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

MAY, 1861.

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HALIFAX, N. S.:
 JAMES BARNES, 179 HOLLIS STREET.
 1861.

ACCOUNTS.

The Board of Foreign Missions of the P.C. of N.S. in acct. with ABRAM PATTERSON, Treasurer.
1860.

Cr.

	By	Balance at date	£213	14	4
May 31	"	W. Matheson, Esq.	4	0	0
June 1	"	Little Harbour Section Primitivo Church	1	0	6
" 18	"	Collection taken in Prince Street Church	22	6	2½
" 21	"	Mr. Jas. Murphy, Noel, 2s 6d; Maitland Juv. Miss'y Soc., L2 5 9½	2	8	3½
" "	"	Rockville Juvenile Missionary Society, Maitland	1	12	2½
" "	"	Lower Salmah Juvenile Missionary Society, do.	16	10	
" "	"	N. M. River congregation, L10; Hd of Kennetcook M. Society, 50s	12	10	0
" "	"	Cascumpeque cong'n, Cascumpeque sec'n, for 1858, L14 0 0 P. E. I. cy.	11	13	4
" "	"	do. do. Campbelltown do. do.	4	0	0
" "	"	Bedeque congregation do.	17	3	3
" "	"	Richmond Bay do.	21	0	0
" "	"	do. Native Teacher	15	0	0
" "	"	East Branch East River congregation	4	8	4½
" 22	"	Central Church, W. R., 59s 4½d; Hopewell, E. B. E. R., L6 10	9	9	4½
" "	"	Mr. Tait, Edinburgh, for Foreign Missionary	1	5	0
" "	"	Middle Stewiacke and Brookfield	20	13	10
" "	"	Bedeque congregation, L 9 2 3 Island cy.	15	18	7½
" "	"	do. Half Ridge, 10 0 do.	8	4	
" "	"	Maitland, 24s; Five Mile River, 20s	2	4	0
" "	"	Shubenacadie, Gay's River and Lower Stewiacke	15	8	7½
" "	"	Newport, 17; Middle Settlement, Musquodoboit, L8 1c 2½	15	16	2½
" "	"	Higgin's Settlement, Musquodoboit, 17s 2d; U. Sett'n, do., L6 10s 4d	7	7	6
" "	"	Congregational collection Chatham	8	0	0
" "	"	Sabbath School Missionary Society, do.	3	15	2
" "	"	Upper Londonderry, L6; Annapolis, 30s	7	10	0
" "	"	Lower Londonderry, L5 15; Do., L3 13; Do., L1 9 4	10	17	4
" "	"	Richmond Bay, donation from friend included, L10 Island cy.	8	6	8
" "	"	Mr. Murray's Section, New London, 10s do.	8	4	
" 23	"	Miss Ann Campbell, do.	2	6	
" "	"	Mr. McKenzie, River John	11	3	
" "	"	2s 6d from Missionary Box of Annie, 2s 6d from Missionary Box of Alice, daughters of Capt. Smith Hatfield, per Rev. Geo. Christie	5	0	
" "	"	Mr. Charles Forbes, Annapolis, per Rev. G. Christie	1	0	
" "	"	1-3 collection Miss'y Meeting, 16s 3½d; P. Grove Church, L10 10	11	6	0½
" "	"	Central Church, West River, additional	10	3	3½
" "	"	Stewiacke, L13; Mr. R. G. ddes, Musquodoboit, 3s 1½d	13	3	0½
" "	"	Beque-t of the late Hugh Grahame Creelman, a promising youth	2	9	1½
" "	"	Ladies' Penny-a-week Society, W. R., per Rev. G. Roddick	3	1	8½
" "	"	do. do Dalhousie, per do.	3	14	6
" "	"	St. Mary's, Sherbrooke, L9; Ladies Still Water 20s	10	0	8
" "	"	Glenelg, L8 5; James Tate, Canso, per Rev. J. Campbell, 20s	9	5	0
" "	"	Caledonia, L8 3 3; Robert Smith, Esq., Truro, L21 18 12	30	1	40½
" "	"	Windsor	12	0	5
" "	"	Shelburne con., Do. section, p. Mrs W. S. Kelly and Miss A. McGill	2	8	11½
" "	"	Ohio Section, Miss J. McKay, col., 18s 9d; do, Mr A. Bower, 3s 1½d	1	1	10½
" "	"	East Jordan, Miss Jane Tylo, collector	15	0	
July 18	"	Capt. Ezra McDougall, Maitland	1	0	0
" "	"	Pine Cape Sec'n No. 2 cong'n, Maitland, L1; Mr. G. Ives, F.G., 12s 6d	1	12	6
" "	"	West Point, P. E. I., Rev. Mr. Fraser's congregation, L1 0 0 I. cy.	16	8	
" "	"	Campbelltown, Lot No. 4, do., 3 6 0 do.	2	15	0
" "	"	Legacy late Margaret Smith, DeBert River, Upper Londonderry	5	12	6
" 27	"	Collection Bellvue Church, River John	3	10	7½
Aug. 31	"	Ladies' Penny-a-week Society, Roger's Hill	1	4	2½
" "	"	Eastern St. Peter's, L2 6 10 Island cy.	1	19	0½
" "	"	Cavendish, 11 13 9 do.	9	14	9½
Sept. 1	"	John Murray, Esq., Mabou	3	0	0
" "	"	Collection James' Church, New Glasgow	6	18	5½
" "	"	Evangelical Society, do.	2	8	1½
" "	"	Collection taken at Missionary Meeting, Harvey, N. B.	3	12	0
" 28	"	A Friend at Fish Pools, per J. McGregor, Esq.	7	6	
Oct'r. 3	"	Maitland Juvenile Miss'y Society, 47s 10d; L. Salmah Do., 12s 3d	3	0	1
" "	"	Rockville do. do.	2	3	0
" "	"	Presbyterian congregation, Lots 13 and 14, L7 3 10 Island cy.	6	19	11
" "	"	Bay Fortune, 13 0 do.	19	2	

THE HOME AND FOREIGN RECORD.

MAY, 1861.

HOME WORK.

When we deduct ministers laid aside from active service on account of age, infirmity, or other reasons, and when we take into account licentiates and catechists, our church has over a hundred active, energetic men, whose daily business it is to bring sinners to the knowledge of the truth as it is in Jesus, and to build up saints in their most holy faith. We say, their *daily business*: for all a minister's employments, even his recreation, must have a bearing, direct or indirect, on this great work to which he has consecrated himself. But what are a hundred men to the vast work before us as a denomination! Talented as many of them are, well educated and devoted as all of them are, self-sacrificing, eager to do their Master's bidding, yet alas, how wide is the field which they cannot overtake! Sheep wander unherded in all our borders and fall an easy prey to the ravening lion. Death knocks at many a door and bursts it open, where the herald of Christ has never entered. Heresy, superstition, dense ignorance, can boast of hundreds of thousands of votaries and victims even in these provinces. God's light is shining brightly, but the darkness repels it. The citadel of Satan towers loftily, bidding defiance to the beleaguering hosts of the Lord. What have we done—what are we doing to expel the foe, to take possession of the land through the length and breadth of it for our King and God? Are we working with all the eagerness and devotion of men who know that they are working for life or death?

All evangelical denominations, especially all Presbyterians, are our natural allies. They may attack us—deal unkindly with us—and by troubling us aid the common foe; but God forbid that we should repay injury with injury. No! We will conquer them even as Jacob conquered Esau, by the irresistible and overwhelming power of brotherly love. They are our brethren—our fellow-workers, though they may be in partial error. Let us in all kindness shew to them the more excellent way to which we have attained; and let us be thankful to the Saviour who has honored us by calling us to maintain a clearer testimony on behalf of his truth, and giving us a position in the high places of the field, where the toil and danger are greatest and the battle is thickest. It is no part of our work to disturb other Christian churches, or make proselytes out of their ranks. We are not careful to conceal the fact, nay, we have proclaimed it and we shall proclaim it, that our Church is the most scriptural in organization, in doctrine, in discipline, of all the churches that surround us. We can accordingly offer our sincere congratulations to any christian who, leaving another denomination, unites himself to us—for he leaves a lower for a higher platform of christian unity.

But our great home-work is to carry the gospel where it has not yet penetrated—to the fisherman's hut, the lumberer's camp, the navy's shantie—ay,

and to the farmer's comfortable home, and to the princely merchant's luxurious palace—to the rum-shops and gin-palaces, to the nameless dens of vice in our towns, and to the lonely wigwam far off in the wilderness. We have to christianize (by the all prevailing help of God) every family—every congregation, till we reach the most neglected fragments and outskirts of settlements, till the whole land becomes vocal with the songs of Zion, and the children of the toiling fisherman and the outcast Indian learn to cry “Hosanna to the Son of David.”

To accomplish this task, which Jesus has laid upon us, every man and woman belonging to our church must to some extent—that is, to the utmost of his and her ability—become a Home Missionary! Every one of us, however poor and ignorant, can do something by word or deed or faithful prayer to advance the great cause.

Ministers must not abate their devotedness and zeal. The work is enlarging, the burden is becoming more onerous every day. Faint not, then, faithful servant of Jesus. Your day of rest is coming surely and sweetly. An eternity of delightful, sacred and loving repose is awaiting you. Christ spared neither health, nor strength, nor reputation in the great work of our salvation. You are his ambassadors and as such it is your highest privilege to be like Him in sorrow and in joy. Preach the truth. Look carefully after every member of your flock, however poor and obscure. Instruct the ignorant. Warn the ungodly. Be gentle, kind, courteous to all. Help your brethren in the ministry. If ministers do not love one another and strengthen each other's hands and overlook each other's faults, who should? Be longsuffering and forgiving. Brethren, the body of Christ has suffered many grievous wounds through your lack of mutual forgiveness and forbearance and tender regard for one another!

Elders hold a highly responsible position in Christ's great army. They are “commissioned officers” bound by every tie of loyalty and love to do duty faithfully for their SOVEREIGN. To them the minister looks for direction and assistance in managing the spiritual affairs of the congregation. They must always be “ensamples to the flock” in all purity, liberality, honesty and every good word and work. The Eldership is one of the characteristic features of Presbyterianism: let us as a Church carry theory into practice, and the result will be most delightful and beneficial. In many of our congregations the staff of elders is too small. The burden comes on a few shoulders that bend wearily under its weight. In such cases the work of the eldership is done but superficially if done at all. Presbyteries should correct this state of affairs wherever it is possible to do so. Our Elders in general are not fully alive to the heavy responsibilities resting upon them as overseers, guides, teachers in the church. Now is the time to waken up to duty, and to do Christ's work with redoubled zeal and energy!

Every member of the church has a work to do for Christ. Every soldier in the army, every sailor in the navy is expected to perform his allotted task, and when the day of battle comes, to shed his blood (if need be) for the honour and safety of his country. If the soldiers of the Queen will fight to the death for her when their reward is but a shilling a day with now and again a few complimentary platitudes from their superiors, or an enthusiastic shout of applause from the multitude, what should we not be willing to do when our reward is boundless and everlasting! God's vows are on us all. We have been baptized in the name of Christ and are therefore recognized as members of his mystical body. We have been enrolled in His army in our very infancy. Shame, shame on the man who will neglect or falsify his baptismal vows!

Every Presbyterian man, woman, and child, young man and maiden—every one of us is pledged most solemnly to live and labor for Christ! We are his soldiers; he has an unlimited right to do with us as he pleases; and if we skulk from duty or desert our post or ignore His authority, He may deal with you as with mutineers, or cowards or base deserters. We must not leave the work to be done by ministers and elders. To do so were as unreasonable as for the rank and file of an army to leave battles to be fought by commanders and captains. Work with your minister. Love your minister and speak well of him and kindly to him. Pray for him earnestly and reward him liberally. Do not let him starve. Do not let his soul be crushed to the ground with debt and pinching poverty. Honor the elders. Obey the session in the fear of God.

Train up your own family in the good old Christian and Presbyterian way. Teach them their Bible and Catechism. Lead them early to the Lamb of God that taketh away the sin of the world.

But be not content with this. You are a priest to God—you are also a witness for Christ; your influence for good or evil must extend to your neighbours. Make the most of this fact, and speak a word for your Saviour and do a good deed in his name whenever you can. Let your children be so impregnated with Christian faith, love and knowledge, that on leaving the parental roof they may be missionaries for Christ wherever their lot is cast. Thus will the circle of Christian influence widen and intensify until it reaches every member of the community. When in the summer time a fire is lighted in our great forests it seizes on withered leaf, and stunted bush, and stately tree; limb lends the spark to limb, and tree to tree, till the whole hill-side is a sea of smoke and flame. Christ came to kindle a fire on the earth, a beneficent, purifying fire which, fanned by the breath of the Holy Spirit, should pass from heart to heart, from family to family, till congregations and communities should be purged from dross, raised to newness of life, and become burning and shining lights in the world. It is the duty of every individual Christian to warn them that are unruly, comfort the feeble-minded and support the weak—to make known the unsearchable riches of Christ and spread abroad the savor of his name. As a Presbyterian you are bound to do all this—to love and support your own church and bring as many within its fold as you can influence. Obey the Session, the Presbytery, the Synod,—for God has set them over you for your good. Support diligently every scheme of the Church that the treasury of the Lord may overflow and that the building of His glorious temple may not be hindered for lack of silver and gold. Support her Colleges, her Home Missions, her Foreign Missions. Do all as unto Jesus Christ whose servants we all are. Then, there are weak stations where places of worship require to be built: forget not these; help them out of your abundance, or if it so be—out of your poverty!

Satan and his angels, human and demoniacal, are busy all around, thwarting us, marring our work, opposing every movement for the salvation of men. Death and sin are ever active. Multitudes are, year by year, hidden in hopeless graves and swallowed down the voracious jaws of Hell. Are not these considerations more than sufficient to rouse us to energetic action, lest any should perish through our culpable neglect! The importance of the work God has given us to do, cannot be exaggerated and our zeal in its performance cannot be too ardent. We cannot support his cause too liberally or labour too diligently in his service. Ministers, elders, communicants, those who are Christ's through the baptismal covenant, all, all are bound to DO WHAT THEY CAN! God records in Heaven every shilling you pay, every prayer you breathe,

every word you speak, every line you write, every mile you travel, every act you perform for the advancement of His cause on earth, and He will remember them all on the last great day !

THE LATE REV. PETER GORDON.

(CONCLUDED.)

MR. GORDON arrived in Halifax about midsummer of that year (1806). Here he preached for six Sabbaths to a congregation that had just been organized. Having preached also one Sabbath at Windsor and one at Shubenacadie, he proceeded to Pictou, in which place or its neighbourhood he preached for two or three Sabbaths. The Presbytery were then especially anxious regarding the condition of Prince Edward Island, and we believe that from the time he left Scotland, this was contemplated as his field of labour. He accordingly proceeded thither and commenced his labours by preaching at Tryon on the fifth Sabbath of November. He proceeded thence to Princetown, where he spent the following month. Here Mr. Gordon staid that winter, but he itinerated through the various Presbyterian settlements on the island, making this place his head-quarters. Next summer he received calls from both the congregations of Princetown and St. Peter's, but preferred the latter, and his ordination was appointed to take place in October. In consequence of the lateness of the season and the distance and difficulty of travelling, the ordination services were held in Charlottetown in the Episcopal Church. It may be remarked, however, that the Presbyterians had a right in that building. When it was being erected the Episcopalians applied to the Presbyterians for assistance. Mr. Rae and others freely rendered aid, but only on condition that they should have a share in the property. This right was conceded to them, and they always refused to relinquish it. The Bishop was anxious that they should do so, as he could not consecrate a building which was partly Presbyterian. But Mr. Rae maintained the rights of the Presbyterians with true Scottish *dourness*, and the Church remained unconsecrated. It stood where the Old Court House, now occupied as a Post Office, stands. It may be mentioned, however, that Mr. Desbrisay, the Episcopal incumbent, was a man of such enlightened liberality that he freely accorded to Presbyterian ministers the use of the Church. Here then took place the first ordination in Prince Edward Island. But we are without any farther particulars of the event.

At the time of Mr. Gordon's entering upon his labours, the island was both physically and morally in a very backward condition. Unless just in the neighbourhood of Charlottetown there could scarcely be said to be a road throughout its whole extent. What passed as such were mere bridle paths through the woods. The principal travelling was along shore, while the creeks and rivers, which are numerous in the island, had to be crossed in canoes, while the horses swam or avoided by making a long circuit round their heads. The settlements were far apart and the settlers widely scattered. Hence Mr. Gordon's ministrations involved that large amount of physical toil, which in a greater or less degree, was the lot of all the early ministers of these Provinces.

He was the first Presbyterian minister ever settled in Prince Edward Island, and we believe that, except Mr. Desbrisay, there was not in any part of it a single settled minister of any other denomination. The Methodists, how-

ever, supplied Charlottetown by their itinerant preachers, so that our readers may have an idea of the spiritual destitution of the colony, and this having been long continued, must have been attended with injurious results upon the religious condition of the people.

The congregation, over which Mr. Gordon was ordained, included the settlements of Covehead and St Peter's, besides smaller settlements around. A large number of the original settlers were Presbyterians from Scotland, and among them was some very excellent persons, who rejoiced that after having been for so long a period, some of them for thirty years, without a settled minister, their eyes again saw their teacher. But during this long period religion had decayed, a generation had in a measure grown up without the religious habits of their fathers, and many of the other settlers were ignorant of spiritual things and indifferent regarding them. Mr. Gordon immediately devoted himself diligently to the work of reviving spiritual religion in the community and bringing sinners into the fold of the Redeemer. In his labours, so long as strength remained, he was, from all we can learn, faithful and diligent, not only preaching the gospel as opportunity offered, but discharging the other duties of the pastoral office.

His labours were not confined to his congregation. There were a number of settlements around in entire destitution of the word of life, except as they heard it by the occasional visits of the travelling missionary. As much of his time as he could spare was devoted to visiting such places, particularly Princetown. One or two of his letters, written to his wife while absent on such visits, may be given as indicating the tenderness of his feelings and in some degree describing his labours:—

MALPEQUE, Monday Morning, 14th March, 1808.

MY DEAR LOVE,—

I had a comfortable journey to this place. I am very commodious in Thomson's. I preached yesterday to a numerous audience. I am about my ordinary state of health. The people in this place are well, much disappointed because you did not come along with me. I hope that you and my little daughter are well. I trust in Him who is our refuge and our strength, and in all our straits a present aid. If you find an opportunity write me a few lines. I wish very much you had been here. I long to hear from you. God grant that we may again have a happy meeting. This in great haste. Neil Shaw is waiting for it.

I am, my Dear Love, your affectionate Husband,

PETER GORDON.

PRINCETOWN, 13th June, 1808.

MY DEAR LOVE,—

I had a pleasant ride to town next morning. We had a little rain till ten, afterward an excellent day. Mr. Stewart and Woodcoch went with me. I was a little fatigued, but nothing worse. I am just about my ordinary. I preached yesterday to a large assembly, to-day the people have met to consider of the building of a meeting house. They are very harmonious. I have appointed two days of this week for examination, and promised to preach to them next Sabbath Day. I have not yet determined whether I shall return by Mr. Simson's or by the town; at any rate I will be home next week, God willing. The people here are all well, and very kindly ask for you. I saw the mason in town and gave him some directions. I hope that you will have seen him before this time. Tell Kimball Coffin that if work be needed to hire men in my name.

I hope, my dear, that you have got better. Wishing you health and happiness

I am, my Love, your affectionate Husband,

PETER GORDON.

P.S.—I have had a letter from Mr. McCulloch and two dozen of books.

JOHN THOMSON'S, Saturday, 22nd October, 1808.

MY DEAR LOVE,—

Yesterday I received your kind letter. I am sorry for the sickness of Elizabeth, but I am still more concerned for you, lest you should have sorrow upon sorrow. I hope that by this time she is much better, because I have received no farther word. We must lay our account with many difficulties and afflictions in this very sinful and mortal state; and if we do not live by faith, in love to God and the Saviour, to truth and holiness, we never can live at all. But faith, by giving us superiority unto them, will remove for us difficulties immovable as mountains to worldly and selfish men. It will lift us above all those little inconveniences which disturb little worldly minds.

I have been at New London. I preached only one sermon. The people there are well. They, especially Mr. and Mrs. Simson, have their best wishes for you. I have also been at Bedeque. To-morrow and next Sabbath I intend, God willing, to be here in Princetown. And on Monday after, the last day of October, I intend to leave Malpeque; and then, if health serve, if God prosper and permit, I hope to see you in good health and high spirits on the first or second of November.

Keep up your heart, my dear,
 Let nothing ding you down,
 I pledged my love to you
 In the merry month of June.
 Tho' I be far away
 And you may find a lack,
 My love to you, my dear,
 Will surely bring me back.

During these few days past I feel myself stronger and in better spirits than formerly. Give my good wishes to all the household and all inquiring friends. If anything singular happen write me immediately, and if not give yourself no concern, for the distance of time and place which now separate us will soon give way. If there be any little necessary which you particularly want from town, you would better have a letter waiting me there. I have received a letter from Mr. McGregor. He speaks highly of Mr. Anderson. They have accepted him. Mr. Keir is not yet come, but daily expected. They have their kind wishes for you. I will show you his letter when you come along. The people in this place are well and in their ordinary way. Many of them have asked kindly for you. I have nothing more worth the mentioning at present. My love, wishing you every blessing,
 I am, your affectionate Husband,

PETER GORDON.

These letters indicate what was now becoming apparent to his friends, that these labours thus hopefully begun were not to be long continued. Even before he left Scotland there were indications that the seeds of consumption were sown in his constitution; and amid the toils and privations of a missionary life, in a new country, the symptoms gradually increased. Still he laboured on, and probably, under the singular delusion as to his own strength characteristic of the consumptive, would not be induced by any indications of increasing weakness to relinquish any portion of his ministerial services. In the winter of 1809, when his disease was far advanced, he undertook a journey to Princetown and adjacent settlements. Mr. (afterwards Dr.) Keir had arrived in the previous autumn, and was now preaching in that part of the island. But he was not ordained, and Mr. Gordon was sent for to dispense the ordinance of Baptism. He left home in circumstances of anxiety, Mrs. Gordon having been confined only two or three weeks previous, and the state of his health being such as to cause his friends much uneasiness. And as the journey proved his last it will be interesting to mark his last communications with

his dearest earthly friend. We therefore give entire the notes written to his wife while on this journey:—

COVEHEAD, 16th March, 1809.

MY DEAR LOVE,—

Though the day was very stormy I got along to Mr. Bayer's. There we found a number of people, who had just put William Ferguson's wife in the cold frosty grave. After receiving a little refreshment, I went over to my lodgings (at) the Smiths. They are very attentive to me. I still spit a great deal, but I breathe something easier.

It is now Friday morning, 17th, St. Patrick's Day, a beautiful day. I am just now to start for Mr. Simson's, New London. I am informed that Mr. Keir is there already. Till I return I cannot tell whether we will come along or return to Malpeque. The latter, I think, is the most likely. If so, I will be two or three weeks absent, but you shall hear from me frequently; and, if you get quite impatient, send me word and I will return immediately, but you know that riding is very beneficial to me. And I hope that you will keep up your heart, expecting to see me in better health, and our friends, Mr. and Mrs. Keir. Wishing much comfort and joy,

I am, my Dear-Love, your affectionate Husband,
PETER GORDON.

P.S.—Be sure to write me as often as you can.

MR. WILLIAM SIMPSON'S, Monday, 20th March, 1809.

MY DEAR LOVE,—

I think that I have got some stronger. I breathe easier and am in much better spirits. I stay at a distance from the fire. When I ride I feel myself very happy. Mr. Keir and his wife are here. He preached yesterday, and I baptized some children. We set off for Malpeque to-day, from which place you shall hear from me as soon as possible.

My dear, be of good courage. I am afraid you kill yourself with grief. The Simpsons have their best respects to you.

I am, Dear Love, your affectionate Husband,
PETER GORDON.

P.S.—Mr. and Mrs. Keir and I will be along in two or three weeks at the farthest.

MALPEQUE, Thursday, March 21st, 1809.

MY DEAR LOVE,—

Every day I find myself increasing in strength and spirits. We arrived here last night, and I think that I will be most comfortable with Mr. and Mrs. Keir. I want for nothing. I wish that you would send me a few lines, for my concern for you distresses me much. Send a letter to town and it will soon find its way to me. There is nothing new in this place. The people are in their ordinary. Mr. Keir is most convenient here.

My Dear Love, I wish that the Lord Jesus would grant you every blessing, and be sure that I am

Your most affectionate Husband,
PETER GORDON.

The original manuscript of this last letter bears the traces of his weakness. The following is his final letter:—

MALPEQUE, Thursday, 28th March, 1809.

MY DEAR LOVE,—

I fondly hope that this will find you and our dear children in good health. I have received no letter from you, from which I infer that you are well. I am just about my ordinary, I am no worse and I cannot boast of being much better. Next week, at the beginning, we intend to leave this for St. Peter's. May the Lord grant us a prosperous journey.

My Dear Love, may the Lord Jesus bless you under this severe trial and comfort you with the consolations of the gospel is the desire of

Your affectionate Husband,

PETER GORDON.

According to the expectation expressed in this letter he set out on the Monday following to return home. On the following day he reached the house of Mr. Duncan McCallum, Covehead, in a state of great weakness. In fact, the hand of death was already upon him. He now felt it himself, and, after getting into the house, desired that Mrs. Gordon should be sent for, but instantly added, "But its too late." and expired, we believe, immediately after, at all events that same night. His remains were removed to St. Peter's, where they were interred close beside the pulpit of the old Church, amid the heartfelt regrets of the people, whose affections he had gained by his self-denying labours, pleasing manners and unaffected kindness of heart. Though Mr Gordon's ministry was but short, yet we have reason to believe that his labours were not in vain. He deserves to be held in remembrance as the first settled Presbyterian minister of Prince Edward Island, as well as on account of his labours, in consequence of which he obtained the title of "the Apostle" of that island. There being no stone on the island suited for monuments, a young man of the congregation, who felt a deep reverence for his memory, erected one of wood at the back of the pulpit, on which he painted a metrical inscription, of which, however, the poetry was excelled by its piety and affection. The old Church, however, has been removed, and a new monument of stone erected. We visited the spot a year or two ago, and though we have seen many neglected graveyards in this country, yet we have seen none which, under all the circumstances, is in so shameful a condition as this one. Not only were the fences down, but nearly the whole was thickly overgrown with trees, some of them several inches in diameter. We, however, found Mr. Gordon's grave, at the head of which was a plain freestone slab, with the following inscription:—

S A C R E D

To the memory of the Rev. PETER GORDON, who died on the second day of April, 1809, in the 34th year of his age, and 3rd of his ministry. His labours were short, but it is hoped they were not in vain. He was esteemed while he lived, and, after the lapse of 30 years, his memory is still dear to the survivors of his charge.

THIS STONE

was erected in the year 1840.

NOTICES OF BOOKS.

NARRATIVE OF EVENTS ISSUING IN THE INSTITUTION OF THE FREE CHURCH OF SCOTLAND IN SEPARATION FROM THE STATE. By the Rev. Andrew King, A. M., S. T. P. Presbyterian College, Lower Provinces of British North America. Halifax: James Barnes. 1861.

This is a brief, calm, clear outline of the great movement in Scotland which culminated in the Disruption of 1843. It was written in 1843 and delivered in Glasgow as one of a Course of Lectures on the Disruption. We earnestly recommend it to all who wish to have clear views with regard to the relative position of the Scottish Churches and the causes that led to the last great division in the Established Church. The Lecture contains 32 pages and is sold

at 6d. A very large discount is made to parties purchasing ten or more copies. We trust that it will be widely read and carefully studied.

A DISCOURSE ON PREDESTINATION, OR THE DECREES OF GOD. Preached in the Presbyterian Church, Yarmouth, N.S., by Rev. George Christie. Halifax: James Barnes. 1861.

A sound, sensible, judicious discourse, on a topic which requires careful handling. We recommend it to all who feel interested—and who does not?—in one of the most profound and mysterious subjects to which the human mind can be directed.

At first glance some readers of the discourse may be disposed to complain of an apparent lack or looseness of method, which is not altogether obviated by the headings placed over the leading paragraphs. We must therefore disclose a secret which we had to discover for ourselves. The reference to the Confession of Faith, Chapter III., placed at the beginning, is not a mere motto, to indicate the general subject—as even Scripture texts too often are. The sermon is in reality a sort of running commentary on the Confession, and the arrangement of the topics successively discussed will be best understood by reference to the order of treatment there adopted. This, we suppose, must be the reason why Mr. Christie has not thought it necessary to make any formal division of his subject.

Mr. Christie is very clear and satisfactory on the “foreordination of sinful actions” as well as on many other points; see for example pages 27 and 28 of his Sermon.

We may add another instance of the manner in which the production of moral evil is apparently ascribed to the direct agency of God. Jesus warns his disciples, (Mat. x. 34, 35.) “Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father.” &c. No one can for a moment seriously imagine that the raising of domestic quarrels was the end for which Christ came into the world. For the sin involved in them he was in no way morally responsible. The true cause of the quarrel in each instance was the depravity of those who hated Christ’s doctrine and therefore persecuted his disciples. But by saving sinners he afforded the *occasion* of their being persecuted by the unbelieving members of their respective households. He contemplated this result beforehand—comprised it in his plan of saving operations—and overruled it for good, deepening thereby the hold of saving truth on the hearts of his people, training them to the exercise of patience and self-denial, to circumspection of walk, and prayerful reliance on divine grace, and, in countless instances, through their meek and loving deportment winning the souls of their very persecutors. The whole matter was completely at his disposal and under his control. The wrath of man was made to praise him; and, when not thus serviceable, he knew how to restrain it. The domestic strife took *occasion* from his work of love; it was *permitted* by him, *limited* by him, *overruled* by him for wise and holy ends; and hence the Prince of Peace, he who blessed the peacemakers, declares of himself, broadly, bluntly, without explanation or reserve “I am come to set a man at variance against his father,” &c.

So with regard to the divine foreordination of the crimes of wicked men. They act freely, naturally, unconstrainedly. They are permitted so to act; and their action, though sinful in itself, is overruled for highest good. This permission of evil, and the extraction of good out of it, are comprised in the eternal plan of the Allwise—for known unto God are all his works from the

foundation of the world. What he *does* in time, he, from all eternity, *intended to do*. What he *permits* to be done, in time, by moral and accountable agents, he, from all eternity, *intended to permit*. What he, in time, overrules for good, he equally, from all eternity, intended to overrule for good. Otherwise his omniscience is not perfect—his attributes are not unchangeable. His doings in providence and his purpose from eternity are co-extensive—or rather, if our faculties would permit us to rise above the limitations of time and conceive of an eternal NOW, they are identical. If, then, it be a customary usage of language to ascribe even the evil actions of men to the divine *agency*, the same usage will also sanction a similar ascription of them to the divine *foreordination*. If Jesus is said to *do* what he includes within his plan of saving operations, as carried on in the households to which he comes—affords occasion of doing, permits to be done, and overrules for good;—then surely God may, in like manner, be said to *determine beforehand*, or foreordain, what he includes within his plan of providential government—affords occasion of doing, permits to be done, and overrules for good.

In modern times there is a sensitiveness with reference to the use of such language as may even *seem* to cast an imputation on the moral purity of the Holy One, which does not appear to have troubled holy men of old, when, moved by the Holy Ghost, they spake of the divine sovereignty over all the affairs of men. The feeling is right enough, in itself; though liable, like many other amiable feelings, to become morbid by excess. How far we are indebted for it to the influence of the Arminian and kindred controversies, we do not stay to inquire. But we are not at all disposed to think that it indicates any deeper reverence for the divine majesty than the unfastidious simplicity, or, if you will, rudeness of speech, which devoutly ascribes all things to the will of the Supreme, without concerning itself with metaphysical abstractions, or ever once suspecting that the name of God could be dishonoured by what was meant to be his highest praise. The fact, however, is, that such a feeling is now generally prevalent; and that Christian men would rather avoid saying that God hardens men's hearts or that Jesus sets the members of a household at variance with one another; or, if they cannot escape such phrases, would prefer to qualify them by some accompanying explanation, to prevent their being misunderstood. In spite, however, of this tendency, examples may occasionally be met with of the spontaneous employment of expressions of this kind. We met with an instance, in reading a newspaper, the other day. The *Scottish Guardian* of 30th March contains a report of an excellent speech by the Earl of Dalhousie (late Lord Panmure) on the Cardross case, made at a public meeting in Brechin. Towards the close he expresses a hope that the contest would issue in the establishment and recognition of the right of Churches to govern themselves in spiritual matters. In anticipation of that result he goes on to say, "I think that if we establish that in this case, we ought to be grateful to the great Head of the Church for *putting it into Mr. McMillan's mind* to stir this case, and so giving us an opportunity of finally settling the point." If asked his precise meaning in using the phrase here ascribed to him, it is possible that he might be disposed, on reflection, to withdraw the expression; but it is at least as probable that he would maintain its correctness—scarcely, however, on the ground that the Head of the Church had sent his Spirit to suggest to Mr. McMillan that his only hope of success was to violate his ordination vow and appeal to the Court of Session. The expression admits of being vindicated on the broad ground that the whole course of providence, as it affects the Church, is under the sovereign control of the Church's Head; but it belongs to a class of expressions such as few Christian men of

our day would care to use, though no such scruple would have troubled Moses, or David, or Matthew, or Paul.

DIGEST OF THE MINUTES OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, with a Historical Introduction and an Appendix of Forms and Procedures, by the Rev. Alexander F. Kemp, St. Gabriel Street Church, Montreal. Published by John Lovell. 1861.

This is a volume of 474 pages, carefully compiled by a skilful hand and containing a very minute and perfectly authentic history of Presbyterianism in Canada. The first Presbyterian congregation was formed in Quebec in 1787, and in 1790 a Presbyterian Church was established in Montreal. How has the "little one become a thousand"! The Presbyterian Church of Canada alone now numbers 151 ministers; the Established Church of Scotland in Canada numbers 90 ministers, and the United Presbyterian 70. This progress has taken place within less than a century. What may we not expect before another hundred years shall have rolled away? The volume before us gives the substance of the proceedings of the Synod of the Presbyterian (Free) Church since it was constituted in 1844. The Appendix is extremely valuable to young ministers who are not well versed in Church Forms. Mr. Kemp has conferred a boon on the Presbyterians of Canada by this valuable work, and we earnestly hope that his own expectation may be fulfilled—that he may "be spared another twenty years to chronicle the acts and digest the proceedings of the Canada Presbyterian Church."

BLESSINGS IN DISGUISE, being a Sequel to "The Valley of Achor," by Rev. S. S. Sheddan. Philadelphia: Presbyterian Board of Publication. 18mo. Pp. 136.

This work, which is intended specially for the afflicted, consists of four chapters under the following titles, "Baali and Ishi, or the cold distant and the near confiding view of God," (Hos. xi. 16); "The Divine Gardener," (Song vi. 2); "The Refiner, or God sanctifying his People," (Mal. iii. 3); and "The Eagle, or disturbing Providences, a Father's Love," (Deut. xxxii. 11). The whole is replete with thoughts which cannot but be soothing to the afflicted and sorrowing, but we would recommend it as conveying truths worthy the attention of readers of every class.

THE CHURCH, ITS CONSTITUTION AND GOVERNMENT, by the Rev. Stuart Mitchell. Same Publishers. 18mo., Pp. 132.

We should have noticed this little work sooner. It is an admirable exposition of the principles held by Presbyterians regarding the nature of the Church, and the principles of Scripture relating to its Government. We know not where, within the same compass and in a form so convenient for ordinary readers, these subjects are so thoroughly handled.

Of the Board's Series for Youth we have received the following:—

CARES AND COMFORTS. By the Author of "Lame Letty" 18mo., Pp. 190

This little book contains a simple narrative of the trials of a wife and mother, particularly from a drunken husband, yet for some time without a knowledge of the Saviour and the consolations of religion, with an account of the manner in which she was at length led to give her heart to God, the support

which she derived from the gospel under outward troubles, and the faithfulness of God in bringing her through them.

THE BOYS OF WYOMING VALLEY; one of Life's True Tales. By Mrs. Sarah S. T. Wallace, Author of "Julia's Visit," &c. 18mo, Pp. 164.

We have here an account of the history of two boys whose father was killed in the celebrated Indian Massacre of that place. One of them gave his heart to God, became a minister of religion, and in a quiet country district lived a life of unobtrusive usefulness. The other gave his heart to the acquisition of wealth, and gained his object. But the *end* of each, as detailed here, teaches how much better, even for our happiness in the present life, it is to be good than to be rich.

EDUCATIONAL.

HALIFAX COLLEGE: CLOSE OF SESSION 1860-61.

The Session of the College at Halifax closed on Tuesday, the 16th April. It was one of the most successful, profitable and pleasant Sessions experienced in the history of the Institution. Sixteen students were in attendance—all engaged in the pursuit of that *Science of sciences, the sublimest of all studies*—Theology, and all devoting themselves with conscientious diligence and the fine enthusiasm of youthful piety to preparation for the work of the ministry. These students had peculiar advantages this winter. They had not only the full benefit of Professor King's invaluable instructions in Systematic Theology and Church History and of Mr. McKnight's in Hebrew and the kindred languages, but also of Dr. Smith's in the important department of Biblical Literature. We trust that these advantages will tell upon their future usefulness. We are thankful to record that both Professors and Students enjoyed excellent health during the whole winter, with the slight exception that two of the students were confined to their lodgings with Small Pox for a few days.

TRURO SEMINARY: CLOSE OF SESSION.

The Session of this Institution closed on Wednesday, the 10th April. From fifty to sixty students were in attendance during the Session, the whole course of which, as well at its close, was extremely satisfactory. A public examination was held on the closing day; and abundant evidence was given of marked progress in every department.

Detailed reports of the state of our Educational Institutions will be laid before the Church in due time, and these will show what work has been done and by whom it is accomplished. We now possess the most thoroughly equipped apparatus for educating young men for the work of the ministry of any Church in British America. Let us be truly thankful for it, and let us not shrink from the grave responsibilities which so great a blessing involves. We have a staff of Professors each *facile princeps* in his own department. The Union has already added greatly to the strength and efficiency of our Institutions: what may we not (by God's blessing on diligent effort) expect in course of a few years!

We bless God, and we cordially congratulate the Church, that now our students number no less than seventy, and that a large majority of these are preparing to serve their Master in the work of the ministry. At this moment we have seven candidates for license and next year we may have an equal number. But our very prosperity in this respect must urge us to redoubled effort. Heavy expenses are to be defrayed in connexion with the College, and the united exertions of all our congregations will be required to meet them. Not a day is to be lost in making the requisite collections. Then there is a solemn duty to be discharged towards the young men who have finished their curriculum: they must be supported liberally. Poor congregations must be enabled to avail themselves of Gospel ordinances. *We must support our Home Missions!* We must bear in mind that we are a *Missionary Church*, and that these Provinces as well as foreign shores are our field. All the operations of the Church have one grand end in view, and each must be made to help the other onward. Be liberal therefore towards all: forget not your duty to any.

STUDENTS' MISSIONARY ASSOCIATION, PRESBYTERIAN COLLEGE, HALIFAX; REPORT OF COMMITTEE.

Your Committee, on a review of the Session now near its close, cannot but record with the liveliest gratitude the mercies which our Heavenly Father has made to pass before the Patrons and Members of this Association during this Collegiate Term. He from whom every good gift cometh has been pleased to bless the members of our Association with such a measure of health as enabled them with little interruption to prosecute their studies. The roll of our Society contains at present the names of fifteen students, six of whom now complete their curriculum; the decrease in membership, as compared with the preceding year, is owing to the removal of the Philosophical Department of this Institution to Truro, where several who were formerly members are now in attendance.

The meetings of the Association were held as usual on Saturday evenings from seven to ten o'clock; the first hour was spent in devotional exercises, the remaining portion of time was agreeably and profitably employed in reading essays and missionary intelligence, and in the management of the general business of the Society.

Religious services were conducted by our members with more or less frequency at the following places, viz.: Goodwood, North West Arm, the City Prison, Tuft's Cove, Cow Bay; and a Gaelic service was held in the College every Sabbath afternoon. A Sabbath School was also conducted under the auspices of the Society in the vicinity of the Wellington Barracks. The inhabitants of these several localities manifested their appreciation of our humble efforts for their spiritual well-being by regular and increasing attendance upon the services, as well as by frequent expressions of gratitude.

Desirous that fraternal feelings should exist between the two Departments of the Educational Institution of the Church to which we belong, our Association entered into correspondence with the Students' Missionary Association, Truro, which elicited from them a most cordial reply. A letter was also received from the Students of Knox's College, Toronto, containing many expressions of the warmest affection for the Students of this College.—"Behold how good and how pleasant it is for brethren to dwell together in unity."

In conclusion, your Committee would respectfully and earnestly request the members of the Association to seek by persevering prayer at the Throne of the Heavenly Grace that preparation which the Holy Spirit alone can impart, by which they may be enabled to perform the duties in which they are in the providence of God about to engage—in a measure which will redound to the praise and glory of Him whom we all desire to serve.

DONALD McMILLAN, President.
KENNETH GRANT, Secretary.

LETTER FROM THE CANADA STUDENTS.

KNOX'S COLLEGE, Toronto, March 15, 1861.

DEAR BRETHREN.—

Your kind fraternal greeting under date of 22nd December, 1861, was duly received, and the sentiments of love, expressed in your communication, were, we assure you, highly appreciated.

It is a very great pleasure now again to us, while we reciprocate the kindly sentiments contained in your letter, to renew to you those expressions of high esteem and regard which the members of this Society have ever cherished towards you. As becomes Christians, we have always rejoiced when you rejoiced, and wept when you were called upon to weep, and we can assure you, that our hearts arose in gratitude to God when your letter confirmed to us privately what in the public prints we read with such delight—the consummation of the Union between the Free and Presbyterian Churches of Nova Scotia.

We cannot but be truly thankful to God that the spirit of union so universally prevails. Truly the Repairer of breaches is amongst us, and the Healer of wounds has come.

We hope to witness ere long scenes similar to those which have blessed your eyes, and hear words which have blessed your ears, in the now nearly perfected union between the Free and United Presbyterian Churches in Canada. In anticipation of such events, and taking a prospective glance at the glorious results that may follow, how appropriate the words of the rebellious prophet, “How goodly are thy tabernacles, O Jacob, and thy tents, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the tree of lign aloes which the Lord hath planted, and as cedars beside the waters.”

We will speed on this glorious work, and do what in us lies to usher in that still more intimate and universal union mentioned by our Lord in his parting prayer, “That they all may be one as thou, Father, art in me and I in thee, that they all may be one in us; that the world may believe that thou hast sent me.”

In connection with union matters, it may interest you to hear, that in prospect of an amalgamation of the Colleges of both Churches contemplating union, the Missionary Societies in connection with both Colleges in the city, have lately, by deputation, interchanged sentiments which show that the union bids fair to be one not simply of words, but of heart and action. We have pledged ourselves to live down the uncharitable predictions afloat regarding future quarrels among ourselves, and show by united sympathy and succour, that our aim in this matter, as in all other matters pertaining to the Kingdom, is none other than the glory of God and the good of souls.

May God enable us to keep our vows, and act up to our mutual protestations, so that hereafter the salutations of our united Societies, shall be those of prosperous and happy friends.

We always were, and ever shall be, happy to hear of the prosperity of your Churches at home, and of your Missionary operations abroad. We have a special interest in one at least of your missionaries—the Rev. Petros Constantinides, as we cherish a pleasant recollection of a personal visit from him some years ago. Grateful for the mention made of him and his labours in your last communication, as in all of the past, we will expect the same for the future. We will also anxiously expect information as to the operations of both divisions of your united College.

You now number a few more than we do, taking all the departments into view. Our number this year is forty-five, and of these, only three complete their curriculum this Session—the smallest number since the opening of the College with one exception.

The call for more labourers is urgent from every quarter of the land. We are hopeful that the Churches united will be able to accomplish what separately they have failed to do, and that the element of strength acquired by union will be instantly employed in “going up to the help of the Lord, to the help of the Lord against the mighty.” We are far behind, as a Church, in Foreign Missionary operations. At present—we are almost ashamed to confess it—we have not a single Foreign Missionary in the field, nor are we doing anything to the suste-

nance of any definite Foreign Mission. We do hope, however, that this will not be said of us long, but rather that the call that comes to us from the East, from the West, from the North, and from the South, will find a response from many hearts, saying, *we will go over and help thee!* You may expect something definite in this respect in our next communication.

The Annual Report of our Society you will probably have received before this. If not, we send now a copy, which will give you some idea of our success in the mission field. Our missionary, Mr. Labelle, is again preparing for another half year's labour in the same field as that occupied last summer. He will likely be aided by another countryman of his own—also a Student of Knox's College.

The Society has in view at present the establishing of a School for the training of Roman Catholic youth connected with the families who have become Protestant. We wait, however, the action of the United Synod in missionary matters in general, before we take any decided action in the case.

There are indications of very great promise in the French Canadian field, which demand instant and energetic action from the Christian Church. The reports of Father Chiniquy's labours and success among their fellow countrymen in the neighbouring States are beginning to awake them to enquire as to their position, and the demand for further information increases with the awakening. Still they are a poor benighted people, ignorantly subservient to the schemes of a rapacious priesthood.

* * * * *

We would now conclude by returning upon your own heads the blessing sought for us, that you all may be saved and have many souls at length for your reward, receiving this testimony that ye have pleased God and his Son Jesus Christ.

WM. M. MACKAY, A.B., President.

ED. GRAHAM, Secretary.

To the Students' Missionary Association, Presbyterian College, Halifax, N.S.

HOME MISSIONS.

MEETING OF HOME MISSION BOARD.

The Board met on the 10th and 11th of last month. The following appointments were made, in accordance, as far as possible, with the applications from Presbyteries:—

Rev. Jas. Waddell, Presbytery of Pictou, with a view to Merigomish.

Mr. D. McKinnon, Probationer, Leitch's Creek, &c., C. B.

Rev. H. D. Steele, Presbytery of Truro, after giving supply for a few Sabbaths at Annapolis.

Mr. D. McMillan—Lower La Have

“ J. Morton—Bridgewater.

“ Ad. McKay—Goshen, &c., in Presbytery of Pictou.

“ Allan McLellan—Dundas, P. I.

“ Wm. Sinclair—W. St. Peters, &c., P. E. I.

“ K. Grant—St. John's Harbor.

The Presbytery of Princetown was left to be supplied by Mr. Gordon, who is about to return from Scotland, having there completed his theological curriculum. Mr. Isaac McKay was left to return to the scene of his labours last summer in C. B., as privately arranged.

In compliance with applications on behalf of New Brunswick, three students were designated for localities in that province, viz.:—

Mr. A. Farquharson—Carlisle, &c.

“ J. A. F. Sutherland—Salmon River.

“ T. Cumming—Harvey.

It is to be understood, however, that these appointments are provisional in their character, being subject to such modifications as may appear fit to the Home

Mission Committee of the Synod of N. B., under whose supervision the young men will be placed; and that the funds of the Board are not to be charged for the expenses thus incurred.

The term for which the appointments within the jurisdiction of our own Synod are made is till the meeting of Synod, when they can be renewed, or alterations made, as may be found most advisable.

Of the eleven students whose names are included in the above list, seven have completed their theological course, and are ready to enter on trials for license. The remaining four will labour as catechists during the summer, and return to prosecute their studies in winter.

The subject of the rates of remuneration to be guaranteed by the Board, to the several classes of Missionaries under their superintendence, was considered, and the following scale adopted:—

I. For Catechists, being students of divinity employed in Missionary labours during the summer—*one pound* per Sabbath, with their board and travelling expenses in addition. The Board are willing to defray one half of their travelling expenses—or, what usually amounts to the same thing, the expense of journeying from Halifax to the field of labour; but stations that wish to be regarded as self-supporting will be expected to defray the expense of the return journey, as well as the other charges connected with their supply.

II. For Probationers—*Thirty shillings* per Sabbath, with their board, or *two pounds* without board. No additional allowance from the Board for travelling expenses, except by special grant in the case of long journeys.

III. For Ordained Ministers—the same salary as for Probationers, with the addition of all their travelling expenses. It was thought that their experience of ministerial work, and the advantage of being qualified to dispense sealing ordinances, fully entitled them to this slight distinction.

After transacting other business, of little public interest, the Board adjourned to meet in Poplar Grove Church, Halifax, on the 8th of May, at nine o'clock, A. M.

FOREIGN MISSIONS.

OUR MISSIONARY INTELLIGENCE.

This month we lay before our readers very interesting letters from the South Seas. Mr. Geddie's report furnishes an admirable *resume* of facts which may have reached the Church in other forms within the last few months, but which will be read again with avidity. The letters of Mr. Matheson and his excellent wife will be regarded as peculiarly cheering, inasmuch as they indicate returning health, vigor and spirits, and the evident breaking of the morning light on Tana.

Our latest news from the New Hebrides are dated October 28, 1860. Under that date Mr. Geddie writes to Rev. Mr. Bayne, Pietou: "The voyage" [of the *John Knox* with Messrs. Johnston and Paton on board] was most interesting. Our brethren have succeeded in opening a new station on the west side of Tana, in the district where the massacres have taken place in recent years. We have long been desirous of opening a mission there, but hitherto have been unable. The place where they landed is next in importance to Port Resolution. The people wished one of the Missionaries to remain with them and offered to give land and build a house for him. Our brethren have urged us to send two Aneitumese teachers there without delay. Two married men, deacons of my congregation, have been appointed and will sail for their new field of labour next week. "Mr. Matheson's health is wonderfully improved and he is quite actively engaged in the work."

We learn that there is no probability of the Rev. Mr. Inglis being present at our meeting of Synod, owing to the fact that his presence will be required in London for some months yet, to oversee the publication of the New Testament in Ane'tumese by the Bible Society. He will give no positive promise of visiting us until his great work is concluded.

REV. MR. GEDDIE'S ANNUAL REPORT.

ANEITEUM, October 8th, 1865.

[Sabbath duties—Church members—Schools—Translation of Scriptures—State of the rising generation—Missionary meetings and contributions of arrow-root, native dresses, &c.—Visit to Tana with Mr. Johnston—Preparation by means of native teachers on other islands—The "John Knox"—Need for more Missionaries—Thanks for donations.]

REV. AND DEAR SIR:—

At the close of another year's residence on this island, I take my pen to address you. More than twelve years have now elapsed since we landed on Aneiteum. During this long period we have enjoyed much of God's goodness, for which I trust we are grateful to him.

Our labours do not differ from those of former years. The duties of the Sabbath here are much the same as at home. We meet twice for public worship, and there are Sabbath schools in the afternoon at every village on the island. As the natives are early risers, the usual hour for divine service is half past eight o'clock A. M., so that the more public duties of the day are over before the heat is oppressive. About five hundred persons attend worship at each of the two principal stations on the island, while prayer meetings are conducted by the teachers at the more distant out stations. As regards the external observance of the Sabbath we have little cause for complaint. The natives neither work, nor travel except to church, nor even cook their food. It is literally a day of rest here.

The number of church members in my district, including some of the teachers in the neighbouring islands, is one hundred and seventy-nine. Over these we endeavour to exercise a careful oversight. In this duty I am greatly assisted by seven elders recently ordained. Each one has a certain number of church members assigned to his charge, whom he visits, and with whom he holds meetings for conversation, exhortation and prayer. At our meetings of Session, each elder gives a report of the state of religion in his district. The deacons attend to all temporal concerns which in our circumstances are numerous.

The cause of education continues slowly, but surely to advance. There are between fifty and sixty schools in the island, attended by old and young, with few exceptions. To accommodate the natives the schools meet at sunrise, before the labours of the day commence. Reading only is taught at our morning schools. At each of the mission stations there is an advanced school, where in addition to reading, lessons are given in writing, arithmetic, geography, &c. These schools are select, and many of those who attend them are likely to become teachers. The one in my district is under Mrs. Geddie's superintendence, and she is assisted by some of the native teachers and their wives. The number of scholars is about ninety at present.

Since the translation of the New Testament was completed, we have been busy with the Old Testament. The book of Genesis was translated by Mr. Inglis and has been printed since his departure. I have recently finished the book of Exodus which is now in the press. Much of my time is now devoted to translating the remaining books of Moses and the Psalms.

You will not be surprised to hear that we have many practical evils to contend with among a people who have so recently emerged from a state of the deepest moral degradation. The emancipation of any people from the debasing influences of heathenism is not the work of a few years, but of generations. These evils however are not more numerous or formidable than we might reasonably expect. The case of the rising generation at present causes us some solicitude. The parents who have themselves grown up without discipline or restraint, are

ill qualified to train up their children in the way that they should go. They candidly confess their inability and in most cases would cheerfully transfer their children to our care. We might have most of the children on the island, if we could undertake so great and so serious a charge. But there are some parents to whom these remarks will not apply, and I trust that these exceptions will become more numerous. I may say however, that we labour with much encouragement, for which we desire to thank God. Though many give evidence that they have never felt the power of saving truth on their hearts, yet not a few appear to be in earnest about the one thing needful. There are Christians in reality among us as well as Christians in name, and I believe that the Redeemer's crown will be adorned with gems gathered from this distant isle of the sea.

It will gratify you to hear that Missionary meetings have been held this year, and collections made for the first time for the support of the gospel. These meetings were held at Mr. Copeland's station, and my own. At each meeting the number present must have been about twelve hundred. The whole amount collected at the two stations was as follows: Money, £2 4s., cocoa nut oil, 10 gallons, arrow root 5400 lbs. We have now 20 barrels of superior arrow root put up and ready for shipment, and some hundreds of pounds of inferior quality in bags. It will be sent most probably to Sydney when an opportunity occurs. The money realized from the sale will be paid over to our agent in Sydney, and equally divided between our respective churches. I cannot give you any idea of the probable amount likely to be realized from the sale of the arrow root. The Sydney market is about the worst that it could be sent to, but we have no opportunity of sending it to another. I am told that the price there is seldom less than 3d. per lb. and rarely exceeds 6d. As the arrow root made on this island is of superior quality, and needs no process of refinement before it is fit for use, like most of the South Sea arrow root, it ought to bring a good price. If it does not sell well in Sydney we must endeavour to find a market for it elsewhere. I am sure you will esteem this contribution not so much on account of its material value as the spirit which it manifests. I hope that the time is not far distant when this island will be little burden to the churches at home. The natives seem willing to do what they can to help themselves. I ought also to mention that at our missionary meetings 200 native female dresses and a quantity of mats were collected for the neighbouring islands. These are very valuable to the teachers and also as presents to friendly chiefs. As the dresses and mats are superior to those made on the islands around they are much prized by the natives.

As Mr. Johnston may not be able to send you letters by this opportunity I may mention that I accompanied him and Mrs. Johnston to Tana last month. Then have taken up their abode with Mr. Paton for the present. In the mean time they will study the language, and Mr. Johnston will endeavour to open up a station for himself. He and Mr. Paton have recently been exploring parts of the island not yet visited by missionaries. In a letter which I received from Mr. Johnston he expresses himself delighted with the beauty and fertility of Tana, but deeply affected with the moral degradation of the people. I was much pleased with my visit to Tana. As I had not been there for a considerable time I could observe a change for the better. Many villages formerly hostile to christianity have received teachers, and others would do so if we had persons to send to them. A teacher is now residing among the people in Mr. Paton's district, who formerly drove the missionaries from Tana.

The work on the other islands, as far as I know, is in a hopeful state. Our latest news from the teachers residing on them are encouraging. There are at present seventeen Aneiteum teachers, married men, labouring on the islands, distributed as follows—On Futuna four, on Tana nine, on Mira two, and on Fate two. These simple and devoted men have been honoured by God to do much in preparing the islands for the gospel, at the expense of much self denial, suffering and danger. Their labours may not be so visible or so extensively known as ours, but they are no doubt recorded in heaven. They, as well as we, have a strong claim on the sympathies and prayers of the Church. But while native teachers are indispensable as pioneers, and when wisely led prove valuable auxiliaries in the work of evangelization, yet our great want at present is missionaries.

I enclose for you a statement of the expenses of the "John Knox," from August 1859 to August 1860. You will observe that it is much less than it has been in previous years. This expenditure has been entirely met by a contribution from New Zealand, so that she has not cost the Church any thing last year. The great reduction in her expenditure has been caused by dispensing with the services of white men. Some of our natives are now good seamen, and we are more independent than we were. It is difficult here to get white men whom we would employ. Some member of the mission now goes in the vessel to take charge of her, but this is a serious tax on our time. She has made ten voyages this season, and every year she becomes more valuable and more indispensable to the mission. I hope she will be less expense to you than she has hitherto been.

I must express my thankfulness that Mr. and Mrs. Johnston have been sent to our help. They are a valuable addition to our mission band. But, if the mission prospers, we must have more missionaries from some quarter or other. God, in answer to all our prayers, is opening up this group of islands for the gospel, and we must not be slow to enter. I trust that you will be able soon to send us one or more missionaries. Passing higher considerations I would urge the plea for another missionary on the ground that it may not add much to your present expenditure. The "John Knox" has not cost you any thing for the past year, and I hope we will be able to keep her afloat without asking much help from you, and besides the natives of this island have begun to contribute for the support of the gospel and will continue to do so: now the amount saved to your funds in these ways will go far to meet the expenses of another missionary. The encouragement we have hitherto had on these islands ought to nerve the church to further exertion in the cause of Christ.

The supplies of clothing, &c., for natives, sent by Mr. Johnston, came safely to hand. We beg to thank the donors for this additional expression of their interest in our work. On this island we have more than twenty married teachers who are clothed with the free will offerings sent from home, and also many of the scholars who attend our schools.

My esteemed friend, Mr. Copeland, is well. He now preaches fluently in their language and ably supplies Mr. Inglis' place. His labours are much the same as our own.

I remain, Rev. and Dear Sir, very sincerely yours. &c.

JOHN GEDDIE.

Rev. J. Bayne, Secretary B. F. M. of P. C. N. S.

LETTER FROM MRS. MATHIESON TO HER MOTHER.

PORT RESOLUTION, TANA, July 23rd, 1860.

[Hopeful symptoms—The Great Evil Spirit—Presents—Home—Travelling—Death and burial—Dead'y revenge and war—Safety in danger—Longings for the rest and the joyful greetings of Heaven.]

* * * * *

It is the day of small things with us. The Tanese manifest little or no desire for the word of God. They wish to live and die as their fathers did: yet we are not without a little encouragement. Rapaku our chief—of whom I wrote in my last letter—accompanied us to Aneiteum. I hope the evidences of what the gospel has wrought there will encourage him to persevere. A few seem "almost persuaded to be Christians," but no one has courage to come forward and declare himself upon the Lord's side. They think our religion very good for old people, and those who are dying. The Tanese believe in the existence of a Great Evil Spirit whom they call "Rarapauamun," and say that he lives on the top of the highest hill in the island, which is in or near the centre, and can be distinctly seen from all parts. Cease not to pray that the light may arise and shine, that the people may no longer say "where is their God?" All is midnight darkness now, but the day cometh, let us watch and pray for it. Thank Mr. J. D. B. Fraser very kindly for his invaluable present. I could scarcely have selected a more useful stock of medicines. The other articles too I prize very highly. One box has been opened, as it was too large and heavy for our boat to carry. We hope to go home to-morrow. We soon become attached to one spot and love to call it

home, though there is no place to which our heart clings so fondly as the home of our childhood. When the ties which bind us to that are severed, then we feel that we are indeed pilgrims, and are led more earnestly to seek that rest of which it is said there "will be no more going out." May we all meet in heaven, the Christian's home. Please thank the kind friends for me who have given me so many valuable presents. May we soon be able to cheer their hearts by telling them what God is doing for this people.

August 24th, 1860

I enclosed a letter for you last week, but as there has been no opportunity of sending it away probably this, which I forward via California, will leave about the same time. We have been visiting some distant districts to-day, the walk is very fatiguing, as there are no roads here such as we have at home, merely foot-paths, sometimes clambering over rocks—sometimes crossing streams and beds of rivers. A strange feeling creeps over one while visiting places where the foot of white man never before trod. If the stones could speak, what dark, horrifying tales they might tell of scenes of bloodshed and sins "of which it is a shame even to speak." This is one of the dark places of the earth. There are people here who pretend to make wind, rain, &c., and profess to bring disease. Namaka, a celebrated chief, had a lovely promising little boy, the pride and darling of his old age, who in the course of time was to have inherited the chieftainship. Lately he became sick and died. The natives suppose that nobody dies a natural death. Some person has brought disease, or done something, and the spirits are angry. Day after day Namaka visited the neighbouring districts to discover, if possible, who was bringing this illness upon his child. He would not be convinced by all that Mr. Matheson or I said to him. He requested that Noah should be buried in our yard—to which we agreed. So, after a nice little coffin had been made and the body placed in it, some persons went from here and brought it, and we buried it by moonlight on account of the excitement occasioned by his death. What a strange group we seemed! All was death-like stillness, except the occasional low wailing of some women. A few armed men who had followed sat watching us. Just as all was over some person said there is Namaka. He had remained at home, not wishing to see his child buried, but not being able to restrain his feelings followed. He was a perfect picture of grief. After prayer he appeared more resigned, and we little thought that he was determining revenge upon the person whom he supposed had destroyed his child. The next night he, in company with others, cruelly murdered a poor man and threw him into the sea, not far from our house. War ensued. All the villages, property and food in that district have been destroyed, and everyone of the Annikaraka people have fled. Old Yaresi, who knew nothing of what had been done, was on his way to our house, but, being told on the way, turned about and fled with the rest. However, about midday on Sabbath, we were rejoiced to see him back, and he intends to remain at Annikaraka. The work of destruction is still being carried on; but through Yaresi's influence, will not come near us. Yesterday was a day of excitement among the natives, but we had nothing to fear. We know who has said, "Lo! I am with you alway." God has raised up friends for us among this dark people. The enemy is very busy. Surely he is afraid of his kingdom here, which I trust will soon be destroyed, by the King of Kings. You know nothing of the darkness of the hearts of these people. Every day brings its own little difficulties and trials, but let us never be discouraged. He who has protected us when our enemies were raging, has surely some work for us to do—this work is God's—"if God be for us who can be against us." Christ shall have the heathen for his inheritance, and reign until all enemies are put under his feet. Oh! who would live "always" in this world? Here all our joys are imperfect, every pleasure mixed with pain. Here are sorrowings and partings. What a happy thought that there is a bright world prepared for us, that we have only to cross the Jordan of death, to enter into its perfect joys. *There, there* is nothing to make the heart sad, there we shall be clad in white robes and taught to sing the song of Moses and the Lamb. Let us therefore fear, lest a promise being left us of entering into this rest any of us should come short of it. Let us stand having our loins girt about with truth, and our lamps burning. . . . Sometimes I long for the

“wings of a dove” that I might peep in at you all, and see you just as you are—but I feel quite contented and happy at the post of duty—only it is a great trial to be separated from you all. Were it not for the hope of meeting in a better world, how could we bear it? . . . Oh! if friends only knew how we value a few words of encouragement! I expected many letters from home by Mr Johnson and was sadly disappointed. Why do my friends wait for me to write? It is more difficult for me than for them. Any home news is interesting. Give my love to all my friends. I expect Mrs. Johnson daily to visit me, she is at Port Resolution. Both Mr. and Mrs. J. are well.

With much love,

Ever my dearest mamma, your devoted,

MARY.

LETTER FROM REV. MR. MATHESON.

TANNA, August 14th, 1860.

REV. P. G. MCGREGOR,—

Rev and Dear Brother.—Your long and very interesting letter of November 14th, 1859, I received with much pleasure July 16th. I cannot tell you how highly we prize letters in this distant isle of the sea, or how much their perusal tends to strengthen our hands and to encourage our hearts. Would the Fathers and Brethren in our Church devote even one hour annually (which is but a small portion of time) to corresponding with those whom they have sent to occupy the high places of the field—how much more distinctly would we feel in our perils among the heathen that we have still a place in their affections—that we are not forgotten by them in their seasons of communion with God—and that the arduous work in which we are engaged is one in which they are deeply interested. The external prospects of the mission upon this island are apparently beginning to brighten, but none have as yet given any decided evidence of their having embraced the gospel. Some two or three profess to have renounced some of the worst and most disgusting abominations of heathenism—one of whom is the young child of the district in which we reside. He has been living in the yard during the last six weeks, and his conduct has been most exemplary. He says he is anxious to know the word of God, and embraces every opportunity of communicating to others what little knowledge he has himself acquired. His wife died shortly after he came to live with us, and he consented to have her buried. Their usual practice is to throw their dead into the sea, and then some of the usual heathenish ceremonies are performed—such as kindling a fire and keeping it burning several hours for the purpose of keeping the Devil from stealing her spirit. After the fire has been burning sufficiently long in their estimation to cause the Devil to give up all hope of being successful and to go and seek his prey in some other quarter, they destroy all the property formerly belonging to the deceased;—the live stock, which consists principally of pigs and fowls, is given to the nearest relations to be immediately killed to furnish food for a feast—the number of guests being in proportion to the quantity of food. According to Tanna etiquette the young chief was the person by whom the fire should have been kindled, the property distributed, the feast made and the guests invited, but he took no part in any of the proceedings and countenanced them only by his presence.

Yaresi and Namaka are still friendly. The former has long been a nominal friend of the missionary, and, though the desire of obtaining foreign property is the highest motive by which he is as yet actuated, we hope he may some day value the gospel from nobler motives. The latter says he is friendly, but I would not object to see some more substantial evidence of his friendship before placing much confidence in his profession. He attends Church occasionally, but has not renounced any of his heathenish practices. His youngest son is at present very ill, apparently dying. I heard of his illness last week, and also that his father had suspected a certain young man as the cause of his son's trouble. This youth he intended to kill if the child should not recover. I spoke very plainly to the old man about the sinfulness of such conduct—told him that God only had the power of inflicting disease—that we must all die very soon, &c. He seemed willing enough to admit the probability of our dying some time, but he did not feel satis-

fied that God only has the power of killing and making alive. To admit the latter would be a very serious infringement upon the rights of a Tanna man, and a robbing him of a glory to which he feels himself justly entitled. I have just heard that they do not expect the child to survive to-day, and Namaka has suspected another young man in addition to the former, both of whom he has ordered to be killed upon the death of his child. This son, if spared, was to have succeeded him as chief, consequently his death will cause more excitement than if he had only been a common child.

The attendance at worship on Sabbath day is steadily increasing. Yesterday there were twenty males present, which was an increase of some four or five upon any preceding Sabbath. In the morning we have worship at our own station, after which I itinerate during the remainder of the day. In going inland we have no stated places of meeting. Sometimes we go in one direction, and, if we are sufficiently fortunate to come upon some three or four persons unobserved, have a short service with them, and proceed until we come to some other village or fall upon some other party—all of whom we generally find as busily engaged on the Lord's day as on any other day in the week—some fencing, some housebuilding, some preparing yam mounds, &c. The shore women spend the Sabbath fishing and the inland women making plantations. This is still the day of small things, but in the midst of our trials and our difficulties we have our encouragements and our hopes. The work is of God and must succeed. Had we but two or three devoted teachers—God-fearing men—persons capable of sowing the good seed and of watering it by their example as well as by their precept—discouraging though the past has been, we would hope that, by the blessing of God, brighter and better days may soon dawn upon this benighted people, and that even upon dark Tanna blessed Jesus may soon see of the travail of his soul and be satisfied.

You would, I presume, naturally infer that several teachers have already been labouring on this island, but you must remember that the term teacher out here differs very widely from that given by the majority of Lexicographers, and, perhaps, if some of the terms employed—such as teacher, native agency, institution, convert, and professedly Christian—were understood by readers as defined by writers, those who read would be better prepared to form more perfectly correct ideas of the lamentable condition of this people, and those who in the providence of God may yet visit these dark isles of the sea would experience less disappointment, they would come prepared to find that these Ethiopians have not as yet begun to stretch out their hands to God and that these isles have yet to begin to learn to wait for God's law. The following is the New Hebridean definition of the term teacher:—A man who leaves home, goes to a heathen land, builds a house, makes a plantation, assists a missionary in building a house, and sets a good example before the natives. There have been seven families from Aneiteum living on this side of Tanna, with their relations, all of whom before leaving home have probably been requested to fulfil the above duties. Four of those families have recently gone home. Two others have left their stations and are at present living on the mission premises, and one only remains at his station. Consequently nothing has yet been done in the way of establishing schools, and our prospects in that respect are anything but cheering. Many thanks for the copies of the "Witness" sent by Mr. Johnston. The bale of goods came safely to hand, for which we feel truly grateful to the donor, or donors, though unknown. The medicines, too, were a very valuable acquisition to our stock, the selection could not have been better, and we trust that the many kind friends who have thus voluntarily contributed to the supply of our wants may find in their own experience that it is indeed more blessed to give than to receive. Trusting that we still have an interest in your prayers and in the prayers of dear friends,

I remain, yours truly,

J. W. MATTHESON.

ENCOURAGEMENT: A CONGREGATION OFFERS TO RAISE HALF THE SALARY OF A MISSIONARY.

We are at times apt to feel discouraged when we contemplate the great work which is before us as a Church, and the numerous demands that press upon our

resources. But this feeling arises solely from want of faith; and God mercifully rebukes it by opening the hearts of our people and making their liberality equal to every emergency. We have perused the following letter with peculiar delight and fervent thankfulness to Him in whose Hand are the hearts of all men:—

MY DEAR MR. MURRAY.—

There is a movement now going on in my congregation, which I believe will be of interest to the friends of the Foreign Missions of our Church, and which, should similar measures be adopted in other congregations of the body, may lead to a large increase of the agents employed by the Church in the extension of Christ's kingdom abroad. Perhaps you may therefore deem it worthy of notice in the *Record*.

At our annual missionary meeting, held on the 1st of January last, some remarks were made on the propriety of increased efforts in the missionary cause, when one member of Session expressed his opinion, that we might as a congregation support a missionary of our own in the South Seas. He thought that, if there were among us the proper spirit of faith and self-denial, such an undertaking was quite within our means. The Rev. John Stewart, who was present, made a few remarks in favour of the same view. No farther action was taken at that time, but the matter was commended to the serious and prayerful consideration of the friends of Christ among us. The subject, however, was not allowed to drop, and, having been freely discussed in private, it was again publicly considered at a meeting held on the 8th inst., being the Monday immediately succeeding the communion. I am happy to say that among the members of the congregation in general much interest was felt in the proposal. Some thought that the congregation was quite able to raise the whole sum necessary for the support of a missionary. The majority did not seem satisfied of this, but they were willing to contribute liberally toward the object, and the impression seemed general, that if we could not support a missionary of our own we might readily raise half the amount necessary for that purpose, and that, if any other congregation of the body would do the same, we might go to the Synod at its approaching meeting with the tender of the means necessary for sending out another missionary. It was therefore resolved to commence a subscription, each member to subscribe no more than he thought himself able to pay, alike in good times and bad, and what he was willing to pledge himself to pay so long as God in his Providence enabled him to do so. As money is very scarce just now, the present affords a suitable time to all parties to judge what they are perfectly safe in promising in the worst periods of business depression. It was also agreed that this subscription should be special, and *in addition* to what we are now paying to the other schemes of the Church, for all of which it is understood that collections are to be taken in the usual manner.

This subscription has not yet been completed, but the result thus far has been such, that I am now able to announce that the congregation are safe in pledging to the Synod annually half the sum requisite for the support of another missionary in the South Seas. While, from the scarcity of money and the prudent caution which it is thought necessary to exercise regarding an undertaking so important, the congregation may not be disposed at present to go beyond half a missionary's salary, I have no idea that they will rest satisfied with this. The conviction of others beside myself is, that should this scheme go into operation, a very short time only will elapse till the congregation will support a missionary of their own.

I have thought that it would be desirable that the matter should be early mentioned in the *Record* for two reasons. In the first place, it will serve as an invitation to some other congregation to unite with us in the measure. Should any other congregation move early in the matter, the Synod may be prepared to take action at its approaching meeting for increasing our agents in the New Hebrides. In the second place, it is important that the matter should be early brought under the notice of the students and preachers of our Church. It is pleasing to hear that so many are likely to be added during the present year to the ministry of the body. Are all the seven who are to be licensed this year to go upon the Home field, and none to the Heathen? The matter is commended to their prayerful consideration, as they may expect soon the call to be addressed to them, "Whom shall we send, and who will go for us?"

To those who observe the operations of Divine Providence it may seem an interesting coincidence that just when we were about holding our meeting the *Record* arrived conveying the intelligence that Mr. Geddie was appealing for another missionary.

Green Hill, 20th April, 1861.

Sincerely yours,

GEORGE PATTERSON.

Several of our congregations are twice as large and wealthy as Mr. Patterson's. Should all exert themselves to the same extent we might have 35 or 40 missionaries in the South Seas, or we might have 20 in the South Seas and 5 or 6 in Turkey. The Church is indebted to Mr. Patterson's congregation for the noble example of Christian liberality they are exhibiting, and we trust that all our congregations will be stirred up to similar exertions.

EXPLANATION.—In Mr. Geddie's letter published in our last, two sentences occur which, from their slightly equivocal expression, have been misunderstood by some. Speaking of dividing the goods he says, "Some of the boxes came without any particular address. As we were all abundantly supplied for our respective stations, I suggested that they should be set apart for the use of the native teachers on the heathen islands. *We were all agreed with the exception of Mr. Matheson who took for Tana what he considered a fourth part of all unmarked articles. Among the articles thus appropriated was a box of hardware. * * * It will be very valuable to our teachers,*" &c. The hardware was "appropriated" not by Mr. Matheson (as a correspondent supposes) but to the use of "our teachers." No reflection whatever is intended by Mr. Geddie in relating that Mr. Matheson took a fourth of the goods for Tana. The reason that Mr. M. did so was evidently that Tana was the newest and most needy of the missionary stations. If the passage in which the sentences we have italicised be read carefully it will be evident that the construction we have put upon it is the only correct one.

OUR CHURCH NEWS.

PRESBYTERY OF HALIFAX.—This Court met at Shelburne on Tuesday, the 2d ult. Present Rev. Messrs. Christie, Clark and H. D. Steele, and Mr. Phillip Bower, Ruling Elder. The Presbytery heard and sustained the trials of Mr. Hugh McMillan, preacher of the Gospel. On the next day the Presbytery met at Clyde to ordain Mr. McMillan to the office of the holy ministry. After the Edict had been duly served the Presbytery proceeded to the Church for the ordination services, which were conducted in the presence of a very large and attentive audience. The Rev. G. M. Clark preached the ordination sermon. The Rev. G. Christie then narrated the steps which had been taken in reference to the call addressed to Mr. McMillan, by the Clyde river and Barrington congregation. The usual formula of questions, having then been put to Mr. McMillan, and satisfactory answers given, he was by solemn prayer with the imposition of hands of the Presbytery, duly ordained and set apart to the office of the holy ministry, and to the pastoral charge of said congregation—Rev. Mr. Christie offering the ordination prayer. Mr. McMillan then received from his brethren the right hand of fellowship, and his name was added to the roll of Presbytery. The charge to the newly ordained minister was then delivered by the Rev. Mr. Christie, and thereafter the Rev. Mr. Steele addressed the people on their duties and obligations to their minister. At the close of the ordination services an opportunity was afforded to the people of giving a cordial welcome to their minister. Mr. McMillan enters on a wide and interesting field of labor, amongst an intelligent and warmly attached people. Under the labors of this devoted young servant of Christ, it is confidently anticipated, by the blessing of the Divine Spirit, that much good will result, and that many will be gathered to the fold of the Redeemer. Some matters of a routine nature were disposed of, and the Presbytery

agreed to hold its next meeting in Poplar Grove Church, Halifax, on the first Tuesday of May at 11 o'clock, A. M.

PRESBYTERY OF GEORGETOWN.—We condense the following from the *Charlotte-town Protestant*:—

This Presbytery met for Presbyterial visitation, at Bay Fortune, on the 4th day of March, and after a very solemn and instructive sermon by the Rev. Mr. McNeill, was constituted by the Moderator. As the pastor of this congregation was clerk of Presbytery, another member of Presbytery was appointed to act as clerk *pro tem.*, at this meeting, and also in the East Church of St Peter's. The Presbytery proceeded to investigate the temporal and spiritual affairs of this section of Mr. Crawford's congregation, and were happy to find that their obligations to their pastor were nearly fulfilled. A flourishing Sabbath school is conducted in the Church, in the summer months, and a Bible class and prayer meeting is held by the Minister.

On the following day, the Presbytery met in the East St. Peter's Church, and, after a very interesting sermon by the Rev. Neil McKay, was constituted, and proceeded to the work of Presbyterial visitation. The usual enquiries were made of the Pastor, the Elders, the Session, and the Managers, and very satisfactory answers in general obtained. After interesting and appropriate remarks by members of Presbytery, it was agreed to minute the high satisfaction which the Presbytery have in recording their approval of what they have seen and heard on this investigation, and cordially bid the pastor and brethren of this congregation God-speed.

On March 6th, the Presbytery met in West St. Peter's Church, and after a very instructive lecture by the Moderator, the Rev. Alexander Munro, was constituted, and proceeded to present to the elders of West St. Peter's congregation, the questions employed at Presbyterial visitations. From these elders we learned that a number of Sabbath schools are in operation during the summer. That the congregation had contributed for the schemes of the Church during the past year, about £11 10s, and for the support of the Gospel among themselves, about £50; but that there was no prayer meeting in regular operation. The Presbytery invited the members of the congregation present to make any statements that they might deem suitable, respecting the present position and prospects of the congregation, when it was stated that a subscription was in circulation for the erection of a Church at Mount Stewart Bridge, that already the sum of £97 10s was subscribed towards the completion of the outside.

On March 12th, in the Church at Murray Harbor North, and after sermon by the clerk, the Rev. Henry Crawford, was constituted, and proceeded to the Presbyterial visitation of the congregation of Murray Harbor, and ascertained that the congregation had contributed during the past year toward the schemes of the Church, £18. That the annual salary promised the pastor is £120, with a Manse and Glebe; that there were about £41 of arrears now due. It may be noticed that the congregation had only a few days notice of this Presbyterial visitation. Had they had more time to prepare for the visit of the Presbytery, those arrears might have been considerably reduced. The Presbytery, on the whole, were gratified that the people of this congregation were manifesting so praiseworthy liberality in the supply of Gospel ordinances; and the members of Presbytery having made remarks respecting the information elicited, agreed to record an expression of their general approval, and to encourage the congregation to press forward to higher attainments in the service of the Lord.

On the following day, the Presbytery met at Woodville Church, and after an appropriate sermon by the Rev. James Waddell, was constituted, and proceeded to the Presbyterial visitation of the Woodville congregation. The Presbytery were gratified to learn that there are a number of Sabbath schools in operation during the Summer, and one during the Winter in this congregation. That there are two prayer meetings kept up in this congregation, one of which was well attended. That they have a congregational library containing 140 volumes; that though the congregation promised to the pastor at first only £85, yet during the past year they had raised £92, and there appears to be a determination

on the part of the managers and people to endeavor to raise their Minister's salary to the average of other ministers, and that they have contributed to the schemes of the Church during the past year about £10. The Presbytery were much cheered by the progress that this infant congregation has made, and have every reason to anticipate continued prosperity: and encourage them to persevere in their highly commendable efforts to support among themselves the ordinances of religion.

In the evening, the members of the Georgetown Presbytery, together with the Rev. Messrs James Waddell and George Sutherland from Charlottetown, held a highly interesting Temperance Meeting in the Woodville Church. The pastor of the congregation presided: and at this, as well as at all the other temperance meetings which were held by members of Presbytery on this tour, considerable numbers came forward and signed the total abstinence pledge. The congregation at this meeting passed a resolution that they would not use ardent spirits on funeral occasions.

On the following day, the Presbytery met at Valley Field Church, Brown's Creek, and—after a Gaelic sermon by the Rev. Donald McNeill, was constituted. As the Moderator was pastor of this congregation, Mr. McNeill was chosen Moderator *pro tem*. The Presbytery then proceeded with the Presbyterial visitation of the congregation, and elicited the following information: That all the elders and a goodly number of the congregation take part in the exercises of prayer meetings; that there are two weekly and one monthly prayer meetings in the congregation, and three Sabbath Schools; and that in the Summer months these are very well attended; that there is a Deacon's Court; that the salary promised to the pastor at the time of his settlement was £150; that this obligation was assumed by Brown's Creek, Cardigan and Dandas; that the people of Brown's Creek now raise the salary by pew rents; that if their seats were all paid they would realize the sum of £112. That during the past year, they had paid of this sum, £77 12s; that a very considerable sum is due the pastor; that during the past year the congregation had contributed about £12 10s toward the different schemes of the Church. The Presbytery then entered into a lengthened conversation with the deacons and other members of the congregation respecting the arrears, and gave them their urgent advice to use the utmost diligence to collect the sum due the pastor with as little delay as possible.

Agreed to record the satisfaction which the Presbytery have had with the labors of the Rev. James Waddell during the time that he has been within their bounds, and especially with his punctual attendance and valuable assistance at our meetings of Presbytery and Temperance meetings. Agreed to meet at Lower Montague on the 2d Wednesday of May.

HENRY CRAWFORD, Presbytery Clerk.

[In all the districts in which the Presbytery met, large, interesting and successful Temperance meetings were held.]

TO THE EDITOR OF THE RECORD:—

In the last *Record* is a letter from the Rev. A. P. Miller, endeavouring to show that the report of the proceedings of the Pictou Presbytery, which appeared in the February number, was incorrect. I may explain that in these reports it is not intended to give full details of the business before the Presbytery. Only matters that are considered of public interest are referred to, and even in regard to these it is not deemed advisable to publish all the particulars. I acknowledge that in that report some matters were omitted, but yet I am prepared to show that so far as it goes it is strictly accurate. The statement of which he complains is that "no opposition was offered by the congregation" to the acceptance of his resignation. Mr. Miller construes this as implying that there was no movement in any quarter in his favour. But I think that it is not difficult to see that the reference was to the action of the congregation as such. In this view the statement was strictly correct. When the case was taken up commissioners appeared from the congregation. These stated that at a regular congregational meeting, at which they had been appointed, Mr. Miller had intimated his intention to press the ac-

ceptance of his resignation, and that the congregation took no steps to resist a separation. Moreover, at that meeting no party present proposed to do so. With these representations before them, the Presbytery could look upon the matter in *no other light than that stated*—that “*no opposition was offered by the congregation.*” and accordingly the Presbytery decided as they did. There was indeed laid before the Presbytery a paper containing resolutions of a meeting of parties on French River, desiring Mr. M. to be retained *over them*. In omitting any reference to this I had no desire to do injustice to Mr. Miller. My principal reason was that the movement was not then in such a state as that the Presbytery could take any action in the matter. I therefore delayed reference to it till the next meeting of Presbytery, when the matter was expected to come up in due form. I am sorry, however, that Mr. Miller, in giving his statement of the case, has been so very inaccurate himself. He states that these were “*lying at that time on the table of Presbytery*”—“*two subscription lists, one of about £50 from the French River, and another of £10 from Sutherland’s River for the support of ordinances, and a list of sixty-one, or nearly one half of the members of the congregation, and two elders.*” Now the minutes of Presbytery will show that these papers were not presented to the Presbytery till its next meeting six weeks after. The dates of them will show that they could not *then* have been before the Presbytery, as they are dated some days after.

THE REPORTER.

FIRESIDE READING.

DRINK, AND AWAY.

“There is a beautiful rill in Barbary, received into a large basin, which bears a name signifying ‘Drink, and away!’ from the great danger of meeting with rogues and assassins.”—*Dr. Shaw.*

Up, pilgrim and rover !
 Redouble thy haste,
 Nor rest thee till over
 Life’s wearisome waste :
 Ere the wild forest ranger
 Thy footsteps betray
 To trouble and danger,
 Oh, drink, and away !

Here lurks the dark savage
 By night and by day,
 To rob and to ravage,
 Nor scruples to slay !
 He waits for the slaughter ;
 The blood and his prey
 Shall stain the still waters ;
 Then drink, and away !

With toil though thou languish
 The mandate obey ;
 Spur on though in anguish :
 There’s death in delay.
 No blood-hound, want-wasted,
 Is fiercer than they !
 Pass by it untasted,
 Or drink, and away !

Though sore be the trial,
 Thy God is thy stay ;
 Though deep the denial,
 Yield not in dismay ;
 But, rapt in high vision,
 Look on to the day
 When fountains elysian
 Thy first shall allay.

Then shalt thou forever
 Enjoy thy repose.
 Where life’s gentle river
 Eternally flows.
 Yea, there thou shalt rest thee
 Forever and aye
 With none to molest thee :
 Then drink and away !

HOW A MAN BECAME TEMPERATE.

When I went to Jamaica, Frank Chambers was head driver on the estate where I lived. His wife at that time was hospital-woman, and called by all the others on the estate, MOTHER CATHARINE. This was her honorary title, for all others were called aunts and sisters. Mother Catharine was as prudent, godly, well-tempered a woman as could be ; quite a pattern of Christian discretion. And she needed all the grace of meekness and prudence she possessed, both for the duties of her office, as head woman on the

property, and for her duties as wife to a strong headed high-tempered man, who at that time could drink rum daily and largely.

In process of time the Temperance Reformation reached Jamaica and, with others of my brethren, I cordially went into it. In order to begin the work in my congregation, I preached on the subject publicly, from the text "Wine is a mocker strong drink is raging, whosoever is deceived thereby is not wise." The effect on my friend Chambers I did not know at the time, but I heard him afterwards refer to it in a speech, when he became a thorough temperance advocate. He said, "That time minister first preach about this temperance. I was as much against it as any man could be. I loved my rum bottle too well, and went down to my house very angry. I said minister want to do too much now, he want to do too much; he say we must leave off drink rum; but I say I never will leave off my rum. I don't see what harm it do me or minister either, to make him say we must drink no more rum. Minister and me will have plenty quarrel about that thing before he get me to leave off my rum." "My wife," he continued, "my wife eat very quietly all the time, saying nothing, while I was quarrelling about the mini-ter and the rum. At last, when I lay down on the bench, she says to me, 'Mr. Chambers what is the matter; I never see you talk so much against minister before; what he do to you now make you vex so much? Any time he tell you anything from Bible before, you hear him; what way you no want to hear him now? He don't tell you any bad word to-day. Suppose he said that it no be good to drink rum, don't quarrel with minister about that. You can wait a little and think of what he preach.'" Chambers answered her only, "But I can't do without my rum and water. I never can stop from my rum." But all the while she never brought it to me," he continued, "as she used to do, and I was ashamed to ask her for it; and that night I drank none, and soon left it off for altogether." Thus the wise, good woman, by her prudent mildness, helped to subdue her wrathful husband, by his own account, in words nearly such as I have used,—the most of which I remember distinctly,—and to bring him from a ruinous vice to the practice of virtue; and af-

terwards he became an elder in the church.—*Rev. H. M. Waddell.*

THE HIDDEN TRACT.

A Swiss girl, of frivolous character, who thought she had only to leave her home in order to get on in the world, and become happy, joined a number of young persons who went to Prussia as governesses. One of her sisters had placed, unknown to her, in her trunk, a Bible and some tracts. The expectations that she had formed prior to setting out were not realized, and she complained in her letters that she led a melancholy life. "I have," she said, "no pleasure here, and no dancing parties. The agreeable days that I spent in Switzerland are past, never to return." These complaints naturally excited the sympathy of her parents and worldly friends, but were a source of grief to her pious sister. This affectionate girl, who was filled with deep anxiety for her spiritual welfare, was at last able to rejoice; for, some months afterwards, she received a letter from her, commencing in quite a different strain from her former ones, and showing the joy of a Christian who had found her Redeemer. She wrote: "One evening as I took up a volume of plays to read, a tract fell out which I carelessly took up, and found it to be 'Nicodemus, or the New Birth.' I felt inwardly urged to peruse it, and as I read, the scales fell from my eyes. I perceived, and felt my misery, and during many days I was so unhappy that every body believed I was ill. At last I could pray and I am now so happy that I would desire to tell what I feel to every one."

BAD BOOKS.

Bad books are to be shunned even more carefully than bad company. You may pass an hour with a bad man without receiving injury, but you cannot spend an hour in reading a bad book without injury. The celebrated John Ryland said, "It is perilous to read any impure book: you will never get it out of your faculties till you are dead. My imagination was tainted young, and I shall never get rid of the taint till I get to heaven."

Oct. 3	By Mrs. J. Hatfield, per Rev. George Christie	£1 0 0
" "	" Miss J. W. Waddell, per do.	10 0
" "	" Mrs. J. Ferguson, Bathurst, 3s 1½d; Mrs. W., do, 2s 3d	5 4½
" "	" Mrs. James Murray, do., 2s Cd; A Friend, do., 2s 1½d	4 7½
" "	" Princetown Sabbath School, 16s 8d Island cy., for Sehr J. Knox	14 0
" "	" Do. Baltic do. 13s 10d do. do.	11 6
" "	" O. W. Harris, Esq., Kentville	10 0
" "	" Mrs. Grant Chipman, 2s 6d; New Anan congregation, 32s 5d	1 14 11
" "	" Mr and Mrs. Andrew Lauder, River John	1 0 0
" "	" P. Peebles, Esq., Quebec, L1; R. Smith, Truro, L22 2 10½	23 2 10½
		<hr/>
Oct'r. 4	" Balance	£625 17 10
1860.		£488 18 6
Sept. 1	To Paid Miss Johnston for Mr. Geddie	£6 5 0
" "	" Sterling Bill for Mr. Bayne, L100 at 13 per cent.	125 11 1
" 28	" Commission 1½ per cent. on L413	5 3 3
Oct'r. 4	" Balance	488 18 6
		<hr/>
		£625 17 10

Examined and found correct,

ABRAM PATTERSON, *Treasurer.*
 GEORGE WALKER,
 RODERICK MCGREGOR, } *Auditing*
 ALEX. FRASER, } *Committee.*

The Presbyterian Church of the Lower Provinces in acct. with the Committee of Colportage.
 1860. Cr.

July 1	By Balance on hand	£ 4 4 7½
" "	" John Faulkner, Colporteur,	32 9 3
" "	" Simon D. Fraser, do.	2 0 0
" "	" John D. McGilvary, do.	3 10 0
" "	" Books sold at depot.	6 1 4
Sept. 5	" John Faulkner, Colporteur	21 19 9
" "	" Simon D. Fraser, do.	20 0 0
		<hr/>
Oct. 4	By Balance in hand	£108 4 11½
1860.		£1 13 2½
July 2	To cash paid Presbyterian Board of Publication, \$150	£37 10 0
" "	" James McPherson & Co. s account	9 8 9
" "	" do. stationary	0 4 0
" "	" Robert Murray for Bibles, &c.	10 0 0
Aug. 9	" Charles S. Sterns for do.	9 5 0
Sept. 18	" Presbyterian Board of Publication, \$150	37 10 0
" "	" Exchange and postage	2 14 0
Oct. 4	" Balance on hand	1 13 2½
		<hr/>
		£108 4 11½

ABSTRACT OF STOCK.

1860.		Cr.
July 1	In hands of James Gordon, Colporteur	£33 12 6
" "	" John D. McGilvary do.	5 6 8
" "	" William Logan do.	23 5 6
" "	" William McLeod, Salt Springs	3 0 0
Aug. 1	" John Dickson, Colporteur	37 11 11½
" "	" Simon D. Fraser do.	34 7 8
" "	" John Faulkner do.	21 6 8½
" "	In Depot	37 5 3½
		<hr/>
		£195 16 3½
1860.		Dr.
July 1	To amount of books on hand	£165 1 3½
" 2	" Bibles, &c., from Charles S. Sterns	12 19 9½
" 25	" Memoirs &c., from Mr. Patterson	7 12 0
Sept. 26	" Bibles, &c., from Charles S. Sterns	10 3 2½
		<hr/>
		£195 16 3½

E. E.
 Examined and found correct,

JOHN J. BAXTER, *Con. of Com. Colportage.*
 GEORGE WALKER,
 RODERICK MCGREGOR, } *Auditing*
 ALEX. FRASER } *Committee.*

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th Feb'y to 20th April, 1861.

FOREIGN MISSION.

1861.

Feb'y 28	United Pres. Church, Montreal, Rev. Dr. Taylor's	£25 0 0
" "	" Toronto Miss. & Ben. Soc'y, Rev Dr Jennings	10 0 0
" "	" Do Sab School Miss y do do	2 15 0
" "	" Do Mr James Letsler do do	2 10 0
March 8	Juvenile Miss Soc'y, James Church, N G	7 0 0
" "	" Jehn B Upham, a little boy drowned in French River, Rev J Watson	0 3 1 1/2
" "	" Collection Sab School children, U P C, Mon- treal, Rev Dr Taylor's	13 15 0
" 15	Henry Henderson, Prince Town, P E I, 15s currency	0 12 6
" 19	Knox Church, Pictou Town, per Mr C Mc- Donald	6 5 0
	Ms Dixon, Glenfinlas, P E I, 10s currency	0 8 6

HOME MISSION.

Feb'y 25	West River Congrega- tion per Rev G Ruddleck	5 0 0
" "	" Mrs Daniel Murphy, An- tigonish, per Rev T Downie	0 5 0
April 8	Bedeque Congregation P E I £40 0 currency	3 6 8

TUSKET MISSION.

Feb'y 25	Mrs Daniel Murphy Antigonish	0 10 0
March 8	Master Hugh Henry do	0 2 6

DEMERSH BUILDING FUND.

Feb'y 25	Rev Thos Downie's Bible Class	1 15 0
March	Princes Town Congrega- tion P E I per Rev Mr Laird £16 13 0 curr'y	13 17 3
April 8	Bedeque Cong'tion P E I £10 0 0 currency	8 6 8

SEMINARY.

Additional from Salem Church, G Hill	1 0 0
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SPECIAL EFFORT.

Chatham, Miram'chi, per Rev Prof Ross	30 0 0
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To meet extra expenses of Mr Geddie's children.

April 8 Bedeque Cong'tion P E I £4 0 0 currency	3 6 8
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ABRAHAM PATTERSON, Treasurer.

Collection among the children of Salem Church on behalf of Mr Geddie's children.

Collectors.

Master E W Archibald, L End Med River	£0 4 8 1/2
" McGilvary Munstie, W side Green Hill	0 18 7 1/2
" James Fraser, S side do	0 5 8 1/2
" John T Fraser, top of do	0 7 6
Miss Sarah Collie, U Set Mid Riv	0 15 7 1/2
" Grace Ross, Mid Set do	0 7 5
Master D McLeod Fraser, E side do	0 15 6
" George Brown Mt Thom and 8 mile brook	0 5 3
" John T Brown W side W river	0 7 1
" Isaac Miller, E side do	0 11 3
Miss Annabell Arthur, Arthur Set.	0 11 11
" Janet McLean, Tannor Hill	0 15 3
" Jane Fraser, Mill Brook	0 7 6
	£6 13 2

PROFESSIONAL FUND.

Rev Prof Lyall, balance of sub- scription	£9 0 0
JAS. H. LIDDELL, Treas. & Sec.	

The present is the fifth number of the Record that has been laid before the Church. Its circulation has been steadily, though too slowly, increasing. Some large congregations receive but a very small number, and some two or three have scarcely been heard from at all. We must look to ministers and elders for renewed exertions on behalf of the Record. If all would do half as well as some have done we would not complain. Many have paid in advance; all must pay up at or before the meeting of Synod in June.

HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following payments:

James McGregor, New Glasgow	\$ 7 50
Neil McKay, Princetown P E I	10 00
William Ross, Pictou	7 85
John Scott, Charlottetown	5 00
Rev John McKinnon	20 00
Geo Runciman, Annapolis	60
R E Fitzrandolph do	60
Adam Logan, Stowiacke	9 00
Donald Sinclair, Goshen	4 00
John D Hubbard, Tigwish	2 50
John A McDonald, Sherbrooke	3 50

The Home and Foreign Record.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; it is edited by 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.