signally blessed, we would be very reluctant to advise you to abandon it for any prospective good, assured, that you are quite competent to do your own work. We would rather counsel steady, and thorough, development of your own energies, and means. In this view, we feel assured, you will agree with us. But while you require your managers to hold their position, you must provide the means of so doing, by a generous, and hearty, co-operation, and liberality.

We have stated that during the past year contributions amounted to £281. But let this statement be clearly understood. If spread over 35,000 adherents, (but half the Church) it would give 1½d. each. Our 85 Congregations £3 6s. 1d. each; and if over 9617 Communicants 7d. each. But what are the facts? Out of 85 Congregations 44 contributed the above sum of £281—41 Congregations giving nothing. Of the 44, only 16 gave £5 and upwards, and some of this Special Effort. On a cursory glance at the Statistics, 2600 Communicants, (nearly one third,) and 19,634 adherents, out of 35,000, gave nothing to the cause of Education. Again, some of the largest and ablest Congregations gave nothing, and others far below their acknowledged wealth, and position in the Church. The same holds true, in too many cases, regarding all the schemes of the Church. To what this is ow-

ing, it is not for us to say ; but its continuance must prove highly injurious to personal piety, of which giving to God is so necessary, and *dutiful* a part. It debars adherents, and others, from identifying themselves with the Church in its operations, and thus, to a large extent, diminishes a Minister's prospects of influence in regard to higher matters.

Thus far, Brethren, our work is done. We have stated the whole case, *as it is*,—our conviction of your duty to maintain existing arrangements, till Providence shall direct otherwise, and our firm persuasion, that you have the means, and only require to have the duty honestly presented, and the opportunity of doing it afforded you, to relieve us now, and in future, from all difficulty and anxiety. It is for you to say what the result shall be.

It is for you, and your children, that we work, not for ourselves ; and earnestly do we appeal to your sense of duty, and responsibility, to shew your sense of God's goodness, by rendering unto him according to his benefits. The poorest can give their mite. The rich of their abundance.—Those who have given can add a little to their contributions ; and thus by one simultaneous, and consistent effort, the work will be accomplished.

We, therefore, earnestly request Ministers and Kirk Sessions to submit the case to their Congregations, as soon as possible, that every adherent, Communicant, and Congregation, may contribute something to the present need. That our expectations, as to the result, may not be disappointed, is the earnest prayer of,

Dear Brethren, Yours affectionately,

ANDREW KING,  
WM. McCULLOCH.

NOTE.—After the adjournment of the Board of Education, which met in Halifax, the existing position and prospects of the Church's Institutions were discussed, when it was agreed that the Rev. Messrs. King and McCulloch be requested to draw up and submit to the Church, a statement of the whole case, arising out of that appointment, we submit the foregoing appeal.

ANDREW KING,  
WM. McCULLOCH.

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## OUR WARFARE.

On our borders is the clangor of war. Day by day for the last twelve months tidings have reached us of deadly conflict, of vast preparation for the work of death, of burning towns, wasted fields, and all the misery which ever follows the unsheathing of the sword. Morning and night our greedy ears seek fresh tidings of defeat or victory. We follow the desolate track of armies retreating or advancing ; we see fleets hastening from port to port on errands of death ; every episode of the great struggle is watched with the keenest interest ; imagination wafts us to the varied scenes which are the arena of strife, and we feel that to some extent that strife is ours. Our passions are enlisted. We cannot if we would, be unconcerned spectators.—Not a day passes but we think and speak of the " American War."

We do not wish it were otherwise : they are our brothers, children of our common Mother,—those men who fight and fall. It were inhuman and ungodly to be unconcerned spectators of so tremendous a tragedy as the shattering of an Empire. Yet there is a conflict in which we have an interest infinitely greater, which concerns us most intimately in time and for eternity,



and which, alas! attracts but scant attention. What to us the marshalling of armies, the shock of battle, the dissolution of an empire, compared with the fate of our own souls? The Church has ever been militant; and every true member within her pale must wear the badge of war to the very end. In this warfare we have a stake, the importance of which cannot be exaggerated. We are rebels, and Christ has commissioned prophets, apostles, evangelists, to induce us to enlist under His banner, to be "reconciled to God," to become soldiers of the cross, members of Christ's body which is the Church. He pleads with us, urges us, uses every motive and persuasive to induce us to lay down the arms of our rebellion. He has afforded us the fullest proof that persistence in rebellion will end in death and everlasting ruin; while pardon and all the rewards of victory are infallibly secured to all who join His army and fight under His command.

In our warfare as individual christians we have Christ as our Exemplar, as the Captain of our Salvation; stronger therefore is He that is for us than all who are against us. Temptations, weakness, lusts, besetting sins, foes from without and from within, will all be overcome through His might.—His soldiers are victors whether they fall pierced by the fatal bullet on the battle field, or the victims of the treacherous assault of the assassin, or are swallowed up by the whelming waves of the sea, or breathe out their peaceful souls amid the quiet of the familiar homestead, or are borne in chariots of flame, without tasting of death, to the mansions of eternal rest. Soldiers though led by the greatest earthly generals, by Napoleon, Wellington, or Colin Campbell, cannot be assured of victory or of life. Mohammed promised Paradise to all who fought and fell in his cause: he promised falsely; yet see what his followers achieved even under the inspiration of falsehood! And see what men will dare and do even when they fight uncertainly! What should not be our boldness in contending with sin when we know that we are eternally safe! The mercy of the Lord is from everlasting to everlasting upon them that fear Him.

The christian life is never ripened or perfected except in union with the Church of the living God. Each of us is but *one* in a vast army: the battle is not mine alone: millions have fought it before me; millions are fighting it now. The brunt of battle fell long ago to the lot of my CAPTAIN who proved Himself more powerful than all the forces of Hell and of a fallen world. Each christian is aided by the prayers and efforts of every other: we are a great family, and brother helps brother while Christ is precious and helpful to all.

As a Church then we have a battle to fight, a life-long struggle to maintain. We must fight it in every nook and corner of these Provinces, and wherever else our Master opens a breach before us. The high towers of ignorance, spiritual pride, superstition, intemperance, must be assailed without pause or truce. The beautiful towers of our Zion are in some places sadly defaced; the enemy is at our gates; yea he has climbed in at our windows and sown the seeds of treason and ruin where all should be loyalty and love. Search him out—seize him—hurl him away forever! In the name of our LORD JESUS CHRIST, whose we are and whom we serve, let us be as one man in our conflict with Satan and his hosts. Let brotherly love continue; let not strife exist between the servants of the Lord. Our battle is but beginning; we are just opening our eyes to the greatness of the work. While my hand can grasp the two-edged sword—while my head can sustain the helmet—while my eye can behold the banner of the Crucified One—so long must I wage this warfare. So long as there is an unconverted soul

within the bounds of this Synod—nay, while there is on earth a saint who has not attained the full stature of a man in Christ, and while there is one impenitent sinner, our work as a Church is not done, we must not lay aside arms or armor.

Think of the tremendous consequences to ourselves and others if we fail as individuals or as a Church in this warfare! Life everlasting is the prize: eternal death and the pains of Hell are the awful forfeit. Let this consideration stir us up to tenfold exertion. The weal or woe throughout eternity, of ourselves and multitudes more, depends, under God, on success or failure in the work entrusted to us as a Church. Are we doing our duty in earnest, as our captain has commanded us? Ah! let our works speak. Time and strength are spent in jarring and contention. Every one careth for his own things, not for the things that are Christ's. Money that should go to build Churches, endow Colleges, support Home and Foreign Missionaries, goes to the wine-merchant! We spend on our lusts what should be holy to the Lord, and thus we capitulate to the enemy and the glorious work of the Redeemer is marred.

As a Church we are but few in number—not a hundred thousand all told,—few, weak, unskillful; while the work committed to us is very great. But armies not more numerous have conquered continents. How much more shall we “do exploits” if we trust in our CAPTAIN, going where he sends us, doing what he bids us, believing what he tells us, loving him as our leader and all his people for his sake. Thus through our exertions our Zion will extend her borders to the desolate places of these Provinces, where now the lonely fisherman spreads his net, eats, drinks, dies in ignorance of the Saviour;—where the wretched Indian and African, and Frenchman have for scores of years lived in ever-deepening degradation, few caring for their souls;—where Papal superstition holds unchallenged sway over thousands of the noble-hearted children of Scotland and Ireland;—where thousands who have inherited our own pure, free, blood-bought Presbyterianism, pass silent Sabbaths in the fertile valleys of Prince Edward Island or by the romantic lakes and bays of Cape Breton, or the beautiful shores of Nova Scotia, or the wild forests of New Brunswick.

Think what sacrifices a neighbouring people are required to make for carrying on their war. Hundreds of thousands have been reduced from wealth to penury; and the poor have been made poorer still. Thousands have lost their lives. Many have pined in captivity. Multitudes have mourned over the graves of those dear to them, slain by the sword. What sacrifices does our warfare demand? Great certainly—the greatest we can make.—Yet every fresh act of sacrifice adds to our spiritual wealth and happiness, and in losing all for Christ we gain all; and in giving all to Him we become with Him “heirs to God.” Cheerfully, gladly, then enter on this warfare; and be not afraid of its cost, its toils and dangers, or its result. The air even now throbs with the Church's song of completed redemption; the triumphal palms, the starry crowns and all the rewards of victory are waiting in the heavenly halls for all who win the well-fought field. In the strength of God, therefore, let us go forth to the battle, asking no omen but our Master's cause.

As true as God's own word is true,  
Not earth or hell with all their crew  
Against us shall prevail:  
A jest and byword they are grown;  
God is with us, we are his own,  
Our victory cannot fail.

Amen, Lord Jesus, grant our prayer :  
 Great Captain, now thine arm make bare;  
 Fight for us once again !  
 So shall two saints and martyrs raise  
 A mighty chorus to thy praise,  
 World without end. Amen.

## THE PRISONERS FOR THE GOSPEL IN SPAIN.

We have hitherto felt it our duty to abstain from all reference to the mission to Madrid on behalf of the imprisoned brethren at Granada. The reasons for this silence having ceased to exist, we now give the statement upon the subject issued by the Committee of the British Evangelical Alliance. The committee, we learn, are of opinion that, though this effort has not been crowned with immediate success, the facts afford ground for hope that their earnest wishes will ultimately be fulfilled. They state that already there is good reason to believe that, by what has been done, religious liberty in Spain has been greatly promoted.

### GENERAL ALEXANDER'S MISSION TO MADRID.

Major-General Alexander, who, at the request of the British Committee of the Evangelical Alliance, and as the representative of the Conference of Christians of All Nations, held a few months since at Geneva, visited Madrid, to endeavour to obtain the liberation of the Spaniards imprisoned for reading the Bible, has just returned from his mission.

The object of the mission was not to excite public agitation, or to adopt any course which might wear the appearance of foreign interference with the laws of Spain—a point on which the people of that country are proverbially sensitive—but simply to seek for an act of Royal clemency towards the prisoners, especially towards Matamoros, Alhama, and Trigo, who have, solely on the ground of their religion, been condemned to the galleys, the first two for seven years, and the third for four years.

Through the kindness of several distinguished persons in this and other countries, the cordial, though unofficial, services of the Ambassadors of England, France, and Russia, were enlisted in this work of mercy. The Prussian Ambassador, though a Roman Catholic, has already made representations to the Spanish Government. Other valuable aid, Spanish and foreign, was also obtained. At the request of Sir John Crampton, Captain-General O'Donnell favoured General Alexander with an interview, at which he entered fully into the subject of the General's mission.

At that interview the General frankly stated the circumstances under which he was deputed to lay before his Excellency the expression of the principles and sentiments of his co-religionists, not in England only, but in France, Germany, Sweden, Holland, Switzerland, and other countries; that, although the arrangements for his mission had been made by a particular society, the cause was common to all Protestants.

General Alexander then presented to Captain-General O'Donnell a written statement of the object of his mission, and of the pleas adduced to obtain from the clemency of her Majesty the Queen of Spain the pardon of men who stand acquitted of all political and criminal offences, but who are condemned to the galleys for taking sacred Scriptures as their rule of faith, and acting according to their conscientious convictions.

The Prime Minister was most courteous in his reception of General Alexander. He received very cordially the statement above referred to, together with a translation of a minute on the subject of the Spanish prisoners adopted by the Geneva Conference in 1861, and of lists of the nationalities present at that Conference,

and of many persons of note in Europe, known to be interested in the fate of men now suffering for conscience sake in prison, and over whom impends the dread sentence of labour in the galleys.

The Duke of Tetuan, while stating the obstacles to General Alexander's object, expressed his satisfaction with the manner in which it had been sought to promote it, and promised to submit the papers presented to him to his colleagues in office. He made some remarks upon Spain being less intolerant than was generally supposed; adding, that though she would allow nothing like dictation or foreign interference, still her Government was considerate of moral influences and of fair representations that came properly before them. He observed, that though he could hold out no hope of an immediate favourable result, yet, if the object was to be gained, the course adopted was the best that could have been pursued for the purpose. In the course of his remarks the Captain General alluded, in a gratifying manner, to his own Irish origin, and spoke in very complimentary terms of the army to which the General belongs, and of the Sovereign whom it is his honour to serve.

The final result of this interview will be anxiously waited for by Protestants throughout Europe and America.

General Alexander took occasion to lay before the Prime Minister a copy of the British memorial, signed by most of the Bishops and men of high standing in both Houses of Parliament, to the Protestant Government of Sweden, petitioning the Crown to remit the punishment of exile then recently inflicted on persons who had become Roman Catholics, and to change so barbarous a law. The prayer, it is well known, has been complied with.

It cannot but be hoped that this mission has already had its effect. The prison doors are not yet opened; but a nation and Government like the Spanish will not be indifferent either to the respectful manner of the application, or to the universal anxiety with which the issue will be expected. The recent rapid progress of Spain is before Europe. The liberation of Matamoros and his fellow-prisoners will be a guarantee of its solidity and its permanence.

The following is the substance of a letter addressed by Manuel Matamoros to the committee of the Evangelical Alliance at Paris. The letter is dated "Prison of the Audiencia, Granada, December 30, 1861":—

#### LETTER FROM MATAMOROS.

After fifteen months of harassing detention, and continued and inhuman espionage, the sentence of the Inferior Tribunal has just been notified to me; this sentence awards the penalty of seven years of the galleys, and of perpetual civil disability, with costs. My companion in captivity, M. Albama, has been also condemned to seven years of the galleys, and my other companion to four years of the same penalty. The others against whom the Public Prosecutor demanded the penalties of four and seven years of the galleys have been acquitted and dismissed, without costs. Several others who have fled have been also condemned for contumacy to four years at the galleys; but some among them being in the United States, and most of them having assumed other names, the sentence cannot affect any of them. The crime for which I am condemned to seven years of the galleys is that of attempting to abolish or change, in Spain, the Catholic, Apostolic, and Roman religion, an offence provided for in Article 123 of the Penal Code, which is conceived in these terms:—

"Article 123.—The attempt to abolish or change in Spain the Catholic Apostolic, and Roman religion shall be punished with temporary imprisonment, and perpetual banishment if the culprit is a public functionary, and commits the offence in abuse of his authority. In the contrary case, the penalty shall be imprisonment *mayor*, and, in case of repetition of the offence, perpetual banishment.

You will see, honoured brethren, the second part of this article is applied to me, for the seven years of the galleys to which I am condemned are the minimum of the imprisonment *mayor*, which is applied to the extent of seven to twelve years. The penalty of perpetual civil disability and the payment of costs are added.

Dear and honoured brethren, . . . If this misfortune, which weighs down my country, deeply affects and saddens me, it is not thus, my dear friends, with

the sentence which has fallen upon me. No, our enemies doubt it, perhaps, but I tell you, that you may tell the whole world, if you like, that this sentence causes me ineffable joy; that it is to me one of the most glorious facts in the poor history of my life; and that this joy, this glorious satisfaction, will increase in proportion to the share which falls to me of the sufferings of Christ. (1 Peter iv. 12-13.)

. . . My penalty, in consequence of my delicate health, will be to me a penalty of death; but, my dear brethren, if I had, not one, but a thousand lives, I would sacrifice them all with Christian tranquility on the altars of the holy cause of Jesus our Divine Redeemer. The perils which surround, or may yet surround me, are a small matter to me, who am only aspiring to the forgiveness of our Heavenly Father, following the way which His almighty hand has traced for me by means of His Son Jesus; the danger which my life incurs is for the good of my soul, and if, to manifest to wanderers the way of eternal life, I am to suffer punishment from men, that punishment I make nothing of, for the reward offered by our gracious Father is the only one true and certain. (James v. 20.)

The Spanish Christian prisoners will not be forgotten, we hope, in our prayer-meetings.

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## NOTICES OF BOOKS.

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**NINETEEN YEARS IN POLYNESIA:** Missionary Life, Travels and Researches in the Islands of the Pacific, by the Rev. George Turner, L. L. D., of the London Missionary Society. London: John Snow.

This work though not possessing the thrilling interest of Williams' *Missionary Voyages*, is a most valuable addition to Missionary literature. It may be said to take up the work where Williams left it, and describes the subsequent labours, trials and successes of the Missionaries, particularly on the Samoan group. The author was first settled on Tana after the death of Williams, but finally was obliged to abandon that field. The narrative of this portion of the author's life is of thrilling interest, and yet the impression left on our minds, is that the trials and dangers of himself and his companions were not to be compared to those which the Missionaries now on the island, Messrs. Paton and Matheson have undergone. After leaving Tana the author went to the Samoans, where he has laboured till the last visit of the *John Williams*, in which he returned to England to superintend the printing of the Samoan Bible, with some commentaries upon it. The larger part of the volume is occupied with an account of his labours on that group, and it affords a very vivid picture of Missionary life. The author also describes at considerable length the manners and customs of the natives, their superstitions, social life, &c. But perhaps to us the most interesting part of the volume is the account of the authors visits in the *John Williams* to the various islands of the New Hebrides, in the years 1845, 1848 and 1859.— There are full particulars of Mr. Geddie's settlement on Anciteum in the year 1848. There is also a somewhat long account of the visit to Erromanga in the year 1859, for which we shall endeavour to find room in our next. The work contains a number of engravings, among others one of Dillon's Bay, the scene of Mr. Williams' martyrdom, and now of Mr. Gordon's, with a representation of Mr. Gordon's house, printing office, &c., also one of Mr. Paton's house, with the grave of Mrs. Paton and child, along side of which Mr. Johnston now reposes.

To show the opening afforded for Missionary operations in the New He-

brides, we shall present an extract giving an account of the progress made through the agency of native teachers in one district of the island of Fate or Efat, the next island to the North of Eromanga, and it will be interesting to remember that this was the island on which Mr. Geddie expected to be settled when he left the Samoas :—

“ Tuesday, 18th October.—Anchored in Erakor Bay on the S. W. side of Fate or Efat as the Erakor people call it. The Rarotongan teachers Leamuru and Loma with a number of the people, came off immediately. The two families were well ; but we were sorry to learn that Leautoa had died since last voyage and his wife also. Fever and ague seemed to be the principal complaint of the former, but the latter died in child-bed. The whole of the settlement of Erakor is nominally christian. The population is about 250. All are kind to the teachers, and supply them with food, without stint and without price. Eight natives of the place are employed by the teachers as helpers in the work, and they with six others, the teachers think might be admitted to Church fellowship, were a Church constituted. There has been no war between Erakor and neighbouring tribes for a long time, still the way for the teachers preaching in other settlements is hedged up. The people forbid their going there to *preach* owing to the superstitious belief, that unusual sickness and death follow wherever the *new religion* is received.— Still the teachers have done a great deal during the last twelve months. They have acquired some fluency in the difficult dialect, and have superintended the building of a new chapel, twice the size of the old one.

“ As the teachers had suffered from fever and ague, they expressed a desire that we should occupy this place by Aneiteum teachers, who are more likely to stand the climate. I said that was precisely our own wish, and that we had now brought two of them with their wives, for the very purpose of making a commencement. They were pleased with the arrangement, agreed to remain for another year, and we proceeded to give them their supplies. After this Captain Williams and I went on shore with the new teachers and others we had to land at this place, ten individuals in all, viz, the Aneiteum teachers, Theother and Vatheia, their wives and one child ; the two Fate natives, who were taken last year on a visit to Samoa and Rarotonga ; the two we picked up at Eromanga ; and the child of one of the Rarotongan teachers.

“ After pulling for half an hour up the beautiful lagoon, we reached the landing place, and there a crowd of natives awaited our arrival, who gave us a warm and hospitable welcome. A table was spread for the Captain and myself in the house of the teacher, and in another house provision was made for the boats crews and the newly arrived teachers. After conversation with the teachers, the chief Powmaic, and some of the people, about the new teachers. it was arranged that for the present they take up their abode with the Rarotongan teachers. We then had the native drum beaten to call all to service. The new chapel looks clean, light and commodious. It is forty five feet by thirty five, wattled and plastered, thatched with grass, pulpit built with coral stones, and some rough forms throughout as seats. About 150 assembled in ten minutes. One of the teachers gave out a hymn and prayed. I addressed them through a Fate man who knows Samoan, and he in conclusion, sang and prayed. All were remarkably attentive and orderly.

“ Soon after we dismissed, the Captain and I were led to two separate heaps of yams, taro, sugar cane, cocoa nuts, covered with a mat or two, the one was a present to him and the other to me. By and by two lads who had been at Samoa, came each with a pig as a present to me ; and presently an old lady came along with a cooked fowl and some hot yams in a basket as a present to the Captain and myself. This old lady, who was dressed in a straw bonnet and a Turkey red cotton gown, turned out to be the wife of the chief. Meanwhile, Mr. Griffin, the second officer, was busy on the beach buying pigs and yams for the ship. We were pleased to see the great change at this place in their demands while bartering. Formerly it was all timbets and tobacco ; now it is calico and shirts.— Calico, calico, calico was the constant cry. Having filled the two boats and promising to send in again in the morning, some more Manchester goods with which

to buy the yams and pigs they had still to sell, we said good bye, and got out to the ship again before dark."

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MEMOIR OF THE REV. JACOB J. JANEWAY, D. D., by Thomas L. Janeway  
D. D., Philadelphia, Presbyterian Board of Publication. 12 mo., pp. 304.

The subject of this memoir was a minister of the old school Presbyterian Church of the United States, who held a high place in that body, having been a faithful pastor for many years, an active labourer on behalf of the various schemes of benevolence of that body in particular as well as of the Church at large, the author of some useful works and distinguished by a most saintly character. This memoir, written by his son, the author tells us "is designed to evoke the secret of his success—to exhibit his inner life rather than his outward—to trace the stream to the swelling fountain in his soul, rather than to follow its course. A man of God, who held deep communion with his Saviour, and whose outward life was so free from the spots of God's children, because of his fellowship with the father and with his son, is presented in extracts from his private journal, whose existence could hardly be said to be known till after his decease." The incidents of his life are soon told. He was born at New York in 1774, ordained at Philadelphia, on the 13th June 1799, where he laboured as a pastor till the year 1828 when he accepted a Professorship in the Western Theological Seminary established at Alleghany city. In this situation however he continued but a short time. He afterwards joined the Dutch Reformed Church, in which he was Vice President of Rutgers College, but returned to the Presbyterian Church, in which he spent his closing years in various labours of love. The memoir which unfolds much of his inner Christian life, exhibits a man of gentle nature, of lovely character and of deep communion with God. The whole spirit of the work is admirable and there must be something wrong in the reader, whether minister or layman, if he fail to derive profit from its perusal.

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AUTOBIOGRAPHY OF WILLIAM NEILL, D. D., with a selection from his sermons. By the Rev. J. H. Jones, D. D., Philadelphia. 12 mo., pp. 272.

This work is a memorial of one of the most venerated ministers of the Presbyterian Church of the United States. He was licensed in the year 1805, ordained the following year, and continued to preach Christ and him crucified till his death in August 1860. The autobiography was prepared as he says, "to note down and arrange some recollections of my past life, for the gratification of my children and other friends when I am gone; and also for the purpose of celebrating the goodness of Divine Providence towards one, who was exposed from early childhood to the hardships of orphanage, and the temptations of the world; and who without earthly guardian vested with authority, was left to follow the propensities of a wayward and depraved heart." His father was killed by the Indians when he was an infant about a year old, and his mother died about three years after, and the facts recorded manifest the truth of the declaration, "a father of the fatherless and a judge of the widows is God in his holy habitation."

His ministerial history as here recorded exhibits him as faithful and laborious, but it also presents one of the crying evils of the American Churches, the frequent removal of ministers. His changes were doubtless made conscientiously, but the evil of the system is no less apparent even in his case.

The volume contains fourteen sermons on such subjects as the following, "Self denial a Christian duty," Matt, 16, 24; "Enochs walk with God," Gen. 5, 24; "The conversion of Saul of Tarsus," Acts 9, 1-6; "A convenient season," Acts 24, 25, &c. These are by no means of the highest order of pulpit eloquence, but they are all evangelical, practical and instructive discourses.

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## CORRESPONDENCE.

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### AN APPEAL TO THE CHRISTIAN PUBLIC.

CHRISTIAN BRETHERN,—

You know that when our blessed Lord enjoined upon his followers to be "harmless as doves;" and useful as light, "shining before men;" which he enables them by grace to endeavour, both in temper and practice; he has also forewarned them that the world would hate and persecute them: and that their bitterest sufferings would be from such as stood in the closest relations to them. We have been experiencing the truth of this for the last fifteen years, but particularly of late; from parties who once formed one congregation with us: and in regard to whom, to our knowledge, we have never violated the rules of propriety or charity in a single instance.

When the Church of Scotland was maintaining her spiritual independence, against an Erastian party, calling to their aid the civil courts; especially toward the close of the struggle that ended in the disruption of 1843: the whole Presbytery of Pictou were circulating information as to state of parties, and stirring up the people to pray for grace to be faithful, to "those who" to use their own language, "were on the side of Christ and against Cæsar." The Synod in 1842, in reply to a letter from the Rev. Dr. Welsh, as Convener of the Colonial Committee, approved of the principles at issue in the contest: and in 1843, in reply to a letter from Dr. Welsh, as Moderator of the first General Assembly of the Church of Scotland Free, approved of the course she had pursued in surrendering her civil endowment, in order to preserve her spiritual independence.

After the disruption, the ministers of the Presbytery of Pictou were testing the adherence of the people to the Free Church, by requiring a show of hands on public occasions. The minister of Roger's Hill adopted the language of Peter; "Though all men should forsake thee, yet will not I forsake thee." The congregation of Roger's Hill accordingly, avowed adherence to the Free Church, with very few exceptions. In 1842, the St. John's Church was finished. The site was granted by a worthy elder, who continued warmly attached to the Free Church to the day of his death. The deed, though executed before the disruption, and also the articles of sale, drawn up principally by the minister, carefully avoided any expression to indicate the existence of a connexion between the Church and the State; and made reference to the constitutional principles of the Church of Scotland then at issue.

Before the Synod of 1844, however, the ministers of the Presbytery of Pictou, with one honourable exception, became silent; and began to slip away to vacant parishes in Scotland—our minister among the rest. And following their example, the majority of this congregation renounced further



connexion with the Free Church; and avowed their adherence to the Establishment: "Be it right or be it wrong," as an elder expressed it.

A large minority, remembering that they were praying for grace and success to the party now forming the Free Church—that they publicly and solemnly with uplifted hands, declared their adherence to the Free Church; and satisfied that in doing so, they were adhering to the genuine Church of Scotland, held on consistently; never supposing that either party would interfere with the other in the use of the St. John's Church, in proportion to their property in it.

But, though the majority had no regular services till they secured one half of a minister's services within less than a year past, they have been occasionally, for the last fifteen years; but especially, since May 1859, and October 1860, interfering with our use of the Church. Last autumn they changed their services, so as to occupy the Church on the only days on which we could occupy it. We have, patiently and calmly, made every reasonable proposal for an amicable arrangement; but do not get even a courteous reply. We have satisfied ourselves that our ground in law is good.—But having exhausted all reasonable and practicable measures, we have resolved to cease negotiating with the party now holding possession of St. John's Church; to suffer the loss of our property in it, being over £200 cy.; and though our numbers do not exceed forty families, to proceed with the erection of a Church for ourselves; believing that the course we adopt, will have the approbation of Him in whose cause we suffer.

In these circumstances, christian brethren, we now appeal to your sympathy for the aid, which we rest assured you will cheerfully render.

And meanwhile, remain your fellow labourers,  
In the service of our common Lord.

WILLIAM MCKENZIE, Elder.  
RODR. MCLEAN, Elder.  
DUNCAN MCLEAN, Elder.  
GEORGE MCKAY, Elder.

RODGERS HILL, PICTOU, March 28th, 1862.

### "MISSION FUND FOR MADAGASCAR."

PICTOU, March 18th, 1862.

MR. EDITOR,—

I am directed by the Board of Foreign Missions, P. C. L. P., to forward for publication in the *Record*, the enclosed letter from an anonymous friend. Without pronouncing on the merits of a proposal thus made, the Board had much pleasure in commending the christian spirit and liberality of the donor, and in submitting to the terms on which his gift is committed to their care.

By order of the Board,  
JAMES BAYNE, *Secretary*.

*Dear Sir*,—I have read, as I dare say many of your readers have also, of the progress of the truth in the Island of Madagascar: how for a time the glad tidings prospered, and many were brought to a knowledge of the Saviour; and of the fierce and relentless persecution of the Christians by the late Queen, in whose unhappy reign so many of God's people sealed their testimony with their blood. But now her son, Radama, has ascended the throne, and in the Providence of God, who holds all men's hearts in his hands and turns them as the rivers of water, the door appears to be wide thrown open, for the introduction of missionaries and the dissemination of the life giving Gospel. The field seems white unto the harvest

and why should not our Church put forth her hand and exert her energies to share in so good a work. I pray that God may touch the hearts of his people in this Province to send forth a labourer, and as a donation to the cause I enclose five dollars, which I wish applied to a "Mission Fund for Madagascar," with the understanding that if within three years our Church does not begin such a Mission, this sum may be applied to such a cause as the Board of Foreign Missions may then decide. This sum is a thank-offering for God's kindness to us, and it is laying up money in heaven where it will be safe and beyond fear of loss. In giving this, I have not forgotten the claims of my own Pastor and the Home and Foreign Missions already established.

I am yours respectfully,

PHILODELPHOS.

To Rev. James Bayne, Secretary Board of Foreign Missions.

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## FOREIGN MISSIONS.

### MEETING OF THE BOARD OF FOREIGN MISSIONS:

The Board of Foreign Missions met at New Glasgow on the 11th March. A letter was read from the Rev. Donald Morrison, informing the Board, that he had obtained the proper medical certificate, and had tendered his demission of the charge of his congregation. This has since been accepted, and Mr. Morrison is now formally engaged in the service of the Board.

A letter was read from Mr. C. B. Pitblado, to whom we referred in our last, from which it appeared, that according to the recommendation of the Board, he was preparing to place himself at their disposal for the Mission to the New Hebrides at the conclusion of his present engagement in May next. Mr. Pitblado is now on his trial for license.

The Board have thus succeeded in obtaining the services of two, in whom they have every confidence, as men called of the Spirit of God to carry his name far hence to the Gentiles, to occupy the places of the brethren who were so unexpectedly called to finish their earthly course. Thus the breaches in the New Hebrides Mission may be said to be repaired.

The Board also received a letter from Mr. Jas. D. Gordon, a Student of Theology of the 2nd year, and brother of our late martyred missionary, tendering his services at the conclusion of his course for the same work. Mr. Gordon's letter was deeply interesting. He stated that while he did not consider that a man should choose his own sphere of labour, but that he should be ready to go where God called him, yet that it was his desire, if such should be the will of the great head of the Church, that he should go to the same people among whom his brother laboured, and preach to them the gospel of salvation. The Board however, while delighted at this tender of service, agreed still to advertize for a third missionary, hoping that should they succeed in obtaining now the services of one who has completed his course, the liberality of the Church will enable them by the time Mr. Gordon is ready to go to send him as their fourth missionary.

### LETTER FROM TANA.

The following extracts are from a letter written by Rev. Mr. Paton, under date of Oct. 11, 1861, and published in the *R. P. Magazine* for March. It will be read with deep interest by the Church throughout these Provinces.

*Public Worship.*—Since the 18th of July, our audience at worship on Sabbath

morning is increasing, but fluctuates; some days we have thirty persons, and others only ten present. Three young men now attend regularly, and after worship I meet with them and the children for religious instruction; and three or four chiefs often come to worship in the afternoon, and are willing to be instructed. At the close of all our meetings, I question them individually, going round all present, to see who has understood best, and can tell most of what has been said to them. I cannot as formerly go to conduct worship among the villages on Sabbath, as it causes our enemies to attempt our lives, exciting the people, and otherwise does injury.

*School.*—Almost every day I have opportunities of instructing our natives regarding good and evil, and they often take a lesson in the alphabet before leaving. I promised a shirt to any one who would know all the letters first, and a chief who was a terror to our people has of late become very friendly, attends worship regularly on Sabbath, and in two weeks mastered the A B C, and rejoiced in carrying off the prize, which was an ornamented shirt just received in the Loanhead Box. A few days ago he came with his wife and children, and sat patiently and taught them the letters, and a day or so after he came with the two chiefs who led the party that attempted to kill me on the 18th of July; and when about the half of the inhabitants were assembled for that purpose, and he had constrained them to sit down till he taught them the letters, he said “O is like the moon, T has got two arms, E has got three clubs, F has got two clubs, L is like a man’s foot, Q is the very talk of the dove,” and so on with all the others; and added, “Try and remember these things, and you will soon know all the letters. My little child who cannot walk knows their names. They are not hard to learn but soft, soft, very. We will soon learn to read if we try it with our hearts; we are dark and bad, but it will do us good.” Our few friends have much to bear from the hatred of Miaki and our enemies. They have driven away the chief’s son who had come to stay with me, but he still attends worship regularly on Sabbath; and now I cherish the delightful hope, that I will soon be able to form a regular day school in Port Resolution. Mr. Matheson has a few attending school daily.

*Translation of Scriptures.*—Mr. Matheson is translating John, and I was translating Genesis and Matthew, but now I am devoting all my time to the New Testament, but as yet I cannot get any native to help me. I am also drawing out a vocabulary of the language in English and Tanesé.

*Sorcery.*—Our natives are firm believers in witchcraft. Every sickness or calamity that befalls them is ascribed to some person exercising the Nahak, and if they can fix on that person, he is waylaid and killed, so that it is the cause of constant bloodshed all over this island, and was formerly the cause of their wars. A short time ago, Naswina, a great inland chief, died, and his people would not bury him, but as usual prepared to kill some persons for him, and a large new battle-axe was bought from a trading vessel for the purpose; but, by God’s blessing, I got him buried, and all their plans frustrated, though several large meetings were held to gain their object. I hope this signal victory will help to break down this murderous superstition, and increase our friends. His friends soon after came and assured me that no person would be killed. Yesterday Fitapo, the colleague of Navka, our highest harbour chief, died, and they came to borrow a spade to bury him at once.

*Famine.*—Last year was one of very great abundance on Tana, but this year our whole natives are actually living on the bark and leaves of trees. Their coconuts are done, and almost everything that can be eaten, and consequently we have much sickness and death at present. And though this is the season for bread-fruit, the trees are almost fruitless, except a few in my garden, which are bearing well, and this is their second crop, though bread-fruit was found nowhere else (the first was nearly all stolen). Our natives are much astonished at it. Yesterday a great number of natives came to see our house, and a great chief, a sacred man, said, “Our conduct is bad, our professions are false. I say I make this famine. Others say they are making the bread-fruit, the bananas, and the yams grow. Where is it? Who is making Missi’s bread-fruit and bananas grow? Oh, let us all entreat Missi and Abraham to pray to Jehovah, to make our fruits grow also, or else we will all soon die with hunger.”

*War.*—Since March 1860 we have had no general war, though many have been killed and wounded in party fights. Last week an inland party attacked one of our inland villages, and three men were killed; and, except our few friends, all the men on this side of the island resolved to go and take revenge, so that again my district rung with the war-cry, calling all to arms; but nearly all who attend worship assembled at our house as the harbour echoed to the painful cry, and assured me that neither they nor their families would take any part in this war, or leave their villages. It was designed that all the people on this side of the island should meet, and keep up a continued war with those living on the other side of this island. It was Miaki and Navka's doing; but the opposition of our friends, and the famine, caused all our people again to oppose it: and though they assembled, and walked about ten miles towards the enemy, they became faint-hearted, and returned next day. But they say they will resume it, and take revenge as soon as they get food.

*Nine lives lost.*—A short time ago six large canoes left for Aniwa to procure tobacco-leaf, which the natives cultivate, so as to procure food from this island in exchange. They also intended to fight in revenge for a child's death by witchcraft. One Kasrumini canoe had a chief, seven men, and a young girl, to be sold to the Aniwans for tobacco-leaf, on board; and when near the shore, on Sabbath afternoon, the canoe was upset, and all the nine persons instantly devoured by sharks. This sad event kept them from fighting. The others all returned in safety, and say that two traders living on Aniwa said, "They hate the worship, and will not come to Tana till we have killed you; when they will come, and live at your houses and give us plenty of tobacco and powder."

*Visit of two men-of-war.*—On Saturday, 3d August, Nowar and a party of Miaki's men came to our house at daylight, praising the Eromangans for killing God's servants, threatening me, and acting very wickedly. Nowar declared that Miaki would make a great wind, and sink any man-of-war that would attempt to come here, or they would all assemble and take the vessel, and kill all on board: "For the worship is lies, it makes us all sick, and kill us; if you and Abraham do not leave by the first vessel that calls, we will assuredly kill you." Here a crowd of natives came running to our house, crying, "Missi, missi! the *John Knox* is entering the bay, and two great ships of fire are following. Two ships of fire, missi! The smoke is very great!" I said, "It will be two men-of-war.—Now make haste, and do as you have just threatened." But they all fled in terror; when Nowar whispered, "Missi I know my talk is lies; but if I speak the truth, they will kill me," and then in haste followed the others. Now from all parts of the district our friends assembled, and were very clamorous to have some of the leaders of our enemies punished in the sight of all; "and then we will all be strong to speak in your defence, and also to induce all the Tanese to worship Jehovah." Mr. Geddie now came, followed by Commodore Seymour and Captain Hume, with two of H. B. M.'s ships of war. They came ashore; and, after hearing how we were situated on Tana, the Commodore urged me to leave at once, and very kindly offered to remove me to Aneiteum. But though my work has been very trying and dangerous since January last, and especially since the 18th of July, during which time I had not off my clothes, having to be constantly on my guard by night and day, yet I could not consent to leave my beloved Tanese to perish, for it would instantly have broken up the other stations also, and it is very unlikely that the present generation would have allowed a missionary again to land among them, and our respective Churches would have lost all that has been expended on Tana. Then, at my request, they kindly met a number of the leading men in our house, and gave them some good advice. And as they had no fault to find with me but the worship which would do them good, and as they had pledged themselves to protect me before I came among them, he made Miaki and the others give him their hand, and promise to protect me. Navka spake for all, and said, through Lathella, who acted as interpreter with Mr. Geddie, so as to keep me neutral—"Captain Paddon, and all the traders, tell us that the worship is the cause of all our sickness and death, and they all say they will not trade with us, and give us plenty of tobacco and pipes, powder, balls, and caps, till we kill Missi; and after that they will send a trader to live at his house among us, and give us

plenty. We love Missi ; but when the traders all come and tell us that the worship makes us sick, and give us tobacco and powder to put him away or kill him, we believe them, and our hearts lead us to do bad conduct to Missi. Let Missi stop here, and we will try to love him ; if you will tell " Queen Toria " of our bad treatment, and prevent the traders from bringing sickness like the menles here to kill us all, and also prevent them from telling us lies to make us do bad conduct to Missi ; for, if they come and talk as before, our hearts are very dark, and I fear we will again be led to do bad conduct to Missi." After the conversation, the Commodore kindly invited all the chiefs to go and see his vessel, which they did, accompanied by Mr. Goddie and me. After kindly showing them through the vessel, a gun was fired, and then they saw all the men (about 300) at once ; so that the advice given, and the kindness shewn them, might do them good ; but as yet our Tanese cannot appreciate kindness, and it is only the grace of God that can influence them for good, or change their hearts, so as to interest them in his salvation. Oh, that his time to favour Tanna were come ! I feel much indebted to these gentlemen for their kind sympathy. The vessels sailed on Sabbath at daylight. I sent for Nowar, but he durst not appear while the vessels were here ; yet, on Monday, as Mr. Geddie left, Nowar had a great meeting on the shore, and said, " You have acted like children, to meet and speak with the missionaries and captains, who have told you lies to make you afraid. I know better than to come and hear their lies. They will not punish the Eromangans, just as they have not punished us. They will talk to them—that's all ; they are afraid of us. Give up Missi and the worship, it is lies." This poor man was our best friend, and is now become one of our bitterest enemies, without any known cause, unless it be that I gave him a blanket and an axe when his opposition began. Though the commanders of the vessels were particularly informed that not only our lives, but the interests of our mission, especially on Tana, seemed to rest on what they did at Eromango, the Eromangans were not punished, and consequently our natives are worse than ever. Everything possible is stolen and destroyed, and our lives are daily threatened, and in greater danger than ever. But our God is all sufficient, and to Him we try to look for protection and assistance. O let us have your earnest, continued prayers for the conversion of our Tanese. " Seek, and ye shall find."

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## OTHER MISSIONS.

### REMARKABLE MOVEMENT IN THE NORTH-WEST PROVIN- CES OF INDIA.

The Committee of the Church Missionary Society report a fresh spontaneous movement towards Christianity amongst heathen natives in the North-West Provinces. The Rev. T. Hornie thus writes from Mirat, Sept. 24 last : " There was at Azwanpur, a village about twenty miles west of Mirat, a man who had become acquainted with the Gospel and the leading truths of Christianity ; how I have as yet been unable to ascertain. This man, by name Sahiba, and of good report among his heathen and Mohammedan neighbours, used to collect as many as he found willing, impart what knowledge he had of the truth, and whilst still a heathen hold

Christian worship with them. This seems to have gone on for some time, and, at least on Sahiba's part, was done with an intention to embrace our holy faith as soon as an opportunity should offer. But, before this came, the famine with its hardships overtook them, and soon reduced them, as many others, to starvation and misery." Sahiba died. They gradually sold their cattle and household property to procure food, and having nothing more, were compelled to leave their houses and go abroad in search of subsistence. After much wandering about, " they at last came to the Roman Catholic establishment at Sirdhana, where the priest received them, and gave them food and work in the fields of that mission. Their sufferings were now at an end ; still they did not feel satisfied.

They had gone there, as they expressed themselves, in the hope of finding not only nourishment for their bodies, but the bread of life. This was not given them, although they applied for it.— They therefore determined to leave that place again, and to make their way to Mirat, where they hoped to have their hearts' desire fulfilled." The missionary advised them to return home to Azwanpur, and provided them with a trust-worthy native Christian to instruct them. A few of the inquirers withdrew, but the rest remained steady; "having," adds Mr. H., "before the Tasilidar and Zamindar and others, publicly declared their determination to become disciples of Jesus Christ their Saviour. Other families have since joined; so that, as Alexander (the catechist) wrote in his last letter, 'a dear little flock of Christ's "other sheep" (John x. 16), of about forty-seven souls, is ready to enter into His fold.' They have begun regularly to attend Divine worship in a shop hired for the purpose, as no other place large enough was available, and are, besides, under instruction for baptism." A later letter, dated Nov. 15th last, describes Mr. H.'s subsequent visit to the spot: "As I arrived a band of happy boys and girls ran up to me, making their salaams. On my asking for their names one said his name was Joel, another David, a third Johannes. A girl said she was called Martha, another Rachel. Mistrusting my ears, and taking it for a corruption of heathen names, I asked again and again, but the children distinctly repeated the above Christian names; adding, with happy smiles, that their names were given them by their teacher. Alexander, in anticipation of their baptism. By-and-bye their fathers came from their fields to greet me, when it was arranged that on the following morning all the inquirers, ready for a confession of their faith in Christ by receiving baptism, should assemble in my tent, for a distinct expression of their purpose, and for solemn dedication to the Lord by prayer. They came—men, women, and children—and a happy meeting it was; all the adults declaring their determination to forsake idolatry and to follow Christ, and confirming their words by pressing (one after the other) my right hand to their foreheads. In taking down their names I found there were fifteen men, heads of fami-

lies, seventeen women, and nineteen children, being fifty-one souls, ready to enter the fold of the Good Shepherd.— And how was this remarkable light kindled in the midst of heathen darkness? I can only reply, by the Lord Himself; He has done it, not man.— The means were the famine and its hardships."

#### A WONDERFUL WORK OF GOD.

The progress of the Gospel among the Karens in the mountains of Burmah, is thus sketched by Rev. L. Van Meter, one of the missionaries:—

"The first Karen convert, baptized in 1828, was Ko Thahbyu, a man who confessed that before his conversion he had murdered upwards of thirty persons. In the first five years, the converts were 262; in the second, 684; in the third, 953; in the fourth, 5,590; during the years 1852-7—8,000. Thirty years since they were unknown to the Christian world. They had no written language, no books, no teachers, no schools, no churches. Now they have an alphabet, twenty volumes on history and science, and the entire Word of God;— a noble monument of Christian beneficence, and of the skill and industry of the missionaries. They have schools by thousands, and a liberality that would put to shame that of many churches in this country. We have received more than we deserved, an abundant return for our labors, our money, our sacrifices for God. Look at Youngoo. On the mountain tops and in the valleys, five years ago there was the darkness of moral death. They paid no taxes, they know little of God, they had strife and contention, but not the Gospel. Three years pass;—they have forty chapels and more than 2,000 converts. One year more passes;—they have forty-two organized Baptist churches, 101 stations, 102 assistants, 101 schools, 2,426 pupils, and more than 5,000 baptized converts.

"The first Karen missionary society was formed at Ongkyoung, in 1850.— Mr. Abbott gave an account of the missionary work among them. He had spoken two hours, and thought they would be wearied; but they cried "Go on, go on. Talk to us all night. We want to be informed of the work of God." Their first contribution was between one and two hundred rupees, and two (native) missionaries were appoint-

ed. Then they were oppressed by tyrannical matters. In 1856, their contributions amounted to 8,000 rupees—nearly as much in Bassein alone as in all Western New York. Three years after the churches in Tavoy made a magnificent offering to God of a foreign missionary. It was their reverend teacher Sau Quala. They prayed over the subject, and when they were convinced that it was the will of God, they gave him up willingly, gladly; and “never,” said Mr. Thomas, “did I witness such a manifestation of the Spirit of God as at that meeting.” The churches of Bassein have recently given up the best man of sixty native preachers to go 400 miles above Ava. In Burmah, that is a foreign field. Ava is to a Karen of Bassein as far away as the city of the Montezumas from us; and this is 400 miles beyond Ava; and 100 miles is no small journey in Burmah.

“The people are appointed to be eminently a missionary people. Toungoo is now projecting a mission to China. Six men for China (Yunan) is now the cry. Two have been found; the other four will be. East of Toungoo are the Laos or Shan people, related to the Singphos of Assam. They can be traced down to Siam and Bangkok. Why should not the Karens be missionaries to many tribes? Our English friends sent us 1,000 rupees to save us from bankruptcy; and cannot we sustain these Karen missions?”

#### CHINA.

The vastness of China as a missionary field, with its teeming population, must give it a prominent place in the thoughts and the prayers of Christians. One of the most interesting items of news from that country, is the translation of some of our precious hymns into the Chinese language by the Rev. W. C. Burns.—The success of the effort has been most encouraging. The same tunes and choruses are used as in England and the United States. These sweet songs of Zion are beginning to be sung in Chinese villages, it is reported, as well as at the missionary stations. This is a great step in the right direction. How interesting it must be to hear “Rock of Ages, cleft for me,” “Just as I am, without one plea,” “There is a Fountain filled with blood,” “The Happy Land,” etc.,

sung by those strange children of the East!

The Rev. Messrs. Doty and Kip, missionaries of the Reformed Dutch Church, who left this country last spring, arrived safe at Amoy; the former returning to his old post with recruited health, the latter entering the mission field for the first time. These brethren received a cordial welcome from the Rev. Mr. Ostrom and the other brethren of the Mission, as well as from the missionaries of other Societies who labor in that city and its vicinity. The Rev. Mr. Culbertson, of the Board of the General Assembly, who had left Shanghai by ship to go up to Che-foo, the seaport of Tang-chou, in the north-eastern part of the empire and on the borders of the Yellow Sea, but was driven down the coast by a terrible typhoon, arrived at Amoy about the same time, and enjoyed much the society of the brethren of that highly favored place. The Rev. J. H. Balogh also stopped there a few days and then went on to Shanghai, and thence pursued his way to Japan, the field of his labors. Shortly afterwards (in October) the Rev. Mr. Rapalje returned to his post at Amoy, from a three months and a half's visit up the coast as far as Chee-foo and Tang-chau, whither he had gone in quest of health. Amoy was also visited by the Rev. Mr. Douglas, of the English Presbyterian Mission, about that time. The letters of these several brethren, contained in the *Missionary Recorder* and the *Home and Foreign Record* for January and February, give much interesting information respecting the wonderful progress of the Gospel in Amoy, in Cioh-be, Chang-chau, Peechia, and other neighboring places within the last four or five years. The Dutch Mission has two churches in Amoy and several in the neighborhood, embracing several hundred communicants. Almost every week, it is believed, new inquirers after the truth become known. It is, we suppose, the most prosperous mission in China; although, as we remarked in our last *Christian World*, the English Mission in the same place has also been greatly blessed. The missionaries of all the Societies, and at nearly every point occupied on the coast of China,—Canton, Hong Kong, Amoy, Fuh-chau, Ningpo, Shanghai, Chee-foo, Tang-chau, Tiet-sin,—are meeting with more or less encouragement.

The Rev. Mr. Bonney, of the American Board at Canton, reports that the schools, male and female, of the Mission are prosperous, and that his chapel in the central part of the city is well filled when the weather is good. A considerable number manifested a desire to be baptized, but need further instruction. Mr. Bonney deems the "prospects of this field more hopeful than ever."—"The name of Jesus, as the Lord and only Saviour of men, is becoming widely known; the Word of God is more generally read and respected; and the fear of reading it in the presence of others, and of attending on Christian worship, is diminishing."

But the cause of missions in China has been called to suffer a great loss by the death of the Rev. Dr. Bridgman, who had labored thirty-two years for its advancement. His end was eminently peaceful. Dr. B. enjoyed the great happiness of having with him, in his last hours, the company of two of his dearest and most intimate friends—the Rev. Mr. Brown, of the Japan Mission, who was formerly associated with him in the work in China, and the excellent Bishop Boone, of the American Episcopal Church.

It would seem that the death of the late Emperor of China, the assumption of the supreme power by the mother of the young Emperor, the death of three wicked and detested princes whose conduct had been hostile to foreigners, are concurring with the influence of the late treaties made by England, France, and the United States, to open China to the trade of the civilized world, and to Christianity as well. The increase of steamers along the coasts and on the lower portions of the great rivers of that empire is astonishing.—*World.*

#### INDIA.

The Arcot Mission, in Southern India, of the Reformed Dutch Church of the United States, as well as the other missions in that part of the Peninsula, are advancing steadily, and gaining a firmer hold upon the affections of the people that are brought within the sphere of their influence. We have been exceedingly interested in the account given in the *Deccan Herald* of the examination of the Free Church Institution at Poona. "The pupils in the Mission School amount in all to nearly one thousand.

Of these, full 200 are female and nearly 750 males. The languages studied are Marathi, Hindustani, and English."—"This Institution is established on the plan of Dr. Duff's, at Calcutta. As the Bible is carefully studied in this important school, we must hope that, with God's blessing, it will be "a fountain of living waters" to the Mahratta people. The missionaries of the General Assembly's Board in the Punjaub have been much encouraged by the liberal aid proffered by the British officers, civil and military, to the mission in this time of distress at home.

#### AFRICA.

It is pleasing to note the progress of the Gospel at the Colony of the Cape of Good of Hope, among the English-speaking people as well as the natives. The truth is also gaining ground among the Dutch-speaking portion of the inhabitants; but the conflict is severe. A dead formality, associated in many cases with no inconsiderable amount of latitudinarian error, has opposed everything like evangelical doctrine and spiritual life. But Christ is with His people there, as everywhere else, to crown with His blessing the efforts of his faithful followers. In the various evangelical missions on the western coast of Africa, from Sherbro to Corisco, under the labours of a hundred missionaries,—ministers and teachers,—the Gospel is evidently making progress. We hope to be able soon to give a continuous and somewhat extended notice of this blessed movement.

#### BURMAH.

We have read nothing for a long time that has interested us more than the account which the Rev. Dr. Binney has given of a recent meeting of the *Karen Association* at Bassein. It lasted three days, and was convened for conference on various subjects relating to the best means of advancing the kingdom of God. Letters from the churches were read, theological and casuistical queries propounded and discussed, just as would be done in a large Baptist Association with us; and all the proceedings were conducted with order, due seriousness, and devotion. Some eight or nine hundred Christian Karens were convened, and on the Sabbath from a thousand to eleven hundred. This speaks well for the progress of the Gospel among those people,



and for the faithful instruction and training which they have received in its great doctrines and precepts.

#### MADAGASCAR.

The French Press of the Island of Bourbon loudly asserts the right of France to the political dominion of Madagascar. A large body of Romish missionaries is expected to go there. In the meantime Mr. Ellis, of the London Missionary Society, is on his way to make another visit to the island, and that Society is about sending a band of not less than six missionaries.

A letter has recently been received by

the London Missionary Society for some of the most devoted Christian pastors and other native brethren in Madagascar, addressed to Mr. Ellis, in which they say:—

“ We tell you, our beloved friend, that whosoever of our brethren and sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us:— ‘ Write to our friends in London, and say that Radama II. reigns, and say that whosoever wishes to come up can come.’ And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God.”

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## OUR CHURCH NEWS.

THE PRESBYTERY OF PICTOU met at New Glasgow on the 22nd Jany., for prayer and conference on the subject of revivals. The exercises consisted of addresses by members of Presbytery, alternating with prayer for special objects named such as, for the outpouring of the Spirit upon the office-bearers of the Church, for the outpouring of the Spirit upon the Literary and Theological Institutions of the Church, for his outpouring upon the members of the Church, for his influence to accompany the means of grace, &c.

A Committee was appointed to mature a plan for carrying out the object of Mr. Sutherland's resolutions, on the subject of revivals submitted at last meeting.

The Presbytery of Pictou met for Presbyterial Visitation at Barney's River on the 12th inst. The questions of the formula were put to the various office-bearers, which elicited in general satisfactory replies. The pastor of the congregation has been abundant in labours, and his labours have evidently been blessed by the Great Head of the Church. But it was also clearly elicited that he occupies a sphere far too extensive for any one man, and already his labours are beginning to tell upon his physical frame. In the spiritual machinery at work in the congregation, the prayer meetings, sabbath schools, libraries, the efficient eldership, &c., the Presbytery found much that was gratifying. While the financial affairs of the congregation exhibited some features in regard to which the Presbytery suggested improvements yet, considering all circumstances, they saw here pleasing signs of progress.

The Rev. W. S. Darragh reported that he had moderated in a call in the congregation of Goshen, which had come out unanimously in favour of Rev. Adam McKay. A letter was read from the Rev. A. D. McDonald, Clerk of the Presbytery of Huron, C. W., transmitting a call from the congregation of Culross in said Presbytery to the Rev. Adam McKay, with a bond of \$600 of annual stipend.—The Clerk was instructed to intimate to Mr. McKay both these calls and to summon him to attend the next meeting of Presbytery should he return before that time, to give his decision regarding these calls.

The Rev. John McKinnon reported that he had visited Wine Harbour and preached a Sabbath there—that he had obtained a site for the erection of a place of worship—that a contract had been given out for the erection of a rough building, which would answer for holding public service in the meantime, and that the whole cost of it had been subscribed by the people there—that many there were desirous of a supply of preaching from our Church, and that most if not all the expense would be defrayed by the people. Mr. McKinnon's conduct was highly approved by the Presbytery, and the general feeling of the Presbytery was that as

soon as spring opens they should commence regular supply of preaching to the Mines. In the meantime Rev. Alex. Campbell was appointed to visit them for two Sabbaths, Mr. Downie to supply his place one Sabbath.

The Committee appointed to prepare some practical plan for promoting the revival of religion, reported that after carefully considering the subject they had agreed to recommend that besides the various scriptural means already in operation, the Presbytery should immediately proceed to appoint meetings in rotation in the various congregations within its bounds, to be addressed by at least three ministers from other congregations, and that the subject of these addresses have special reference to personal, family and congregational piety, and also to the stirring up the members of the Church to take a deeper and more active interest in the advancement of the Redeemer's kingdom. The recommendation of the Committee was adopted and meetings appointed and ministers to conduct them, appointed as follows:—

Green Hill, 24th March,	Rev. Messrs. Bayne, McKinnon and Ross.
West River, 25 " "	" Bayne, Sutherland and Patterson.
Central Church, do. 26 " "	" Walker, Sutherland and McKinnon.
Springville, 27 " "	" Roy, Stewart and McKinnon.
Roger's Hill, 31 " "	" Thomson, Roddick and Ross.
Hopewell, " "	" McGillivray, Stewart and Walker.
Knox's Church, Pictou, 1st April, 11 o'clock,	} Messrs. Sutherland, Patterson and Thomson.
Prince St. do. " " 7 " "	
Knox's Church, N. Glasgow, 3rd " 11 " "	} Messrs. Blair, McKinnon and New Glasgow Ministers.
Primitive Church, " " " 2 " "	
James Church, " " " 7 " "	

The appointment of meetings in the other congregations was deferred till Synod.

After appointing supply of preaching in its various vacancies and stations, the Presbytery adjourned to meet at Springville for Presbyterial visitation, on the 1st Wednesday of May.

**PRESBYTERY OF VICTORIA.**—The Presbytery of Victoria met at Rev. Mr. McIntosh's, St. Ann's, C. B., on Wednesday the 6th day of Nov. 1861. There were present, Rev. C. L. Ross, Moderator, Messrs. McIntosh, McKenzie, and McDonald, Ministers.

Reports of Presbyterial visitation, and appointments, formed the most of the business on this occasion. The call to Rev. Mr. McIntosh from the congregation of Middle River, in course of prosecution, was also submitted.

The Presbytery directed that the congregation of St. Ann's including North River and North Shore, and the congregation of Middle River, be duly cited to appear for their respective interests at their next ordinary meeting, to meet at Baddeck on Wednesday 20th inst.

The Presbytery met at Baddeck on Wednesday 20th inst., (pursuant to adjournment.) There were present *ut supra* with one exception, with the addition of Mr. McDurmid, Baddeck, ruling elder. The business of special interest being to hear and consider the claims of the commissioners from the respective congregations of Middle River and St. Ann's, and finally, dispose of the call referred to. There appeared as commissioners from the congregation of Middle River—Messrs. Angus McLeod, elder, John McRae, and Donald McLennan, who presented several weighty arguments in support of their claims. Those from St. Ann's, &c., consisted of William Ross, and Angus Buchanan, Esquires, Messrs. Donald McDonald, elder, Kenneth Buchanan and Donald Campbell. These earnestly and ably urged their claims, by showing the injurious effects which they felt convinced Mr. McIntosh's removal from them as a congregation would have on their spiritual interests—and as proof of their sincerity in their present exertions to retain his services they were prepared to show, by recent efforts in the form of subscriptions, the sum of £60 in addition to what had been subscribed before, towards his yearly stipend.—The commissioners from Middle River, having been again heard in reply. Mr. McIntosh was called upon to give his decision in the case. Whereupon, after serious consultation with his brethren in reference to the matter, he stated to the Court, the commissioners being present—that whilst he had not advised the call

from Middle River, yet he thought it his duty to allow the usual course to be taken, in reference to its prosecution—not knowing but it might be the indication of the will of Providence for his transference to that sphere of labour—that it had cost him many an anxious thought and that he had, by prayer sought the Divine direction to guide him in the path of duty. He now felt it his duty to cast in his lot for a still longer time with his present congregation. The Presbytery sustained this decision. The Presbytery then adjourned to meet at the Forks, Baddeck, the following day.

The Presbytery met pursuant to adjournment at the Forks Church, Baddeck.—After sermon by the Moderator, and some remarks to the congregation by Rev. Mr. McIntosh and the Moderator in reference to their duties as a congregation. The Presbytery adjourned to meet at Baddeck, 11th day of March, 1862.

The Presbytery of Victoria met pursuant to adjournment, for Presbyterial visitation, at the Forks, Baddeck, on the 21st day of Nov. 1861.

There were present, Rev. Charles L. Ross, Moderator, Rev. A. McIntosh, and Rev. K. McKenzie.

A goodly number of the congregation being present, Rev. Mr. Ross preached an appropriate discourse.

Thereafter the Trustees or Collectors of the congregation, having given reports or statements anent the financial state of their respective districts; both they, and the congregation were suitably addressed on their respective duties, by the Moderator and Mr. McIntosh. The Clerk was directed to correspond with Rev. D. Sutherland, Cape North, and Rev. Mr. McDonald, Mabou, and in the event of his receiving encouragement from Middle River, for the support of a Missionary to labour there for a few months, to apply to the Convener of the H. M. Committee for the services of one. The Presbytery appointed their next ordinary meeting at Baddeck, on Tuesday 11th March, 1862.

The Presbytery of Victoria met at Baddeck, on Tuesday 11th March, 1862.—There were present, Rev. Charles L. Ross, Moderator, Rev. A. McIntosh and Rev. K. McKenzie.

Mr. McKenzie reported that he had in accordance with the instructions of Presbytery, written a letter of condolence to the family of the late Rev. Wm. Miller, Missionary, Mabou—that he had also corresponded with Rev. Messrs. Sutherland and McDonald, but that in consequence of having received no encouragement by subscription or otherwise for the services of a Missionary for Middle River, he had not written in reference to the matter to the Convener of the H. M. Committee.

Mr. McIntosh reported that the Moderator and he, agreeably to appointment, had written to Rev. Dr. Bonar, Convener of the Colonial Committee of the Free Church of Scotland, anent sending out a suitable Minister for Middle River, C. B., but as yet had received no reply.

A letter was read by the Clerk from Rev. D. Sutherland in reply to the correspondence above reported, in which were stated circumstances, which, owing to the comparative newness of the charge, and the want of proper organization, were trying and discouraging, but in other respects he met with no little kindness from the people.

Mr. Ross reported that he had found only one acting elder at Lake Ainslie, and stated that the interests of the congregation required the appointment of one or more additional to act with him in the Session there. The Presbytery authorised him to appoint elders at said Lake, in accordance with the laws of the Church.

Thereafter the case of Rev. John Gunn, Broad Cove, was taken up and disposed of, by unanimously declaring him, after mature deliberation, to be no longer a member of this Church. The Presbytery appointed their next ordinary meeting at Baddeck, on Wednesday 7th May next.

K. MCKENZIE, *Presbytery Clerk.*

**PRESBYTERY OF TATAMAGOUCHE.**—The Presbytery of Tatamagouche met at Wallace, in the various sections of the Revd. John Munro's Congregation, on the 14th and 15th of January, for the purpose of visitation.

This was the first occasion on which the Presbytery met there, since its organization. The Congregation was found to be on the whole in a satisfactory condi

tion. Its area is extensive—comprehending the Cove, Wallace Village, the Gulf Shore, Pugwash, and some of the adjacent settlements. In this extensive district, Mr. Munro has laboured as an ordinary Minister for well nigh fourteen years—Notwithstanding difficulties before which most men would have been discouraged, but his labour has evidently not been in vain, and we trust that he is now about to reap the fruits of it. The people seemed deeply interested with the whole proceedings—especially with the evening meetings held at Wallace and Pugwash—at which addresses on the Revival of Religion were delivered by various members of Presbytery. On both occasions the Rev. James Waddell was present, and did good service.

On the 16th January, the Presbytery met at Goose River, in the Baptist Church, which was kindly granted, the Presbyterian place of worship being in an unfinished condition. The day was cold and stormy, but the people turned out in large numbers. This with the adjoining settlements of Shinimicac and Mount Pleasant, should form a large and flourishing congregation, and will become such, we have little doubt, at no distant day. Difficulties in the meantime have arisen among them, into the consideration of which the Presbytery fully entered, and which we hope will be speedily adjusted.

The Presbytery met again at River John, for visitation, on the 19th day of February. The Congregation was found to be in a healthy and prosperous condition. All the questions of the formula were answered to the satisfaction of the Presbytery, and what deserves special mention, their pecuniary obligations to their pastor were found to have been strictly fulfilled. As usual, the Presbytery met with the people in the evening. The audience was large, and was addressed on religious subjects by all the Ministers and several of the Elders. The next meeting was appointed to be held at Tatamagouche, on Tuesday the 13th of May.

THE HALIFAX PRESBYTERY met on Wednesday, 19th March, 10 o'clock, in Chalmers' Church. Owing to the condition of the roads the attendance was unusually small. The following members were present: Rev. Messrs. Murdoch, King, McGregor, McKnight, Steele, Crawford; and Messrs. Farquhar, Taylor and George, Ruling Elders. Mr. Murdoch was appointed Moderator in the absence of Mr. Duff. Professor McKnight was appointed clerk *pro tem.*, Mr. Murray being absent on account of the storm. A letter from Rev. H. McMillan was read, demitting the pastoral charge of the congregation of Barrington and Clyde. Notice is to be given to the congregation, and they are summoned to appear for their interests at next meeting of Presbytery. The Congregation of West Cornwallis petitioned for moderation in a call, which was granted; Rev. Mr. Forlong to preach there on the first Sabbath of April. It appeared that Rev. W. Murray had moderated in a call at Bridgetown and Annapolis. The call came out unanimously in favor of Rev. D. S. Gordon. The documents were not all before the Court—owing, it was believed, to the state of the roads—and accordingly the Presbytery could not formally act in the matter.

On Wednesday evening Rev. H. D. Steele preached in Chalmers Church, in place of Rev. Mr. Sedgewick who was unable to be forward. After service the congregational affairs were discussed and examined into, but owing to the smallness of the Presbytery and the lateness of the hour matters were not concluded. The visitation will be resumed at next meeting, which is to take place at 11 o'clock on the first Wednesday of May.

Some matters between Mr. D. McEwan and the Poplar Grove Session were discussed both on Wednesday and Thursday; and as an early and amicable settlement is expected, matters were left to their own mutual efforts. Rev. John Cameron laid his demission before the Presbytery. It was resolved to intimate the fact to his congregation and summon them to appear for their interests at next meeting. Rev. P. G. McGregor gave a very interesting report of his recent visitation with Mr. McLean of Mr. Cameron's congregation. The congregation did not deem themselves ripe to be divided into two.

Other reports were presented. Rev. H. D. Steele was appointed to officiate at Tangier on the next two Sabbaths of March, and at Sheet Harbor on the first Sab-

bath of April. Rev. Mr. Waddell was appointed to succeed Mr. Steele there for three months.

**PRESBYTERY OF P. E. ISLAND.**—This Presbytery met in Charlottetown on Wednesday the 12th inst. Present: the Rev'ds. R. S. Paterson, Moderator, James Allan, Isaac Murray, Alexander Munro, Henry Crawford, George Sutherland, Clerk, Donald McNeill, Robert Laird, William Ross, and Donald Morrison, Ministers, and Messrs. Bearisto, Clarke, Gillis, McMillan, Laird, Douglas, Dougherty, and McLeod, Elders. The business was of more than ordinary importance. The call from Dundas, almost unanimous, was in favor of Mr. Allan McLean, Probationer. The call was sustained by the Presbytery and accepted by Mr. McLean. Trial discourses for ordination were then prescribed. The Presbytery then took up the question of Mr. Morrison's resignation, laid over from last meeting. Representations from the Session and congregation of Strathalbyn were read. Mr. Morrison was further heard. After some discussion, it was moved and seconded that the resignation be received. It was moved and seconded, in amendment, that the resignation be not accepted till the mind of the Synod is obtained. The original motion was carried by a large majority.

After an adjournment, the court met at 5 p. m. The Rev. Messrs. Fraser and Laird were appointed to visit the different sections of Richmond Bay congregation, with the view of ascertaining its ripeness for division into two congregations, and to report at next meeting of Presbytery. A petition from West St. Peter's, requesting moderation in a call, was complied with,—the moderation to take place on Wednesday the 26th inst., intimation to be given on Sabbath the 16th inst., by Mr. Frame, Probationer,—Mr. Crawford to preside at the moderation. The report of Mr. Frame's labors was received and approved. Mr. Ross was appointed to preach at Strathalbyn, on Sabbath, 30th March, and declare the Church vacant. He was also appointed moderator of the Kirk session of that congregation.

A petition from Queen Square congregation, asking moderation in a call, gave rise to a considerable discussion as to the interpretation of the Synod's decision, in respect to that congregation. It was moved and seconded, that the prayer of the petition be granted. It was moved and seconded, in amendment, that as the decision of the Synod, in respect to Queen's Square congregation, debars the Presbytery from taking action in this matter, the prayer of the petition be not granted. The original motion was carried by a majority. Against this decision the Rev'ds. Messrs. Munro, Sutherland, and Ross, and Mr. E. McMillan, elder, dissented and protested, for leave to complain to Synod, in their own name, and in the names of all who adhered to them. The majority who carried the motion resolved to proceed with this business, notwithstanding the protest, appointed the moderation to take place on the first Wednesday of April,—Mr. Crawford to preside,—intimation to be given to the congregation on the two preceding Sabbaths by the officiating Probationer.

The Presbytery resolved to take up certain matters referred to them by Synod, at next meeting of Presbytery. Mr. Morrison was authorised to take collections for the Foreign Mission during his visits to the congregations. The Presbytery adjourned, to meet in the Free Church, Charlottetown, on Wednesday, the 23d. April, at 12 o'clock noon.—*Com. to Monitor.*

**MISSIONARY MEETING AT SYDNEY, C. B.**—Pursuant to announcement in our paper this day fortnight, the Presbyterian Missionary Meeting was held in St. Andrew's Church, in this town, on Friday se'night. The attendance was good; and we noticed it as being a fair representation of the other religious congregations in this place. The devotional exercises were conducted by the Rev. Dr. McLeod, the pastor of the Church, and the Rev. James Fraser, of Boularderie. The speakers, including the two Ministers just named, were the Rev. Mr. Tuttle, (Wesleyan) of Margaree, and the Rev. Isaac MacKay, (Presbyterian) of Gabarus. The several addresses were eminently conducive to the object of Missions, and embraced interesting reviews of the great work of the missionary laborers throughout the civilized and heathen parts of the Globe, where the message of salvation is being fearlessly delivered, to the glory of God, and the regeneration of perishing

souls; with most earnest and forcible appeals for the co-operation and prayers of all those who, living under the blessings of Gospel privileges, should thankfully shew forth their Christian gratitude by voluntary offerings in aid of Missionary operations. The proceedings throughout were of a solemn and impressive nature, and in strict consonance with that Catholic spirit which distinguishes the efforts of the Christian Ministry in the furtherance of their Lord's work in the Missionary field. The subscriptions and collection, exceeded, we understand, the sum of eighty dollars.

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## MONTHLY SUMMARY.

**THE FREE CHURCH COMMISSION.**—The commission of the General Assembly met on the 5th ult. The following are the most interesting items of proceedings:—

The Moderator intimated that Dr. Webster had given two munificent donations to the Free Church College, in a manner which he thought merited the thankful recognition of the Church. The first donation was a sum of £5000, yielding an income of £300 a-year, which was to be formed into two scholarships, to be termed "The Cunningham Scholarship," and to be held by two students who had passed through their last year's course, to enable them to prosecute their studies. The second was a sum of £2000, yielding £100 a-year, to be devoted to a "Cunningham Lecture-ship," similar to the Bampton Lecture-ship and others of the kind in England.

On the motion of Dr. Buchanan, the Commission agreed to record their thanks to Dr. Webster for his munificent donations.

The Moderator announced that the collection made on behalf of the missions of American Churches amounted to upwards of £1000, and the committee were considering what arrangements should be made for its distribution among the various Churches.

A proposal was submitted to the Commission by Dr. Candlish for a Memorial of Dr. Cunningham—the Memorial to consist of a bust of the learned Principal which would cost about £100; and his Library valued at £477, to be kept in a separate room in the College. The proposals were cordially agreed to, and £700 are to be raised to accomplish the object.

**THE BIBLE IN RUSSIA.**—The Scriptures will shortly be translated into the Modern Russ the vernacular of more

than 50,000,000 of the inhabitants of that empire. Through the influence of the Emperor, the Holy Synod has taken hold of this great work, which ought to have been done long ago. A Russian Princess, most intimately connected with the Imperial Family, writes thus to Dr. Baird: "We are very busy, just now, preparing for a journey to Germany and Switzerland, and leave soon. I was very much pleased to hear that both yourself and family were quite well, and trust that you continue so. *The translation of the Bible into the Russian language is progressing. Many copies of the New Testament have been published and sold, but the Old Testament has not come out yet.*"

**MADAGASCAR.**—A letter received by the directors of the London Missionary Society from the Rev. William Elis, dated Mauritius, Jan. 4th, will afford great pleasure to the friends of Christian Missions in Madagascar. It adds, indeed, but little to the intelligence already published, but it disproves many sinister statements which have been circulated. "The following facts," say the directors, "are now clearly ascertained:—The number of native Christians has not been exaggerated in the representations of their friends, but actually exceeds their largest calculation. Those who were imprisoned for their Christianity are all set free. They have returned to their homes, and, under the auspices of the new Government, enjoy unrestricted religious liberty.—They are now eagerly looking for the visit of Mr. Elis to the capital, and, through him, they entreat the society to send missionaries and teachers forthwith. With equal urgency they beg for Bibles and other books from which they may acquire Scriptural and

useful knowledge; and in all these measures they have the sanction and cordial concurrence of the new Sovereign." Six missionaries will embark for Madagascar at the end of March.

**PROTESTANTISM IN FRANCE.**—Dr. Baird states that, in his recent visit to France, he was astonished and delighted to find that in Lyons, the most intensely Roman Catholic city of that country, there are now five Protestant chapels, with 620 communicants and nearly 3,000 attendants, and five Sabbath-schools and three suburban chapels, four ordained ministers and ten evangelists, one of whom, during the last six years, has distributed 60,000 copies of the New Testament among the troops stationed there, mostly by sale. In Paris there are 32 places of worship where Christ is preached.—During fifteen years Protestant chapels have been opened in 121 places, and in 22 others the way is prepared for opening more.

**REVIVAL IN PRINCETON COLLEGE.**—A correspondent writes to us from Princeton, N. J.:

"Since the commencement of the present session, which opened on the 1st of February, a powerful revival of religion has been in progress among the students of our college. The religious interest has been thorough and deep, and its influence has been evident, in a greater or less degree, upon every member of the Institution. About forty young men, some in every class, have been hopefully converted. In the Senior class there are now but six who are not professors of religion.

"The faculty of the college, and the members of the Theological Seminary have labored earnestly and faithfully, but some of the most unexpected and hopeful cases have resulted from the prayerful efforts of the students themselves among their class mates and friends. A daily noon prayer meeting of the students, in the Sophomores recitation room, led by one of their number, has been productive of great good.

In Caffraria the progress of the Presbyterian mission is said to be wonderfully encouraging. The number of communicants at the different stations is 577, of whom about a sixth part were added in the course of last year. Success still

continues. On one Sabbath in August twenty-two persons, of whom fourteen were adults, were baptized at Burnshill. The adults had been under instruction for longer or shorter periods, between two years and fourteen months. As these converts are spread over a considerable extent of country, it is reasonably believed that their influence will be extensively felt for good.

**COLPORTAGE IN GREAT BRITAIN.**—A late number of a Scottish journal states that there are now *one hundred and twenty-four colporters*, and twenty 'book agents,' in the employment of the Tract and Book Society of Scotland. Every county is occupied. The results are stated to be "in the highest degree gratifying and encouraging." Publications are annually circulated of the value of more than £10,000. "The British Colportage Association," London, has entered on similar labors in England and Ireland—a gentleman of Dublin giving it an impetus by depositing £10,000 in the Bank of England for this object, after reading "Home Evangelization," the American exponent of the colporter system. It proposed to employ one hundred colporters during the present year. "The Bible and Colportage Society for Ireland" is also in the field with twelve colporters and fifty-two book agents. And "the Church of England's Book hawking Union" employs eighty agents, with less distinctively spiritual aims than those avowed by the colportage associations.

All these movements are signs of christian life and activity across the water. They may be all traced, under God, to the quiet, unofficial and unrewarded agency of an American clergyman, familiar with colportage in this country, whom we met on the Clyde in 1853, intent on engrafting the system into British plans of benevolence.

**INCREASED LIBERALITY IN THE UNITED PRESBYTERIAN CHURCH.**—The missionary contributions of the United Presbyterian Church for the year 1861 are considerably in advance of those for any previous year. The following is the amount received by the Treasurer: For Home and Foreign Missions £26,851 2s. 3½d., and for the London movement £3000.

1861		
Feb. 5	" Maitland Juvenile Missionary Society 10s 3d	0 10 3
" 25	" West River Congregation per Rev. G. Roddick	5 0 0
" "	" Mr. Dan. Murphy, Antigonish, per Rev. T. Downie	0 5 0
Apl. 8	" Bedeque Congregation, P.E.I. cy. L4 0 0	3 6 8
" "	" Yarmouth do. per Rev. J. Christie	4 10 0
" "	" Rev. H. D. Steel, balance of Free Church H. M. Fund	6 13 4½
" "	" Rev. J. Hunter old Balance, do. do.	5 1 11
May 6	" John Knox, Church N.G. per Rev. G. Stewart	8 4 3
" 8	" Legacy of late Mrs. Fraser, S.H., being 1-3 residuo of estate	4 5 4
" 4	" Maitland Juvenile Missionary Society	0 16 6½
		<hr/>
		£42 18 5½
1060		Dr.
Oct. 4	To balance of acct. to date	6 17 6
" "	" Order paid Rev. J. Byers, Missionary Service, Wallace River	3 0 0
1861		
Feb. 28	" Rev. J. Baxter aid finishing Church N. River	10 0 0
Mar. 1	" Rev. J. Waddell, services Geo. Town Presbytery	2 7 6
" "	" Do. Prince Town do.	4 10 0
April	" W. McMillan and J. Lamont, Missionary Labors West River, P.E.I.	6 13 4½
May 25	" Rev. J. Waddell services, Geo. Town, P. E. I.	4 6 8
" "	" Commission on L42 18s at 2½ per cent.	1 1 6
" "	" Balance	4 2 0
		<hr/>
		£42 18 5½
May 30	By balance brought down	4 2 0

ABRAM PATTERSON, Treasurer.

*Monies in Charge of the Educational Board of the late Presbyterian Church of Nova Scotia.*

1861		Cr.
May 31	Amount loaned at date	£3826 0 0
	Balance of Treasurers account	865 14 8½
	interest duo June and July 1861	155 19 3
		<hr/>
		£4847 12 11½

ABRAM PATTERSON, Treasurer.

*Theological Seminary of the P. C. of the L, P. in acct. with ABRAM PATTERSON, Treasurer.*

1860		Cr.
Dec.	By amount from E. B. E. River, per Rev. A. McGilvray	£2 7 7
"	" Antigonish	2 10 7
1861		
Jan. 19	" Mrs. Cameron 5s; Miss G. Fraser 5s	} 1 2 6
" "	" Miss McCulloch 5s; Miss J. McCulloch 5s	
" "	" Miss Robson 2s 6d	
Feb. 5	" Religious Society Salem Church, G.H.	3 8 4½
" "	" 2nd Congregation Maitland Section	3 12 6
" "	" Do. Noel, 27s 5½d; Tenecape 9s 1½d.	1 18 10
" 20	" Religious Society Salem Church, additional	1 0 0
April 8	" Dartmouth 42s 6d; May 1 Collection in Church, Harvey, 25	3 7 6
May 4	" Maitland Female Missionary Society	0 1 10½
" 8	" West River, Congregation per Rev. Geo. Roddick	2 10 6
" 30	" Balance charged Educational Board	253 10 9
		<hr/>
		£275 11 0
1861		Dr.
Mar. 1	To Paid Mr. Thos. McCulloch half-year's salary	£100 0 0
" 2	" Rev. Prof. Ross, do.	125 0 0
May	" Mr. Blanchard, do.	50 0 0
" 30	Commission on £22 at 2½ per cent.	0 11 0
		<hr/>
		£275 11 0

ABRAM PATTERSON, Treasurer.

The foregoing accounts are all audited and certified as follows:—

Examined and found correct,

GEORGE WALKER,	} Auditing Committee
RODERICK MCGREGOR,	
ALEX. FRASER,	



### NOTICES, ACKNOWLEDGEMENTS, &c-

Monies received by the Treasurer from 20th February, to 20th March, 1862:

#### FOREIGN MISSION.

Col. at Missionary Meeting, Greenwood Church, Baddeck, C. B., Religious Society, Salem Church, Green Hill, Pictou, additional, Young people attending Sabbath School, Laganchatiere Street, Montreal Presbyterian Church (Rev. Dr. Taylor's), West River Cong., Rev. G. Roddick's, additional, Legacy from the Executors late, James Carmichael, E. S. New Glasgow,	£7 10 0 1 2 1½ 10 0 0 0 17 0½ 25 0 0
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#### HOME MISSION.

West River Cong., Rev. G. Roddick,	4 15 2
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#### MISSIONARY SCHOONER JOHN KNOX.

Col. Prince Street Church, Sabbath School,	5 12 8
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#### SYNOD FUND.

Roger Hill Cong., per Mr H. Ross,	0 18 7
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#### SEMINARY.

Religious Society, Salem Church, Green Hill, Pictou,	3 7 1½
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#### COLLEGE EXPENSE.

Knox Church, Pictou Town, ABRAM PATTERSON, Treasurer. Pictou, 20th March, 1862.	2 15 7½
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Rev. W. McCulloch acknowledges the receipt of £3 15s. 0d. for Italy, from Rev. D. Sutherland, Cape North.

Also £9 3s. 9d from the Student's Missionary Society in connection with Seminary at Truro, for the Jews.

It is purposed to forward the above and some other sums shortly, any additional contributions for these objects or for the French Mission, will be thankfully received by W. McCulloch.

The Rev. Samuel Johnson acknowledges the receipt of one sovereign from a widow in his congregation, one half for the Foreign Mission, the other half for the Home Mission.

### PAYMENTS FOR THE HOME AND FOREIGN RECORD.

The Publisher acknowledges the receipt of the following sums:—

Thos. Graham, Jr., New Glasgow,	\$25 00
David Freize, Maitland,	6 00
Mr. Ferrie, Montreal,	1 00
Anthony Peppard, Londonderry,	2 50
A. B. Flotoher, “	3 50
Hugh Dunlap, Stewiacke,	1 50
Hiram Smith, Newport,	6 50

John Brown, Chatham, N. B.,	11 50
James G. Allan, Locke's Island,	2 50
Rev H. McMillan, Clyde River,	4 00
Robert Trotter, Antigonish,	9 00
Norman McLeod, Wallace,	1 00
Wm. Graham, Durham,	12 00
Robert Stewart, Rogor's Hill,	12 50
Rev R. S. Patterson,	8 00
Rev J. McG. McKay,	2 50
D. F. Layton, Londonderry,	0 50
Rev Isaac McKay, Gabarous,	2 25

### MISSIONARY WANTED.

The Board of Foreign Missions having obtained the service of two Missionaries to supply the place of the deceased, are still desirous to obtain the services of an additional Missionary, according to the authority of Synod. Any minister, licentiate or student of Theology, belonging to the Presbyterian Church of the Lower Provinces, or sister churches in Britain or the Colonies, who may be willing to devote themselves to the work, are requested to communicate with the Secretary, the Rev. JAMES BAYNE, Pictou.

Those persons still in arrears for the late *Instructor and Register* are requested to remit the amount without delay, as there are some bills due on account of these publications which require to be met immediately. Remittances may be made either to Mr James Patterson, Pictou, or Mr Barnes, Halifax.

*General Treasurer for the Funds of the Church, except the Professorial Fund, and the funds invested in Halifax.*—ABRAM PATTERSON, Esq.

*Receivers of Contributions to the Schemes of the Church.*—JAMES MCCALLAM, Esq., of Prince Edward Island; ROBERT SMITH, Esq., Merchant, Truro; A. K. MACKINLAY, Esquire, Halifax.

### The Home and Foreign Record.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; and is published at Halifax by Mr. JAMES BARNES.

#### 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 copies 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.