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THE  
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

FEBRUARY, 1861.

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HALIFAX, N. S.:

JAMES BARNES, 179 HOLLIS STREET.

1861.

## MONTHLY SUMMARY.

The public interest in the "Cardross Case" in Scotland is increasing. The Free Church has aimed at carrying the sympathies of all the non-established Churches, and has to a large extent succeeded. The United Presbyterians are especially friendly. Dr. ALEXANDER, of Edinburgh, the leading man of the Scottish Independents, also makes common cause with the Free Church. Meetings are being held in all the leading Scottish cities to enlighten public opinion on the point in question. We agree with Dr. Candlish that "if no more should come out of this movement than the bringing together, and in due time welding together, into one the non-established Churches of Scotland, it certainly will be the bringing of good out of evil."

The Tricentenary of the Scottish Reformation was observed with much enthusiasm, not only in Scotland, but in England, Ireland, the Colonies and the United States, wherever the fair tree of Presbyterianism has spread its branches.

The second week of the New Year was observed as a week of united prayer almost over the whole of evangelical Christendom. In this city as well as in many other parts of the Province, special services were held every day of the week.

Nine individuals in the U. P. Church have subscribed £3040 for building Presbyterian Churches in London.

**MORAVIANS.**—This people so distinguished for their self-sacrificing foreign missionary labors, it appears from their last year's report are truly blessed in their work. The missionaries number 312, and reach about 73,000 souls. Their stations are in most destitute heathen lands; such as North America, Greenland, Labrador, Jamaica, Thibet, South Africa, Australia, &c. According to their report the past year their contributions for the support of their missionaries amounted to \$300,000. The whole membership of this denomination is said not to exceed twenty thousand; this would give them an annual average of fifteen dollars per member; an aggregate of free donations to spread the gospel in foreign and domestic missions not equalled in any other sect.

**INCREASE OF PRESBYTERIANISM IN ENGLAND.**—Presbyterianism is increasing in England. At Maidstone, in Kent, a minister was lately ordained, and another was inducted at Rochester on the following day. A Presbyterian church is being formed in the city of Exeter. In Lancashire also Presbyterianism is active and progressive.

**THE REVIVAL IN BRITAIN.**—The revival is still advancing, especially in Scotland and Ireland. Neither is the change confined to mere outward excitement. The diminution of intemperance, the closing of taverns for want of customers, and the disappearance of breaches of the peace are in most places, the results of the religious revival.

The Lectures of the Young Men's Christian Association of Halifax, are attracting as much attention as ever. This winter's course was inaugurated by the Rev. Mr. Sedgewick.

The Halifax City Mission is still doing good. The annual meeting was held on Tuesday the 21st December. Halifax had great need of all the missionary labor that can be expended on it.

**STATISTICS OF UNITED PRESBYTERIAN CHURCH, SCOTLAND.**—There are 536 congregations connected with the U. P. Church, in Scotland, and 161,669 Communicants. The Students numbered 194, and the amount raised by the denomination during the year is £192,461 17s. 7<sup>d</sup>. of which amount the sum of £44 377 10s. 3<sup>d</sup>. was for Missionary and benevolent purposes.

Eleven hundred copies of the Bible were sold in Naples in seven days.

The Sustentation Fund of the Free Church of Scotland, shows an increase of £2,183 over last year's contributions to the same date.

The present violent commotions in the United States are breaking up the churches as well as the Republic itself. The Synod of South Carolina is about severing its connexion with the Old School Presbyterian Church.

## NOTICES, ACKNOWLEDGEMENTS, &c.

The Presbytery of Pictou will meet on the first Wednesday of March in Prince Street Church, Pictou Town, at 11 o'clock, A. M.

JAMES THOMPSON,  
Presbytery Clerk.

Monies received by the Treasurer from 20th December, 1860, to 20th January, 1861.

### FOREIGN MISSION.

Mr. James Dawson, Montreal, Can.	£4	0	0
Religious and Benevolent Society, French River, Merigomish	2	0	0
Ladies Rel. and Ben. Society, Johns Church, Chatham, N. B., towards defraying expenses of Mr. Geddie's children	2	10	0
From do. for Turkish Mission supported by the Presbyterian Church of the Lower Provinces	2	10	0
From Prince Street Church Sabbath School for missionary schooner J. Knox	6	18	1
ABNER PATTERSON, Treasurer.			

ROBERT SMITH, Truro, acknowledges the receipts of the following:

### FOREIGN MISSION

Truro Bible Class, penny week Society	£1	10	0
Truro Missionary Prayer Meeting	7	4	4 <sup>1</sup> / <sub>2</sub>
Onslow Benevolent Society per Mr. Wm. Grigor	5	0	0
Mr. Daniel Hingler, Salmon River	5	0	0

# THE HOME AND FOREIGN RECORD.

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FEBRUARY, 1861.

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## SYSTEMATIC BENEFICENCE.

Greater love hath no man than this, that a man lay down his life for his friends. The blessed Head of the Church has placed all his people under an infinite obligation of grateful love in laying down his life for them even while they were enemies and thus bringing them into a state of friendship and reconciliation with God. Now are we his friends if we do whatsoever he commands us. We are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. More than a mother would do for her child, more than a husband would do for his wife, more than a patriot would do for his country, Christ did for his enemies who thirsted for his blood. If, therefore, He has done so much for us, what should we do for Him? Let us answer this question by asking another:—What would you not do for a fellow-mortal who had saved you from death? If he succeeded in saving you only by enduring death in your stead, with what anxious tenderness would you recall his dying commands! What would you not do for his widow and orphans! To what sacrifice would you not submit in order to honour his memory! Now carry these very feelings into the case as it stands between you and Christ. You owe him infinitely more than you can owe to any mortal—for he has done for you what none else on earth or in heaven could or would do.

What then will you do for Christ? I will call myself by his name, I will be baptized into his Church—sit at his table—read his word—pray to him in private and sometimes in public. I will pay my pew-rent or subscription regularly. I will give him the smallest coin in the realm whenever the collection box comes round. I will occasionally give a little,—a dollar or a pound, more or less,—for Missions or religious Societies, and grumble as I do so, or at least look sour at the collector. I will give a *little* to almost all the schemes of our own church, and to other Societies, for I do not dislike to see my name in annual reports and lists of acknowledgments. If a special appeal is made on behalf of any object of importance I will double my contribution. If every one were to do as well as I have done there would be little room for complaint.

Very well! There *are* christians who do not come up even to this mark. You know them, reader, by the dozen. As matters are at present in the religious world, they are the *few* who rise above the standard we have indicated. Alas, what a standard! It manifests no active, cheerful beneficence, no giving to Christ under the delightful constraint of love, no free-

will offering accompanied by the gushings of a grateful heart. Is it thus you would do the bidding of the man who had saved your life; is it thus you would express your gratitude, honour his memory, and fulfil his behests?

We must remember that it is not sufficient to be merely passive in the christian life. No one ever found himself drifted into Heaven with the multitude;—for the road thither is narrow, rugged, steep, and the christian life is a life of conflict. You must be active in your virtue, in your beneficence. It will never do to rest contented with the smallest possible amount of work, or the slightest possible sacrifice in the cause of Christ. A passive christian, a negative christian, one who puts on the regalia of christianity just because he cannot get along well in the world without it,—is in fact, no christian at all, any more than the Continental mercenaries, who for pay fight for their country to day and for its enemies to-morrow, are true patriots. No: we must be alive, energetic in the cause of Christ. He does not ask us for so many pounds a year or for a tenth of our income, He claims ALL! We ourselves are his, and all that belongs to us is his also. Remember this fact, Christian, the next time you are asked to do anything for Christ.

A Society has recently been formed in Britain whose sole object is to impress upon the minds of Christians the duty of systematic beneficence or proportional giving, as it is called. Every one is urged to devote a tenth part of his income to the promotion of religious objects. A tenth part was the minimum demanded of the Israelite, but he had the opportunity of making freewill offerings besides—an opportunity of which he frequently availed himself; and it is justly argued that the Christian, under the glorious light of the Gospel, should not fall behind the Israelite either in respect to tithes or to freewill offerings. We are relieved from Jewish burdens, but it is in order that our love and liberality may have the more abundant exercise, and, overleaping all the boundaries of a frigid legality, may in the greatness of their achievements show our sense of what Christ is and what he deserves at our hands. The formation and the energetic working of the society to which we refer, speaks well for the character of the age. Its labours are greatly needed, and, so far, they have been greatly blessed in rousing christians to a sense of the tenure on which they hold their property from God, and the duty they have to discharge in relation to the support and diffusion of the Gospel. Already the treasuries of societies and the salaries of ministers have been favourably affected. Some christians in England give two thousand pounds a year, some more, some less, in proportion to their income and their sense of what they ought to give.

The great object to be aimed at is that *all* should give regularly and systematically, such a proportion of their income as, in the sight of God, they feel to be right. At present most of us give at hap-hazard, just as we happen to have funds by us; and the claims of religion are generally the last attended to. A great and radical change is required. We should give upon system, and we should not wait to be called upon, to be “dunned” for subscriptions and donations, but earnestly and prayerfully seek channels for our beneficence; and if we do so we have seldom far to go. No reader of the Bible need be told that acts of beneficence—the giving of our money or time, or possessions, for religious objects—are as truly acts of **WORSHIP** *in the sight of God as praise or prayer*. It is evident therefore that to neglect such acts is to overlook a highly important means of grace, to bring leanness upon our own souls, and to provoke God to anger. You may just as well expect to advance in the christian life while you neglect to sing God's praise, pray to him and read his holy word, as when you neglect your

duty in regard to devoting a portion of your substance to his service. Much depends on the spirit in which you make your offering. Let it be in faith; let it be lovingly, cheerfully, humbly—for God accepts such gifts and has pledged his word to bless the giver! As the christian should perform other acts of worship without long intermissions, he should act in the same manner in regard to this duty. To make weekly offerings was the ancient Christian practice, and it is undoubtedly the best. “Upon the first day of the week let every one of you lay by in store as God hath prospered him.” We know of at least one congregation in our own church where this rule is followed, and where it has been attended with eminent success. The church is free from debt, the minister’s salary is never in arrears, the missionary contributions are large and regular, the poor are not neglected; and yet all the supplies are furnished by the weekly freewill offerings of the congregation. You may not be able to make large donations: then let them be frequent however small. The little drops of rain feed the mountain rills, and the little mountain rills flowing together, make the great rivers. The pennies of the poor are as acceptable to God as the thousands of the rich. The dew-drop on the tiny blade of grass is as beautiful and beneficent in its place as the swelling sea.

If it be so that giving systematically, liberally, and cheerfully, of our substance for religious purposes is as much a duty and a privilege as prayer or any other act of worship, how important is it that ministers of the Gospel, Sabbath School Teachers and any whose duty it is to instruct and educate others, should declare the whole counsel of God regarding this matter! The false delicacy which deters ministers at times from dealing with the consciences of the people in reference to this duty is very reprehensible. The ambassador of Christ must not be frightened from declaring the whole counsel of God by taunts about “begging” or “money sermons” or the “pocket.” No intelligent Christian will indulge in such taunts, and certainly no minister should regard them. Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive. You deprive your people of a noble privilege when you neglect to afford them frequent opportunities for making sacrifices for Christ. How thankful should we be that he seeks our aid in carrying on the work of redemption, in extending the bounds of his kingdom, and gathering in his elect from the four winds of Heaven! Blessed Jesus! thou didst make thyself poor that I might be rich; thou didst shed tears of unutterable anguish, thou didst pour forth thy soul unto death, for me; thou didst endure the shameful cross, the curse of the law, the wrath of God for me; thou didst sleep in the grave, thou didst arise victorious from that sleep, and having ascended to Heaven thou dost still intercede, for me;—and can it be that I shrink now from placing myself and all that I possess, wholly and for ever at thy service!

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### COLPORTAGE.

A man is known by the books he reads, the literature he loves, as well as by the company he keeps. He who holds converse through the printed page with the good and great of our own age and of past ages, will gather at least a little of their wisdom and their spirit; but the mind that feeds on the miserable yellow-covered trash that issues so cheaply and abundantly from the American press, cannot but be weak, dissipated, corrupt. It is matter for

congratulation that through our Colportage system, [under the management of the Rev J. I. Baxter, Onslow] a very excellent class of books can be abundantly supplied throughout the Church. Colporteurs carry them even to our people's doors, and sell them there as cheaply as they can be purchased in this city. Let parents use every exertion to supply their children with good books and newspapers—sound, readable, pervaded by the spirit of the Gospel,—and then, by the blessing of God, our youth will grow up to be useful citizens and active, intelligent Christians. The rising generation must read something; let us place in their hands what is thoroughly good. As Presbyterians we must take a lively interest in diffusing *Presbyterian* literature. Our *Confession and Catechisms* should be in the hands of every man, woman and child, belonging to the denomination. Let the Bible be always and everywhere first; then our subordinate standards; then works that expound, defend and illustrate these; then *Histories, Memoirs, &c., &c.* The publications of the Philadelphia Presbyterian Board are admirably adapted for circulation in these Provinces. They are sufficiently denominational, thoroughly evangelical, readable, cheap, attainable. The Board's publications on Baptism, on the doctrines of Grace, on Church Government, ought to be in every Presbyterian family. We are glad to learn that over 200 Colporteurs were engaged last year in circulating these valuable works, "traversing 34 states, territories, and British provinces. They sold about 125,000 volumes, gave away 15,000 volumes, distributed over 2,000,000 pages of tracts; and as nearly as we can calculate, carried a message of salvation to over 1,000,000 souls."

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## NOTICES OF BOOKS.

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**WORK AND CONFLICT**, or the divine life in its progress: a book of facts and histories. By the Rev. John Kennedy. Small 12 mo. pp. 396.

This work is the sequel to another by the same author, and published by the Board, entitled "The Divine Life." In that work the nature of the great change in the minds of those passing from death unto life was described as to its nature, and the manner and means of its origination in the human soul, and illustrated by examples of the process as exhibited in the history of individuals in different ages, of every variety of temperament and under every variety of circumstances. The present work treats of the development of the life thus commenced, and illustrates the subject in the same manner. "The divine life once originated, what of its progress and permanence. Are these to be left to a sort of spiritual chance, untended and uncared for? Are they secured by the spontaneous energy of the divine life? Or are they to be the objects of deliberate painstaking and culture? With Archbishop Leighton our belief is, that inward religion cannot well prosper and grow without much care and pains. His great Master and ours, and the chiefest servants of the Master, have all taught the same lesson, "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure." "Giving all diligence, add to your faith, virtue. The progress of the divine life, the author treats under the two departments of work and conflict. Under the former he considers, 1. The soul's work. 2. The world's work, and 3. Social work. Under the second he considers, 1. Conflict with sin. 2. Con-

slict with despondency and doubt, and 3. Conflict with suffering and death. Under these titles the various phases of the Christian life are delineated, and illustrated by examples drawn from the spiritual history of some of the most eminent Christians both in ancient and modern times. The subject is an important one, and in the present day particularly needing attention, when the incessant bustling and activity of the age is so apt to distract the attention of real Christians, from the great inner work of the heart, and the manner in which it is treated is excellent throughout. The work is thoroughly scriptural in its contents, able in execution, and profitable in tendency.

FAMILY RELIGION, or the domestic relations as regulated by Christian principles. By the Rev. B. M. Smith, Professor in Union Theological Seminary, Virginia. 12 mo. 210 pages. Philadelphia, Presbyterian Board of Publication.

THE CHRISTIAN HOME, or religion in the family. By the Rev. Joseph A. Collier, Kingston, N. Y. 12 mo. pp. 198.

The above works were written in consequence of a gentleman in the States, offering a prize of \$200 for the most approved treatise on the obligations imposed by religion in the family, with particular reference to the present aspect of the subject. The Presbyterian Board of Publication was chosen to publish proposals, receive Manuscripts, and determine the successful candidate. The first named of the above works was adjudged worthy of the prize. The second, however, was considered so excellent that a prize of \$175 was awarded to the author.

Both these treatises have throughout almost exactly the same plan, and the nature of both will appear by a short statement of their contents. Mr. Smith having in his introduction considered the foundation of the family constitution, treats in the first chapter of its *nature, design, and importance*, while Mr Collier treats in his first chapter of its *foundation, nature, and importance*. In the following chapters both treat of the *duties and responsibilities* belonging to the family relation, including those of husbands and wives, parents and children, masters and servants. Then follows examination of the best *means* for securing the ends of the Institution, the *value, difficulties, and aids* to family religion, both concluding with a review of the pleas for neglect and delinquencies in family duties.

From this outline our readers will perceive the importance of the subjects treated, and we are happy to say that both works contain within short compass a thorough examination of the subject, and are written with freshness and vigor. The two are of nearly equal merit, and we cordially commend them. As a literary production we might perhaps prefer the first, but there is one point of view in which persons so far North as our readers, must prefer the other, namely on the slavery question. Mr Smith, under the title of master and servant, includes the *owner* and his *slave*; Mr Collier says not one word on the subject, but quotes passages of scripture which involve the sin of the system.

ESTHER AND HER TIMES, in a series of lectures on the book of Esther. By John M. Lowrie, Fort Wayne, Indiana. Philadelphia, Presbyterian Board of Publication.

The writer of the above work has been in the habit of lecturing upon the scenes and incidents of scripture, and having had his attention in early life directed to the Book of Esther by the lectures of Dr McCrie, he was led,

after entering the ministry, to prepare the discourses which are here given to the public. "Convinced," he says, "that the Book of Esther is too little known, even to serious readers of the Bible; persuaded that those whose minds are fairly awakened to it will ever afterwards regard it as one of the most interesting portions of the Word of God; and hoping that these Lectures may serve to call the attention of some to this portion of the inspired pages, to impart interest to many of the incidents which a casual reader might deem of little importance, and thus to enforce the lessons of inspired wisdom after this volume itself has been laid aside, he would lay this publication within the reach of Christian readers." We need not speak of the interest which attaches to the Book of Esther, but we can say that its chief lessons are here presented in a judicious form. Both from the nature of the subject, and the manner in which the work is executed, it is eminently fitted for usefulness.

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**GRACE AND GLORY**, or the young convert instructed in the doctrines of the grace, being a sequel to the "Gospel Fountain." By James Wood, D.D. Philadelphia, Presbyterian Board of Publication. 18 mo. pp. 317.

This is one of the excellent "series for youth" published by the Board. It is intended to explain, defend, and enforce the most important doctrines of revelation in a manner suited to the young. It contains seven plain but interesting conversations on the following important doctrines: Predestination, or grace in its origin; "Regeneration, or grace implanted in the heart and manifested in conversion"; "Repentance, or grace producing godly sorrow for sin, and a new and holy life"; "Grace abounding, or penitent sinners welcome to Christ"; "Adoption, or grace constituting converted sinners children of God"; "Grace and comfort, or the doctrines of grace a source of true happiness to believers"; "Grace consummated in glory, or the issue of grace in the heavenly world."

The work is one which we should rejoice to see more abundantly supplied to our Sabbath schools, containing the solid nutriment of doctrinal truth presented in an agreeable form. But older readers may likewise obtain benefit by its perusal.

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**THE PASTORAL OFFICE**; embracing experiences and observations from a pastorate of forty years. By the Rev. Reuben Smith; 18 mo. pp. 105. Philadelphia, Presbyterian Board of Publication.

This little work from the pen of an aged minister, contains an instructive view of the work of the ministry, its nature, authority, and requisite qualifications, with an account of the author's call to the ministry, his installation, and his first charge. The subject is important, particularly in the United States, where such a state of things exists, as that unfolded by the following statements of the author. "A writer in one of our periodicals has told us from his own observation, that out of 120 pastors in four Synods, 108 had been dismissed in six years; and that two congregations had three pastors apiece in the same time! We have also read that in 1300 congregations in Massachusetts, 300 dismissions had taken place in one year." But the work will be found both interesting and profitable any where, especially to young ministers, particularly from the experimental character of the remarks.

**THE POOR ORPHAN'S LEGACY**, being a short collection of godly counsels and exhortations to a young rising generation, primarily designed for his own children, but published that others may also reap benefit by them. 18 mo. pp. 67. Presbyterian Board of Publication.

This excellent little tract is supposed to have been written by the Rev. John Thompson, of Donegal Presbytery, who came from Ireland to New York in 1715. The Professor who called the attention of the Board to it, describes it as "characterized by that fulness of scriptural truth, solidity, and propriety, which mark the best works of the 17th century."

**BENONI**, or the triumph of Christianity over Judaism, by the Rev. Dr. Barth, author of Poor Henry. From the German. 18 mo. pp. 126. Philadelphia, Presbyterian Board of Publication.

**ANNIE LESLIE**, or the little Orphan, 18 mo. pp. 107. Same Publishers.

Two additional volumes of the excellent "Series for Youth" and both worthy of a place in Sabbath school libraries. The first named especially is a most interesting story.

**PLAIN SPEAKING**; a series of practical tracts. By the Rev. J. C. Ryle. Philadelphia, Presbyterian Board of Publication.

This is a package of 41 four page tracts in the earnest and heart searching style of the author. Anything from his pen we can heartily commend.

**WELCOME TO JESUS**, 32 pages. Miscellaneous Tracts, 12 pages. Philadelphia, Presbyterian Board of Publication.

This is a package of one page tracts, containing altogether 48 pages. Short as they are, they are full of the marrow of the gospel.

**THE TRINITY IN UNITY.** pp. 16.

**OUR ABSENT LORD.** pp. 8.

"A CAKE NOT TURNED," or the Inconsistent Professor. pp. 12.

**GROWTH IN GRACE**, its means and evidences. pp. 12.

These form No 244 to 247 of the Board's Tracts. All that we feel it necessary to say of them is, that they are worthy to take their place in the Board's excellent series.

We have also to acknowledge the receipt of a neatly printed pamphlet of 24 pages, issued from the "Christian Messenger" office, entitled "What will become of the Wicked," by Dr Cramp, published at the request of the King's County Baptist Ministerial Conference. Dr. C. has given a very able exhibition of the scriptural evidence of the orthodox doctrine regarding future punishment. We recommend the pamphlet to all who desire to see in brief compass, "what saith the Lord" on this most important and awful theme.

**WILSON'S PRESBYTERIAN ALMANAC** for 1861, deserves to be extensively patronized by the Presbyterian Church of the Lower Provinces. It gives an account of all the operations of the Church at home and abroad. It contains a portrait of the Rev. Mr. Murdoch, Windsor, and of the Rev. Professor King. It also gives a large amount of statistical information regarding all Presbyterian Churches. Copies may be had by application to this Office, or to the Rev. J. I. Baxter, Onslow. It costs 5s. 7½d.

## CORRESPONDENCE.

We hope to be able from time to time to lay very interesting articles before our readers under this heading. There is much force in the following remarks copied from a private letter received by us a few weeks ago, from a young minister: "You will no doubt find it easier to prevail on young men like myself to write occasional articles for your columns, than on the few experienced and venerable fathers who are still spared among us for the service of the Master and the benefit of the church. He who writes for the *Record* writes for the instruction of the whole church. It is surely befitting that days should speak and multitude of years should teach wisdom. One ounce of pure gold is more precious than a ton of stones and stubble. A very little of well matured thought from those reverend veterans should be more for edification than large masses of youthful crudities. So let old age be provoked to love and good works. Let our fathers continue to lead well and wisely, and by grace assisting us, we will endeavour to follow them so far as they follow Christ." The difficulty is that the "veterans" are generally so worn down with many toils, that it is extremely difficult to prevail upon them to write a line. There are exceptions indeed, but they are few; and thus it may be that for lack of anything better, the church may have at times to feed on "youthful crudities". We have reason to believe that future numbers of the *Record* will be graced by contributions from many of the ablest and most experienced ministers of the church. Our readers will have much pleasure in perusing the following characteristic letter from the Rev. JOHN SPROTT:—

*To the Editor of the Home and Foreign Board of the Presbyterian Church of the Lower Provinces.*

MANSE OF TULLOCHGORM, Dec. 26, 1860.

The settlement of Musquodoboit was occupied by Indians until the close of the American Revolution. Francis Paul, the famous Indian hunter, has been seen passing down the river with sixty moose skins in his canoe. It was at first settled very slowly, and the white people did little to sweep down the forests, and improve the soil. They could easily acquire a living: for the fish came into the pan, the moose-deer to the door, and the cattle lived until they dropt their horns. In time the settlement filled up more rapidly and there was a sprinkling of houses on the bank of the river for fifty miles. When I came to Musquodoboit forty years ago, it had only three little schoolhouses and one church. It has now eight religious buildings, and fourteen handsome school houses. I suppose the population to be about 2,000. The chief source of their wealth is the rich intervale, and good meadow on the banks of the river, which yield an abundance of hay, and they sell beef, butter, and wool. The farmers on the river live well, but the back settlers on the high lands have for the most part, (like the Amorites of the Old Testament) to pitch their tents at no great distance from humble poverty, yet being all free-holders they make a living, and are better off than servants in the mother country. In olden times we were nearly twenty miles from the Post Office, but now we have excellent roads, and the mail coach passes through the settlements twice in the week.

The people of Musquodoboit were originally a small colony from Truro, and, like them, of sharp intellects, that could almost see into the shell of a tortoise. The chiefs among the early settlers were baptized by the names of Burke, Price, Hamilton, Washington, and other popular names, and this

accounts for their being liberals, and they could not be anything else even if they had wished it. But politics among them have got a lull, and they have turned their attention to ploughs and harrows, and are breaking up the bogs and swamps where frogs and mosquitoes hold their town meetings.

The cultivation of the soil is the best of all arts, an employment taught man by his Maker in the morning of the world, and while he follows it, he may, by sober reflection, still gather flowers which shall flourish in the paradise above.

The Musquodoboit people are a branch of John Knox's family, and the soil is unfavourable to new religious adventurers. They have a strong religious spirit, and give good attendance to divine service, sabbath schools, bible classes, and prayer-meetings. Most of them read the *Register*. I hope the *Missionary Record* may have a wide circulation. A weekly religious newspaper and a good magazine are of immense value to a young family. Without information of this kind, they must lag behind the age, and are in danger of falling in among the dregs of society. Your publication is very cheap, within the reach of the very poorest. I would go to bed supperless, or dig clams by the moonlight for a living, before I would be shut out from the periodical literature and missionary news of the day. I am glad to see you in the editorial chair, and I trust that you will task all your powers to make the *Record* worthy of the Presbyterian Church, and equal to the capacities and wants of the people.

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## MINISTERIAL EDUCATION.

We regret that we are not able this month to lay before our readers a sketch of the Educational efforts of the late Presbyterian Church of Nova Scotia. It is of importance that the whole Church should know what was done in each branch previous to the Union. It is also of vital importance that the present position and necessities of our Institutions should be kept before the Church in order that the means may be provided for attaining to a higher state of efficiency than we have yet reached. Christian liberality cannot be exerted to better purpose than in making due provision for the thorough training of young men who devote themselves to the work of the ministry.

In place of the expected article referred to, we give the following, from a contemporary, explaining some of the objects of a College education:—

“ Where except within the walls of a good college, can young men, imbued with a taste, some for one branch of a liberal culture, some for another—be so brought together, that their several views and tastes shall be enlarged, and a comprehensive, catholic spirit of scholarship be engendered?—a spirit that pursues enthusiastically its own chosen path, yet respects and appreciates those who may travel by other roads?

Where else can we keep alive a reverence for the learning of the past, combined with a taste for the science and literature of the present—so that the old and new learning, as they have been sometimes called, shall not be at war—so that the speculative and elegant culture of early days shall not come into violent and fatal collision with the positive and practical science of our own time?

Where else can we fuse, and as it were, crystalize into one great and beautiful whole, a love for letters, a reverence for theology, a wise interest in philosophy, a devoted zeal for advancing and beneficent physical science? And then again, through what other agency can we train and educate men with whom, as they

move forth, ardent but unfriended spirits that are generously and laboriously toiling, in solicitude, after the blessings of knowledge and self-culture, can measure themselves—men who will form a high standard, short of which no studious, thoughtful, aspiring mind will be willing to fall?

So with moral and social culture. We can make energetic, practical men elsewhere—elsewhere we can infuse public spirit and a fervid Christian philanthropy. But where, except in seminaries devoted to a high general cultivation, can we avoid the danger of making partial, one-sided, or bigoted actors in the great work of social and religious progress. Where else can we teach the young, that lesson so often forgotten, that it is not the exclusive privilege of any one agency to exalt and bless the world. That in order to the strength, stability, and improvement of our times, we need the united aid of good laws, upheld by good morals, of enlarged and wide-spread education, of prevailing temperance, of a refined and elegant culture, of free and universal industry—the whole to be crowned and hallowed, animated and informed by the living light of Christ's gospel.

It is in colleges, too, that we gather the sons of the affluent and indigent, as members of the same republic of letters—aspirants after the same intellectual distinctions; the one being subjected to salutary hardships and restraints, the other admitted to inestimable privileges. Here, also, we organize a society so mixed in character, so diversified in tastes, so various in the destination of its members, that it affords a miniature world, in which the young man, before entering the dusty and stormy arena of life, trains and invigorates his powers—learns modesty by measuring himself against superiors; self-reliance by being thrown off from the support of parents and tutors; and a decent regard to the opinions, as well as a due conformity to the practice of others. And, to conclude, here we deal with the great problems of humanity, as expounded by history and philosophy; here we learn, by study, the extent of our own ignorance, the difficulties which invest even the most plausible opinions in social and political science. and the forbearance with which we should look on those who may not have reached the same conclusions, or espoused the same party."

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## HOME MISSIONS.

### MATHESON BEQUEST.

Amongst other bequests of a similar kind by the late Mr Matheson, Picou, is a sum of £200 currency to the Home Mission Boards. This legacy is devoted to a special purpose—payment of the expenses of young ministers engaged in Home Missionary labours—and is not available for other objects embraced within the sphere of Home Mission work. The example of liberality to religious and benevolent objects set by the deceased is one well worthy of imitation by those to whose stewardship has been committed a liberal share of this world's goods.

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### NORTH RIVER.

In compliance with an application from the Presbytery of Truro, the sum of £10 has been voted from the funds of the Home Mission towards finishing the Church at North River. The propriety of giving this small measure of aid will be apparent to those who consider the following account of the district, by the Rev. J. I. Baxter, of whose pastoral charge it forms a part:

"The North River is not properly a Mission Station, but a distant and scattered section, of limited means, of the Onslow congregation. It lies along the valley of the West Branch of the North River; on both sides of the new road to Tatmagouche. It begins at the upper bridge near Mr C. Blair's, and extends to Mr T. McCallum's at the foot of the New Annan Mountains; distant about 10 miles. Some of the land is good and pays well for cultivation; but much of it is

barren and broken, and much of it wet and stony and makes but a poor return for the labor bestowed. Hence their means are limited. They now number about 20 families, exclusive of several living on the South Branch who generally worship with them; all of whom I visit annually, I have preached to them occasionally ever since I came to this place. About sixteen years ago they made a noble effort to get up a church amongst themselves. They selected for the site a beautiful and romantic situation, near a small eminence, by the side of the road, and close by a high bank of the River. They have secured and levelled the ground, raised the building, and finished the outside; which has a very respectable appearance. The floor has been laid and a temporary pulpit and benches have been provided; so that we have been enabled to use it for several years. It is not comfortable however, and in winter it is very cold. They do not feel able to finish it, and hence my application with the view of not only helping, but of stimulating them to further exertion to help themselves.

Besides these facts, in urging my claim before the Presbytery here, I stated—that during my incumbency, there had been two quarter sections nourished into half congregations, viz. Eastern Londonderry and Brookfield; and two half sections viz., Beaver Brook and Onslow into whole congregations; and besides the three churches which at first existed within the sphere of my labours, viz. Onslow, Mass-town and Beaver Brook, there had been six more built, viz. Brookfield, Debert, Upper Beaver Brook, Chiganois, East Mountain, and said North River churches; all of which are now occupied, and four of them by myself; two each day alternately.—That they were now all about finished, but this one, and, with perhaps one exception, free of debt, and that I had never before applied to the funds of our church for any of them; though I had applied to some of my friends in Scotland and obtained a little assistance for three of them. Nor would I have applied in this case, if I had not considered it an urgent case of necessity. Believing that in thus helping a weak section of a very scattered congregation, we are only bearing each others burdens and so fulfilling the love of Christ.”

I remain Rev. Dear Sir, Yours &c.,

JOHN I. BAXTER.

Rev. A. McKnight, *Con. H. M. B.*

## FOREIGN MISSIONS.

We have much satisfaction in laying before the Church this month five Letters from our Foreign Missionaries. The contents of these are, upon the whole, very cheering. The reader will be struck with the earnestness with which these brethren ask the aid of our prayers, and we trust that the people of God will respond with a deep sense of the solemn responsibility resting upon them. Mr Constantinides intimates his intention of visiting this Province next summer; but we believe the Board does not feel justified in recommending him to take this step; and the Chairman has written to him requesting him to postpone his visit till the Synod shall have had an opportunity of taking it into consideration.

### LETTERS FROM REV. MR. GEDDIE.

#### FIRST LETTER.

*Appointment of New Agent at Sydney by the London Missionary Society—Opening of the New Stone Church at Aneiteum—Ruling Elders—Lord's Supper—News from Tana—Teachers asked for and sent—The John Knox—Apptal for help—Death of a native teacher.*

ANEITEUM, JUNE 4th, 1860.

REV. AND DEAR SIR,—

You have probably been informed that the Rev. W. Cuthbertson of Sydney, has been appointed to succeed the Rev. Dr. Ross, as agent for the London

Missionary Society. I have lately received a letter from him informing me of the change. The Rev. Dr. Ross has acted as our agent for twelve years. His services have, I believe, been entirely gratuitous. He has transacted the business of this Mission in a satisfactory manner, and has always shown an obliging disposition. I regret that infirm health has obliged him to give up an office, the duties of which he has so long and so well discharged. All letters for this Mission should in future be addressed to the care of our new agent.

Our new stone church was opened about two months ago. The building of it has occupied about 18 months. Its dimensions are 101 feet long by 41 feet wide. To the natives, who have been accustomed only to build small grass houses, it has been a great undertaking. The amount of labour expended on it can hardly be conceived by persons at home where every facility for such an undertaking is enjoyed. The stones were all carried by the natives, and some of them were so large that it required 60 men to remove them to their destination. They were quarried near the building, otherwise we could not have undertaken the work. It is a matter of much thankfulness that the church has been built without any serious accident, though the natives were unaccustomed to such labour. I may be allowed to say that it is a very neat and substantial building, and with the exception of the King's church at Honolulu, Sandwich Islands, I have not seen any equal to it in the islands which I have visited. The walls are plastered outside as well as inside, and are protected from the weather by a verandah which surrounds the building. The floor is plastered and doubly covered with matting. As the natives sit oriental fashion, it is not seated. There is a neat pulpit on one side of the building, and a seat for mission families on the opposite side, also some moveable sofas to accommodate strangers.

The opening of the church was an event of some interest. The Rev J. Copeland preached an excellent and impressive sermon on the occasion, from Luke 19 : 46—"It is written, my house is the house of prayer." The interest of the meeting was enhanced by the presence of five native teachers and their wives, who were to sail for Tana next day. They were set apart by prayer for their arduous duties, and I gave them a short address. The day after the church was opened, the natives, according to their usual custom, made a large collection of food which was cooked, and distributed among the people of the different villages.

I mentioned in a former letter that we intended this year to elect some ruling elders. Seven men have been nominated for the office, and if no objections are brought against them, we expect to ordain them this week. Their names are Simiona, Lathella, Topoe, Nangareng, Nasani, Matanahileth and Niiai. They are all persons in whom I have much confidence. To each of these men I intend to allot a district, and hold monthly meetings with them, and receive their reports about church members and others under their care. Our natives at best are but children, and need all the guardianship that can be bestowed upon them. With the aid of the elders and deacons I trust that my own responsibilities and labours may be somewhat lessened, and that I may be enabled to devote more time to the translation of the scriptures, which has now become an important work. The ordinance of the Lord's Supper will be dispensed next Sabbath, on which occasion we hope to receive about eighteen persons into church communion for the first time, who have been attending a weekly class of candidates from one to two years.

You have probably heard of the return of Mr. and Mrs. Matheson to Tana, after a year's absence. Mr. Paton writes "Mr. and Mrs. Matheson returned from Erromanga in the 'Blue Bell', and after waiting here ten days, I took them to their station in a boat. Mr. M. is not strong. He had a bad turn while here, but he wrote me yesterday that he was well. Some of his people looked sulky, but others seemed delighted with his return, and I saw some of the women clasp Mrs. Matheson in their arms and kiss her as they wept for joy." I have a letter from Mr. M. two weeks after their arrival at their station, but it contains no additional information.

The accounts from Mr Paton's station are very interesting. He still encounters much opposition and annoyance from the heathen, but God sustains him under all his discouragements. The effects of his labours are now being felt. Many of the Tanese who before opposed christianity are now willing to receive religious

instructors. He writes, "I have visited some of the inland districts which have expressed their willingness to receive Aneiteum teachers, and others have applied for them, so that with advantage I could dispose of six or more, more if you can possibly supply them: and if not I fear the work will suffer here: therefore I entreat you to do your best." In compliance with Mr. Paton's request, Mr. Copeland and I sent off the five married teachers to whom I have alluded in a former part of this letter, and a sixth will follow soon. It must be cheering to Mr. Paton amidst all his trials to see the darkness beginning to break around him. He was, I believe, eminently successful as a home missionary, and he is likely to become equally so in the foreign field. May his valuable life be long spared. He is an excellent and devoted man.

Since I last wrote, the *John Knox* has commenced her work for the season. She has just returned from her second voyage to the neighbouring islands, and is preparing for a third. The tidings which she brings, as far as her visits have extended, are cheering. These islands are fast opening up to the gospel. May God raise up and send forth suitable men to occupy them. Our brethren, Messrs Turner and Inglis, left with the intention of making urgent appeals for missionaries for the New Hebrides, and I trust they will not plead in vain.

At a meeting of the mission, held when the *John Williams* was here, the following among other resolutions was passed. "That Messrs Geddie and Copeland be appointed to write a letter to the Synods of the Presbyterian Churches of the neighbouring colonies, and bring the claims of the New Hebrides group, as a field of missionary labour, before them; and invite their assistance in whatever way they may be disposed to co-operate." In compliance with this resolution, we have sent letters to New Zealand, Victoria, and New South Wales. We have not yet received answers to our appeals, but I trust that something will be done. Our letter to the Synod of Victoria would reach Melbourne about the time of Mr Johnston's arrival there, and we hope that he has been usefully employed pleading the claims of this mission.

The only death in the mission during the year has been that of a Rarotongan teacher stationed on Niua, last October. About six or eight weeks after he was landed on that island, he left with his wife and daughter in a trading vessel bound to Erromanga. Mr Gordon sent his widow and daughter to this island, where they will probably remain until the return of the *John Knox* from England. They have both suffered from fever and ague. The two Aneiteum teachers on Niua were well when visited last month. They speak favourably of the conduct of the people towards them. This is the island on which one of our teachers was killed last year.

I trust that you will unite with us in grateful acknowledgment to God for all his mercies to this mission, and in earnest prayer for his blessing on all engaged in his work.

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

Rev. James Bayne, S.c. B. F. M.

#### SECOND LETTER.

*Intended formation of Presbyteries—Co operation of the Scottish and Nova Scotian Missionaries essential—The Synod to be asked for authority.*

ANEITEUM, Aug. 1st., 1860.

REV. AND DEAR SIR,—

At a meeting of the members of the New Hebrides Mission, which took place at this island on July 24th, a resolution was passed, appointing Mr. Copeland and myself to correspond with our respective churches, on the subject of forming a Presbytery or Presbyteries, in this group of islands.

The general business of this mission has hitherto been transacted by such of the brethren as could conveniently assemble when there was occasion for a meeting. In the early years of the mission this was the only arrangement that we could adopt, and thus far it has suited our circumstances well. But as missionaries are now increasing, and as we have, on one of the islands at least, church members, elders and sessions, it seems as if the time were drawing near when we

should have a more complete organization than we now possess. As we all believe the Presbyterian form of Church government to be in accordance with the word of God, we should like to see it fully developed in these distant islands, where God has called us to labour in his cause.

In the event of anything being done in this matter, you must understand that we and our brethren from Scotland must be *one body*. Our work is so identical, and our interests have become so entwined together, that we could not form separate bodies without great injury to the cause. It would be better to remain as we are, than to have different ecclesiastical organizations.

It has been a question whether we ought to have one or more Presbyteries. The objections against a single Presbytery are these. 1st. As the islands are independent of each other, the language different, and the mode of operation not always uniform, the missionaries on the several islands are the most competent to transact all local business. 2nd. Missionaries from other islands could not attend a meeting of Presbytery at any particular island, without losing about two weeks of time, which, if often repeated would be very injurious to our work. 3rd. If a Presbytery were formed what relation should it sustain to the Synods in Scotland and Nova Scotia. There would be a difficulty here. 4th. Our only means of communication between the islands is the *John Knox*, and were any accident to befall her, missionaries from other islands could not attend meetings of Presbytery, so that its advantages would be limited.

It seems to be the general opinion of the brethren that these difficulties might be to some extent obviated by the formation of three Presbyteries for the transaction of all local business, and out of these a Synod for the transaction of all business affecting the general interests of the mission; and to which appeals could be made for final decision. There might be a Presbytery on Aneiteum, and from the position of Futuna any missionary settled on that island would be a member of it. There might be a Presbytery on Tana also which now has three missionaries, and if there were occasion for it, we might spare one or two of our ruling elders from this island to engage in the work there. The island of Erromanga might form another Presbytery. Mr Gordon is alone at present, but we hope the time is not distant when he may have a fellow labourer. He may see his way clear by that time to set apart some native to the office of ruling elder.

I have now stated as nearly as possible the views expressed at our late meeting. We now leave it with the Board of Foreign Missions to proceed in the matter as you may deem best. It will, of course, be necessary to correspond with our friends in Scotland on the subject. If your views should harmonize on the subject of forming a *united* Presbytery or Presbyteries, you will ask for Synodical authority in the name of this mission, to enable us to proceed in the matter. May you be divinely directed in this and in all things relating to the extent of the Redeemer's cause.

I remain, Rev. and Dear Sir,  
very sincerely yours,  
JOHN GEDDIE.

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

#### THIRD LETTER.

*Impressions regarding Mr. and Mrs. Johnston—thanks for supplies—call for Prayer—first Missionary Conference—death of Namuri; his sufferings and character—his dying words—cheering aspect of Tana and Erromanga—natives regretting departure of Mr. Geddie's children, &c.*

ANEITEUM, Aug. 3rd, 1860.

MY DEAR BROTHER.—

You have no doubt been informed of the safe arrival of Mr. and Mrs. Johnston at this island. They came here on the 25th of June last. Since their arrival Mr. Johnston's time has been profitably employed in visiting some of the neighbouring islands.

I need scarcely say that we have been much cheered by the arrival of our new friends. We feel truly thankful that you have sent us persons so amiable in themselves, and so fitted for the work in which they are about to engage. I am

sure that I express the sentiments of every member of the mission, when I say that we regard them as a valuable addition to our missionary band.

For the missionary supplies which have been sent to this island under Mr Johnston's care, I beg to thank the persons who contributed them. These contributions indicate a deep interest in the missionary cause, and we feel that we ought if possible to labour with more diligence in a work that has drawn out the sympathies of so many hearts at home. They will be chiefly employed in the support of native teachers, and of scholars who are receiving instruction with the expectation of being employed in the work on this or the neighbouring islands. But while friends at home aid us by their contributions, we entreat that their prayers may not be withheld on our behalf and also on behalf of these poor islanders among whom we labour.

I enclose the minutes of a meeting which took place on this island last month. It was the first of a series of annual missionary meetings which we intend to hold until our ecclesiastical organizations are more complete. I feel thankful to say that our meeting was a most happy one. We earnestly sought the presence of our DIVINE MASTER, and I trust that we enjoyed it. The several Brethren who were present on the occasion seemed to part cheered, refreshed, and bound together more than ever by the ties of christian love.

I regret to inform you of the death of Namuri, one of the Aneiteum teachers on Tana. He died nearly two months ago. He belonged to my station, and was one of the first natives on this island who embraced christianity. During the early years of this mission he suffered much persecution from his heathen friends. He was not a man of much energy of character, and I hope he was a sincere christian. When a teacher was wanted for Tana about two years ago, he expressed his willingness to go. During the last year his health had been very delicate. A few months before his death he was struck by a heathen native with a stone. It is quite possible that this may have hastened his end as he never was well after. The account which Mr. Paton writes me of him is as follows: "I am sorry to inform you of the death of Namuri. He died on Thursday in the presence of all our Aneiteumese and almost without a struggle. About eight days before his death, I brought him from Nowija to the mission house that I might see him often. I blithed his head, and did all for him in my power, for which he was very grateful, but his time was come. I buried him beside Vasa, (a Samoan teacher killed on Tana some years ago) at the other end of the old house from Mrs. Paton's grave. Lathelia assisted me to make the grave and the coffin. It is rather singular that he should be here both when Kowari and Namuri died. Kavaniana (his wife) was remarkably attentive to him, she is an active good woman, and very useful about my house. I scarcely see how I am to get my food prepared without her. On Tuesday Namuri said to me 'Misi, I am not afraid to die. I love the things of God and so I do not fear. Long ago I did much bad conduct, I was very wicked. But since Misi Geddie taught me what was right and wrong, I have hated evil and loved good. I lean on Jesus.'" I spoke to him a little when he answered, "Thank you Misi, you speak to me just like Misi Geddie, and Simiona and Peter, your word is like theirs and brings all things to my mind that they told me long ago." He said many such things to me, showing how his mind was occupied with spiritual things, though it wavered for the last two days before his death. As his life so far as seen by me corresponded with his dying statements, I hope he sleeps in Jesus."

The latest accounts from the neighbouring islands are very encouraging. The prospects on Tana and Erromanga have never been more favourable than at present. But we want a few more men, and God's blessing on the human instrumentality.

I hope my dear children have reached Nova Scotia by this time. We feel their absence, and time scarcely reconciles us to it. It seems hard to be separated from them at an age when they so much need a parent's care. Our consolation is that they are under His guardianship, who has promised to be a father to the fatherless. The natives seem to mourn their absence as much as we do ourselves. They speak about the children almost every day. The natives of Aneiteum will long remember them, especially those born on the island. It might interest you to

know the present the natives gave them before their departure. It was as follows : 21 mats, 10 native women's dresses, 21 gallons cocoa nut oil, 1 parcel arrowroot, 52 fowls, 7 large pigs, and about 2 tons of taro. This was a valuable gift from so poor a people.

I must now conclude as my time is short and my sheet full. I trust that we all have a place in your thoughts and prayers. May God bless our united efforts for his cause in these dark and distant isles of the sea.

I remain,  
Ever yours, &c.,  
JOHN GEDDIE.

Rev. James Bayne.

#### MISSIONARY CONFERENCE AT ANEITEUM.

The following is an account of the proceedings of the Missionary Conference referred to in Mr Geddie's third Letter :—

ANEITEUM, July 17th 1860.

Met this day the members of the New Hebrides Mission. Present Messrs Geddie, Gordon, Matheson, Copeland, Johnston and Paton—and Mrs. Geddie, Mrs. Matheson and Mrs. Johnston.

Mr. Geddie was appointed to the chair, and opened the meeting with praise, reading of the scriptures and prayer.

Mr Johnston read his instructions from the Board of Foreign Missions in Nova Scotia, after which it was unanimously resolved—

1. That this meeting record their deep sense of gratitude to our gracious God for the prosperous voyage, and safe arrival of Mr and Mrs. Johnston, and cordially welcome them as fellow labourers in the Lord's work on these Islands.

2. That having heard a statement of the claims of the several Islands, and ascertained the minds of Mr. and Mrs. Johnston—they should be located on Tana, after having made some necessary arrangements on Aneiteum, and that the members of this mission render them all the assistance in their power.

3. That as Mr Gordon is alone on Erromanga, this meeting deeply sympathize with him, and as Aneiteum and Tana have received missionaries from both our churches, a missionary from the Reformed Presbyterian Church of Scotland be placed with him as soon as possible.

That Mr. Geddie be appointed to write a letter to the Board of Foreign Missions of his church in Nova Scotia, and that Mr Copeland be appointed to write a letter to the Foreign Mission Committee of his church in Scotland, regarding a United Presbytery or Presbyteries being formed in this mission, and respectfully request information as to what ought to be done in this matter.

5. That in conducting mission work on these islands native agency cannot be dispensed with, and that the natives of each island, are the best and most persevering agents for that island: but till such can be prepared, Pioneers to go among the heathen and aid the missionary in commencing his work, must be got from christian islands.

6. That Messrs Johnston and Paton be appointed a committee to provide for the supplies of teachers on islands of this group where no missionary is located.

7. That the visits of the *John Knox* have been of great advantage to the mission, and as they are more beneficial when made by a missionary than a layman, a missionary accompany her in future, and keep an account of her voyages, so as to gratify and secure the continued interest of her friends and supporters. And that this meeting feel grateful to the Brethren on Aneiteum for the continued interest in our mission vessel, and appoint Messrs Geddie, Copeland, and Johnston a committee to superintend her sailing until our next annual meeting.

8. That our next annual meeting be held D. V. at Erromanga, in July 1861.

9. That this meeting cannot close without expressing their gratitude to God for the harmony and brotherly love that have characterized the proceedings, for they return to their respective spheres of labour, anew endeared to each other, and refreshed for the Lord's work.

JOHN GEDDIE, *Chairman.*  
JOHN G. PATON, *Clerk.*

## LETTER FROM REV. S. F. JOHNSTON.

*Emotions at seeing Aneiteum—landing--welcomed by the natives—impression of the Mission premises—meeting with the Missionaries—review of the voyage—urgent necessity for prayer.*

ANEITEUM, July 2nd, 1860.

REV. AND DEAR SIR,

After a very tedious passage from the Figis, and on the morning of the 25th ult., before sunrise, I was the first to descry Aneiteum, in the distance. A sight of the land which has so largely occupied the minds of our good people at home; to which we have so long looked forward with such deep interest and anxiety, and in which we anticipate spending our days, awakened in our bosoms emotions, not to be expressed in words.

The entrance to the harbour was not reached till the afternoon. No person coming off to us, we were greatly disappointed, and the Captain had to act as pilot. We came to anchor safely abreast of the mission premises. As seen from the harbour, the mission buildings, and especially the new church, have quite an imposing appearance. A native soon came off to us in a canoe. Being able to speak a little English, he informed us that Mr. and Mrs. Geddie were over on the other side of the island, at Mr Inglis' station. We gave him a note for Mr G., with which he hastened away with as much dispatch as though he had been entrusted with some important message from her Majesty's Government. We then landed, and received a most cordial welcome from the natives who were about the premises. One would have supposed that we were their acquaintances, who had just returned from a long absence. They conducted us through the mission grounds to the house, and showed us to the parlour, saying to us, "*here, parliu*" Mary, the wife of the young chief—son of the late chief, Nohout, and once one of Mrs G's girls, waited upon us, preparing tea, performing the duties of the table, showing us to bed, &c., in a manner most pleasing to us, and highly creditable to herself. We had quite a time shaking hands, for all from the youngest to the eldest must welcome us to their shores. We were quite delighted with everything we saw—the buildings, the garden, the walks, the fences, trees, &c., were so tasty and beautiful. When we had walked round, seen every thing, and the natives so changed, happy, smiling, and so full of kindness, we were ready to exclaim, "The half had not been told us."

On *Tuesday*, 26th, about noon, Messrs Geddie and Copeland, and Mrs. G. arrived. I need not tell you it was a most happy meeting. I felt it to be one of the happiest moments of my life. We found Mr. and Mrs. G. younger in appearance, and more vigorous than we expected. Still, however, Mr. G. thinks he will require a rest ere long. We immediately commenced landing the mission goods and were for several days occupied with this work. All the mission supplies were in the very best condition. They say, these are the first mission supplies which had not received damage by the way. I hope that when goods are forwarded to these Islands, good strong boxes will be provided, and they should be lined with *tin*, and soldered, so as to be water-tight. A little trouble of this kind may save your supplies, which are invaluable to the missionary, and expensive to yourselves, from complete ruin. Boxes have arrived here, whose contents have been destroyed on the passage—being wet, &c. Some of our boxes were a mere wreck by the time we reached our destination.

Thus ends our long voyage. We have sailed above 20,000 miles, passing over seas, oceans, and through various climes—resided nearly five months on the ocean wave—spent 7 months and 17 days since we embarked on board the *Eastern Star*, and 6 months and 25 days since we sailed from America. We, and all that has been entrusted to our care have been landed safely—ourselves in the enjoyment of excellent health; and the goods in the best condition. In this happy termination of our long voyage, I trust that many prayers, offered by our friends in Cape Breton, P. E. Island, and Nova Scotia have been answered. In God's kindness and tenderness to us, and His preserving care exercised over all that has been entrusted to us, may you all recognize his willingness to answer prayer, and be encouraged to continue and increase your earnest supplications in behalf of all the interests of this mission. Forget not to praise the Lord, and to render thanks unto His

great and holy name, for all His goodness, kindness, and condescension, manifested toward His unworthy servants, engaged in His cause.

In a few days, (D. V.) I leave, in company with Mr J. Copeland, in the *John Knor*, to visit the islands Aniua, Potuna, Tana, and Erromanga. The Brethren think it proper that I should see the whole mission field, before I should be settled on any part of the field. During our visit to the different islands, we are to collect the mission Brethren, and on our return, bring them to Aneiteum; where we will hold a general consultation, and decide upon our destination.

And now, my dear Friends, let not your interest in the mission flag. You have accomplished a great and glorious work—this is apparent to all who visit this island; but a still greater work remains to be done. A few years your mission has prospered, and met with no reverses. Be watchful, lest continued success beget pride and carelessness. Remember that all success depends upon the Divine blessing; and the blessing depends upon your prayers. If you forget this solemn fact, and become confident of success, saying in your hearts, “is not this the work we have wrought!” God may soon humble you in the dust. Sad and most humiliating results may follow in rapid succession. Forget not that you now have a number of *young* men upon the field, with comparatively little experience. If our hands are not supported by your prayers, we have every reason to fear that our presence here will not aid the noble cause. If then, you have sympathy for multitudes sunk in brutal degradation, perishing for the lack of knowledge; and respect our Saviour’s last command, cease not to pray for us, and for the success of the sublime mission to the heathen tribes of Polynesia. Permit me respectfully to ask, Do your closets, your family altars, prayer-meetings and sanctuaries, bear united testimony to your sincere and deep interest in the regeneration of the benighted men, women and children of the New Hebrides?

Yours, &c.,

SAMUEL F. JOHNSTON.

Rev. James Bayne, S. F. M. B.

Mr. Johnston adds in a postscript:

Mrs. Johnston enjoys good health, and is quite a favourite among the natives. She attends the school with Mrs. G., and is able to render her some assistance.

The natives made a feast to-day, as an expression of joy and gratitude for our safe arrival amongst them for the purpose of instructing the heathen. They also made us a nice present of *taro and fowls*. *Lathella*, the young chief, not being able to attend on account of sickness, sent in a short note, which I forward to you, with the translation. These are pleasing evidences of the influence which the gospel is exerting over their minds.

We have not received any letters from Nova Scotia since we sailed from America. We long to hear from our native land. We are anxious to know what has transpired there since we left. May our first intelligence be an account of a *Revival* among our people. Oh, that the Lord may be pleased to visit you all with a time of reviving from His own presence!

When you mail letters for these Islands the postage must be *paid*, or they will not be forwarded to us. The missionaries think that perhaps some letters have been lost on account of the postage not being paid.

I think mission work on this Island will compare very favourably indeed with anything we saw on Fiji. While our missionaries do not cultivate so extensive a field, they appear to do their work more thoroughly

S. F. J.

#### LETTER FROM REV. P. CONSTANTINIDES.

*Restoration of the Greek Bishop at Brusa—discontent of the people—Mission of the Established Church of Scotland—hopeful prospects.*

DEMIRDESH, Nov. 15th, 1860.

MY DEAR MR. STEWART,—

I always love to hear from my Nova Scotian friends, and I am never so happy as when I am able to answer their kind letters, and give them some interesting and encouraging news concerning the work of Christ amongst us, in which you

take so deep an interest. I am grieved that I can hear so seldom from you, and that I could not give you more encouragement in your labours of love than what I have done hitherto. But while we are pursuing our common object in silence, trusting in the never failing promises of the Father, things are taking place in this province such as the most sanguine expectations could never have anticipated or believed. I wrote you about this time last year of the circumstances under which I came to this place, and of the encouragement the Greeks gave me in the endeavour to preach to them the gospel. I wrote you of the Bishop whom they degraded, and of their endeavours to break the heavy yoke of their priests. The degraded Bishop, after the obstinate struggle of a whole year, succeeded in re-ascending his throne, and a fortnight back he returned to Brusa in great pomp and power. The result is that a considerable part of the nobility of his diocese sent out a deputy to the American Missionaries in Constantinople to implore them to help and protect them. As my friends were fully aware that I can offer no help to these people, they sent them to the Missionaries of the Church of Scotland, advising that community to take up the field in earnest. A Rev. gentleman of that body accordingly took our disengaged colporteur, and came to Brusa. Before the Greeks met him at Brusa, they sent and called me to be present and attend their meetings. I complied with their wishes, and as their Missionary could not speak their language, I had to be his interpreter, or rather to speak for him. The first meeting consisted of fifteen or twenty representatives of the people among whom were two priests.

At the outset of the meeting I asked two questions. 1st. What reasons would they give to the world for separating themselves from the church of their fathers? and 2d, What were their demands?

To the first of my questions they answered:—"We are intimately acquainted with the public and private life of this Bishop, and we are grieved to say that he is the darkest and most profligate character of our acquaintance. We have brought our grievances before the Synod, before the Patriarch himself and the only miserable reply we received was that 'We must submit to our superiors, and that the Bishop is one of the best dignitaries of the Church.' *If this is one of the best dignitaries*, we thought, what then must the generality and the worst ones of them be? We feel that we can no longer submit ourselves to such spiritual guides, and we consider it to be our most sacred duty to be separated forthwith from this most corrupt church.

"2d. As to our demands—We have no right to any demands—they are few and simple. First of all, as many of us as are Turkish subjects beg to be recognized as Evangelicals, and have our names registered along with the Evangelicals; so that the Bishop may have no longer dominion over us. Secondly, as for our religion, we ourselves are fully aware of the superstition of our church, and we greatly admire the simplicity of the Protestant worship, but there are great numbers of women and children amongst us who know nothing of Protestantism besides the name, and who are rather prejudiced against it, and were we to set aside all at once the ancient superstition, they would in no wise consent, and were we to force them we would injure the Great Cause. We propose, therefore, that we continue to worship as we have been accustomed hitherto. That we reform at once some of the grossest abuses of our church. That we fix the number and salary of the priests, who should be chosen by the people. That Missionaries be established amongst us who should take to themselves the education of our sons and daughters. That the gospel be read and explained in our public places of worship, either by the priest or by the Missionary, and last of all that gradually and cautiously we accomplish by the help of God, the Reformation of our Church."

I proposed that they should write these their reasons for separation, and all their demands and give them to their missionary to publish them in Protestant lands, that Christians may become acquainted with their circumstances, and take an interest in them. I see clearly that the whole is a political movement, and numbers of these *Protestants* neither have the remotest idea of what Protestantism is nor the slightest inclination to put off an iota of their superstition. Yet a great door is opened, a splendid opportunity is offered to the soldiers of Christ to

preach the glorious gospel to one of the most obstinate and superstitious people.

As I am alone, my labours and my attention this year are divided between Demirdesh and Constantinople, and I go and come often. The Church here is gradually increasing, but our school is not in a very flourishing condition. Owing to our want of a school-room we are obliged to limit the number of our pupils to 10 or 12, which are the children of the Protestants. The girls sigh for a female teacher, but we can do nothing for them. My own health has been very feeble ever since I returned to Demirdesh. I shall be obliged soon to return to Constantinople. I am determined (D. V.) to be in Nova Scotia about the beginning of May, and I hope you will have no objections. The Church of Scotland I trust will attend well to the people of Brusa, and round about here I will leave our present teacher. Excuse this scrawl, as both pen and ink are very bad. Give my love to your family and to all my friends.

In Faith, Hope, and Love, yours,

P. CONSTANTINIDES.

Rev. J. Stewart, N. S.

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## OUR CHURCH NEWS.

**PRESBYTERY OF TRURO:—Induction at Old Barns.**—The Presbytery of Truro met according to appointment at Old Barns, on Wednesday the 26th of December, 1860, to induct the Rev. James Byers pastor over the congregation of Clifton. The Rev. John I. Baxter of Onslow, preached an appropriate sermon from the text 1 Cor. xiv. 2. He spoke, in his introduction, of the false delicacy by which ministers of the Gospel are often prevented from properly instructing their people in the law of Christ respecting the support and spread of his cause. This is a delicacy with which neither the Apostle Paul nor the Spirit by whom he was inspired could, by any means, sympathize. He spoke more particularly of:

I. The duty of contributing, II. The amount to be contributed. And III. The time and manner of contributing. The duty is not mentioned, yet it is express. It is a matter on the obligation of which all were agreed. It had been acknowledged from the very beginning. The first recorded act of worship after the fall, was the presenting of an offering unto the Lord. The first act of worship after the flood was the presenting of a sacrifice. Giving of their substance entered largely into the patriarchial forms of worship. The same had a prominent place in the Jewish church. The priests under the law depended upon it. So did the seventy disciples sent out by Christ to preach unto the 12 sheep of the house of Israel. The apostles taught it to all the Gentile churches. It is the only provision made for the ministers of the Gospel, and it is the only way by which the Gospel is to be preached unto all nations.

II. The amount to be contributed. The amount required is large. The poor have to be cared for, especially the poor saints. The elders who labour in word and doctrine must be thus supported. "Even so has the Lord ordained that they who preach the Gospel should live of the Gospel. The heathen world must be evangelized. We have no precise law by which at the beginning the worshipper was to regulate his offerings unto the Lord; but even then it was the best which the offerer possessed. A sacrifice, it was the firstlings of the flock. An offering, it was the first fruits of the ground. The first as being the best; and the first as presenting unto the Lord before he would presume to appropriate any to himself. At an early period a tenth was offered. Then a tenth was by express law established in the Jewish church. But in addition to the tenth there were many offerings, such as the first fruits of the season, the first male, the sin offering, the trespass offering, the offerings for purification, the thank offerings, and the free will offerings. Is this to be diminished under the New Testament? Nothing but selfishness and covetousness could lead us to think so. The law, requiring a tenth of our income to be given unto the Lord, being established in the church, has never been repealed. A tenth of his income is due unto the Lord from every pro-

fessor of religion. But a tenth is not all that is required. There was formerly a tenth, and the extras in addition. These extras must be continued and they must be increased. The necessities are increased and so must be the supplies. Religion has now, as it had at that time, to be maintained, but it has also to be spread. The gospel has to be preached unto all nations. Then how much is required of each one? Every person is commanded to contribute according as God prospers him. None can sink below a tenth of his income, but many ought to rise far above it. Each one should consider his income and his necessary outlay and increase his contributions accordingly. Some would thus find a fifth required of them, some a third, some a half of their income, and some even beyond that amount. That the people of God have in general been far from thus acting we freely admit. The result of the neglect is fully apparent in the church. Think of the little that has yet been done for spreading the gospel. The support of the gospel ministry has in many cases passed into a proverb. It might well be so with many in our own congregations. Probably Mr. Spurgeon would not find any of our ministers with a salary so small as that of the poor Welshman. But he might find many whose contributions are such, that if their fellow hearers, according to their circumstances, contributed equally little, he would have to content himself with less than 13s. per week. Can such persons expect that the ordinances of religion will be blessed unto them? Or can the church expect to be blessed so long as God is robbed? If a blessing is looked for, the reply to be expected, is "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

III. The time and manner of contributing. Upon the first day of the week let every one of you lay by him in store." We are not to wait until a call is made upon our christian liberality, and then consider what can we give unto that object out of what is our own. We are to have by us a depository sacred unto the Lord. Into this we are to put the Lord's tenth and what more we owe unto him, according as he is prospering us and enabling us. All put into this must be viewed as sacred unto the Lord. It is to be put in at stated times. We are thus to lay by us in store once every week. It is to be done on the first day of the week. It is to be a Sabbath day act. When called upon to contribute to any particular object, we are, as the stewards of God in the disbursement of what we have laid by us, on the first day of the week, to consider what ought to be given, how much are we warranted to take out of the sacred store for such an object. The preacher brought forward and answered the several objections that might be advanced. He then closed with a few forcible remarks impressing the subject upon his hearers.

The usual forms being attended to: the questions of the formula were put, and satisfactorily answered, Mr Byers was by prayer inducted over the congregation. He was then feelingly addressed by the Rev. W. McCulloch, of Truro, the substance of whose address is subjoined.

Dear Brother: The work to which you have this day been set apart in this place far transcends all description. When you can measure the height of heaven above, fathom the fathomless depths beneath, and scan the whole universe around, you may attempt to comprehend the greatness of the work before you. It is vast as are the plans of the Almighty. Your work may be viewed as respects those over whom you are placed, and the people among whom you labour. You are to seek their salvation. "Save them that hear you." It may also be viewed as respects God. You are, in all you do and in all you say, in your public appearances here, and in your private intercourse with the people of your charge to seek the glory of God. You are to work out that petition, "Thy will be done on earth as it is in heaven." In accomplishing the one of these results, you will accomplish the other. "Be instant in season and out of season." "Be thou faithful unto death, and I will give thee a crown of life." Be diligent in preaching the gospel. Be faithful in preaching the whole gospel. Be faithful in reproving sin and sinners. Being the first minister of this new congregation much will depend upon you. See you give an impulse to the work of the Lord. Doing so,

that will not be like the impulse imparted by any created power. This, however great, at length becomes spent. That which you, as minister of this place, may be enabled by the Spirit of God to give to his work, will by an unseen arm, be carried down with increasing power long ages after you shall have gone to your reward. You have around you old men hastening to eternity, make haste to save them. You have among your people men with many worldly cares, and men with few troubles but increasing in their worldly good, both of whom are in great danger, be faithful in warning them of their danger. You are surrounded by the young; cultivate the tender plant. If so, you will in your old age have about you a congregation of godly men and women looking up to you as their spiritual father. I this day give over unto you some of the dearest of my pastoral charge. I can wish nothing greater than that they may afford as much happiness to you as they have ever done to me.

Mr Wylie then addressed the people. His remarks throughout had special reference to them as a new congregation. He spoke of the new affections which they required to cultivate; of the increased exertions they would require to make, and of the greater responsibilities under which they were laid.

The congregation appeared throughout to be highly interested, and were evidently thinking that they were entering upon a new era. May their highest expectations be more than realized!

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**PRESBYTERY OF PICTOU.**—The Presbytery of Pictou met at Merigomish on Tuesday, 15th ult. The most important business before them was the consideration of the Rev. A. P. Miller's demission of the charge of the congregation of Merigomish, for some time lying on the table of Presbytery. Mr. Miller pressed upon the Presbytery the acceptance of his demission, and no opposition having been offered by the congregation, the Presbytery unanimously agreed to accept of the same, and to dissolve the pastoral relation between him and the said congregation. The Rev. D. B. Blair was appointed to preach in Merigomish on the following Sabbath, and intimate the decision of the Presbytery. Supply of preaching was appointed from the members of Presbytery till its next meeting. The Rev. Mr. Downie reported his proceedings in the election of Elders at Goshen. The Edict having been served, and objections against their induction having been overruled by the Presbytery, a commission was appointed to induct them and constitute them in the usual manner, and afterward to administer sealing ordinances.

The Presbytery met on the following day at New Glasgow. A report was read of the Rev. James Watson's conduct as moderator in a call from the congregation of River John. The said call, which had come out in favour of the Rev. Hector McKay, of Salmon River, New Brunswick, by a very large majority, was laid upon the table of Presbytery, signed by 112 communicants, and a paper of adherence signed by 161 ordinary hearers. Commissioners appeared on behalf of the congregation, urging the sustaining of the call, and a petition was also presented in opposition. On motion, it was agreed to allow the call to lie upon the table of Presbytery till next meeting, and in the meantime appoint a committee to visit River John, and make farther inquiries and report to next meeting of Presbytery. After the transaction of some other business, the Presbytery adjourned to meet in Prince Street Church, Pictou, on the first Wednesday of March.

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**PRESBYTERY OF HALIFAX.**—The court met in Poplar Grove Church, Halifax, on Wednesday the 30th and Thursday 31st ult. The Rev. Mr. Sedgwick, Moderator, in the Chair. There were present, Rev. Professor King, J. L. Murdoch, P. G. McGregor, Wm. Duff, John Cameron, James McLean, John McLeod, Wm. Forlong, Wm. Murray, A. W. McKay, and A. McKnight, Ministers, and Messrs. Charles Robson, James Forman, and Hiram Smith, Elders.

The Rev. Mr. Steele's demission of his pastoral charge of the congregation of Bridgewater was accepted, and the pastoral relation between him and the congregation dissolved. Messrs. Duff and Steele were appointed to supply the congregation for three months.

The congregation of Barrington and Clyde River petitioned for the moderation of a call to a Minister, which was granted. The Rev. Mr. Clarke of Shelburne, was appointed to moderate on the occasion.

In answer to application from Rev. George Christie of Yarmouth, for Missionary assistance, the Rev. Hugh McMillan was appointed to labour under Mr. Christie's direction for four weeks.

A letter was then read from Rev. James A. Murray, informing the Presbytery that he had accepted a Call from the congregation at Bathurst, New Brunswick, in connexion with the Established Church of Scotland—that the Annapolis congregation would be vacant from date of letter—and asking the Presbytery for certificate, &c. The Presbytery had not been consulted in the matter previous to his accepting the Call. He had taken the decisive step of leaving his post where the Church had placed him, and now he sought the sanction of the Presbytery. He expressed much regard for the Presbytery, and assured his brethren that he had not changed his principles. He anticipated a time when he would once more belong to the same church with the Presbytery, and gave strong assurances that his motives were pure. This application gave rise to a very interesting and instructive discussion. The solemn nature of the pastoral tie was dwelt upon and it was shewn that no minister can, in consistency with his vows of ordination, sever that tie. It belongs to the Presbytery to do so. It was shewn that for the minister of Annapolis or of any congregation summarily to desert a post in which the church had placed him, would be to act inconsistently with his solemn engagements. It was also shewn that for Mr. Murray to pursue the course he had indicated would be to forsake the principles to which he had subscribed a few months ago at Pictou. Members of Presbytery expressed much personal regard for him and much regret for the step he seemed resolved upon taking. The church had interests in him and the congregation, which must not be ignored either by him or the Presbytery. It was therefore unanimously resolved to cite him to appear before the next meeting of Presbytery, to answer in the premises.

The Committee appointed to confer with Rev. John Hunter, anent his demission of his charge, reported. After various explanations, the Committee was re-appointed, and directed to report to the Presbytery at its meeting on Thursday. This report was satisfactory to the Presbytery. The demission was accepted; the pastoral tie between Mr. Hunter and the congregation was dissolved; Mr. Hunter was certified as a minister in good standing in the Church, and he was requested to preside at the Communion to take place in Chalmers's Church on the first Sabbath of February, and to supply the Church as long as he could remain in the Province. Rev. Mr. Cameron was appointed Moderator of the Chalmers's Church Session.

The Presbytery adjourned to meet at Middle Musquodoboit, for Presbyterial Visitation, on Tuesday the 5th of March.

PRINCE EDWARD ISLAND.—The Queen's Square Presbyterian Church, Charlottetown, was opened for worship on the 6th January. The *Protestant* says:—"The Church is an ornament to our city. In both design and execution, it is probably unequalled in the Island. The internal finishing reflects great credit upon the Messrs. Fraser, of Middle River, Pictou, who have spared no pains in fulfilling their contract. The pulpit is one of the neatest pieces of architecture of the kind that we have ever seen." The congregation is to be supplied by the Rev. S. D. McGillivray till the meeting of Synod.

Rev. Mr. Sutherland's congregation "has been increased by at least sixty communicants" during the last four years. Two householders and five communicants have been recently added,—and these not gained from any other Presbyterian body. "Were it not for removals from the place Mr. Sutherland's charge would be much larger than it is"

PRESENTATIONS.—The Bible Class of the Rev. John L. Murdoch, Windsor, presented their pastor with a purse containing \$40 as a Christmas gift. It was accompanied with a very kindly Address, to which Mr. Murdoch made an appropriate Reply.

Rev. William Murray, North Cornwallis, received a Visit on the 23rd ult., from members of his congregation and others, who made him a Donation of about \$84.

The Ladies of Rev. William Forlong's congregation, South Cornwallis, presented their pastor with set of Buffalo Robes for his Sleigh. The Ladies of the Kentville section of Mr. Forlong's congregation, together with other friends interested in the good cause, presented him with an elegant Sleigh as an evidence of their appreciation of his services.

The Dublin Shore section of Rev. H. D. Steele's congregation presented him with a Purse of money and a highly complimentary address early last month.

The congregation of the Rev. John Campbell, St. Marys, presented him with a Silver Watch worth \$50. The Ladies of the congregation were not unmindful of the pastor's wife.

Some gentlemen belonging to Poplar Grove Church, presented Mrs. McGregor with a very superior Sewing Machine, as a New Year's Gift.

The Bay Fortune Section of Rev. Henry Crawford's congregation, made him a valuable presentation on New Year's Day,—consisting of a very excellent Sleigh, and Silver plated Harness, valued at \$96.

The Students in the Missionary Association which has heretofore done much good in diffusing and intensifying the Missionary spirit in the Church. Recently the members of this Association undertook to make collections on behalf of Bible distribution in Italy. Their efforts resulted in raising the handsome sum of \$106 72c. The acknowledgements will be found with others on the outside pages. The sum is to be transmitted by Rev. William McCulloch to the Secretary of the Scottish National Bible Society by whom it will be expended for the purpose specified. It must be gratifying to the Church to see the Students thus taking so warm and so intelligent an interest in the circulation of God's Word.

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## OTHER MISSIONS.

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### CHINA.

The vast Empire of China is now open to the Glorious Tidings of salvation. More than one hundred millions of the people are swayed by the "Rebels" as they are called, who abhor idolatry and break idols and desecrate the temples of the heathen gods. These Rebels know a little about Christianity and desire to know more. In June last, three American Missionaries set out from Shanghai and penetrated up to Fuchau. They had scarcely gone thirty miles from Shanghai before they came into the country which the rebels hold. Everywhere these missionaries were received with kindness upon crying out "Peace, peace," and showing copies of the Bible, with its open pages, and informing the people that they were "preachers of the Gospel." They distributed books and tracts in many places, and especially at Fuchau, and left some copies at that city to be forwarded to Nankin.

These missionaries found that the "rebels," as they are called, observe the Sabbath, repeat certain prayers morning and evening, and ask a blessing (on their knees) before they sit down to their meals! We subjoin forms of prayers, praise, etc., which they use, that were furnished the missionaries referred to by the military commander at Quang-San, a city through which they passed.

"A DOXOLOGY.

"Praise to Shangti, who is the heavenly holy Father; praise to Jesus, who is the holy Saviour.

"Praise to the holy spiritual Wind, which is the Holy Ghost.

"Praise to the three persons, who are one true God.

"ABSTRACT.

"Is the true doctrine like the doctrines of the world?

"It saves the soul of man that he may enjoy everlasting happiness. Those who are wise will diligently perform it (i. e.,

conform to its teachings), and blessed are they who receive it. If a man search his heart and perceive his own sinfulness, the road to heaven is open to him. The mercy of our heavenly Father is boundless. He spared not his first-born Son, but sent him down to the world to give up his life as a ransom, that he might forgive the sins of men. If a man know this doctrine, repent, and depart from evil, his soul shall ascend to heaven.

\*MORNING AND EVENING PRAYER.

“ We — little ones bow down upon the earth to pray our heavenly Father, the great Shangti, to grant grace, to pity, to save, to preserve us. Give thou continually to us the holy breath (or Spirit) of God to change our wicked hearts. Never let the devil persecute us. We trust in the redeeming merits of the holy Saviour, the ancient teacher, who is our elder brother in heaven. We trust, also, in the merits of the learned teacher of later day, the Eastern king, who redeems us from disease, that they may in our stead pray our heavenly Father, the great Shangti, that his will may be perfectly done on earth as it is in heaven.

“ Look down upon us and answer our prayer. In our hearts we truly wish these things.

“BLESSING BEFORE A MEAL.

“ Heavenly Father, the great Shangti, bless us little ones. Give us day by day clothes to wear and food to eat. Deliver us from evil and calamity, and receive our souls into heaven.”

AMERICAN BOARD.

One of the most valuable and efficient missionary organizations in the world is the American Board. It has just concluded the *fiftieth* year of its existence, and the following is a brief summary of what it has accomplished during those eventful years:—

Ordained Missionaries sent forth since the formation of the Board, 415; Missionary Physicians, not ordained, 24; Male Assistant Missionaries, 128; Female Assistant Missionaries, 690; total, 1,527. The eight males and females composing the first company of missionaries now stand associated on the historic page with a company of 1,527. Of these a third are now in the field, aided by 500 native helpers, and 400 teachers connected with some 26 missions. In these missions, churches to the number

of 162, have been gathered, with a present membership of more than 20,000, and with a membership from the beginning of not less than 55,000, averaging more than a thousand for every year of its existence. The average admissions into these churches, annually, during the last ten years, have been 1,500.

During all these years the educational department has received a large share of attention. Full 19,000 children and youth, on an average, male and female, have been taught in the mission schools during the past ten years, including the Sandwich Island free schools only for a portion of this time. As many as 175,000 have been in the schools since the commencement of the enterprise, and some thousands of these have enjoyed the advantages of higher seminaries and boarding schools.

The spread of printing establishments in distant lands has enabled the board to dispense with five of its ten offices in ten years. The present annual printing for the missions chiefly at the charge of Bible and Tract Societies, is not far from 50,000,000 of pages, and the number of pages printed from the beginning, cannot fall much short of 1,500,000,000.

INDIA—ARRIVAL OF U. P. MISSIONARIES, &c.

The correspondent of the *Scottish Guardian* writing from Bombay in November, says:—

Poona is one of the places occupied by the Free Church Mission. The Educational Institution there established in connection with it is one of the most important in India; and there are few places better situated than Poona as a centre for village preaching. The Mission is at present in most efficient working order, under the able direction of Rev Dr Mitchell, Rev Mr Gardner, and the Rev N. Sheshadri, aided by native catechists and teachers. In the Educational Institution there are more than 400 pupils, and the number is rapidly augmenting. Of these upwards of 300 are Brahmmins. I was exceedingly pleased with the intelligence and mental vigour of the scholars. All the branches of English education are well taught, and the boys seemed to have a special talent for arithmetic. The method in which the difficulties of English pronunciation to a native are met and overcome struck me as excellent. Your readers

must be aware how well many of our native converts speak English. It is quite a refreshing contrast to the style in which Anglo-Saxon is spoken in Europe by our French or German neighbours. While the departments of general knowledge are thus cultivated, especial study is given to the Bible and to the principles of Christianity; and much precious seed is being carefully and prayerfully sown, of which the fruits I doubt not, will be gathered in the future. From what I could learn of the present feelings of the natives towards Christianity, these are by no means so hostile as once they were, I do not answer for the statement, but on inquiring of some of the more intelligent Brahmin youths in the institution, they informed us that probably not one young Brahmin in ten was a decided enemy of the gospel; two-thirds were probably indifferent; and perhaps two or three in ten were believers in Bible truth, although afraid openly to avow it. I have no doubt that many leave our institutions impressed by the force of truth, but not prepared to make the great sacrifice which the profession of Christianity demands. I was interested to learn that while the missionaries at Poona are devoted to the Educational Institution, which is constantly rising in popularity and efficiency, they are resolved also to

cultivate the great mission field which the villages of the Deccan open before them. It is pleasing to know that very widely Christ is faithfully preached; multitudes listen with attention and interest.

The revival movement at Tinnevely still appears to continue, but there are not now the same physical manifestations. By last mail there arrived a number of missionaries, whom we gladly welcome to this Western Presidency—the Rev Mr M'Kie of the Irish Presbyterian Mission, Guzarat; and the Rev. J. and Mrs Robson, with the Rev W. and Mrs Martin, from the U.P. Church. Messrs Robson and Martin are remaining here for a short time to prepare for their lengthened land journey, and to consult with the Rev Dr Wilson regarding their mission. They are to give us on Friday, at our Union Prayer Meeting, an account of the remarkable revival of the gospel you have been witnessing in the West. They have both of them preached in the Free Church here with great acceptance; and if God be pleased to spare them—for which many prayers, I doubt not, will ascend at Bombay—they promise to be a valuable accession to the noble missionary staff devoting their energies, talents, and lives to the conversion of India.

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## FIRESIDE READING.

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### HYMN.

There is no friend like Jesus,  
 So gentle, kind, and true;  
 This Friend is always near us,  
 And sees whate'er we do;  
 Although he is so mighty,  
 The King of heaven above,  
 He calls us to his bosom,  
 And guards us with his love.

We'll try to follow Jesus.  
 His word we will obey,  
 We will be mild and gentle,  
 And pleasant in our play;  
 We'll do our little duties,  
 And love the Saviour best,  
 On earth we'll follow Jesus,  
 In heaven with him we'll rest

### CLINGING.

Cling to the Mighty One,  
 Cling in thy grief:  
 Cling to the Holy One,  
 He gives relief.  
 Cling to the Gracious One,  
 Cling in thy pain:  
 Cling to the Faithful One,  
 He will sustain.

Cling to the Living One,  
 Cling in thy woe:  
 Cling to the Loving One,  
 Through all below:  
 Cling to the Pardonng One,  
 He speaketh peace:  
 Cling to the Healing One,  
 Anguish will cease.

Cling to the Bleeding One,  
 Cling to His side:  
 Cling to the Rising One.  
 In Him abide:  
 Cling to the Coming One,  
 Hope shall arise:  
 Cling to the Reigning One,  
 Joy lights thine eyes.

#### BROKEN VOW.

“O God! in pity spare my boy; take not my first, my only son; I cannot give him up.” Those words were uttered by a youthful mother, as she knelt by the side of her darling child, who seemed to be on the verge of death. He was her only love on earth, for the father had gone to an early grave. Beauty of person and an amiable and loving nature combined to rivet him closely to his mother’s heart. She lived alone for him, and centred all her hopes upon him. To see him wise and great, to hear him praised and see him honored, was her highest wish. But now disease was wasting that frail frame, and in the prospects of the tomb, she remembered her great lack—she had not taught him piety of heart to God; and again she prayed: “If I have made thy gift an idol in my heart, forgive, O God! but spare my child, and I will consecrate him to thy service.” Her hands were clasped, and her eyes raised to heaven; and as thus she knelt, a soft voice said, “Mother.” She started, and with bursting heart bent over the sick one. The flush had left his cheek—the hue of death was on his brow. “Mother,” he faintly said, “shall I die? I am cold; oh! take me in your arms.” Despair seized her heart; she clasped him to her breast, and in agony she again said; “Will not God hear me! Father, spare, oh! spare his life. He shall be thine!”

Her prayer was answered. The hand of death was stayed. The boy recovered, and was restored to health. But did that mother remember that vow? Did she lead that youthful heart to God? Ah! no; she saw her son rejoicing in life, and dared not mar his peace by thoughts of death or eternity. He grew up to manhood, intelligent and admired, but in a moment most unexpected he was called to die. Having left home on a pleasure excursion, he was thrown from his carriage, and almost instantly killed. When his mother saw him brought to her door a bleeding corpse, she thought

of her solemn vow, and in her heart a voice whispered: “If thou hadst not forgotten thy vow, thy son might have lived: but now it is too late!”

In a few days, Arthur L——, was carried forth to his long home. His mother soon followed a penitent, heart-broken woman, trusting that she had found forgiveness. And now in the church-yard, side by side are seen three graves, where sleep the father, mother, and son; and as we read their names, let us remember the broken vow, and never forget that God will not be trifled with.

#### PRAYER ANSWERED.

A jungle is land covered with brush-wood, partly surrounded by water, and divided by rivers and streams. These rivers and streams, through the heavy rains and the high tide rising from the sea, overflow their banks, and make all the country a sort of marsh.

Tigers often prowl about these parts, and their howlings are often heard in the dead of night amongst the trees and bushes. In some of these places the East India Company make a great deal of salt, which they sell to merchants in India. Many converted heathens, residing in such districts, have been formed into christian churches. They earn their living by making the salt. Their lives are often endangered by these wild beasts. No year passes away without some of these poor people being seized by them and devoured. One of these humble christians, after the labours of the day, was going into the jungle to fetch water from the tank with which to cook his rice. Just as he was entering, he saw a tiger within a few yards of him, whose bright and terrible eyes glared upon him. “What did you do?” said a missionary to him, to whom he told this matter. “I went upon my knees,” he said, “lifted up my hands, and said, O Jesus! if thou wilt, thou canst deliver me; oh save me from this tiger! and, as I looked, the tiger turned and leaped away.

#### THE NAME OF CHRIST.

An intelligent lady in Canada states that an aged Scotch christian, who for more than forty years had been a faithful servant of Christ, at length became so feeble that he knew no one around him. His faithful nurse asked him once

if he knew her. "No," he said. One and another she named, but he knew none. "Do you know who Christ is?" she asked at length." "That I do," he replied; how could I not know him? What could I do without him?"

At length he grew so feeble that he fancied himself a child, and spoke to his mother so fondly and tenderly as to bring tears to the eyes of all beside him. She had been dead nearly fifty years, and now on his death-bed he recalled her love, and besought her to ease him of his pain.

In this last great anguish, Christ's name was still all powerful to soothe him. All memories faded except the love of his mother and his Saviour. At length when they saw he was going, they spoke of Christ again. He roused at once, and said, "Oh if he would but take me. I'm very weary. My *bonnie* Christ" This through life had been his tenderest form of endearment, and only used when his feelings were deeply stirred.—*American Messenger.*

#### COME IT WILL.

Manhood will come, and old age will come, and the dying bed will come, and the very last look you shall ever cast upon your acquaintance will come, and the agony of the parting breath will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to enclose you will come, and that hour when the company assembled to carry you to the churchyard will come, and that minute when you are put in the grave will come, and the throwing in of the loose dirt into the narrow house where you are laid, and the spreading of the green sod over it—all, all will come on every living creature who now hears me; and in a few brief years, the minister who now speaks, and the people who now listen, will be carried to their long homes, and make room for another generation. Now all this, you know, must and will happen—your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of careless, and thoughtless, and thankless unconcern which you have spent hitherto; but I call upon you to think of it now, to lay it seriously to heart, and no longer trifle and delay when the high matters of death, and judgment,

and eternity are thus set so evidently before you. And the tidings wherewith I am charged—and the blood lieth upon your own head and not upon mine, if you will not listen to them—the object of my coming amongst you is to let you know what more tidings are to come; it is to carry you beyond the regions of sight and of sense, to the regions of faith, and to the assure you, in the name of Him who cannot lie, that as sure as the hour of laying the body in the grave comes, so surely will also come the hour of the spirit returning to God who gave it. Yes, the day of final reckoning will come, and the appearance of the Son of God in heaven, and His mighty angels around Him, will come, and the opening of the books will come, and the standing of men of all generations before the judgment-seat will come, and the solemn passing of that sentence which is to fix you for eternity will come.—*Dr. Chalmers.*

#### REV. ROWLAND HILL AND THE CAPTAIN.

Once when I was returning from Ireland (says Rowland Hill) I found myself annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First, the captain swore at the mate; then the mate swore at the captain; then they swore at the wind; when I called to them with a strong voice for fair play. "Stop! stop!" said I, "if you please, gentlemen, let us have fair play; it's my turn now." "At what is it your turn, pray," said the captain. "At swearing, I replied. Well! they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience. To this the captain replied with a laugh, "Perhaps you don't mean to take your turn?" "Pardon me, captain," I answered, "but I do, as soon as I can find the good of doing so." My friends, I did not hear another oath on the voyage.

BEAUTIFUL REPLY.—A Chinese convert being asked "Who is the children's friend?" replied, "Their parents are their friends, their teachers are their friends, God the Father is their friend, but I think that Jesus Christ is their best friend."

Ladies Benevolent Society, Upper Onslow per Mrs. John Dickson	10	0
Found on the road	1	3
Ladies Benevolent Society up river	2	0
Per Rev. Mr. Crow.		
From Mr. Edward Moody, Noel	1	5
Collection at Noel Church	1	9
do. Evening service		5
Collection at Reeds Hill, Noel	3	0
Mrs. John L. Archibald	3	1½
Howard Archibald	5	0
Lower Onslow Benevolent Society per A. Baird	0	0
Ladies Religious and Benevolent Society, Old Barns	3	0
A Web Flannel and sundries from Ladies of Beaver Brook, Old Barns, value about	3	0
Miss Alice Upham, Upper Stewiacke 6 pairs socks, value	7	6

## HOME MISSION.

Truro Bible Class, penny week Soc'y	1	10
Truro Missionary Prayer Meeting	7	4
Daniel Hingler, Salmon River	5	0
Ladies Benevolent Society Upper Onslow per Mrs. John Dickson	2	0
Mrs. John L. Archibald	3	1½
Lower Onslow Benevolent Society per Mr. A. Baird	1	0
Ladies Benevolent Society up river	1	10
Onslow Benevolent Society per Mr. Wm. Grigor	1	10
Parsboro Congregation per Rev. Mr. McCulloch	5	0
Ladies Religious and Benevolent Society, Old Barns	2	10
SEMINARY.		
Mrs. Johnson Harvey	1	5
Collection Truro Congregation, June, 1860	26	12
Ladies Benevolent Society, Upper Onslow, per Mrs. John Dickson	1	0
Parsboro Congregation, per Rev. Mr. McCulloch	1	0
From a friend	5	0

The subscriber acknowledges the receipt at different times of the following sums for the Seminary paid over to Mr. I. Smith.

David Smith, B. Brook	1	0
Thomas S. Crow do.	12	6
John Baird, Onslow	10	0
Charles Baird, do.	5	0
Misses Carlisle, do.	10	0
Robert Putnam, do.	1	0
James Mahon, do.	1	0
Timothy Barnhill	6	3
James D. Baird	3	1½
John Collie, 5s.; Henry Blair, 5s.;	10	0
James W. McCabe, Greenfield	10	0

£6 6 10½

JOHN I. BAXTER.

Collection at prayer meeting, Antigonish, for travelling expenses of Mr Geddie's family, £3 8 8

John McMillan, Esq., same purpose, per Rev. T. Downie	7	6
Robert McDonald, Esq., same purpose, Rev. T. Downie		7
		6

£4 3 8

JAMES BAYNE.

A. & W. MACKINLAY, Halifax, acknowledge receipt of the following sums:—

## FOREIGN MISSION.

Per Rev. D. Morrison, Strathalbyn, P. E. I.		
Christie McKenzie	£	10
Christie McInnis		0
Flora McDonald		19
Betsy Matheson		12
Christie Stewart	1	15
Mary McLeod		16
Ann Matheson		12
Mary McKenzie		15
Mary McSwain		2
Sarah McDonald		8
		6

£7 2 8

Deduct deficit of last month 4 9

“ P. E. I. currency £6 17 11

“ N. S. currency 5 14 11

To defray expenses of Mr. Geddie's children:—

From Poplar Grove Church £8 12 11

For Church at Demirdesh:—

Old Barns Missionary Society £2 10 0

From Rev. Mr. Murray's congregation, Cornwallis,

H. L. Dickey, Esq. \$40 00

D. M. Dickey, Esq. 10 00

Wm. Burbridge, Esq. 4 00

David Dickey 4 00

E. G. Morton 2 50

Mrs. Isaac P. Dickey 1 12½

Mrs. Samuel Cupples 1 00

## HOME MISSION.

Per Rev. D. Morrison, Strathalbyn, P. E. I.		
Col. by Christie McKenzie	£	3
Flora McDonald		2
Christie Stewart	1	6
Ann Matheson		6
Mary McKenzie.		9
Mary McSwain		2
Sarah McDonald		8
Three Friends		3
		6

P. E. I. currency £3 2 1

N. S. currency 2 11 9

## SPECIAL EFFORT.

Joseph Caldwell, Nine Mile River	£2	10
Geo. White		1
		5

## HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following payments:

Rev. Thomas G. Johnston	\$	1
John McMillan, Antigonish		1
Wm. Buchanan, Sydney		2
T. A. McKeen, Baddeck		1
Robert McDonald, Cape George		5
		50

Robert Trotter, Antigonish	10 00
Rev. A. McKnight	1 50
G. Robertson, Barrington	2 50
C. McCabo, Parrsboro	2 50
W. H. Waddell, Sydney	1 00
Mrs. McLean, Halifax	2 30
Isaac McLeod, Broad Cove	60
James Thomson, Halifax	60
Hugh McLeod, 12 Milo House	2 45
Rev. K. McKenzie	2 50
Rev. Professor King	3 87½
Adam Roy, Maitland	5 00
Jas. McGregor, New Glasgow	20 00
Rev. Wm. Somerville	60
D. Murray, Esq., Rutherglen	50
Rev. Dr. Smith	50
Rev. G. W. Stewart	50
Rev. R. S. Patterson	5 00
John A. McDonald, Sherbrooke	6 50
J. E. Lawlor, Dartmouth	60
Rev. Professor Lyall	1 00
Rev. H. McMillan	4 00
Archibald Ramsay, Rose Hill, P. E. I.	1 00
Andrew O'Brien, Noel	4 00
Wm. Caverhill, Queensbury, N. B.	1 00
Rev. John Stewart	10 00
Alex. Chisholm, Onslow	3 50
Thos. Grant, East River	1 00
C. S. Sterns, Truro	10 00
J. W. R. Chisholm, Wallace River	1 00
John Henderson	60
Rev. T. S. Crow	2 00
D. Gunn, Country Harbor	1 00
Rev. A. W. Mackay	2 50
Rev. W. S. Darragh	50
Anthony Pppard, De Bert River	2 50
A. B. Fletcher, Mass Town	3 00
H. Smith, Newport	8 00
Robert Davidson, Portapuaque	6 50
Rev. Jas. McLean	12 00
Rev. Wm. Murray	5 00

The following is a list of collections made on behalf of Bible distribution in Italy, referred to in our "News of the Church." The list is forwarded to us by Mr. Edward A. McCurdy, Secretary of the Society:

Truro	\$14 25
Old Barns	5 13
Economy	3 00
Portapuaque	2 05
Great Village	3 22
Folly Village	2 21
Onslow	4 40
Salmon River	2 96½
Brookfield	4 48
Middle Stewiacke	7 22
Upper Stewiacke	12 46
Upper Musquodobit	5 13
Middle Musquodobit	4 67
A Friend	50
Gays River	2 80
Shubenacadie	3 57½
Nine Mile River	7 00
Durham, Pictou	2 70
Pictou Town	11 07
Hopewell, W. B. E. R.	4 75
Springville, E. B. E. R.	3 14

Total

\$106 72

CONNECTIONS.—There were a few errors and mistakes in our last which we desire now to rectify:—1. *Panicians* was erroneously printed with a *t* instead of a *c*. 2. Page 9, line 8 from the top read £60 instead of £160. This mistake was clerical. 3. Rev. Mr. McDonald's name occurs twice; first on page 12. and next on 22. Our information in both cases was wrong; and the correction will be found fully under the head *Presbytery of Pictou*. 4. A correspondent says:—

"Your notice of the Report given in the Charlottetown Presbytery by the Synod's commission is not strictly correct. What the commission recommended is to this effect; that the Presbytery grant the new congregation Queen Square, preaching supply proportioned to their active support, or at least a regular supply of preaching once a month until the meeting of Synod."

5. In the acknowledgements, Mrs. Daniel Murphy, Antigonish, should have been credited with £1.

We have delayed issuing this month's *Record* for a day or two, in order to give time for orders to come in, that we might be in a position to estimate the number of copies which would probably be required.

OUR CIRCULATION.—Some congregations have done remarkably well with regard to circulating the *Record*; others are still much behind what would reasonably be expected. There is one congregation which takes *twice* as many copies as there are families belonging to it. If other portions of the Church would do half as well there would be no ground for grumbling. Agents may pay to any of the gentlemen who receive the other funds of the Church; but it is *better* to remit direct to this office. We are prepared to furnish back numbers of the *Record* to any new subscribers.

### The Home and Foreign Record.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; the editorial management is entrusted to Mr. ROBERT MURRAY, 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.

#### CORRESPONDENCE.

All correspondence and notices intended for the next number of the *Record* should be in our hands by the 20th of this month. We have very respectfully to urge upon Clerks\* of Presbyteries and others to send us *promptly* whatever intelligence may be interesting and useful to the Church.