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THE  
HOME AND FOREIGN RECORD

OF THE

*Presbyterian Church*

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

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OCTOBER, 1862.

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CONTENTS.

	Page.		Page.
Intelligence from the New Hebrides,		Annual Report of Board of Foreign	
Death of Mrs. Matheson - - - -	252	Missions, 1861-62. - - - - -	263
Appeal on behalf of our Educational		Appeal for New Mission Schooner - -	270
Institutions - - - - -	255	Report of Rev. J. Inglis to Reformed	
Act Regarding the Property of the		Presbyterian Synod - - - - -	273
Congregations of the Presbyterian		William's Address - - - - -	376
Churches of the Lower Provinces -	257	NEWS OF THE CHURCH.	
Report of the Board of Superintende-		Presbytery of Pictou . . . . .	277
nce of Theological Seminary and		Presbytery of Truro . . . . .	278
Hall - - - - -	260	Presbytery of Halifax . . . . .	278
FOREIGN MISSIONS.		Presbytery of P. E. I., . . . . .	279
Meeting of the Board of Foreign		Accounts & Acknowledgements, <i>See Cover.</i>	
Missions - - - - -	262		

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

## ACCOUNTS.

*The Synod of the P. C. of the L. P., in Account with* ABRAM PATTERSON, *Treasurer.*

1861.	Cr.	
June 24	By Mr. Hugh Ross, Roger Hill,	£0 15 0
25	“ Queen’s Square Church, Ch’Town, £1 10s. P. E. I. cy.,	1 5 0
“	“ Priace Street Church Pictou	3 15 3
27	“ Windsor, 45s., Woodville, P. E. I., £1 4s. I. cy.,	3 5 0
“	“ Cascumpeque, P. E. I., £1 16s. I. cy.,	1 10 0
“	“ Bezeque, £1 16s. 9d., I. cy., 30s. 7d. Baddeck, C.B., 30s. 6d.	3 7 1
“	“ Clyde River and Barrington, 18s. 6d., Chatham, £4 1s.	4 19 6
“	“ 2nd Congregation, Maitland and Noel, L3 15s. 8d.	3 15 8
“	“ Musquodoboit, Middle Settlement, 30s.	1 10 0
“	“ do. Upper do. 30s.	1 10 0
“	“ Lower Londonderry, L4, Strathalban, L1 5s.	5 5 0
“	“ Lunenburg Stations, 15s. Nine Mile River Congregation, 50s.	3 5 0
“	“ East St. Peter’s 14s. I. cy., Bay Fortune, P. E. I., L1 16s., I. cy.,	2 1 8
“	“ Middle Stowiacke and Brookfield, L3,	3 0 0
“	“ West Bay, C.B., 24s.	1 4 0
“	“ Shubenacadie, Gay’s River, Lower Stowiacke, 51s. 6d.	2 11 6
“	“ West River Congregation, 30s.; Princetown, P. E. I., L2 12s., I. cy.,	3 14 3
“	“ Five Mile River, Maitland, 1st Congregation, 27s 6d,	1 7 6
“	“ Hopewell, West Branch, East River, 15s; James Church, N. G., 50s,	3 5 0
“	“ Central Church, West River, 22s 6d; Clifton, 40s,	3 2 6
“	“ Upper Londonderry, 40s; Primitive Church, L4 10s,	6 10 0
“	“ Economy, Five Islands, L2 15s,	2 15 0
“	“ West River, P. E. I., L2 5s, I. cy.,	1 17 6
“	“ Upper Stowiacke, L6; Upper Stowiacke, East Branch, E. R., 25s,	7 5 0
“	“ Earltown, West Branch and Roger Hill, 41s 4d,	2 1 4
“	“ River John, 30s; North Cornwallis, L2 8s,	3 18 0
“	“ Green Hill, 65s; Onslow. L2 0s 7½d,	6 5 7½
“	“ Sherbrooke, 30s; Glouelg, 30s; Caledonia, 20s,	4 0 0
“	“ Wallace, 28s 4½d; Cove Head, 25s,	2 13 4½
“	“ Cape North, 40s; Yarmouth, 48s 9d,	4 8 9
“	“ Amount received from A. K. McKinlay, to date,	10 7 8½
“	“ Additional from Poplar Grove Church, 20s,	1 0 0
“	“ Cornwallis, per Rev A. McKay, 15s,	0 15 9
“	“ Rev Alexander Munro, P. E. I., 20s 7½d,	1 0 7½
“	“ Newport, per Rev J. McLeod, 29s 4½d,	1 9 4½
1862.		
March 1	“ Roger Hill Coagregation, per Mr H. Ross,	0 18 7
May 31	“ Amount received by A. K. McKinlay, to date,	0 10 10
“	“ Balance,	39 5 7
		£150 11 2½
1861.	Dr.	
May 31	To Balance per account,	£24 16 2
June 8	“ Paid J. Barnes, printing 300 copies statistical returns,	1 16 3
July 4	“ Paid travelling expenses of ministers and elders, per Bill,	70 5 11½
“	“ Rev P. G. McGregor’s Synod account,	22 1 3
Octr. 5	“ Printing Bills, viz., 100 slips, order of business, 7s 6d; 25 circulars, 2s 6d; 1000 copies Prof. King’s sermon, L4 10s; 1000 Mi- nutes of Synod, L12 10s; 1000 Tables of Statistics, L7 10s,	25 0 0
1862.		
May 14	“ Committee on accommodation on Union, for Lumber omitted,	3 16 0
“ 31	“ Commission on L111 5s, at 2½ per cent,	2 15 7
		£150 11 2½
May 31	“ Balance brought down,	£39 5 7

Examined and found correct,

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

Pictou, May 31st, 1862.

# THE HOME AND FOREIGN RECORD.

OCTOBER, 1862.

## INTELLIGENCE FROM THE NEW HEBRIDES.—DEATH OF MRS. MATHESON.

During the past year the messengers of woe from our Foreign Mission have succeeded each other so rapidly, that like the servants of the man of Uz, one has scarcely finished his tale of sorrows till another has arrived with tidings, sometimes, still more distressing. By the following letter received by the first September steamer, it will be seen that death has been again visiting our Mission Band, already so much reduced; and that Mrs. Matheson has finished her earthly course.

ANEITEUM, March 14, 1862.

REV. AND DEAR BROTHER,—

During the past year, mail after mail has doubtless conveyed to you sad tidings respecting the desolation which death has been making among us. Upon the hearts of some these tidings have fallen with a greater, upon others with a lesser severity. To some hearts they have come home very closely, and have been felt very keenly by those by whom communicated.

This letter too contains sad intelligence, and if every heart knoweth its own bitterness, the heart of him by whom these lines are written, feels in so doing, a sorrow, with which no stranger can intermeddle.

In our last letter from this island you were informed that Mrs. Matheson had been ill for some time previously, and though our prospects respecting her complete recovery were at that time anything but encouraging, yet none of us imagined that the number of her days on earth was so nearly fulfilled; rather did we hope that she might again rally, and for a time at least be permitted to serve on earth her Lord and master. He, however, with whom is the number of our days, thought otherwise; and while we were doing what we could for the regaining of her strength, that she might still labor in the Lord's vineyard, God was designing her for rest, yes for rest in heaven.

Since January she had been occasionally troubled with a short dry asthmatic kind of cough, from which we at first apprehended little or no danger. The remedies however, usually employed in such cases proved altogether unavailing. Her expectoration too, which was at first scanty, and not at all calculated to create any alarm, continued to increase, and during the night she perspired very profusely, under all of which her strength gradually gave way. On the first of March she was taken with Diarrhæa, and though we were in the possession of every remedy prescribed for that trouble, all of which were (I think) judiciously administered, yet it could not be checked, and she continued to sink daily until the 11th inst., when at 5:45 A.M., she fell asleep in Jesus.

Not only during her last illness, but during all the trying scenes through which we had together passed, which have been neither few nor small, she has ever manifested the most entire resignation to the will of God in everything, expressing it as her desire to live, labour, and die in the cause of God, provided such was his will concerning her, or to leave the world, and (as she used to say) go home to Jesus.

Respecting the loss which your Mission has sustained by her sudden and unexpected removal from earth, I cannot now speak. To surviving friends I would simply say, let us rejoice in the assurance that we are not called upon to mourn as those who have no hope. Our loss has been to her great gain, and while we are left alone to fight the battles of the Lord, in a world of sin and sorrow, we know that she is happy in the presence of God and the Lamb.

It will be gratifying to her friends to know that during her illness she was surrounded by kind friends, and that everything which christian love and sympathy could suggest, was done in order to minister to her necessities. Even had we been at home under a parental roof, nothing more could have been done for the supply, either of her temporal or spiritual wants.

Therefore bitter though the cup be which our Father hath mingled for us, we cannot but see that it contains many ingredients of love, mercy and wisdom.

The Lord hath done it, for what end we know not, but knowing that he is a God of unerring wisdom, and that he doeth all things well, we try to bow submissively.

Rev. James Bayne.

Yours truly,

J. W. MATHESON.

The above are all the particulars that have reached this country of this mournful event. It would have been gratifying to the Church at home to have had fuller details of her last days; and the record of her dying faith would, we doubt not, be profitable to the Church. We trust therefore that such particulars may yet be furnished.

Mrs. Matheson was born at Pictou on the 18th October, 1837, and was thus in the 25th year of her age. She was the eldest daughter of Mr. James Johnston, of Pictou. Her mother was a sister of the Rev. John Geddie. From her earliest years she not only enjoyed the example and instruction of a devout christian mother, but may be said to have breathed a Missionary atmosphere. Naturally she possessed a sweet and amiable disposition, having very early given her heart to the Saviour. The natural loveliness of her character was rendered still more attractive by genuine piety. "It is good," says the prophet, "for a man that he bear the yoke in his youth," and during her early years she was called to pass through severe trials, by which her christian character was both strengthened and refined. When the call in providence came to her to serve God in the Mission Field, she cheerfully parted with all the comforts of a christian home, to tell of a Saviour's love to degraded savages. How faithfully she discharged the duties of her new position, how awfully trying the scenes through which she has had to pass, and how nobly she bore herself under them all is known, at least in part, to the readers of the *Record*. But her life deserves a more complete record, and we trust that such will yet be afforded to the Church.

We subjoin a notice of her that appeared in the *Eastern Chronicle*, from the pen of the Secretary of the Board of Foreign Missions, and her former Pastor:—

The deceased was very widely and favorably known to the "home circle." Mild, affectionate and confiding in natural disposition, she was early brought to the knowledge and love of the Saviour. By her home labours as a teacher of youth, she speedily won her way to the hearts of the children committed to her care, and shed the fragrance of happy memories in many hearts that now are called to mourn because she is not. From the period of the departure of her uncle (Rev. J. Geddie), to the South Seas, "the mission" was the theme of ever growing attachment. Mission work was truly her delight, and it may be confidently affirmed that she went to the South Seas, animated not less by sincere and ardent love to the perishing heathen, than by dutiful subjection to her husband.

Endued with the warmest home sympathies, she was yet able to declare, that, for Jesus' sake she loved the heathen field, with all its privations and persecutions.

more than home with all its endearments, parents, sisters, brother and personal acquaintances. From the beginning to the close of her missionary life, she was never known to express one regret at her entrance on the rugged path of heathen evangelization. On the contrary, when reciting her trials and recounting her sorrows to the willing ear of private friendship, she bore the most unequivocal and uniform testimony to the perfect contentment with which she viewed her lot.

Her bodily constitution was never very robust, and the seeds of that fatal malady which terminated life, had appeared before home was left. The climate of the South Seas would rather seem to have protracted than abridged her days of health and usefulness, although the anxieties and exposure of the recent flight from Tana, must have hastened the progress of disease.

The Church with which she was connected, and the friends of the Mission as well as the numerous acquaintance of the departed will sympathize with the sorrowing family, all the more readily, when it is remembered that they have lost two of their number within a few weeks of each other. But we are not called "to sorrow as others that have no hope." Mother and Daughter, both fell asleep in Jesus, and it may be at once interesting and instructive to reflect that the Mother who died on the 27th April, repeatedly and emphatically expressed strong confidence on her death bed, that "Mary" had gone to heaven. She refrained from leaving any dying counsels for her, because "Mary had gone before—and she would meet her in Heaven." The unbelieving world may consider this a curious coincidence, but the devout Christian will deem it a heavenly presentiment. The situation of the Widowed Husband calls loudly for christian sympathy. Just at the moment when missionary prosperity had dawned upon him, he has been driven from the field of labour and bereaved of wife and child. "The heart knoweth its own bitterness." Let it be the christian care of immediate relatives, personal acquaintance, and all the friends of the Mission to secure for him the aid of the good *Physician*, so that this affliction may tend rather to the furtherance of the Gospel on dark Tana; "the arms of the hands" of the Missionary being made strong for the goodly work" by the hands of the Mighty God of Jacob." Most gladly will the wounded heart own the healing hand, and glory in infirmities, if thereby the power of Christ may rest upon him.

"Weep not for the spirit now crowned  
With the garland to martyrdom given,  
O, weep not for her who has found  
Her reward and her refuge in heaven.  
But weep for his sorrows who'll stand  
And lament for the dead by her grave,  
Who sighs as he thinks on the land  
Of his home, far away o'er the wave."

## APPEAL ON BEHALF OF OUR EDUCATIONAL INSTITUTIONS.

The Board of Superintendence find it to be their duty, in accordance with special instructions given them at last Synod, to bring before the Church the necessities of our Educational Institutions. In doing so the Board would remark that the maintenance of these Institutions in a state of efficiency is a matter of vital moment to the extension and perpetuation of the Church. Next to the support of the existing Ministry, the preparation of a duly qualified Ministry for vacant congregations, for the Mission Field at home and abroad, and for future generations, ranks as the most important of our ecclesiastical enterprises, and presents the strongest claim on the liberality of our people. It is not, perhaps, the most popular—at least in some quarters—and so far labors under a disadvantage. The people hear their minister every Sabbath, see him go in and out among them, giving to each a portion in due season, and feel that whilst they are receiving of his spiritual things they have no right to boast of generosity in giving him of their carnal things. But College work is carried on out of their sight.

They seldom hear of it ; seldom think of it ; and the benefits they receive from it, or expect their children to receive, come through a channel so remote and indirect that they lose all trace of the connexion. Then the nature of the work is not such as to excite surprise, or rouse enthusiasm. The history of one session is, with slight variations, the history of two, or ten, or twenty. And the details of class-work are, for the most part, unintelligible to the body of the people ; so that minute descriptions of College life would fail to interest them. Hence a lack of interest in the subject, or appreciation of its importance, is almost inevitable, if Ministers do not make conscience of bringing its claims, from time to time, before their congregations.

The primary importance of this scheme is obvious, from the fact that on its successful operation depend the practicability and permanence of our other enterprises. What will it avail us to collect money for Home and Foreign Missions, if, with an overflowing treasury, we have no Missionaries to send, or none who are even tolerably qualified for the office? Without a constant supply of young men duly trained for the Ministry even our existing congregations would ere long be scattered as sheep without a shepherd, and our very Presbyteries would become defunct within a quarter of a century. As arrows in the hand of a mighty man, so are the youthful aspirants to the ministry, for whose training our Colleges exist ; happy the Church that hath its quiver full of them.

A brief abstract will suffice to shew the liabilities of the Church for the current year.

In the Philosophical Department there are three Professors and one Teacher. Assuming that the salary of the Teacher and miscellaneous contingencies will be met by the amount of fees exacted from the Students, and omitting these items, the account will stand thus :—

Salaries of Professors,	£750
Deduct interest of invested funds, say	300
	<hr/>
To be provided,	£450

In the Theological Department there are also three Professors. As there are no class fees, miscellaneous expenses have to be provided for as well as salaries.

Salaries and contingencies, say	£650
Deduct interest of invested funds, say	400
	<hr/>
	£250

Making in all £700 to be provided this year from the contributions of the Church.

From this statement it will appear that the sum of £600 named by the Synod in instructing the Board to issue this appeal, is rather an under estimate of the actual necessities of the current year.

It is proper to state, however, that the amount required for this year is larger than usual. The withdrawal of £375 per annum hitherto contributed by the Free Church of Scotland, necessitates a measure of exertion in this matter which may be within our reach, but which certainly calls for the full development of our resources as a Church. In future years the amount required will probably be somewhat less, as arrangements are in progress, which, if carried into effect, will relieve the Church of the salary of one Professor. But for the present year an expenditure of £600 or £700 in addition to the revenue derived from invested funds is inevitable.

Let the relative position of this important scheme, amongst the other enterprises of the Synod, be now considered for a moment. Setting aside mere abstract views of their comparative importance, it would appear natural to apportion our contributions among them in proportion to the amounts necessary to maintain them in their existing condition. Our Foreign Missions require, say £1000 per annum. Our Home Missions require £500. Our Colleges require £700 for this year. It would appear, then, that for every ten shillings contributed for Foreign Missions there should be five shillings for Home Missions and seven shillings for our Educational Institutions. Of course no authoritative rule can be laid down on such a subject; but a calculation of this kind may be of service to those who feel the need of some simple and definite principle to guide them in apportioning their gifts to the Treasury.

An average contribution of £8 or £9 per congregation, all over the Church, would meet all the necessities, even of this year of unusually large expenditure on the part of the Board. Some congregations cannot and will not give so much; but the stronger and wealthier congregations might easily make up the deficiency by giving more.

Detailed information respecting the present condition of our Educational Institutions, and the work performed by them during last Session, will be found in the annual report of the Board, which is published in this number of the *Record*.

The requirements of our Educational enterprise are now before the Church. The means are in the hands of our people. Surely the willing mind will not be wanting. The prosperity of the Church, and its permanence as an institution for the future as well as for the present, for our children as well as for ourselves, are intimately connected with the cause we now plead. The liberal deviseth liberal things; and by liberal things shall he stand.

In name and by authority of the Board of Superintendence.

WILLIAM McCULLOCH, *Convener*.  
EBENEZER ROSS, *Secretary*.

#### THEOLOGICAL HALL.

The next Session of the Theological Hall will be opened with a lecture by the Rev. Professor King, on Monday the 3rd November, in Poplar Grove Church, Halifax, at 7 o'clock, P. M.

Students are earnestly requested to come forward, if possible, at the opening of the Session, that there may be no delay in forming the classes.

#### ACT REGARDING THE PROPERTY OF THE CONGREGATIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

We give below a copy of the act passed at the last session of the Legislature, regarding the property of the bodies now united to form the Presbyterian Church of the Lower Provinces, and now design a few explanations.—Previous to the union, some of the most eminent legal authorities in the Province were consulted by the joint committees on union, regarding the effect of such a step upon the property held by either body. The committee were informed, that any danger might be easily remedied by a short act of the Legislature, confirming the titles of our congregations in their united state to the property which they held in their separate connexions. Such an

act was obtained in Canada and Victoria, before the unions in those Colonies were effected; but it was represented that such an act might as readily and conveniently be obtained afterwards. At the same time that these legal minds were consulted on this subject, they were also consulted regarding the state of the title deeds of our churches in general, when the Committees were informed that many of the title deeds of our churches were utterly valueless, and it was recommended that steps should be taken to have their defects remedied.

Accordingly, at the meeting of Synod in 1861, a committee was appointed to attend to this business. This committee obtained a copy of the Canadian act, and submitted it together with the whole subject to the same legal gentlemen that had previously been consulted, who at once tendered their best assistance. In particular, the present Chief Justice prepared the draft of the present act, with the exception of the two last clauses. It provides against the two matters referred to, viz., any danger to the security of our congregational property from the union, and secondly, the defective nature of many of our title deeds. The first and second clauses provide, that *the same congregation* shall hold its property in connexion with the united body with the same powers that they had in their former connexion; and where its deed names either of the separate bodies it shall be construed as referring to the same congregation in connexion with the united body, or so soon as it shall be connected with it. These clauses, it will be seen, are carefully and cautiously worded. They do not interfere with any congregation which might not unite with the united body, and give no power over them, nor affect them in any way. They only protect those congregations now in connexion with the united body, or which may hereafter unite with it, in the enjoyment of their property. Nor do they give these congregations any powers which they did not possess before the union. They merely give them the same legal rights in the union that they had previously.

The third, fourth, and fifth clauses were introduced to remedy a variety of defects in the title deeds, and some such provision would have been necessary for the security of our congregational property, even if the union had not taken place. The third clause provides for those cases where there has been no provision made for the appointment of successors to the original Trustees. In this case the congregation being organized in a legal manner, is empowered to elect new Trustees. The fourth clause guards against any informality in the execution of the title deeds. Some of the deeds of our churches were found on examination, to be so informally executed as to be totally valueless in law. For example, one was shown having no seal to it. By this clause no defect of form in the execution of a deed will affect its validity. The fifth clause provides against a very common defect in our title deeds. A large number of them are simply to certain persons as trustees. Now these conveyances only give a life interest to the persons so named. They give no right beyond their life time. It is, therefore, in this clause provided, that where such a conveyance has been executed for the use of a congregation, it shall be deemed as giving a full title, although the heirs or successors of the trustees named are not mentioned. These last clauses are very similar to those in the Canadian act. It is well for congregations to observe however, that these provisions only extend to "conveyances heretofore executed." They will not remedy any defects in title deeds hereafter, and congregations in receiving such deeds, should see to have them executed in due form.

We certainly expected that an act so reasonable in its nature, and so carefully drawn up, would have readily passed. But the majority of the Com-

mittee of the Assembly on private bills, being hostile, reported against it, on the ground, that it did not make provision for the rights of those members of the Free Church who did not fall in with the union. As these gentlemen were known to have anything but love to the Free Church, their sympathy for her of course would be valued at its proper worth. Upon this objection we may simply remark, that as the Bill only provided for the security of those congregations which *did* join the united body, it was unnecessary to say anything about those which *did not*. It left them exactly where they were. Our friends in the House resisted the report of the Committee, but to meet their objections, agreed to the addition of the sixth clause, by which the Rev. John Gunn's congregation, and any other that within three months should declare its desire to be exempted from the act, were excepted from its operations. As to Mr. Gunn's congregation, we do not see any necessity for such a clause. If they did not fall in with the union, the act would not have affected them, and if they did choose to do so, we do not see why they should not enjoy their property with the same powers as others; and as to the remaining clause, as the three months have expired, we need not remark further upon it.

The last section was added in the Legislative Council to meet the same objection, and as it was not intended to deprive any party of his rights, no objection was raised to it by our friends in charge of the Bill.

AN ACT CONCERNING THE CONGREGATIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES OF BRITISH NORTH AMERICA.

(Passed the 12th day of April, A. D. 1862.)

Whereas the two bodies of Christians known as the Presbyterian Church of Nova Scotia and the Free Church of Nova Scotia, were, in the year one thousand eight hundred and sixty, united into one, by the name of the Presbyterian Church of the Lower Provinces of British North America; and in consequence of such union certain enactments are necessary with regard to the property of the congregations formerly in connexion with such Churches.

Be it therefore enacted by the Governor, Council, and Assembly, as follows:

1. All property, real or personal, now belonging to, or held in trust for or to the use of any congregation heretofore in connexion or communion with either of the Churches formerly known as the Presbyterian Church of Nova Scotia, or as the Free Church of Nova Scotia, shall continue to be possessed and held by, and shall be used for the benefit of the same congregation, being in connexion or communion with the united body known as the Presbyterian Church of the Lower Provinces of British North America.

2. Where, in any Act of Incorporation or Deed of Trust, or any conveyance operating as such, any congregation or church in connexion with the said previously existing bodies is mentioned or intended to be benefited, such Act, Deed of Trust and Conveyance, shall be understood and construed as referring to the same congregation or church now, or so soon as the same shall be in connexion or communion with the said united body.

3. Where in the Act of Incorporation or Deed of Trust of any congregation or church heretofore in connexion with the said previously existing bodies, no provision has been made for the filling up from time to time of trusteeships vacant by death, removal from the Province, incapacity to act, or resignation of the trustees, such congregation or church now or so soon as the same shall be in connexion or communion with the said united body, may, at any regular meeting held in accordance with the Act of Incorporation or Deed of Trust, by a majority of those present and intitled to vote, elect and appoint new trustees in the room of such trustees as shall have removed from the Province, become incapable to act, resigned or died or as shall have ceased to be members in full communion with the said united body and such newly appointed trustees and their successors, so to be appointed, shall have full power and authority to hold and administer the trust or corporate property of such congregation.

4. Conveyances heretofore made of any lands or real estate, with a view to the erection of any church, or any school in connexion with a church, or of any manse or parsonage thereon, and whereon such church, school house, manse, or parsonage shall have been erected, and shall be now or at any time hereafter owned by any congregation in connexion with the said united body, shall be held, notwithstanding any want of form therein, to pass the fee simple in such land to the trustees of such Church duly appointed under Chapter 51 of the Revised Statutes, or under Chapter 2 of the Acts of 1860, or under this Act.

5. Conveyances of any lands or real estate, heretofore made to Trustees, or to Trustees and their successors, for the use of any congregation or any church now or hereafter to be in connexion or communion with the said united body, shall be deemed valid conveyances in fee simple, notwithstanding that the heirs of the Trustees are not named, and notwithstanding that the manner of appointing successors is not provided in such conveyance.

6. The provisions of this Act shall not extend to the church or the church property of the congregation of the Rev. John Gunn, of Broad Cove Intervale, in the County of Inverness, and other of his preaching stations, or to the churches or church property of any of the congregations formerly in connexion with the Presbyterian Church of Nova Scotia, or with the Free Church of Nova Scotia, which, by the vote of a majority of such congregation, passed at a public meeting thereof duly convened within three months, after thirty days' public notice given by handbills posted in at least five public places within the limits of the congregation, declare their desire to be excepted from the operation of this Act.

7. Nothing in this act contained shall abridge or take away the rights or privileges of any pewholder or any other person or persons whomsoever, without just compensation being first made to such person or persons, to be ascertained in case of disagreement by arbitrators mutually to be chosen.

#### REPORT OF THE BOARD OF SUPERINTENDENCE OF THEOLOGICAL SEMINARY AND HALL.

In presenting their Annual statement the Board desire to express their thankfulness to the Great Head of the Church for the marked prosperity and success, which continue to attend our Educational enterprise.

During the past Session forty-two Students were in attendance upon the Institution in Truro. Of these five were from New Brunswick; three from P. E. Island, three from Cape Breton; and thirty-one from Nova Scotia proper. As usual, great diversity of attainment appeared at their entering, and of course there was considerable difference at the close of the Session; but both from their own observation, on the day of examination, and from the testimony of Professors, the Board are satisfied that during the past term, the diligence of the Students was satisfactory and their progress creditable. Improvement in the regularity and punctuality of the attendance is specially noted. This statement, however, is to be accompanied with the qualification that a number of the Students left the Institution the week before the classes closed. No explanation of this step is offered, but it is believed that it proceeded from exigencies of position, that necessitated engaging in employment, to provide for the expenses of an ensuing term. A petition from the Students, bearing, at least indirectly, upon this question, has been submitted to the Board for transmission to the Synod, and is appended to this report.

At a meeting of the Board in July last, it was voted to place at disposal of Professors Three Hundred Pounds, for the purpose of adding to the stock of chemicals, to the apparatus and to the Library. Of this sum, the amount actually expended cannot be stated precisely, as the bills from booksellers and others have not yet been received, but it is probably between One hundred, and One hundred and fifty pounds.

Additional expense, unexpected but indispensable, has arisen from the foundation and chimneys of the Seminary building, which from the use of material imperfectly prepared, were found insufficient and unsafe. The chimneys it was seen necessary to take down, and they are now in process of re-building. A considerable outlay must thus be incurred.

The Board have further to report, that during the past winter correspondence was submitted to them of a semi-official character, from which it appeared that the allowance for Professor Lyall's salary, also that of Professor McKnight, of the Theological Hall, which had hitherto been granted by the Colonial Committee of the Free Church of Scotland, was to be immediately withdrawn. In these circumstances the Convener was authorised to draw from the funds of the Treasury such sums as might be found necessary to preserve these brethren from loss and difficulty, until this meeting of Synod. At the same time representation was made to the Colonial Committee, that the withholding of the allowance referred to, with little or no warning, could not but place the Church here at serious disadvantage. The result has been that up to the 1st of March, there has been drawn from the funds of the Seminary, for the payment of Professor Lyall's salary, the sum of seventy-three pounds ten shillings, and that of Professor McKnight thirty-one pounds five shillings.

For both these salaries the Church here must hereafter make provision. And the Board need hardly remind the Synod, that in order to do so, united and energetic effort is indispensably necessary.

Turning to the Theological Hall, the Board ought perhaps to acknowledge remissness and short coming, partly owing to distance and consequent expense of travelling, partly from the want of a right understanding of the relation in which the College Board stood to the Church, and partly it may be as arising out of this from a feeling that they were hardly expected to interfere with the management of the Institution in Halifax. They have not exercised the same diligent supervision over it as over the institution in Truro. They were not present either at the opening, or at the close of the Classes in Divinity. They can report therefore only from reports of the Professors. From these, however, it appears that the School of the prophets gives good evidence of efficiency and advancement. Professor King reports that sixteen Students were engaged under his charge in the study of Theology, the larger portion of whom, he says, give high promise. He notes, however, that some were palpably deficient in the attainments with which they entered the Hall. The Board desire to call special attention to this statement. They believe that it cannot be questioned; they believe too, that its importance is very great. The Board believe at the same time that the confidence of the Church in the efficiency of the Preparatory Department is general and well founded. When then young men seek admission to the Theological Classes, without the necessary acquirements, it must be either from incapacity, or indolence, or from that undue haste in pressing forward, which is frequently as fatal as either want of ability, or lack of application. The remedy, the Board humbly submit, is in the hands of the Presbyteries. Let these courts do their duty, and let it be distinctly understood, that the Student who has not attained the required standard, will not be certified. An example or two of faithful earnest dealing will cure the evil, and will do more, than perhaps any other one thing that now requires to be done to elevate the character of the Ministry in our Church.

In presenting this summary of their more important transactions for the past year, the Board would respectfully submit that the time has now come

when measures should be originated with a view to the consolidation of our Educational Institutions in one locality and under one roof. The expense of keeping up two separate establishments is very considerable, whilst the duty of Superintendence must be either inefficiently discharged, or unnecessarily burdensome. Probably nothing beyond an initiatory step can be taken for the present year, but the Board would suggest that a Committee be appointed to take the whole question into earnest consideration, with instructions to prepare a scheme for bring together, if possible, the Hall and the Seminary. Difficulties no doubt may be expected, some of them of a very serious character, but these must be encountered sooner or later, and may as well be grappled with at once. Meanwhile, and pending such settlement as may be ultimately effected, it would be well that the Synod add to the Board, by the appointment of members resident in or near Halifax, who either as a sub-committee, or as a quorum of the Board, should transact its business in connection with the Hall.

To the duty of preparing a code of bye laws, remitted by the Synod at its last meeting, the Board have to acknowledge that they have not yet attended, feeling that in view of the changes, which are likely to take place in the consolidation of our Institutions, this duty can be far more effectually discharged after the consolidation is effected.

The Board have to report in conclusion, notice of a bequest to the value of \$200, from the late John Smith of Truro, to be paid within one year of his decease.

All of which is respectfully submitted.

EBENEZER ROSS, *Secretary.*

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## FOREIGN MISSIONS.

### MEETING OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions met at New Glasgow on the 9th ult. A large amount of interesting correspondence was laid before them. The first was a letter from the Rev. J. W. Matheson, intimating the death of his wife. This appear in another part of our present No. The next were letters from the Rev. John Kaye, Secretary to the Committee of Missions of the Reformed Presbyterian Church, Scotland, and the Rev. John Inglis, from which it appeared that our friends in Scotland had agreed to the building of the Missionary Schooner in Nova Scotia, and also wished a Captain and crew to be obtained here. The Secretary was instructed to issue the appeal to the Children in the October No. of the *Record*, and the sub committee was directed to take immediate steps to secure a good model and have the contract taken.

A letter was read from Mr. T. Cumming, Student of Theology of the second year, who had tendered his services for the Foreign Mission Field, accompanied with a report of his medical examination by Dr. Waddell, of St. John. This, though not altogether unfavourable, was such as to induce Mr. C. in the meantime to withdraw his offer. Thus the Board have again been disappointed in obtaining the services of a third labourer for the South Seas, and all interested are requested to notice that the Board still desires the services of a third Missionary.

A ler was read from the Rev. Alex. McLean, of Belfast, P.E.I., conveying the gratifying intelligence that the Committee of Missions of the Synod

in connexion with the Church of Scotland had unanimously agreed to commend to the Synod the South Seas as their field of Missions.

### ANNUAL REPORT OF BOARD OF FOREIGN MISSIONS, 1861-62.

The period which has elapsed since last annual report, has been confessedly the most eventful and perilous through which the New Hebrides Mission has been brought hitherto. The sore judgments of God have visited all the islands on which our missionaries have been located. The hurricane with its desolating fury, disease with its pestilential breath, and the hand of violence and bloodshed have, in their most appalling forms, devastated the fruits of the field, destroyed mission property, swept thousands of unconverted heathen beyond the reach of mercy, numbered with "the spirits of just men made perfect" one half of our mission band, and gathered to the heavenly garner a goodly harvest of *native converts*.

Mischief has come upon mischief, and rumour upon rumour, until the Church at home has been so completely aroused from her slumber of overweening security, as to experience distrustful thoughts concerning the future prosperity, if not, the permanence of the Mission. But, while deep has been calling unto deep, and all these waves and billows have gone over us, yet has there been throughout "the good hope through grace, that the Lord would command his loving kindness in the day time, for his song has been with us in the night, and our prayer unto the God of life."

#### TANA.

Tana was the first island from which sad tidings were received. The sudden and unexpected death of Mr. Johnston, whose auspicious entrance on the Tanese Mission formed one of the most interesting incidents of last year's report, came upon us as a heavy blow and deep discouragement. That one so full of high promise, as a faithful, zealous, vigorous, and well furnished missionary should have fallen at the threshold of a work, so great and inviting, forms one of those inscrutable mysteries which cannot be read clearly and fully by any other light than that which surrounds the throne of glory. "What thou knowest not now thou shalt know hereafter," is the divine saying to us, and we can but respond, "Even so Father for so it seemeth good in thy sight." On the receipt of Mr. Paton's deeply interesting narrative of Mr. Johnston's last illness, the Board appointed a Committee to prepare a suitable minute for their permanent records. This minute was duly prepared, and a copy thereof published in the September *Record*.

The Board subsequently directed their Secretary to hold immediate correspondence with Mrs. Johnston, not only with a view of expressing their deep sympathy with her in her widowed and much afflicted condition; but to make special enquiry as to her intentions either to continue or abandon her connection with the Mission, and to proffer all reasonable support in the event of her continuance.—This direction was punctually fulfilled, but no reply has yet been received.

The death of our youngest missionary was not the only item of sad tidings from Tana. Fatal disease had been introduced by the gross negligence and wanton wickedness of foreigners. Mr. Johnston's last labours were spent in ministering to the sick and dying. In his last journal, he says—the measles are making fearful havoc among the poor Tanese. One sad feature in this calamity is now beginning to manifest itself. The people are beginning to waver and incline to their old superstition. They say the Nahoh (new religion) is killing them, that our worship is bringing these calamities upon them, and that if we would leave, the disease would leave. They say *some of us must die to satisfy "Rempromunn."*—However unconsciously, the hand of the missionary in these last words, details the true source of his own death. However justly the proximate cause of death may be attributed to the unskilful administration of laudanum, which, as is well known only aggravates disease of the brain, that disease unquestionably had its origin in the sudden and severe shock to which that delicate man was subjected by the treacherous attempt which the two Tanese made to take his life. Their design was doubtless to carry out the fatal plot which he had foreshadowed in his journal as

a floating rumour, and but too readily disbelieved. The name and memory of our young brother ought to be enrolled by us in the faithful army of martyrs, just as confidently as if he had fallen instantly by that club, the blow of which he evaded. After this occurrence Mr. Paton testifies, "Mr. Johnston could not sleep. He was pale next day, and after that I never observed him smile."

In common with other islands of the New Hebrides group, Tana has suffered, during the past year, very severely from the hurricane, which by its destruction of native food, threatened to introduce famine.

The example of the Erromangans, too, in destroying their Mission family, exerted a very dangerous influence on the Tanese. By the good hand of God upon them, however, the surviving missionaries were wondrously preserved, and their work had begun to exhibit very cheering tokens of prosperity. At Mr. Paton's station attendance on the Lord's day had risen to 60 from its former fluctuating number of from 10 to 30. Several of the chiefs had placed themselves under his instruction, and the children were gathering around him. At Mr. Matheson's district, a still more gratifying result was attained. While several influential chiefs have submitted with seeming cordiality to his instruction; one young chief named Kapuku was so deeply affected by the Word of God, that he brought all the gods that had fallen to him by inheritance (20 in number) and gave them to the missionary, declaring that he was resolved to give himself up to the instruction of the Word of God. Others were similarly affected; but the heathen part (especially their chiefs who saw in this measure of triumph, only the loss of their own authority and respect) were greatly enraged by this manifold desertion from native customs, and attachment to christian instruction. At this critical juncture, another hurricane arose, which destroyed all the native food exposed to its ravages, and exasperated anew heathen hostility. Mr. Paton was driven from his station, after suffering the loss of all his Mission property, valued at £800 stg., and in a most miraculous manner found his way to Mr. Matheson's station. Here also, the chiefs of Port Resolution were soon discovered inciting the people to deeds of violence. Not satisfied with the evils wrought at their own Mission station, they proceeded to urge the heathen party to burn the Church, and even the dwelling house of the missionary. In this they partially succeeded. The principal chief, "Kati," gave Mr. Matheson to understand that he too must leave, and while the missionaries stood in doubt as to the path of duty, a friendly vessel hove in sight. Proper signals were made, and the Captain at once suspecting some native insurrection, immediately sent on shore a boat, and armed crew, who rescued the lives and much of the property of the Mission. After a night and day's exposure to the deep, the entire missionary party obtained a safe landing on Aneiteum. At Mr. Matheson's urgent request, the vessel re-visited Tana and brought three influential chiefs and their wives, and some children to Aneiteum, where they were at once placed under his instruction. The work of the Mission he says, can thus be carried on, and much more advantageously than on Tana. Such as are now under his care had braved the wrath of their heathen countrymen, on every occasion they had of late gone to the Mission premises, but now in peace, and surrounded by the most favourable circumstances, they will acquire rapidly and with most impressive effect, the grand truths of christianity.

The contrast which these poor Tanese exiles cannot fail to draw between the mild and docile Aneiteumese, and their own cruel and blood thirsty countrymen, will with God's blessing, constrain them to abandon all heathen practices and adopt the religion which has produced the precious fruits which are everywhere visible on Aneiteum. Mr. Paton is in the meanwhile itinerating in Australia, exciting everywhere the most lively interest in the Mission, and securing substantial aid for its future maintenance and extension. In the family bereavement which has overtaken Mr. and Mrs. Matheson, the Church will no doubt tenderly sympathize with them, and many earnest prayers will be presented for the health of the young mother who has so soon been called to restore her babe to the God who gave it, and in the time of weakness was exposed to the perils of such a flight.— It is most cheering for the friends of the Mission to observe the calm composure with which the husband and father contemplates his sore trials. All seem to be forgotten in the gladdening prospect of successful missionary labour, and in being

the honoured instrument of bringing the *first fruits* of Tana to his Lord and Master.

ERROMANGA.

Erromanga claims, next to Tana, our melancholy interest. There the attention, not of our Church only, but of the Christian world, has been attracted by the massacre of Mr. and Mrs. Gordon. The hostility of the natives on the island was evidently excited by the same influences that operated so fatally on Tana. The epidemic raged more violently, and carried off, in some districts, two-thirds of the inhabitants. From his own journal, it appears that Mr. Gordon had notified the obstinate heathen, that if they did not give up their hostility to the Word of God, some sore judgment would overtake them. When the unusual mortality occurred, they did not forget his words, and also how fatally were they avenged. Apart from such an incentive, however, we know that on Erromanga as elsewhere, the natives are prone to trace all their miseries and death itself, to their missionaries. Moreover, recent intelligence assures us that foreign influence was not awaiting to bring about the fatal issue. A wicked and abandoned foreigner, named Rangî, of *Singapore*, and therefore a *British subject*, persuaded the natives that the measles were caused by Mr. Gordon. This wicked man had acquired great influence throughout the island by his marriage to nine wives, each one a daughter of some influential chief, and all from different districts. With such an alliance, Rangî was all powerful to effect his base designs on the Mission family, and it becomes a serious question whether, until *British Law* vindicate its majesty on this *British subject*, any Church should re-establish a Mission agency on this island.

While we have thus traced the death of our beloved missionaries, Johnston and Gordon, to the embittered feelings of native hostility, excited by the ravages of disease, and by *foreign influence*—we discover the true stand point from which a fair view may be obtained, and a righteous decision given as to the degree of guilt incurred by those natives that have sought but too successfully the lives of these missionaries. This fearful crime was committed by heathen, under the persuasion that a mortality which had cut off one-third or two-thirds of their entire race, was the work of the missionaries. Their natural superstition and prejudice had been fanned into furious flame by the malignant insinuations and open charges of foreigners, and though it bring the mantle of confusion over our face, we must add *British subjects*. We ought to readily sympathize with a benighted people, their excited hostility to their missionaries, apart altogether from that deep natural aversion which the carnal mind always, and everywhere, entertains toward the Word of God. Under all the circumstances, we are constrained to express surprise that their wrath has been so long restrained, and that its fury when fully expressed, has not proved more fatal. Were such a mortality to be traced to the gross neglect or wanton wickedness of any individual or individuals in a christianized or civilized country, the vengeance of popular fury would with difficulty, if at all, be restrained so that the law might in regular course, overtake the guilty. Let us not then judge the heathen by a standard too stern, there is reason to fear, for the morality of christian lands.

In prosecuting our review of the Erromangan Mission during the past year, it is pleasing beyond measure to remark, that horrible as was the massacre of the Mission family, they lived not in vain, neither did they die in vain. The seventeen natives that preferred exile on Aneiteum with its christian worship to their home on Tana with its heathen customs, are living witnesses to the truth proclaimed by the life and death of Mr. Gordon and his faithful, heroic wife. Nor are these the only witnesses that have arisen to attest the success of the Mission. By the narrative of a recent visit of the *John Williams*, we learn that a company of natives met the visiting party, all clothed, and having nothing in their appearance to indicate the degradation and ferocity which are associated with the native character in this island. They were persons who had been attached to Mr. Gordon, and as they gathered around the visitors, they manifested the depth of their grief for his death by silent tears. A goodly number give evidence that the truth has made considerable impression on them. At the Bay ten persons, and at an out station not a few who were in the habit of attending schools and services under Mr. Gordon remain steadfast, observing the Sabbath day, and keeping up the

worship of God. It would thus appear, that God has not forsaken Erromanga. Why should his servants forsake it? So long as such manifest tokens of the divine presence continue to attend the Mission, why should there be any backwardness to follow the cloudy pillar. The fiery judgment hath indeed gone forth, but the Lord hath also descended in the flame, and his words, though all quickening with holy chastisement, are yet words of peace and encouragement. Mr. Gordon fell on Erromanga on the 20th day of May, 1861, having been 6 years in the service of the Board. Full particulars of the horrible tragedy appeared in the November *Record*. On receipt of the melancholy tidings, the Board adopted a minute, which was published, expressive of their estimate of their missionary's character, and of the great loss which their Mission had sustained. In the midst of the stunning shock which this massacre occasioned, it was truly refreshing to receive from our coadjutors in Scotland, from various sister Churches in these Provinces, and from other christian denominations, the ready expression of christian sympathy. Not the least welcome and cheering, because the least expected, was the expression of sympathy tendered by the Rev. Mr. Brewster, in the name of the Methodist preachers' weekly meeting, Halifax. In compliance with the instructions of the Board, the Secretary responded to this fraternal condolence, assuring Mr. Brewster and his associates, that the sympathy thus expressed had proved very grateful to the Board, who could not but discern therein a practical illustration of the scripture testimony, concerning the members of Christ's body, "That they have the same care one of another, and whether one member suffer all the members suffer with it, or one member be honoured all the members rejoice with it."

A similar response was in like manner given to the Committee of the Reformed Presbyterian Church in Scotland, conveying to them the assurance that the christian sympathy which they had so cordially expressed, was warmly appreciated, and all the more so as coming from those who have for so many years been their active and efficient coadjutors in the New Hebrides Mission, and to no inconsiderable extent also their fellow partakers in their chastening providences. Ample testimony is borne on all hands to the truly christian character and high missionary talents of Mr. Gordon. All his brother missionaries speak in the same strain of admiration, and this tribute of commendation is fully borne out by more disinterested parties.

#### ANEITEUM.

Aneiteum now presents its claims to our attention, not indeed as a field where missionary life has been imperilled or destroyed, but as the scene of greater trials than any which have befallen the Mission there since the period of its first evangelization. In addition to the hurricane and pestilence, the devouring fire has wrought much desolation. Incendiarism reached the new Church and school house, and though the crime was committed by a few heathen, yet not without the complicity of the "employees" of the sandal wood establishment. The natives who are all christianized in outward conduct with the exception of this little remnant of eight or ten miserable creatures, grieved more over the loss of their new Church and school house than of their food or even the mortality which the deadly disease had caused. The Aneiteumese in common with the inhabitants of all other evangelized islands, view all calamities as the fruit of sin, and though this opinion may sometimes lead them to mistaken views of christian character as it did the friends of Job, it is a much safer guide to new born christianity than the stout-hearted unbelief which grows up in older christian communities, with the profession that affliction comes alike to all, the righteous and the wicked, that no man knoweth either love or hatred by all that is before them. Notwithstanding the extraordinary loss of life, amounting to from 1,100 to 1,200, that is nearly one-third of the entire population, the Aneiteumese have exhibited the most christian spirit. They have humbled themselves under the mighty hand of God, and the promise will be ensured to them: "God will exalt you in due time"—These afflictions have had (says Mr. Geddie) a solemnizing effect on many, and more than usual attention has been given to religion. A desire to make a public profession is becoming very general. At the October communion 19 adults were baptized and took their seats for the first time at the Lord's table, and the candi-

date class numbered 49 at the close of the year. The Church has been repaired for public worship in a better condition than before the fire, and out of a population of not much over 2,300, not less than 1,200 were present at the opening services. The usual annual missionary meeting, and the result, under circumstances which had led the missionaries to entertain grave doubts as to the propriety of holding such a meeting, proved highly gratifying. Money received, £6 10s.—Cocoa-nut oil, 60 gallons; and arrow root, quantity not given. The present condition of the island may be thus described—entire population with few exceptions under christian instruction—upwards of 50 schools are in operation, attended by persons of every age, and of both sexes. Many hundreds are now able to read the Word of God in their own tongue. Two Churches have been organized, and more than 300 persons have been admitted to Church membership. The Sabbath is well observed and all the means of grace appear to be valued. The entire New Testament has been translated into the language of the island, and Mr. Inglis is at present in Britain, prosecuting the publication of a revised edition of it through the press of the British and Foreign Bible Society. By the latest correspondence with him, we learn that the work had gone forward as far as Luke, and as the difficulties have been overcome, much more rapid progress may be anticipated.—Mr. Inglis cannot yet, however, speak definitely of the termination of his labours in revising the translation and superintending the press, and for this reason he says, “My visit to Nova Scotia must still be held as problematical.”

The Board would now call the attention of Synod to the future prosecution of the Mission on these islands.

#### LOUD CALL FOR INCREASED EFFORTS.

In the narrative of the last voyage of the *John Williams* we find a survey, by far the most extensive and accurate that has yet been made, of the New Hebrides group. Instead of the 5 or 6 islands which appear in the most modern maps, it has been discovered that not less than 30 islands belong to the group, and some of them of much greater extent and population than those with which our Mission has made us familiar. At a moderate computation the gross population has been stated as greatly exceeding 180,000 souls. Missionaries have been settled on the most southerly islands. Native teachers have been located on five others, so that the light of the Gospel has not reached more than eight, or about one-fourth of the whole.—Native agency has been greatly prospered on several, but especially on Vati or Saudwich Island, where under Samoan teachers, the elements of a christian Church were found awaiting the visiting party, who “having seen the grace of God” in them, did not hesitate to organize a christian Church by baptizing 10 persons; while the entire population of that district in which the teachers resided were found professedly christian and attending diligently on the teachers’ instructions. The island thus successfully opened to christianity lies within 12 hours of Erromanga, and has a population fully equal to that of Tana, Erromanga, and Aneiteum united. It has been transferred to the charge of our missionaries by arrangement with the brethren of the London Missionary Society, which had heretofore sustained the Samoan teachers. From its central situation it affords great advantages for the transmission of the Word of God to the dark regions around, while its numerous bays, rivers, and harbours seem to promise that in after years it shall become the seat of extensive commerce. At present it could receive 4 or 5 missionaries into a most inviting field. Similarly encouraging are the statements given concerning *Espiritu Santo*, the most northerly of the group, and the largest, also *Malicolo*, *Ambrym* and *Api*. With such a wide field before us, it is now time to enquire whether we are prepared to encourage the hearts and strengthen the hands of our missionaries by increased efforts, to take possession of some additional territory in the name of “King Jesus.”

#### CANDIDATES FOR THE MISSION.

One ordained minister, one student ready for licensure, and another within a year of completing his course of study, offered, and were accepted with entire cordiality. The ordained minister, Rev. Donald Morrison, having obtained satisfactory medical certificate, demitted his charge at Strathalbyn, P. E. I., under the advice of the Board, and placed himself immediately thereafter under their direction. Mr Morrison had been settled over his congregation but one full year,

when he thus devotes himself to the mission at the urgent call of the Church. He has already made a very successful tour of missionary visitation in Prince Edward Island and Cape Breton. He is now by special direction in attendance on Synod, and will be ready to communicate to the Court any information he may possess and receive any instructions they may see fit to give.

It is but the expression of what is due to Mr Morrison, to add that the Board are fully convinced that in offering himself to the service of the Church in the foreign field, he has manifested no ordinary degree of self-denial, thus parting with all home attachments, and severing that tie which bound him to his flock with all the ardor and strength of a first love, whose power became fully known only when his demission had been effected.

The second candidate accepted by the Board was Mr Charles B. Pitblado. Here, as in the former application, the Board saw nothing but what was most inviting. Nor did Mr Pitblado at all anticipate any thing in the way of his acceptance by us until he made application for the requisite medical certificate. A missionary life had been the fond dream of his youth, and the full grown hope of his manhood. But two competent surgeons in active practice, on careful examination, agreed in the declaration that his constitution was not adapted to a tropical climate. On this ground alone he withdrew his offer of service, and the Board could only, though with great regret, approve his decision,—and at the same time intimate to him, their sincere sympathy with him in his painful disappointment, and their solicitude that he may find that opportunity for the "Master's service" in some more congenial sphere, which he has been constrained to forego in Polynesia.

The third accepted candidate is Mr James D. Gordon, brother of our late missionary on Erromanga. The Board, on view of this tender of service, experienced that thrill of grateful emotion which they doubt not has already been felt throughout the church. It was known to some of the members of the Board that Mr Gordon was possessed of true missionary spirit, but they scarcely dared to hope, much less to express to one another, the expectation that he would offer to take the place of his fallen brother. Who will not breathe the prayer that when the mantle of the ascended prophet has been thus taken up, a double portion of the Holy Spirit may rest upon his successor?

The Board had every reason to accept the proffered service, without designating, however, the particular Island or district, considering that the proper parties to decide the locality of each outgoing missionary are the Missionaries, when met in General Committee. Mr Gordon has obtained and forwarded a satisfactory medical certificate of constitutional adaptation to the South Sea climate. He has been notified to attend the meetings of the Board, during the present session of this Court, so that should there be any desire on the part of the Brethren to have intercourse with him, they may have an opportunity of so doing. Both of the accepted missionaries will address the public missionary meeting held under the supervision of synod.

#### ACCEPTED MISSIONARIES' DEPARTURE.

The period of departure for the Islands is as yet quite uncertain. At one time it was thought that Mr Inglis' departure from Scotland would be the most opportune season for our missionaries also, and that his company would be so valuable for them that any additional expenditure for their passage via Scotland, would be more than recompensed thereby. Later events, however, have transpired to modify this opinion. The missionaries on Aneiteum have united in the request for a larger vessel to ply between the various islands. The idea of building such a vessel, say of 100 tons, in this country, has been entertained by the Board, with the farther design of sending the outgoing missionaries and their freight by her direct to the Islands. This arrangement would effect great economy in passage and freight. Mr Inglis says that the "Southern Cross" in which Bishop Selwyn and his Lady, and other members of the Episcopalian mission, went out to New Zealand, was only 70 tons register, and it is generally allowed by seagoing persons, that a small vessel is fully as safe, thought it may be less comfortable on a lengthy voyage than a large one. Should the Synod see fit to comply with the urgent appeal of the missionaries, thus recommended, the period of the vessel's "readiness for sea," would be the date of our missionaries' embarkation.

## APPEAL FOR MISSION SCHOONER.

The Synod of the Reformed Presbyterian Church have authorized their Committee to become responsible for one fourth the expense of build and outfit, provided the Church in Nova Scotia undertake another fourth, and the remaining half be secured, as the missionaries seem quite confident it shall be, in Australia and New Zealand. An estimate has been received from Sydney, Australia, which amounts to £3000 stg. ; but this is deemed on all hands as altogether extravagant. In Nova Scotia, and also in Scotland, this estimate would be reduced fully one-half. By late correspondence too, from our friends in Scotland, it appears quite probable that commercial relations may be formed that would greatly aid, if not wholly maintain the expenditure which would be incurred by "the wear and tear" of such a vessel, or "working expenses." The Mission however, will in no way be complicated with this trading connection, while the natives will enjoy unwonted facilities for acquiring rapidly such worldly independence as will enable them to support their missionaries, and send the Gospel to the isles around. Your Board have ventured to intimate their approval of the scheme of building a new Missionary Schooner, in the proportion above named, viz., one fourth of the entire expense. It may be proper here to state that shortly after last meeting of Synod, circumstances occurred which led the Board to defer their authorized appeal to the children of the Church for a collection, to aid the "John Williams," and as the successive reverses overtook the mission, and finally the urgent application of the missionaries for a new vessel, came to their knowledge, the wisdom of this course became still more manifest. Should the Synod authorize or confirm the action of the Board in offering to build the vessel in Nova Scotia, and becoming responsible for one fourth expense of first cost and future maintenance, it is proposed to issue the same appeal to the children of our church that has been issued to the churches in New Zealand and Australia.

## GREEK MISSION.

Another subject for deliberation of Synod is the action which the Board have taken with regard to the Greek Mission in Turkey. By remit of last meeting, at which the resignation of Mr Constantinedes was accepted, the Board were instructed to correspond with other churches or societies engaged in missionary operations in the East, or that may be likely to join in such a mission, with the view of co-operation, either in establishing a mission on an adequate scale, or tendering our efforts to support some other mission already established. At a meeting of the Board held in September, the Board on view of this remit, instructed their Secretary to correspond with the Foreign Mission Committee of the Canadian Presbyterian Church, with a view to solicit their co-operation, and also authorized their Chairman to correspond in the same way with the Presbyterian Church of New Brunswick. Under date February, 1862, a reply was obtained from Rev Robert Burns, Sec. Canadian Presbyterian Church, expressing deep interest in the missionary operations of our Church, and ardent sympathy with us in our recent trials, but intimating also, as the deliverance of the Committee in the application to co-operate in Turkey "that while appreciating highly the missionary spirit of our beloved brethren in the Lower Provinces, they could not, as a Committee, take any direct action on the important matter referred to, but that it be submitted to our Synod at its next meeting." It was farther intimated that they had already engaged in two expensive missions, one in British Columbia and another in Red River. The necessity of enlarging as soon as practicable these missions, and special claim for home efforts, are specified as further hindrances in the way of uniting with us. Still, the Secretary adds, there exists a strong desire to embark in a mission more purely foreign, and I feel persuaded that your appeal will meet with prayerful and mature consideration. The reply from New Brunswick is of a similar character. It may be also mentioned that in correspondence with the Reformed Presbyterian Committee of Scotland, our coadjutors in the New Hebrides, this subject of co-operation in Turkey was brought to their notice. Their response was to the effect, that while heartily sympathizing with the Presbyterian Church of the Lower Provinces, in their desire to carry on that interesting mission, they do not feel themselves at liberty to enter upon any other field at present than that which they have now in hand.

Having thus faithfully though unsuccessfully sought to obtain co-operation in the Greek Mission, in terms of the Synod's remit, the Board are quite prepared for any further instructions which may now be given on this subject.

#### MEDICAL MISSIONARY.

In concluding their report of action taken during the past year, they would refer to a proposal to attach a medical missionary to the New Hebrides staff. The propriety of this step was brought under notice from various sources, but specially by the spontaneous offer of a highly promising young man in attendance on the Glasgow medical university, Scotland, and favorably known to several of the members of the Board by his residence in Nova Scotia for some years. Immediate correspondence was set on foot to ascertain the opinion of our coadjutors in Scotland, and if favorable, invite their co-operation. These Brethren held intercourse with the candidate both privately and before their Committee, and were highly pleased with his appearance and qualifications. They desiderated however, the union of the strictly missionary with the medical service, and stipulated that he should be ordained. On this ground, he, after deliberation, withdrew, and on offering his services to the London Missionary service, was immediately accepted by them. The Board cannot but express much regret at this result, but feel satisfied that their course throughout will commend itself to the Courts and the Church at large.

#### THIRD MISSIONARY.

There is still some hope that a third missionary may yet be found, as there is now under consideration the tender of service by a student of the third year, at the Halifax Theological classes. His medical certificate has not yet been forwarded, so that there is still room for disappointment. In view of such a result, the advertisement for a third missionary has not yet been withdrawn.

#### EXPENDITURE.

With regard to expenditure, the usual statement of Funds will be laid before Synod by the Treasurer. It is only necessary to add that all the drafts of the London Missionary Society and the Missionaries, have been honorably met, so that the sum now on hand may be fully accounted at our disposal for the salaries and contingencies of the present year. Mr Morrison ought to be salaried in one or other form from the date of his entrance on the service of the Board. All that has been promised to him, or any other candidate, is the full payment of all expenses during their home services; £50 outfit, and free passage to the islands, where the full salary will begin on their landing. Such were the terms which Mr Johnston received, but it will be for the Synod now to say what shall be the measure of support, that the present outgoing missionaries shall receive.

All which is respectfully submitted.

By order of the Board.

JAMES BAYNE, Secy.

### APPEAL FOR THE NEW MISSION SCHOONER.

The readers of the *Record* will be all aware that the Synod at the meeting in New Glasgow last June, adopted the suggestion of the Board of Foreign Missions, to provide another Mission vessel for the New Hebrides, and authorized an appeal to the children of the Church with a view to provide the necessary funds. Many will no doubt have felt great surprise at the apparent neglect or unaccountable delay that has occurred in issuing this appeal. It is due to such, and to the Church at large, as well as to the Board, to state the true cause of delay.

Soon after the meeting of Synod, information came to hand from the Secretary Reformed Presbyterian Church Committee, that Mr. Paton had sent to them an urgent request, that as there was quite a probability that the Churches in Australia would raise the whole sum required for building the vessel, they should be allowed to build her in that Colony, as they were very desirous to do. The Board in Nova Scotia had previously taken action on the resolution of Synod, but at once deferred all further procedure until the Committee in Scotland would express freely

their concurrence in the proposal to build in Nova Scotia. After such a period as was needful to complete needful correspondence, this consent was most cordially given, so that now no hindrance whatever exists on this point, to immediate action.

In addressing the children of the Church, the Board have much pleasure in being able to present their appeal in the precise form prepared by the Aneiteumese missionaries for the Churches in Australia and New Zealand. Further information will hereafter be given as to the best mode of collecting monies, and every facility furnished to render this service simple and effective. Meanwhile parents and Sabbath School teachers will perform good service to the cause by reading the appeal to the children committed to their care, and otherwise recommending the scheme to the favourable consideration of their youthful charge.

By order of the Board,

JAMES BAYNE, *Secretary.*

### APPEAL FOR A MISSIONARY SHIP.

TO THE CHILDREN OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES OF BRITISH NORTH AMERICA.

*Aneiteum, New Hebrides. December, 1861.*

DEAR YOUNG FRIENDS,—You no doubt often hear your parents and others remarking that the times in which we live are wonderful times. And it is true; they *are* wonderful times—very wonderful. How thankful we should be that we live in such times! We are not going to talk to you about all the things that distinguish the age in which we live; we will leave it to your parents and teachers to do that. We wish to speak to you about one thing—only one; but it is one that we regard as the most important of all. It is the subject of *missions to the heathen*. Now you do not need to be told what missions mean. You know why men and women, who love Christ and pity the poor heathen, go from among yourselves to countries far away beyond the seas to live and labour, and very often to die in these lands. They go to teach the heathen words by which they may be made happy while they live in this world and go to heaven when they die. You have also read or heard what was the state of our land in former times—how it was inhabited by wild, fierce, savage men, just like those to whom missionaries go now. And you know what it is that has made your homes the happiest in the world.—Missionaries from other lands came and told our forefathers about Jesus Christ, and by and by good men translated the Bible into our native tongue, and the Bible, like the sun, scattered the darkness and filled our land with light. And this is why you were not born heathens, and do not worship stocks and stones. Now it is the object of missions to do for the many lands that are still in heathen darkness, what the Bible and missionaries have done for your land, that they too may be, “as favoured Britain, blest.” More than a century ago, Scotland began to pay the debt it owed to heathen nations, by sending a man of God, whose memory all Christians reverence and love, David Brainerd, to the American Indians.—England followed about fifty years later, and then America and other countries. The result is, that many hundreds of faithful men and women have gone forth to heathen lands, and God has gone with them, and has largely blessed their labours. Many, many thousands of heathens have, by their instrumentality, been saved, and are now around the “throne of God on high,” and a work has begun, and is every year spreading with greater rapidity, which will go on till there remain not one heathen man, woman, or child on the face of the globe. Is it not delightful to think of such a consummation as this? And to help it on—oh, how pleasant is this! It would be very ungenerous in us, dear children, were we to suppose that you need to be urged to do what you can to help on this great and good work. It is most likely you have been exclaiming, while reading this, “O that I could do something for the poor heathens?” or it may be you have been saying within yourselves, “O that I could be a missionary.” Well, perhaps it may not be possible for you to become missionaries, though why should not some of you aspire to that; but *you can all do something* for the cause, and if you will listen, we will tell you what that something is. Missionary work like all other great works, has many departments of labour. *Some thing has to be done at home*

as well as abroad. Have you ever heard a saying of that eminent missionary, William Carey, before he left for India. "I," said he to a brother minister "will go down into the well if you will hold the rope." If you do not clearly understand this figurative language, you must ask your parents or teachers to explain it, so that you may know what we mean when we say that we and other missionaries have gone down into the well, and that we want you to help to hold the rope. But how can children hold the rope? What can they do in so great and difficult a work? They can do a great deal. There is no doubt about it; because they have already done much. Children have already laid hold of the rope, and held on most nobly. The children of England, as you all know, bought the "John Williams," and they have raised almost, if not all, the money that has been needed to pay her expenses for seventeen years' past. Then there is the "Morning Star," bought by the children of American Sabbath Schools; and there is the Calabar Mission schooner, also purchased by children. Besides these, there are several other missionary vessels. It is likely you have heard of most of them. There is the "John Wesley," the "Southern Cross" (lately wrecked), the "Dove," the "Harmony," the "Candace," in Germany, and our own "John Knox." Thus, you see, there is a goodly number of ships these days employed in the blessed work of carrying the Gospel to the heathen, and you see that of these vessels three were purchased by children; and this brings us to the point we wish to lay before you. *The John Knox has done us good service for the last five years; but she is now altogether too small for us, and we want another vessel of seventy or eighty tons burden, and we want you to aid in getting the vessel for us.* And this is the way in which we wish you to hold the rope. We want this vessel to visit the teachers and missionaries on the islands where they now are, to carry them to islands that are still heathen, and to make an annual visit to the Australian colonies, during the hurricane months, to bring supplies for missionaries and teachers, and to keep the subject of missions before the minds of Christians in these colonies. There is far more work of this kind than the "John Williams" can do, and unless we get another vessel, a long time must pass before the light of the Gospel reach the many islands that remain in darkness. Should you respond to our call and get us another vessel, she will be chiefly employed among a large group of islands of which you have heard, no doubt—the New Hebrides. This group of islands, some thirty of which, as Espirito Santo and Malicolo, are very large, the former being 200, and the latter 150 miles in circumference. And then these islands are so beautiful. If you saw them, you would almost fancy you were looking upon a Paradise; but, alas! they are, with the single exception of Aneiteum, inhabited by savage men, who are constantly practising deeds of abomination, and cruelty which it would chill your blood to hear. They worship gods of wood and stone, in which they suppose the spirits of dead men and other wicked spirits dwell, and though they are greatly afraid of these spirits, yet that does not prevent them from working all manner of wickedness. They lie, and steal, and quarrel, and fight; they murder one another, and even eat one another. And then they are so cruel to the sick and aged, and women and children. The sick are often allowed to die for want, or buried alive, instead of being laid in a nice snug bed, as you are when you are ill, and tenderly cared for and nursed by dear mothers and sisters. Women are often most cruelly treated, and not unfrequently murdered, and so are little children. Some poor creatures get so weary of their wretched lives that they go and drown or strangle themselves, or perhaps throw themselves from a cocoa-nut tree or a high rock. And even the strong, and those who oppress others, have no peace themselves, but are in constant fear of being murdered, or injured by evil spirits. They always go armed, and sleep with their clubs and spears under their pillows; so you see what a pitiable state is that in which the poor heathens are, and you see they are all alike miserable. There is no one can help his neighbor if he were so disposed. Now, dear children, we look to you and appeal to you, to put it into our power to carry to these wretched perishing men the Gospel of Christ, which alone can remove their miseries: We know it can do that, because it has already done it for Aneiteum, and many other lands which, a few years ago, was just as these islands are now. Up! then, dear children, and put your hands to this good work. You cannot begin too soon, nor can you engage in a nobler cause. Your

parents, and ministers, and Sabbath School teachers will direct you how to go to work. And if, as we believe you will, you respond to our call, what glorious results will, by God's blessing, follow! to yourselves, to your missionaries, and to the heathen of present and future generations. These results we will not attempt to unfold—indeed the attempt would be vain, for eternity alone will fully disclose them. Up, then, dear children, and work, and may He, for whose cause we plead, make you his own. May He greatly bless you on earth, and may you and we meet in heaven at last, to rejoice together over thousands whom we shall have been instrumental in bringing out of pagan darkness and misery, into the light and blessedness of the Gospel of Christ.

Just let us remind you, dear children, before we close, that you, and we, and the heathen for whom we plead, will, ere a very great while, meet before the judgment seat, and *how* we shall meet then will depend on how we act now. We know how we should all like to meet. We should all like to meet as friends of Jesus, washed in his blood, clothed in his righteousness, and made holy by his Spirit, and hear his dear voice saying unto us, "Well done, good and faithful servants. Inasmuch as ye did it unto one of these, ye did it unto me."

"Hark! what mean those lamentations,  
Rolling sadly through the sky?  
'Tis the cry of heathen nations,  
Come and help us ere we die!

Hear the heathens' sad complaining;  
Children hear their dying cry;  
And the love of Christ constraining,  
Haste to help them ere they die."

JOHN GEDDIE.  
JOSEPH COPELAND.

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#### REPORT GIVEN IN BY REV. J. INGLIS, TO REFORMED PRESBYTERIAN SYNOD.

Instead of a verbal statement, I think it will be more satisfactory to the Synod, for me to present a brief written Report, respecting my labours in connection with the Aneiteum New Testament, since my return to this country. It is now twenty-two months since I landed in England; and the question may naturally be put, What have you been doing all that time? I can assure the Synod I have not been idle. I have not been seeking my own gratification. I have visited scarcely one object of interest since my return, not even in London. I have seldom visited even a personal friend, except when I could do so in subserviency to some missionary object. I have made only two brief visits to my native village, and on these occasions I preached there and in the neighbourhood, three times in behalf of our Mission. On my arrival in this country, it was from two to three months before I could make arrangements to commence my work. The raising of the £600 in connection with the *John Williams* occupied a great part of my time for nearly other two months. On two several occasions I was laid aside for a fortnight by an attack of influenza; other unavoidable engagements, chiefly of a missionary character, engrossed a week now and a week again. So if I say one-third of my time has been occupied otherwise than on the translation, I shall not be far from the truth. I have preached, or addressed public meetings, on missions, in nearly the half of all the congregations in the Church, in several of them oftener than once. I have also in several instances preached or addressed meetings in churches belonging to other denominations, so that I have preached or addressed meetings upwards of forty times, and nearly all of a missionary character. Besides writing a few articles for the press, chiefly in behalf of the Mission, I have had a considerable correspondence to conduct, bearing directly on the interests of the Mission. Although I have endeavored to keep all these labours within as narrow limits as possible, they have materially retarded my progress with the translation. I have formerly stated that the translation was completed before I left Aneiteum. Mr. Geddie had gone hastily over it, and

noted his corrections. I had still all my corrections to make, to compare these with Mr. Geddie's, and incorporate the two; to write out a fair copy of all these corrections, and also copy out the half of Mark, 1st and 2d Corinthians, Hebrews, and Revelation. As one of the first qualifications of a translator is, to know the meaning of the original, I was desirous to avail myself of the best helps, in the way of commentaries, at my command. I consequently read Bloomfield and Alford's commentaries, the last two volumes of Alford being published since my return. I also read Ellicott on the Epistles, and Stanley on Corinthians, which I had not previously seen. These I read through; others, as well as versions, I consulted on more difficult passages. In August last I had all finished, except the correcting of Romans and the catholic Epistles, and I felt certain that the press would not overtake me. I wrote to the Secretary of the British and Foreign Bible Society, and to their editorial superintendent, the Rev. T. W. Meller, M.A., rector of Woodbridge, Suffolk. The answer of both these gentlemen were highly satisfactory. They both considered it unnecessary for me to go to London, and that the whole business might be managed by writing. Mr. Meller informed me on the 17th August, that the Editorial Committee would not meet until the 17th of October, and that it might facilitate operations for me to forward to him a portion of my prepared manuscript, that he might examine it, and report upon it to the committee. I did so. When the Committee met, they at once agreed to print 4000 copies, small pica type, small octavo size. Mr. Meller examined a few chapters in Matthew, and made his remarks as he went along. These he returned to me, with a request that I would examine his suggestions, and if I thought that there would be any advantage in his continuing to examine the whole in the same manner, as aiding towards correctness and accuracy in the edition, he would do so. He at the same time stated that it would cause delay, as he had other versions to superintend, and there would be time lost in correspondence. I at once accepted of his offer, and I have never once had cause to regret my doing so. After Mr. Geddie and I, with the aid of the natives, had done our best, Mr. Meller came to our aid, with an entirely new class of qualifications. He brings to the task Biblical scholarship of the highest order, years of experience in superintending other versions, and a perfect acquaintance with all the difficult passages, and all the classes of difficulties, over which raw translators like ourselves are wont to stumble. He comes with a "fresh eye," that detects every oversight; he is, moreover a firm believer in the plenary inspiration of the Scriptures; were there no other evidence to show it, his suggestions and criticisms prove that he is most intensely desirous that the very mind of God's Holy Spirit should be as fully and clearly set forth in every verse of the translation, as it is in the original.

But here some may be disposed to put the question, which has been often put to me. What does he know about the Aneiteum language? And if he does, how or where has he learned it? He knows enough of the language for his purpose. He knows generally the meaning of every word, and he can read it so far as to make out the meaning we intend to convey in every sentence. How he has acquired it I do not know, but that is of little consequence. Some years ago a gentleman in London made a vocabulary of the language, formed from our translations; probably he has that. But men familiar with the study of languages soon acquire a new language. Some months ago, Mr. Meller forwarded to me a long letter, written in the Aneiteum language, which he had received from a learned polyglot German, residing in the kingdom of Hanover. The letter was very correctly composed. The writer had acquired a knowledge of the language from our translation of the gospel of Luke. Mr. Meller has gone through the translation, with the most persevering, painstaking diligence, as far as the middle of 1st Corinthians. He wrote me nearly 150 pages of small note paper on Matthew. As soon as I saw the nature of his suggestions, I commenced and went over book after book anew before him, and anticipated a considerable amount of his criticism. Still, in his own department, there was abundance left for him to do. So it observed, he corrects none; his remarks are all in the way of calling attention to errors, mistakes, oversights, and doubtful passages. The final correction, in every case, is left to me. He has written me about 600 pages, and before the work is done, he will probably send me at least 1000.

But some may naturally think that the translation must have been wretchedly made, when it requires such an amount of correction. I hope this is not the case either. Our own authorised version is admitted to be the most correct translation in the world; and yet every one has seen a corrected edition of it, with 10,000 emendations. The British and Foreign Bible Society would have printed our version without any of Mr. Meller's suggestions. It was a privilege to secure his assistance, not an ordeal through which we were obliged to pass. The version remains essentially as it came from Mr. Geddie's hand and my own. Mr. Meller's labours belong to what Dr. Chalmers would have called transcendental criticism, not affecting the general character of the translation, but securing an exactness in many passages, a uniform correctness, and a scholar like finish of the whole; which in our circumstances we could not have attained without his assistance, but which is of very great importance in a version of the new testament—a portion of God's own Word—which will probably for the next fifty years be the standard of both theology and literature, the model on which the whole language of devotional feeling and religious instruction will be formed. As we were getting a large edition printed, and as the population was so much reduced last year by the sickness, I do not expect that another edition will be required for many years to come. In these circumstances, I feel satisfied that no friend of the Mission on either side of the Atlantic, will think that eight or ten months longer, spent in accomplishing such an object, is time wasted.

I formerly stated that, but for taking advantage of the return of the *John Williams* to this country, I should not have come home for at least a twelve-month later than the time at which I did come. Mr. Geddie and I should then have unitedly corrected and finished the translation, and I should have brought it home in the same condition as I had brought it up to in August last, ready for being placed in Mr. Meller's hands. This would greatly have lessened my labors, and lightened my responsibility. This is the way which the larger missions invariably do, and hence the editor has only to see that it is printed according to the manuscript which has received the *imprimatur* of all his brethern.

Be it further remembered, that is only fourteen years since there was not a sentence either printed or even written in the language, that every word had to be caught up as it floated on the lips of untutored savages. The sound, the meaning, the spelling, the syllabication, the grammatical structure, had all to be discovered and settled, before it could become the visible medium of communicating to the minds of these same savages the truths of God's holy Word. We commenced our printing in January, and we have printed as far as the 14th chapter of Mark. Our first two sheets were very much experimental: a number of points had still to be settled, chiefly of a literary character, in which Mr. Meller's experience and literary taste were of great value. At his suggestion, several decided improvements in the printing have been adopted, combining to some extent the advantages of both the paragraph and the chapter-and-verse systems, with little of the disadvantages of either.

It is perhaps desirable that I should specify a few of those corrections which Mr. Meller's 1000 pages suggest. They may be arranged chiefly under the following classes. The most important of his suggestions are those that relate to the meaning of the original. He is pre-eminently at home in this important department. As might reasonably be expected, even with all the helps which critics and commentators supply, we sometimes mistake the meaning of the sacred writers. At other times, when we perceive the meaning, the language, in our hands still poor, and not moulded to express theological ideas, remarkable as yet for nothing more than the contrasts it present to the copiousness and flexibility of the Greek original, cannot be made to bring out the exact ideas of the original: sometimes our expressions are ambiguous, sometimes they are defective, and sometimes they are redundant. In all these cases Mr. Meller's suggestions are valuable, and a much greater exactness in many cases has been the result.

Another class of his suggestions relate to *uniformity*, especially in the parallel passages of the gospel. As we translated gospel after gospel, we were constantly finding out new words, and new modes of expressing the same idea. In correcting for this edition, while we aimed at a correct translation, we did not observe

in every case a uniformity of expression. Mr. Meller's principle is, wherever the original has the same words, let the translation have also the same; choose any form of expression you think best, but let there be uniformity. This seems a sound principle, although the translators of the authorised version have not in every case observed it.

Another point to which his remarks refer are *supplementary words*, to be printed in italics. On this point our authorised version is not an infallible guide, many supplementary words not being marked, and others marked which many scholars would regard as distinctly implied in the original. But suppose it were perfect, it would still be a very imperfect guide in italicising the supplementary words in our version, as the two languages are so totally distinct the one from the other.

And finally, in securing accuracy in the *punctuation*, uniformity in spelling and in dividing of words; in deciding what words were simple and what should be regarded and printed as compounds; and in everything connected with the literary department of the work, his fresh and practised eye has been of signal service in producing a scholar-like translation. I might enumerate other points, but these will indicate the character of the improvements secured by his valuable assistance.

If the work be finished, as it has been carried thus far, both the missions will be laid under a debt of lasting gratitude to Mr. Meller, for his laborious, painstaking diligence in endeavouring to bring the version as near to perfection as he could possibly do in the circumstances. Although at every step we have been painfully reminded of the words of Cowper,

"How slow the growth of what is excellent!  
How hard to attain perfection in this nether world!"

I am happy to say that I have all along had great satisfaction in Williamu. In the good providence of God he has upon the whole enjoyed excellent health. He has thrown his whole heart into the work in which we are engaged. Neither the wonders he has seen, nor the kindness he has received, has in the least turned his head. The domestic bereavement he sustained, the losses and trials that have come upon the islands and the mission, while they have saddened and solemnized his mind, have in no degree soured or broken his naturally genial temper, or depressed his sunny and buoyant disposition. Nor has he ever manifested any discontent; although, as he lately remarked in one of his letters, if we live to return to Aneiteum, we shall have been so long away, that they will look upon us as people who have been long dead, and are again risen from their graves. For these things I desire to feel truly thankful to our God and Father in heaven, who is the Giver of all good, and the Author of all grace, mercy, and consolation.

The Court listened afterwards to a deeply interesting address from Williamu, interpreted by Mr. Inglis.

#### WILLIAMU'S ADDRESS

"All you good men, you servants of Jesus, you who harp with the harps of God, and preach the gospel of Jesus our Lord, you whom he has chosen and appointed, you who are the pillars of the Church on earth, you who lead the praises of his people—the saints. God has placed you in this land for the benefit of the whole world. The gospel is a spring of water which God himself has opened; it flows like a river; he has made a large and deep pool in this land, that from this pool it might be sent forth to every people, and flow into all lands.

"I am ashamed to stand up before you, the servants of God, and speak as if I had no respect for those so far above me, and as if I were asking praise to myself. But I wish to tell you a little about us who live on the other side of the world. Formerly, when we lived in heathenism, when the Word of our Lord Jesus Christ had not come to us, we clave fast to the works of heathenism, works that brought misery; we could not give them up nor forsake them because we delighted in them; we took delight in vanity till the gospel of Jesus came to us through his servants. The power of God came with his servants; it was like a hammer and a weapon made of iron; it opened a door and light shone in on us. They spoke to us and said, 'This Jesus whom we preach to you is the son of the one God; forsake your idols and believe in him, he only can save you.' But when we heard

this we were surprised and afraid, and trembled, and said, 'Who is this Jesus? and what is this God? we know them not, we cannot receive the religion of another people. If we receive another Lord, our own gods will be envious, and will kill every one of us.' We consulted among ourselves, and said, 'Let us be strong, and carry on war, and practise witchcraft, and sacrifice to the gods, and commit murder, and keep up all the customs of our own land, and put a stop to this new religion, that the missionaries may leave us and go away back to their own land.' But the missionaries were not afraid of our heathenism; they stood up boldly for God's Word, and preached it to us, and persuaded us to receive it. We gave up all our heathenism, and lived in peace, and rejoiced in the gospel, and were glad with a great gladness. Yea, even last year, when the sickness came upon all the people of Aneiteum, it was only one man, and he was not a christian, who rose up and burned the church. He did not consult with others; no one sent him. The great tempter alone entered his heart, and said to him, 'Go and burn the church,' hoping that all the people would go back to heathenism through his temptations. But all the chiefs were angry at him for his conduct; they banished him; they took away his land and all his goods. When they were trying him, and thinking what punishment they would inflict on him, he trembled for his life, and said he would be a christian; but he was not sincere.

"On the island of Tana Mr. Paton and Mr. Matheson are living and teaching the people. The Tanese are very hard-hearted, but a part of them wish to obey the Word of God, were it not for one man, his name is Miaki: he is angry with Mr. Paton, and forbids the people to hear and receive the gospel.

"On Erromanga the people murdered Mr. and Mrs. Gordon; but it was not themselves who proposed this, it was all because of the words of a foreigner, named Rangi, a native of India, who lives there. When the sickness came to Erromanga, Rangi made their hearts evil against the missionaries, by saying that Mr. Gordon was making the disease, and when a great chief died they believed his word, and killed the missionary and his wife.

"I would like to tell you about other islands. There are Aniwa, and Fotuna, and Santo, and Apee, and Fate: there are teachers on all these, but no missionaries. This is not good. It is not good for children to lead other children by the hand, lest both of them lose their way. I have lived here a long time with Mr. and Mrs. Inglis, but I have not heard of even one of you who is willing to go back with us three. I am but ashes, dust, rubbish. I cannot speak anything before you who fear God, all of you; but I wish to ask you a little about one thing. Will none of you come out to our dark islands—and they are many as well as dark—and teach us the way to heaven, deliver us from darkness, and place us up beside you on the seat of God, that our rejoicing and gladness may be same as yours, joy for eternal life? I know that it is very difficult for you to leave this fine country, where you enjoy every good thing, where every one is good to you, and every one praises you. But do not be afraid because our land is far away, do not be afraid to come, do not say us nay, do not refuse us, do not leave us in heathenism; come to our islands, pray to God for us, preach his gospel in every island; be strong, be courageous, think of our many wicked lands, where they know nothing of the one true God, and the way to heaven through his Son Jesus Christ."

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## NEWS OF THE CHURCH.

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### PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at New Glasgow on the 12th August. Commissioners appeared from the congregation of Merigomish with a petition for the moderation of a call to one to be their pastor. The application was granted and the Rev. D. B. Blair appointed to moderate in the call on the 27th of that month.

It was reported on behalf of the Rev. George Walker, (absent from indisposition) that according to appointment of Presbytery he had presided at the election and induction of elders in the newly formed congregation of Little Harbor and Sutherland's River—that he had constituted the session, and afterwards presided at a meeting of the congregation, at which it was resolved to apply for a moderation in a call to one to be their pastor. An application to that effect was now laid upon the table of Presbytery by the Commissioners, but after consultation, it was deemed expedient that the matter should be delayed.

The Presbytery again met on the 9th September, when the Rev. D. B. Blair reported that he had moderated in a call in the congregation of Merigomish, which had come out unanimously in favor of Mr. Kenneth J. Grant, preacher of the gospel. The call with the signatures of 135 members and a paper of adherence signed by 250 ordinary hearers, were now laid upon the table of Presbytery. Mr. Blair's conduct was approved, and the call sustained in which he had moderated. Intimation was appointed to be given to Mr. Grant, and subjects for trial for ordination were assigned him in the prospect of his accepting.

Reports of Missionary labor by Messrs. Darragh and Grant within the bounds of the Presbytery were read and approved, and ordered to be forwarded to the Home Mission Board.

Interesting reports were given in by Rev. Messrs. Roy, Bayne, and McKinnon, of their visits to Wine Harbor, Isaacs Harbor, and Country Harbor; As it appeared that the work on the church at Wine Harbor is at present arrested for want of funds, it was agreed to recommend each congregation of the Presbytery to make a collection in aid of the object before next meeting of Presbytery. Members of Presbytery are requested to act upon this without further notice.

Supply having been appointed for Merigomish, Salt Springs, Goshen, Country Harbor, and Wine Harbor, and also for the pulpit of Rev. A. McGilvray, at present laid aside by indisposition, the Presbytery adjourned to meet in Prince St. Church, Pictou, on the 4th Tuesday of October.

#### PRESBYTERY OF TRURO.

The Presbytery of Truro, met at Upper Stewiacke, on Tuesday, 26th ult., for Presbyterial visitation. After an excellent and appropriate sermon from Rev. James Byers, the usual examinations were held. The answers to the various questions, afforded pleasing evidence of efficiency and progress. It was especially gratifying to notice, that since the last visitation, an effort had been made to raise the stipend from £150 to £200. It was matter of regret, however, that this latter sum had not been reached, and that some arrears had accumulated. The Presbytery expressed themselves plainly upon this point, showing that such a state of things was both unjust to the minister and discreditable to the people, and earnestly exhorted to increased liberality and more punctual payments. Stewiacke is one of the oldest, largest, and most respectable of our congregations, and has very lately been cited, by high authority, as in almost every respect—a model. That she may long maintain this character, the Presbytery earnestly hoped and firmly believed. But in order to this, diligent effort must be made and self-denial must be exercised. These with the blessing that cometh from above, will assure congregational, as it assures individual prosperity.

#### PRESBYTERY OF HALIFAX.

This Reverend Court met in the Presbyterian Church at Windsor, on Tuesday the 2nd inst., at 11½ o'clock, A. M., for the transaction of ordinary business.—The following members were present at the first and second sederunts:—Rev. John L. Murdoch, Moderator, *pro. tem.*, Robert Sedgewick, John Cameron, John McLeod, William Forlong, William Murray, Alexander Stuart, John Norton, and D. S. Gordon, Ministers, and Messrs. John S. Newcomb and W. H. Blanchard, Ruling Elders. Rev. P. G. McGregor, the Moderator of Presbytery, was present at the third sederunt.

The dissent and appeal from the decision of the interim Kirk Session of Chalmers'

Church was the first matter considered. After hearing the argument for and against the appeal, the Presbytery decided to dismiss the appeal.

The memorial from Henry B. Webster, Esq., was allowed to be withdrawn, in consequence of the matter to which it referred, having been satisfactorily settled at a private conference.

Rev. Mr. Morton of Bridgewater, reported that an election of Elders had taken place in his congregation, agreeably to the direction of Presbytery. The Kirk Session of Lunenburg were appointed an interim Session of Bridgewater, to ordain the Elders elect there.

The reference from the Presbytery of Truro was considered, when it was resolved that there was no sufficient reason to interfere with the decision of Synod, in regard to the place of its next meeting.

Rev. W. Forlong reported from the Committee appointed to examine the financial affairs of the West Cornwallis congregation. The report was received and the diligence of the Committee approved. Reports of Missionary labours by the Rev. Messrs. Waddell and Sinclair were read, and their diligence approved.

The call from Sheet Harbour and Tangier, in favour of the Rev. James Waddell, was sustained, and ordered to be transmitted to Mr. Waddell. It was also agreed that a Commission of Presbytery, consisting of the Rev. Robert Sedgewick, Rev. Alexander Stuart, Rev. Professor McKnight, and Rev. James McLean, be appointed to induct Mr. Waddell into the pastoral charge of that congregation, in case he should accept the call to become their pastor.

It was agreed to apply for the services of Mr. J. D. McGilvray, Probationer, to supply Rawdon and Waiton for 8 weeks. Also, that Mr. William Stuart, Student in Theology, now on trial for license, be appointed to supply "the Grant" for four Sabbaths. The Rev. Messrs. Sedgewick and Stuart were also appointed, each to give a Sabbath's service to the Grant at their convenience.

On application from the Kirk Session of Nine Mile River, it was agreed to hold the next meeting of the Presbytery at Elmsdale, in the Presbyterian Church, on the last Tuesday of October, (28th day) at 11 o'clock, A.M.

#### PRESBYTERY OF P. E. ISLAND.

This Presbytery met in the Free Church of this city on Tuesday the 2nd inst. There were present the Rev. James Allan, Moderator; Rev. Isaac Murray, Rev. Alex. Munro, Rev. Henry Crawford, Rev. George Sutherland, Clerk; Rev. Allan Fraser, Rev. Robert Laird, Rev. William Ross, Rev. Allan McLean, Rev. William R. Frame, and Rev. Alexander Falconer—with Messrs. Gillis, Thomson, McNeil, Brodie, Henderson, Mutch, McMillan, and Munn, elders.

The business which chiefly occupied the attention of the court was the all-absorbing question of Popery in respect to its present threatening attitude on this Island. The subject was introduced by Mr. Allan in a series of resolutions regarding the endowment of St. Dunstan's College. After a full discussion, the resolutions were laid upon the table of the Presbytery, and a committee was appointed to draw up a Pastoral Letter to the adherents of the Church throughout the Island, "warning men against the designs and encroachments of Popery, and the seductive influences of those who co-operate with them." The Committee were Rev. Messrs. Allan, Murray, Munro, and Sutherland, and Messrs. McNeil and Henderson, elders—Mr. Sutherland convener.

The Rev. Mr. Fitzgerald, an Episcopalian Minister, distinguished for his unflinching advocacy of Protestantism, being present, was invited to address the court, which he did in a brief and eloquent manner. The Presbytery thanked Mr. Fitzgerald for his address, which he suitably acknowledged.

After a recess of an hour, the Presbytery again met at half-past 6 o'clock, p.m., and continued to sit till a late hour. The commission sent to Woodville gave an interesting report of their efforts to stimulate the people of that congregation to a sense of their duty. They were unanimous in their strong desire to retain the services of Mr. McNeill as their pastor, and testified their sincerity by subscribing about £40 additional for his support. The delegates were Mr. Munn, elder, and Messrs. Crawford and Blue. They explained the real condition of the people and

endeavored to account for past deficiencies. Mr. Crawford spoke well; and the interest evinced by several young men in the congregation deserves commendation. The reports of labours by Rev. Messrs. McMillan and Farquharson were read and received. The Presbytery was informed that the Home Mission Board had appointed Rev. Messrs. Darragh and Sinclair in the room of others recalled. It was resolved to apply to the Board for Mr. Grant, Probationer, in addition to those appointed. A certificate was ordered to be given to Mr. J. A. F. Sutherland, Probationer, should he carry out his intention of proceeding to Canada. Mr. Laird was appointed Moderator of the Session of St. John's, New London, in the room of Mr. Ross, resigned. Mr. Darragh was appointed to New London, North, during the month of September.

The Presbytery adjourned to meet in the Free Church, Charlottetown, on Tuesday, the 16th current, at 12 o'clock, noon.—*P. E. I. Protestant.*

This Presbytery met in the Free Church on Tuesday last. There were present the Rev. James Allan, Moderator; Isaac Murray, Alex. Munro, G. Sutherland, Clerk; D. McNeill, W. Ross, and A. Falconer, Ministers; and Mr. M. Gillis, elder. The Rev. H. McMillan being present was invited to sit as a corresponding member. The congregation at Strathalbyn asked moderation in a call, which was granted. Rev. A. Munro was appointed to moderate on the 13th October. The Presbyterial Certificate of Mr. A. Farquharson, from New Brunswick, was read and accepted. The Rev. D. McNeill of Woodville, after stating at length his views and prospects of the congregation there, agreed to withdraw his demission and continue in his present charge. The report of labors of Mr. John A. F. Sutherland, at Murray Harbor was read and approved.

The Pastoral Letter on Popery being called for, the Convener stated that a draft had been prepared, but on account of the absence of Members of the Committee, it was not yet ready for laying before the Presbytery. The Convener was authorized to summon the Committee within a fortnight and perfect the Address, and if they see cause, issue it to the country before the next meeting of Presbytery.

The Rev. H. McMillan was appointed to Murray Harbor, for four Sabbaths, and Rev. A. Farquharson to New London North and Summerfield for the last Sabbath of this month. The Presbytery adjourned to meet in Queen Square Church, on Tuesday the 14th October, at 12 o'clock noon.—*Ibid.*

PERSECUTIONS IN TUSCANY CEASED.—Rev. J. R. McDougall writes to the *New York Observer* from Florence, July 22, 1861:

"It affords me the greatest pleasure to inform you that the whole system of Tuscan persecutions has happily terminated. That against Gavazzi was allowed to fall to the ground. After a preliminary hearing, in which Christian courage and steadfastness were displayed by the eloquent Padre Peccenini, the Elba evangelist was condemned at Lucca, for a simple evangelical tract circulated in the Island. Just as an appeal against the unrighteous sentence was being taken to the higher Court of Florence, the King proclaimed, at Naples the removal of all sentences pronounced in connection with offences against the laws of the press, whereupon Peccenini was immediately absolved. Last week the Waldensian student, Gregori, and his right-hand man, Del Buono, in the Elba Mission, were acquitted, by a majority of nine to three in a jury of twelve, at Lucca, of all blame in circulating tracts in defence of evangelical truth."

Discussions of the boldest character are carried on by the native press. Says the same writer:

"The press has thrown wide open its columns to contributions which a year ago would have been designated Protestant hyperbole and propagandism. Threats of schism, expressions of impatience, and revelations of Antonellian trickery follow each other fast and furious. Offending bishops and priests are handled without scruple by the law officers. The presence of ecclesiastics is not coveted at the national festivals. Banter and ridicule have broken loose in the comic journals, on pseudo-religious politicians of the Vatican. Let such excitement go on a little longer, and no surprise need be felt should the questions be publicly debated. 'Is the papacy really the religion of the Bible?' 'Can the Pope possibly be the Vicar of Jesus Christ?'"

## The Theological Seminary of the P. C. of the L. P. in account with ABR. PATTERSON, Treasurer.

1861.		Cr.	
June 4	By Princetown Cong., L5 I. cy.; Huntly, Cascumpeque, L2 2s I. cy.,	£5 18 4	
"	" Bedque Cong. L5 3s 4d col. taken Prince Church, NG., L16 2s 5d	20 5 9	
12	" Little Harbour section, Prince Church Congregation,	0 11 1	
24	" Knox Ch. Pictou Town 54s 9d; Melville Ch. Carriboo River, 10s 3d,	3 5 0	
25	" Cavendish and New London, L4 1s 3d I. cy.,	3 7 19	
"	" Bedque, ad'tnl. 2s 3d I. cy., (1s 10½d N.S., Lawrencetown, 10s 5½d,	0 12 4	
"	" Lower Londonderry, L4 10s 2d; Baddeck, C.B., L1 13s 6d,	6 3 8	
"	" Juv. Mis. Socy., Maitland, 20s 6d; Nine M. R. Cong., L3 7s 10½d	9 8 6	
"	" East St. Peters, L3 14s, I. cy., (L3 1s 8d, N. S.); Bay Fortano,		
"	" 11s 9d, I. cy., (9s 9½d, N. S.),	3 11 5	
"	" Shubenacadio, Gay's River and Lower Stewiacke, L11 19s 1d,	11 19 1	
"	" Princetown, additional, L4 3s, I. cy.,	3 9 2	
"	" Five Mile River, 1st Cong., Maitland, 12s 8d; do., 10s; Hopewell,		
"	" W. B., L6,	7 2 8	
"	" Mrs Campbell S. Hill, 5s; Central Church, W. R., L4 7s 6d,	4 12 6	
"	" Economy and Five Islands, L1 4s; Upper Stewiacke, L8 1s 4d,	9 5 4	
28	" Upper Settlement, E. B., E. R., 40s; St. Mary's, Sherbrooke, L5,	7 0 0	
"	" Glenelg, L4 10s; Caledonia, L2 18s; James Teat, Canso, 5s,	7 13 0	
July 1	" Robert Smith, Truro, 5s 2½d; additional from Nine Mile River, 4s 1d,	0 9 3½	
"	" Additional from Kennetcook, 1s 3d; do. from Gore, 14s 8½d,	0 15 11½	
"	" Collection taken James Church, N. G.,	6 3 10	
"	" Newport Cong., L6; Amount from A. K. McKinlay, L33 14s 7d,	39 14 7	
"	" Sydney, C. B., per Rev Dr McLeod,	4 10 0	
"	" A well wisher at Lochaber, per Mr A. McKay,	1 0 0	
"	" Cove Head, 10s; Lot No. 16, P. E. I., 40s; West St. Peters, 24s,	3 14 0	
"	" Juvenile Missionary Society, Maitland, 17s 3d,	0 17 3	
Dec. 13	" R. Smith, Truro, L2 10s; New London Sect., Mr Murray's Cong., 4s 2d	2 14 2	
1862.			
Feb. 15	" Maitland Juvenile Missionary Society,	0 8 7	
March 1	" Religious Society, Salem Church, Green Hill,	3 7 1½	
April	" Mrs Hogg, Pictou Island, 5s,	0 5 0	
May	" Antigonish Congregation, L3 3s 9d; Bedque Congregation, P. E. I.,		
"	" L4 19s. 6d, I. cy., (L4 2s 11d, N. S.)	7 6 8	
21	" Amount paid in as College expenses,	19 14 3	
31	" Cascumpeque, 50s; Strathalbyn, 13s 10d; Cove Head, 33s 7d,	4 17 5	
31	" Amount received by A. K. McKinlay, to date,	1 5 0	
"	" Balance chargea Educational Board,	381 18 10	
		£587 2 7	

1861.		Dr.	
June 15	To paid D. McCulloch, interest per order,	6 0 0	
28	" Rev Mr Stewart, supplying Dr Smith's pulpit,	1 0 0	
"	" Dr Smith, one year's salary,	60 0 0	
July 30	" Professor Ross, half years salary from 1st Sept., in advance,	150 0 0	
Aug. 29	" Thomas McCulloch, half years salary,	100 0 0	
Sep. 18	" E. Blanchard, balance of salary,	15 0 0	
1862.			
March 1	" Thomas McCulloch, half years salary,	100 0 0	
"	" Professor Ross, do. do.	150 0 0	
"	" Commission on L205 3s 9d, at 2½ per cent,	5 2 7	
		£587 2 7	

Examined and found correct, ABRAM PATTERSON, Treasurer.  
GEORGE WALKER,  
RODERICK MCGREGOR, } Auditing  
ALEX. FRASER. } Committ.tee.

Pictou, May 31st, 1862.

## The Educational Board of the P. C. of the L. P. in account with ABRAM PATTERSON, Treasurer.

1861.		Cr.	
May 31	By Balance at date,	865 14 9½	
July 30	" Isaac Logan, Esq., 20s,	1 0 0	
Decr.	" Received from Executors of Mr Matheson's estate,	300 0 0	
1862.			
Janv. 2	" Amount of Archibald's, St. Mary's, note,	25 0 0	
"	" John McKinlay, part of George Murray's judgment,	33 13 0	
22	" Christopher Langills note,	50 0 0	

	"	" Part of C. M. McDonald's note, paid by J. McKinlay,	30	0	0
	"	" Balance do. do.	30	0	0
	"	" James Marshall's mortgage,	50	0	0
May 31	"	" Interest collected, due June 15th and July 1st, 1861,	140	1	0
			£1,525 8 8½		
1861.		<i>Dr.</i>			
		To Paid Rev Prof. McKnight's oxpense attending meeting of Board at Pictou,	£	2	0
July 17	"	" Paper and envelopes, 1s 3d; printing, 2s 6d; postage stamps and circulars, 6s,		0	9
30	"	" Rev Professor Ross to purchase books,		50	0
Sept. 16	"	" Loaned Trustees of Charlottetown Church,		400	0
2	"	" Rev Professor Ross to purchase books,		50	0
25	"	" Loaned Rev J. Stewart on account of late Anderson's estate,		20	0
Oct. 10	"	" Advance to Adam Dickie, to assist preparing for ministry,		20	0
"	"	" Current expenses of Divinity Hall, Halifax,		40	11
"	"	" Interest due on loan by late Free Church from Professioal Fund,		23	9
Dec. 14	"	" Loaned John Curry,		300	0
1862.					
Jan. 9	"	" " Professor McKnight,		31	5
31	"	" James Barnes for printing per order of Rev W. McCulloch,		3	0
April 22	"	" Rev W. McCulloch for Professor Lyall,		11	0
"	"	" Do. Mr Blanchard,		30	0
May 14	"	" Do. Apparatus,		100	0
31	"	" J. McKinlay, Esq., account to date,		5	8
"	"	" Balance of Seminary account,		381	18
"	"	" Commission on £659 14s,		16	19
"	"	" Balance,		39	16
			£1,525 8 8½		
May 31	"	" By balance brought down,		£39	16
			9½		

ABRAM PATTERSON, Treasurer.

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

Pictou, May 31st, 1862.

**ACKNOWLEDGEMENTS.**

Account of monies received by the Treasurer to 20th September, 1862:

**FOREIGN MISSION.**

Rev D. Morrison,	£37	5	7	Johnston & McNaught, Stowiacke,	1	00
Congregation of Gosken,	4	19	8	Rev D. Sutherland,	4	50
Collection taken at Bedford,	1	7	6	Mr P. Hogg, Clyde River,	0	50
An Episcopalian Lady, Saokville,	0	5	0	Mr John Scott, Charlottetown,	3	50
Cross Roads. Missionary Society,				Rev M. Harvey, per Rev W. Murray,	3	50
Stewiacke, for Mr Geddie's children,	1	0	0	George B. Johnson, New Annuu,	4	00
Collection West St. Peter's, P.E.I.,	5	17	3½	Rev A. Munro, Brown's Creek,	0	50
Collection at Laidlaw's, for Mr J. J. Gordon,	0	15	0	Rev James Fraser,	2	50
Hopewell Congregation, Mr Morrison's visit,	3	7	0	George Herbert, Harvey, N.B.,	5	00
				Charles Taylor, Lawrencetown,	3	50
				A. Gordon, Casumpeo,	14	00
				Rev James Ross, Grand River,	2	50
				Rev D. McBlair,	16	00
				N. McKay, Esq., Princetown,	18	00
				South Cornwallis,	3	75
				Rev Isaac Murray,	7	00
				Rev Henry Crawford,	8	00
				Rev R. S. Patterson,	12	00
				Rev James Bayne,	13	50
				Rev John I. Baxter,	16	00
				Rev M. Stewart,	5	50
				Rev John Cameron,	26	00
				Rev A. McGillivray,	9	00
				Rev Alexander Cameron,	7	00
				Rev George Clarke,	1	00
				Rev John McKinnon,	12	00
				Rev John Stewart,	12	00
				Mrs Smith, Sheet Harbour,	0	37½
				A. Tupper, Badderik,	0	50
				Mr Atwater, do.	0	50
				A. Cameron, do.	0	50

**HOME AND FOREIGN RECORD.**

The Publishers hereby acknowledges the receipt of the following payments :-

Rev D. McKinnon,	£3	00
C. W. H. Harris, Esq.,	0	50
Rev A. P. Miller,	2	50
David Lawson, Cove Head,	5	00