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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

MARCH, 1861.

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HALIFAX, N. S.:

JAMES BARNES, 179 HOLLIS STREET.

1861.

OUR CIRCULATION.

We are thankful to say that our circulation has largely increased since our last issue. Many ministers and others have exerted themselves with great diligence on behalf of the *Record*, and with excellent effect. Still there are extensive districts from which no order has yet been received, and large congregations which receive only a few copies. This will never do! You with whom the responsibility lies, we entreat respectfully, but most earnestly, to lose no time in exerting your influence on our behalf. The *Record* is as cheap as any publication of the same kind and of the same size in America. Several correspondents whose opinions are worthy of great respect have suggested that the *Record* ought to have a coloured cover, and that the edges should be cut. The objection to the first proposal is that it would add very materially to the expense of the periodical. Those who are not initiated in the mysteries of the trade can scarcely realize the fact that a cover would be so expensive. Then, as to cutting the edges, it is but a matter of taste. Most people prefer them uncut and untrimmed; and farther, the edges will be cut by the bookbinder when he binds the whole volume, and the margin could not well stand two cuttings.

We can still supply back numbers to any new subscribers. It is desirable that all should pay in advance. **WE MUST HAVE NO BAD DEBTS.**

MONTHLY SUMMARY.

PATTERSON'S LIFE OF DR. MCGREGOR.—We take the following well-merited notice of the **LIFE OF DR. MCGREGOR** from the February number of the *Record* of the Free Church of Scotland:—

"This was no ordinary man, and the work he did was not of a common kind. He was the apostle of British American evangelisation. The perils, labours, and successes that marked his career as the pioneer of the gospel in these then almost heathen colonies, are here interestingly told. The notices of the social and religious condition of the early settlers are of great value. Not less valuable are the letters, essays, and discourses that accompany the memoir. These shew Dr MacGregor to have been a man of enlarged understanding, and a master in theology. We have read nothing on American slavery more exhaustive and trenchant than Dr Macgregor's letter on that subject."

The Sustentation Fund of the Free Church of Scotland, from 15th May 1860 to 15th January 1861, amounts to £69,778—being an increase of £2,605 over the corresponding period of last year.

THE ROMAN CATHOLIC BISHOPS AND THE NATIONAL BOARD OF EDUCATION IN IRELAND.—The Roman Catholic Bishops are about to issue a manifesto prohibiting clerical patrons of Roman Catholic schools from sending their

teachers to any of the model or training schools in connexion with the National Board, and also declaring that Roman Catholic patrons will not employ in any literary capacity pupils, monitors, pupil-teachers, or teachers who may enter any of those institutions after the date of such prohibition. Some of the Roman Catholic prelates have, in fact, already promulgated this edict within their respective dioceses.

THE PRIESTS' PROTECTION SOCIETY.—The committee of this Dublin Society have just published their fourteenth annual address. A note at the close states that the fourfold object of this Society is, first, to protect priests who abandon the apostacy of Rome for the faith of the Gospel; second, to protect and educate young men originally intended for the priesthood in the Romish Church; third, to disseminate throughout the world scriptural and anti-Popish instruction; fourth, to reform priests throughout Great Britain and Ireland, and foreign countries. Thirty-three reformed priests and forty-two reformed Romish students have received aid and protection. The Society has also issued 826,741 copies of scriptural and anti-Popish publications.

The Rev. Dr. Robertson, of Glasgow, died lately in the 26th year of his ministry. He will be remembered by most of our readers as an able deputy from the U. P. Church, Scotland, to this Province. As one result of his visit we have a "History of the Mission of the Secession Church to Nova Scotia and Princes Edward Island," which was published by Johnstone, of Edinburgh, in 1847. Dr. Robertson was a successful pastor and an able writer.

THE PRESBYTERIAN CHURCH IN AUSTRALIA.—THE UNITED CHURCH AND THE FREE CHURCH MINORITY.—We observe from the *Melbourne Christian Times*, just received, that at the last General Assembly of the Presbyterian Church of Victoria, the Act by which several ministers and elders were expelled in 1837 has been rescinded, in order to a reconciliation of the parties at variance. It would appear, however, that this step is not likely to secure the object aimed at, for in the same paper we observe that the minority, after receiving a communication and extract minute of the Assembly's resolution, have declined further negotiations on the subject, holding that the principles of the Free Church are not covered by the basis of union. Professor GIBSON of Glasgow has given notice in the Presbytery that he will move an overture to the General Assembly, praying to recognize the Victoria minority. In the Presbytery of Edinburgh, Principal CUNNINGHAM said he had been requested by Dr. Candlish to give notice of his intention to move that the Presbytery overture the Assembly as follows: "That the Assembly adhere to the position taken up by former Assemblies, particularly those of 1853, 1859, 1860, with reference to the ministers and members of the late Synod of Victoria, now incorporated in

THE HOME AND FOREIGN RECORD.

MARCH, 1861.

SIGNS OF THE TIMES.

WHO that is human has not watched with eager eye the cloud that closes down between us and the Future? It is one of the strongest instincts of our nature to look anxiously forward and to long for the unveiling of the secrets of the world to come. God has graciously adapted His revealed Word to our mental constitution in this respect. The events which concern us most intimately are made to loom up largely out of shoreless sea of the unknown, above the waves of time, through the thick, dark cloud that bounds our vision. The day of resurrection and of final judgment flashes its awful light, sunlike, through all the centuries. As the traveller journeying towards a high mountain sees its peaks bathed in light, while many intervening leagues of hill and valley are shrouded in impenetrable mists, so we, marching through the dreary wastes of time, our eyes dimmed and our hearts fretted by the cares and sorrows of life, are invited, yea urged to fix our gaze on the last great day and the events which shall signalize it,—the coming of the Son of Man, the summoning of all to judgment, the public justification of the righteous, the utter condemnation of the wicked, the renovation of the universe.

We are assured also of a happy Millennial Age to be enjoyed by the Church on earth, when the name of Jesus shall be universally known and his power acknowledged,—an age happier and more glorious by contrast with the turmoil and the storm which must usher it in. While the man who studies Scripture with the modesty of true learning or of common sense will shrink from the fruitless and foolish, if not profane attempt to fix the day or the year of the coming of the Son of Man,—it is still our privilege and duty to watch the “signs of the times” and mark the finger of God making all things work together towards that grand consummation.

The triumphs and the disasters of God’s ancient church were heralded by many signs and wonders. When Christ was born at Bethlehem his star was seen in the east, and angelic hosts descended to sing “Glory to God in the highest, on earth peace, good will toward men.” When Jesus was crucified, there were signs on the earth and in the sky: the veil of the temple was rent, the earth shook, the sun put on sackcloth. Christians were forewarned of the doom of the apostate city of Jerusalem by terrible portents. Each great revolution in the world’s history has its appropriate signs, which the wise read while the ignorant and foolish gaze in idle curiosity.

What are the signs of *our* times? We can trace the connexion between the sign and the thing signified, the prophecy and its fulfilment, in regard to the great events of the past; can we not calmly feel the pulse of our own age and study the aspects of the moral atmosphere that surrounds us?

1. See how God touches again and again the springs of trade and commerce: see how the pride of wealth is humbled in the dust; see how man is made to learn that God has something to do even with "making money!"

2. In the track of the commercial crises of the last few years came the Great Revival, unparalleled in the history of the Church since the sixteenth century. Union prayer meetings, world wide concerts for prayer, wonderful manifestations of love and cordiality among different denominations of Christians are among the most delightful accompaniments and effects of this glorious outpouring of the Holy Spirit.

3. Civil liberty is extending: Within two years, more than fifteen millions of Italians have risen to the dignity of free men. Russia has emancipated many millions of serfs. The Emperor of the French is making concessions to his subjects; and even the grim and cruel tyranny of Austria is giving way. These civil changes are of interest to us now as they lead to the diffusion of the Gospel. Evangelical Christianity keeps pace with civil liberty. Never were Bible Societies, Tract Societies, Missionary Societies, so extensively and energetically engaged as at this moment. The great revival came upon the American and British Churches in time to quicken them so as to rush eagerly into the fresh fields opened for evangelistic labour.

4. All the great nations of the earth are in trouble and perplexity. Even our own peaceful and happy Empire is not quite at ease. The din of preparation for war—war—war is loud in every part of Europe; and such being the case Britain cannot be at rest. The neighbouring Republic, long boastful of its wealth, freedom, intelligence and power is now apparently in the agonies of dissolution. Treason in its forts, treason in its ships, treason in its Senate, treason in the Cabinet and in the bosom of its President, no wonder that the heart of the citizen is failing him for fear. Satan seems to have come down in great wrath to trouble the nations. Does not this indicate that his time is short? He feels his throne tottering in heathen and Mohammedan and Papal lands, and hence his violent efforts to distract and weaken, and if possible destroy the countries where the light of the Gospel shines most refulgently.

5. Mark the heavy strokes that have fallen in quick succession on the fated head of Antichrist! His civil power has been wrested from his grasp—his armies have been disgracefully beaten—his curses have been hurled back into his teeth, and his excommunications treated with contempt. He who once yoked monarchs to his car is now a mendicant knocking for charity at every door in Christendom. His last allocution betrayed at once his weakness and his wickedness, consisting as it did of moanings mingled with maledictions, and fanatical promises set off by impotent threatenings. The Papacy is trembling to its fall. The word of God has free course in Italy, within sight even of the gates of Rome.

6. The Empire of Mohammed is equally involved in distress with the Papacy itself. Ruin threatens it on every side, from without and from within. It is emphatically "sick" and the hour of its death is near at hand.

7. Then think of the great Chinese Rebellion—the millions of earnest iconoclasts that are now destroying the old idolatry root and branch, and that are themselves not altogether unacquainted with the religion of the Bible. This movement taken in connexion with the results of the late war, must be regarded as one of the most remarkable "signs of the times."

8. Another sign we must point out in sadness of heart; we refer to the prevalence of gross heresy in Protestant Churches, and the increasing degradation and wickedness of large masses of people who live within hearing of the Church-going bell. Think of ministers occupying high positions in connexion with the Church of England openly advocating in their "*Essays*" the most unequivocal Infidelity! Then think of the multitudes of men of all ranks, but especially of the lowest rank, who are practically if not theoretically Infidels. Think of the debauchery, the drunkenness, the squalor, the dense ignorance that so extensively prevail. Thus light and darkness, truth and error, virtue and vice are brought into sharp contact, and the conflict between them must become more relentless every succeeding day.

9. Events are transpiring which must lead to a clearer understanding of the relation between Church and State,—the kingdom of Christ and the kingdoms of this world—than has hitherto obtained. The eyes of all the Churches are now directed to a contest waged in Scotland for the freedom of the Church of Christ as such, standing entirely separate from the civil magistrate. A lesson such as is now being taught them is greatly needed by all the Churches, but especially by the English and Scottish Establishments in which the very idea of the independent jurisdiction of the Church seems to be ignored and forgotten.

We know not when the last day shall come; but we know that the night is far spent and that we are hastening to the dawn. The day of the Lord is at hand. Let us like wise virgins be ready to meet the bridegroom. Let us work while it is called to day; let us do and dare and suffer for our Lord, and then we shall enjoy the rest that remaineth for the people of God, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those that know not God and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints and admired in all them that believe in that day.

BENEFICENCE.

LAST month we directed the attention of our readers to the duty of SYSTEMATIC BENEFICENCE. We are exceedingly anxious to keep this subject prominently before the Church, on account of its intrinsic importance as a doctrine of God's word as well as for the influence which its due appreciation must exercise on the spiritual prosperity of individual Christians and on the interests of the Church at large. There are many reasons why you should contribute systematically and liberally to the funds of the Presbyterian Church of the Lower Provinces. We will enumerate a few:—

1. You never yet gave systematically from week to week, or from month to month, as much as you could. We are aware that this is a bold assertion, and we wish we could make it with less confidence. Would that there were a thousand Christians in our church who would do for Christ *all that they could!*

2. You incur no risk by being liberal to your Divine Master. We have read a great deal, and conversed with many people, but we have never yet read or heard of any man or woman reduced to poverty or distress by giving

too liberally to the cause of Christ! Pleasure has its martyrs; lust has its martyrs; vanity and pride count their martyrs by myriads; where are the martyrs of Christian Liberty! Thousands spend their last shilling on strong drink for one who gives his last shilling to the Lord Jesus.

3. What we have said of individuals may with equal emphasis be affirmed of churches. Do not content yourselves with paying the minister's salary. Give liberally to *all* the schemes of the church. Neglect none. A church was never yet impoverished or destroyed by benevolence. Trust in the Lord; for if it is worth your while doing anything for Him it is worth your while doing *all*. If it is worth while paying the minister's salary it is worth while paying the missionary's salary—the professor's salary—the student's bursary—all, in short, that goes directly or indirectly to sustain or extend the Gospel.

4. Our Church needs the cordial and united exercise of the benevolence of all her members and adherents. We have not yet adequate endowments for our Colleges. We have no provision for the support or assistance of poor Students. We have no Ministers' Widows' Fund. Our Home and Foreign Missions need the constant incoming of fresh and large supplies. Great is the work to be done; yet by God's help, we can and must do it. Pray and labour, and give of your substance with a devout and cheerful heart and God will bless you in time and in eternity.

THE LATE REV. PETER GORDON.

[We have much pleasure in laying before our readers the following sketch of one of the *Fathers* of the Church. We need scarcely add that it is from the pen of the talented author of the *LIFE OF DR. MCGREGOR*.]

THE subject of this sketch was born at Carreston, in the neighbourhood of Brechin, in the year 1775. His father was factor on an estate there, but having a very large family, was unable to afford his son, any higher education than that which John Knox by his Parish School system has made the heritage of every Scotchman. He received at the hands of his parents who were members of the congregation of Brechin, in connexion with the General Associate, or Antiburgher Synod, that pious domestic training which is characteristic of Scottish Presbyterianism. Most of our readers are aware how common it is in families of the middle and lower ranks of society in Scotland, to dedicate one son to the work of the ministry, or at least to give him the scholarship suited to that office, and many also know what toils and privations are cheerfully endured for that object. Such however was not the lot of Mr. Gordon. In early life neither he nor his parents seem to have contemplated either that he should seek a classical education, or that his life should be devoted to the work of the ministry. Accordingly after leaving school he was apprenticed to the weaving trade, at which he continued for several years, we believe fulfilling the whole term of his apprenticeship, and afterward following the business on his own account.

From this employment he was diverted in the following manner. For several years Dr. McGregor had been labouring as a missionary of the General Associate Synod in Pictou, without the aid of any ministerial brother. Under these circumstances his appeals to the Synod at home for fellow labourers were urgent and pressing. In the year 1792 he sent home one letter more urgent than any before. At the meeting of Synod in the

following May, this was ordered to be printed, and to be read in every pulpit of the body. Mr. Gordon heard it read in the congregation of Brechin, and was so impressed with the earnestness of its appeals, that he resolved to devote himself to study with a view to the work of the ministry, and with the determination that if God should count him faithful, putting him into the work of the ministry, he would devote himself to the work of the Lord in America. From this resolution he never swerved.

Of his religious history up to this date we know nothing more than that he had the example and training of a pious household. His mother we believe died early. His father, from letters in our possession, as well as from the information we have received from other members of the family appears to have been a pious man and one who ruled well his own house. It is worthy of remark that the son first made a profession of religion about the same time that he resolved to devote himself to the work of the ministry. "I recollect well," said the late Mr. Gray of Brechin, in a letter to the late Dr. Robertson, "that he was admitted a communicant in 1794 at my first sacrament."

The work to which he had now devoted himself was one involving serious difficulties. His parents were not in circumstances to afford him the means of prosecuting his studies; and we have been informed that his father was at first opposed to his change of employment. The best period of life for the commencement of classical studies was past; but the perseverance and diligence with which he encountered and overcame all the obstacles in his path afford a most valuable example to others in similar circumstances. Says Mr. Gray in the same letter, "he laboured some time at the loom before he thought of becoming a student. The late Mr. Munro of Nigg, who taught a school in the place at that time, instructed him in Latin; and our present chief magistrate, provost Guthrie, who was a pupil of Mr. Munro's, at the same period, mentioned a circumstance strongly indicative of vigorous application and perseverance on the part of Mr. Gordon. He would walk every day the distance of from three to four miles, from Carreston to Brechin in order to repeat his lesson, and returning, would ply the labour of the loom with his book lying before him, accomplishing, in addition to all his travel, the works of the weaver and the tasks of the scholar."

Having in this way become prepared for college he entered the University of Glasgow, in which he completed the usual curriculum. Notwithstanding the disadvantages of his early training he passed through his collegiate course with credit. The late Dr. Keir, who was his fellow student informed us that though he did not manifest any extraordinary talents, or take the highest honors, he yet maintained a respectable position in all the classes; and that though he showed a want of that outward polish, which is acquired by intercourse with cultivated minds, yet this was also removed, so that he was in after life marked for refinement of mind and manners.

Having completed his university course, he entered upon the study of theology under the Rev. Archibald Bruce, then Professor to the General Associate Synod, and during the vacations he taught school in Glasgow.

Of his student life either at the University or at the Hall we have but little information. Some extracts from his correspondence at the time may however let in a little light upon the subject. The following extracts of letters from his father indicate creditable features in both. Writing in April, 1802, he says, "I received your letter, dated the 9th of February on the 11th of the same, and was much comforted by it. You know that

"a wise son maketh a glad father," and being established in our profession, and having a life and conversation becoming it, is no small part of that wisdom which is from above. You know, my son, that the eyes of the world will be on you, and Satan will aim his fiery darts at you, therefore take to you the whole armour of God, that you may be able to stand, above all take the shield of faith. You may see the usefulness of this grace by looking on the 11th of the Hebrews. May the Lord direct you in your studies, and your heart unto the love of God and a patient waiting for the coming of the Lord. Now may the God of hope fill you with all comfort and consolation in believing, and make you to abound in every good word and work."

Again writing in the year 1804, he says, "My dear children, I was earnest with the Lord before I took the pen to write to you, that my instructions might be blessed to you. My son Peter, I have given you to the Lord, earnestly desiring that he may send you where he will make you useful for his own glory, and the good of souls. My son, beware of self; you know that it has many ways of working. O be earnest with the Lord, that he may direct you in this important matter, in which the glory of God and the good of souls is concerned."

The allusion in the last is probably to his son's proposal to go abroad as a missionary. We give below the principal part of a letter of his own to one of his brothers, dated, Glasgow, February 23rd, 1802.

DEAR BROTHER,—

I am happy to embrace every opportunity of writing you. I was much surprised and delighted by the unthought of arrival of my brothers. But I was not a little mortified when Joseph informed me that you, not without cause, were much discouraged by his departure along with some other distressing circumstances. It grieved me to the heart to be informed of the death of your little daughter, before I heard of her birth; but I hope that since the Lord has dealt with you, though in an inferior degree as he dealt with afflicted Job, he will also impart, according to his promise, the same grace to you by which he was enabled to say with some degree of satisfaction, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." As we have no reason to think that we are to be exempted from trouble, for "man that is born of a woman is of few days and full of trouble," it becomes us to live in the habitual exercise of those religious principles, which will support us under all our afflictions, for we are able to do and suffer all things by Christ strengthening us. And when we consider that this life is but a vapour, which appeareth but for a little and then vanisheth away, it becomes us not to be too much dejected by its adversities, nor too much lifted up by prosperity, but to serve, if possible, an evenness and firmness of soul, amidst all the boisterous waves of life. This is a duty and a privilege also. * * * * *

As for myself I am succeeding tolerably well in teaching. The number of my scholars is about 45 at present, and I intend to begin a night class next month, and expect to have a pretty good number at it also, by which I hope to make some money, if possible; for as yet I have only procured as much as to enable me to obtain a very moderate living, and defray small necessary expenses. For had it been otherwise, I certainly would have sent some to you. I got indeed about twenty or twenty-two shillings at Candlemass from my scholars, called a Candlemass gift, which I would certainly have sent to you, had I not been under the absolute necessity of pay-

ing the mending of my clothes and some other things, which could not be delayed. However I hope that I shall have more money, if my school enlarge, for though my income at present is very small, yet I make it a point not to contract debt.

I intend to come east in summer, and likely just before the sitting of the Divinity Hall, to which I will go on my returning, since it is on the way.

February 24.

I have no particular news at present, only that trade is very good and still growing better, and provisions are very reasonable at present, and prices seem to be a little on the decline. (After mentioning the prices of provisions, lodging, &c., the letter proceeds.) I am now only attending the Natural Philosophy, having given up attending the Moral Philosophy, because I did not know how I could get the Professor paid. I do not however judge the attending it very necessary or very advantageous. Nor can it be very safe for young persons, because there is no possibility of making it and Scripture morality to agree, nor can I see how the Burghers or Antiburghers can consistently allow their students to attend it, for by doing so they not only countenance, but lend their aid to the maintaining and propagating of doctrines directly opposite to their own principles, nay, what is worse they support and encourage the propagation of principles, entirely subversive of all revealed religion. Indeed for my own part the attending of it was a matter of hesitation with me for some time before I gave up attending, which along with the circumstance above mentioned, prevailed upon me to give it up."

We feel it necessary to advert more at large to a point referred to on the above letter, viz., the pecuniary difficulties, which beset his path. Many young men in our own country find the want of means a serious obstacle in the way of obtaining a classical education, but we are persuaded that but few of them know anything of the toils and privations to which many young men in Scotland and their friends submit for this purpose. The difficulties in Mr. Gordon's way were more than ordinarily severe. During the greater part of the time at which he was prosecuting his studies, the French revolutionary war was raging—and part of the time trade was in consequence in a state of stagnation,—for two seasons previous to the date of the above letter, harvests had failed, provisions were at famine prices, and much distress prevailed among the common people of Scotland. Though the above letter indicates a more hopeful state of things, both from the condition of trade and the prospects of his school, yet the same difficulties to a greater or less extent followed him through his whole course as a student. It may not be inappropriate to give a few extracts from letters of his friends on this. Writing on the 21st of December, 1802, one of his brothers says: "We are persuaded that your money by this time must be near an end, and had it not been that we have been very short since you left us, we could have sent some in this parcel, but owing to that we are obliged to wait till we hear from you." In another letter a few days later he says, "I have got one pound scraped together with some difficulty, (having at this time got no assistance from my brothers,) which I have sent you." "In the same letter speaking of a proposal to go to Carreston from Whitburn, and dissuading him from it he says, "We do not think that your hopes of getting money are well founded, and all the pressing demands in Arbroath are but trifling, so that if you were coming home, and being very careful, you might soon settle them."

When we add to these that we have even found a threat of a legal prosecution, our readers will have some insight into that fearful struggle through which he had to pass in order to be engaged in that work to which his heart was devoted. It might be thought that it would be better to make no reference to these circumstances, but we have judged it useful and even necessary in such a sketch of his life to refer to them. They show the energy and perseverance of his character in struggling onward amid difficulties. His case may serve to encourage young men of our own church, many of whom have had to contend with serious difficulties in prosecuting their studies for the Holy Ministry. But it speaks also in solemn warning. Undoubtedly Mr. Gordon's struggles were the means of undermining his constitution, and of shortening his earthly career. Plying his loom by day, and poring over his books by night, or afterward teaching both day and evening school, and eagerly pursuing his own studies in the intervals proved too much for his physical frame. By this course the seeds of an insidious and fatal disease were sown in his constitution, and he was prepared for an early tomb.

[To be concluded in our next.]

FOR MINISTERS.

STUDY ESSENTIAL TO A PASTOR'S SUCCESS.

BY REV. J. W. ALEXANDER, D. D.

He can never preach well who has nothing to say. The all important thing thing for a messenger is the message. Of all the ways of preaching God's word, the worst is the purely extemporaneous—where a man arises to speak in God's name without any solid material, and without any studious preparation. A thousand-fold better were it to read every word of an instructive discourse, in the most slavish and uncouth manner, than to vapour in airy nothings, with suavity of men, fluency of utterance, and outward grace of elocution. It is this which has become the opprobrium of extempore preachers; and it must be admitted that the danger is imminent. As all men dislike labor in itself considered, the majority will perform any task in the easiest way which is acceptable. And as most hearers unfortunately judge more by external than internal qualities, they will be, for a certain time, satisfied with this ready but superficial preaching. The resulting fact is, that in numberless instances, the extemporaneous preacher neglects his preparation. If he has begun this slovenly way while still young, and before he has laid up stores of knowledge, he will in nine cases out of ten, be a shallow, rambling sermonizer as long as he lives. Immense gymnastic action and fearful vociferation will probably be brought in to make out the want of theology, as a garri-son destitute of ball, will be likely to make unusual pother with blank cart-ridge.

Omitting, for the moment, the unfaithfulness of such a ministry, the man who thus errs will find the evil consequences rebound upon himself. It is only for a time the most injudicious or partial congregation can be held by indigested and unsubstantial matter, however gracefully delivered. They may not trace it to the sight cause, but they know that they are wearied, if not disgusted. The minister, having rung all the changes on his very small peal of bells, has nothing for it but to repeat the old chimes.

Another inevitable result of unstudied preaching, is the habit of wandering or scattering. Nothing but laborious discipline, unintermitted through life, can enable a man to stick logically to his line of argument. Discerning hearers know better than the preacher, why, after stating his point, he constantly plays about

at and about, like a boat in an eddy, which moves but makes no progress. "Skeletons," as they are ludicrously called, however good, do not prevent this evil, unless they be afterwards thought out to their remotest articulations. The idle but voluble speaker, will flutter about his first head, and flutter about his second but will mark no ratiocinative connection, and effect no fruitful deduction. Evidently he who is continually pouring out, and but scantily pouring in, must soon be at the empty bottom.

Ministerial study is a *sine qua non* of success. It is absurdly useless to talk of methods of preaching, where there is no method of preparation. Ministerial study is twofold—special and general. By *special study*, I mean that preparation for a given sermon, which is analogous to the lawyer's preparation of the case. If faithful and thorough, this may lead to high accomplishment; but, as in the instance of *case lawyers*, it may be carried too far, and if exclusively followed must become narrowing. The man who grows old with no studies but those which terminate upon the several demands of the pulpit, becomes a mannerist, falls into monotony of thought, and ends stiffly, drily, and wearisomely. At the same time, he wants that enlargement and enriching of mind derived from wide excursions into collateral studies, of which all the world recognizes the fruits in such preachers as Owen, Mason, Chalmers, and Hall. Yet even this inferior way of study into which busy and overtaken men are prone to slide, is infinitely better than the way of idleness, oscillancy, and indecent haste. For thus the student who begins betimes, manages to pick up a great deal more than is necessary for his special task. In premeditating one sermon, he often finds hints for three more. By tunnelling into the rock of a single prophetic passage, he comes upon gems of illustration, nuggets of doctrine, and cool springs of experience, all which go into the general stock. Yet no wise student will restrict himself to the lucubration asked by next Sunday's sermon.

By *general study* I mean that preparation which a liberal mind is perpetually making, by reading, writing, and thinking, over and above the sermonizing, and without any direct reference to preaching. Such studies do indeed pour in their contributions to every future discourse with a continually increasing tide; but this is not seen at once, nor is this the proximate aim. No man can make full use of his talent, who does not all his life pursue a high track of generous reading and inquiry.

ATTENDANCE ON CHURCH COURTS.

The following extract from the *American Presbyterian*, in relation to public attendance upon Church Courts,—more particularly on meetings of Presbyteries, may be perused with profit by many of our readers.

The duty of attending the sessions of Presbytery, on the part of every minister and of every elder delegated by his session, is, and should be felt to be of high moral obligation.

Upon the Presbytery are devolved the highest responsibilities, in examining, licensing, and ordaining candidates: in receiving or dismissing ministers: in forming or dissolving pastoral relations: in judging ministers: and generally in directing, counselling and overseeing the churches, strengthening the feeble, and extending the bounds of the Redeemer's kingdom.

No member of the Presbytery has a right by absenting himself voluntarily to throw upon his brethren responsibilities which, by his ordination obligations, rest equally upon himself: nor is it justice to his fellow presbyters to deprive them of his aid and counsel. The minister or delegated elder, who neglects to attend the ecclesiastical bodies of which he is a member, is guilty of the neglect of one of his most solemn duties, and is justly liable to censure.

What has been said of the duty of attending the meetings of Presbytery, applies equally to "a prompt attention so all the hours and services of such meetings," for devotional as well as business purposes. It argues ill for the spirit of devotion, when default in attending the opening or the morning hours of Presbytery, is excused on the ground that there is "no business" to be done. Devotional meetings are part of the business of Presbytery, and not the least important. Non-

attendance upon them is no small grief and scandal often to the people among whom we meet.

The effect of thinly attended meetings of Presbytery, especially in our country and village congregations, when the people look forward with anticipation to a spiritual feast, is very undesirable. The impression left is bad. The good accomplished is very little. The result is painfully felt by the Presbytery itself in the indifference manifested by so many of our congregations as to our meetings or our services among them.

With those who do not question the importance of a full and prompt attendance upon ecclesiastical judicatories, there is a liability to temptation from another source. When it would occasion inconvenience to be punctually upon the ground, the suggestion naturally occurs, "It is not essential to be there; the business will go on without me." But, has not *each member* the same right to presume that he will not be missed and so may not *all* be absent or late? Fidelity demands that each be in his place at the appointed hour. No one has a right to presume that the harm of his delinquency will be neutralized by the faithfulness of others.

HOME MISSIONS.

CAPE BRETON.

Till very lately, Cape Breton was, generally speaking, unknown. Its isolated position, impenetrable forests, and broken surface rendered it almost inaccessible to the traveller. The late venerable Dr. McGregor paid it a visit, but the journey was one of the most arduous which he had ever undertaken. Since that time, however, the country became better known, and although for ages, neglected by Church and State, it is now considered well worth the attention of both. The Island is about a hundred miles long by seventy or eighty of an average breadth, exclusive of the adjacent islands—some of which are considerable in extent and in resources. Its scenery is singularly beautiful, not surpassed by any in North America. Here the lover of the picturesque may find much to gratify his taste,—mountainous heights, tremendous precipices, gloomy passes, deep ravines, smiling valleys, placid lakes, and deep rolling streams. Here too, the Sportsman, the Antiquary, the Capitalist and the Valetudinarian may find fields richly stored with the objects of their research. But it is to the christian that Cape Breton possesses the deepest interest.

Its population is supposed to be about 60,000. Of this number probably 25,000 are Presbyterians. At the beginning of the year 1850 there were no more than six Presbyterian ministers in the whole island; and although they had several small places of worship through the country, four only were finished, the rest being mere shells. Now we have three Presbyteries, consisting of at least twelve ordained ministers, besides two Probationers and six or seven Catechists, who labour within the bounds. Our places of worship amount to thirty-four, of which about seventeen are finished. The Presbytery of Richmond comprehends four charges. Each charge contains two preaching stations. And each preaching station, it is hoped, will, in course of time, become a distinct charge. The united congregation of Malagawatch and River Dennis is at present vacant. The Presbytery of Victoria consists of seven charges, five of which are supplied, and two vacant, namely, Mabou and Middle River. The Presbytery of Cape Breton embraces five charges, including two in Newfoundland. Besides these, Gabarous and its

adjacencies have been lately formed into a separate charge, and had the benefit last autumn, of the services of Mr Isaac Mackay, from Scotland, who is now finishing his Theological course at Halifax.

From the preceding statement it appears that Cape Breton is making some progress. For the support of the ministry, as well as for the different schemes of the church, all our congregations contribute according to their ability, and some indeed beyond their power. Again and again the Lord hath been pleased to send times of refreshing from His presence, on which occasions many were awakened, and the cry heard, "Men and brethren what shall we do?" The fruit may be seen more or less in all our congregations, exactly the same fruit which usually accompanies revivals of religion in other places,—serious and deep concern, turning from sin to holiness, strong desire for the ordinances of religion, delight in the exercises of worship, love to the brethren, and so forth. Year by year the work progressed. Drops from heaven fell. Souls were arrested. Ministers were strengthened to preach the word, to be instant in season and out of season, and to "endure hardness as good soldiers of Jesus Christ." In almost every part of Cape Breton Gaelic is required. There are, no doubt, some who think that Gaelic preaching should be dispensed with altogether, but assuredly those who think so cannot be looked upon as men of deep discernment, or as men who are deeply imbued with the Spirit of Him who commissioned His servants to preach the gospel to every creature.

It may be necessary to say something of Cape Breton, with reference to the Union, which has been lately effected. By some the whole Island was represented as being utterly opposed to that Union. Parties in Nova Scotia, who, till then, could not conceal their hostility to the Free Church, all at once became wonderfully zealous for its continuance and welfare; and certain newspapers, which admitted into their pages, the vilest slanders, and gave currency to the most unscrupulous calumnies against her and her office bearers, all at once professed an extraordinary love for her, and fervently exhorted all her adherents to separate from the Ministers who had led them into the snare, to stand aloof from the Union altogether, and to appeal to the parent church for supply. Now whence all this new born zeal on the part of the opponents of the Free Church. Did they really suppose that any would give them credit for integrity? Did they think that any adherent of the Church was so weak as to act upon their advice? It is astonishing, and very much to be regretted, that parties cannot stick to the truth, that they take so much pleasure in known misrepresentation, and that they take upon them to speak and write upon subjects with which they appear to be utterly unacquainted. The friends of truth and righteousness, however, will learn, with satisfaction, that all the congregations of Cape Breton are thoroughly in favour of the Union. Neither Satan nor his minions succeeded in their attempts, to sow the seeds of division and discord, in this most interesting field. It has been ascertained beyond any doubt that, throughout the country, the Union is a popular measure. The people know that all the principles for which the Free Church contended are fully secured; that the Free Church of Scotland not only approves of the Union, but also recognizes the *united body* as her *only* representative, in Nova Scotia, and that had any of the ministers or congregations acted upon the advice tendered them, so boldly, by the opponents of the measure, they would have placed themselves in a most unenviable position. From this the Lord in mercy preserved them. To Him they ascribe the glory.

RICHMOND BAY, P. E. I.

The Rev. Jas. Waddell was appointed to labour for a few weeks within the bounds of Princetown Presbytery. Some time was lost on his way thither in consequence of certain irregularities, which we need not detail, in the sailings of the steamer between Pictou and Charlottetown. He was enabled, however, notwithstanding this delay, to spend three weeks in Missionary work in the vacant stations of that Presbytery. On the first Sabbath after his arrival he preached at Lot 16. The day was favourable, though somewhat threatening; and the audience was good. He also preached in the evening in the house of an aged couple, one of whom was confined to the house. The Presbytery having appointed that he should dispense the Lord's Supper at Lot 14, he preached there on Thursday, (Fast Day), Saturday, Sabbath (Sacramental services) and Monday. He admitted four candidates to communion, and baptized two children, under direction of the Session. The weather was very wet on all these days, and the audiences were correspondingly small. There happened also to be service at Lot 16 on the Sabbath, which prevented some from coming who were expected; but the people of Lot 14 were well out considering the season. Next Sabbath he preached twice at Lot 11, to a full house: and also held an evening service in the house of Mr. McArthur at Front River.

WEST ST. PETER'S, P. E. I.

Mr. Waddell's next appointment was to the Presbytery of Georgetown. He was instructed by the Board to give them his services for a few Sabbaths, whilst the navigation remained open; and the Presbytery were authorized to retain him for the winter, if they had work for him, and he himself was willing to remain. The matter was left thus open for two reasons—on the one hand, because the Presbytery had applied for a *Gaelic* preacher, if possible—but there happened to be none available—and on the other hand, because the Board are unwilling to banish Mr. Waddell from his family for a whole winter without first asking his consent. This statement respecting the manner of his appointment will explain the opening part of his report to the Presbytery. The report is dated 26th January, and is as follows:—

“When I came by order of the Home Mission Board into your bounds, I found as you will remember a letter from the Secretary of the Board, informing you of my coming, and authorizing you to treat with me for my labors if required here for the winter. All my feelings of a domestic kind prompted me to desire labor where I could visit my family on an emergency, but when you represented to me the destitute condition of the congregation of West St. Peter's and Dundas, and the impracticability of supplying them by any other agency after that season of the year, I made up my mind to sacrifice domestic claims to the claims of the Great Head of the Church, and resolved to remain.

After the steamer ceased to run for the season, when you informed me that Dundas could be supplied only with Gaelic services, and I found that leading persons at St. Peter's felt embarrassed by the prospect of having more of my time than they could afford to provide for, I felt anxious to return to Nova Scotia and proceeded to Charlottetown, intending to take the packet immediately for Pictou. The packet, as it proved, had sailed for the last time for the season from that port, and I returned to St. Peter's.

On the Sabbath following, I heard that the packet had landed her mails at Georgetown, and would likely ply between that port and Pictou several times before the navigation in that direction would be closed, for the season. On Monday

I started for Georgetown, and arrived in time to hear that she had shortly before left with the mails for Pictou, and would likely soon return. Meantime I consulted with Rev. Mr. McKay, respecting the demands for my labor here, and though he urged me to remain all my feelings prompted me to take passage with the packet on her next trip—and it was not till I found the packet had returned to Georgetown and was laid up for the winter, that I was satisfied that the head of the church required me to be here. This point providentially settled, I proposed to Mr. McKay to exchange with me, and give a day's supply to Dundas at that time. The almost impracticable state of the roads and other circumstances not allowing of that arrangement, Mr. McKay thought it would be well that I should spend the next Sabbath at Georgetown, where I had already preached on a week day evening. That done I returned, and since that time I have laboured in the congregation of West St. Peter's.

The people in this congregation I found in a distracted condition, affording no very encouraging field for Missionary labor; but telling them that God had sent me back to them for some great and good purpose, and entreating their prayers and co operation in his work, I resolved to spare no effort to help them over the difficulties by which they felt themselves beset—and I have good reason to hope that God has blessed the effort, and that there is now among them the dawning of a better day; and that if they be encouraged by the Presbytery, they will not be long till they become a self sustaining congregation by themselves. Ever since they were separated from Rev. Mr. Crawford and the eastern congregation there have been divisions and alienations among them, and there has been want of confidence and co-operation even among their leading men. Now it would seem as if a spirit of co operation might be easily kindled, and the idea is becoming general that they must be a congregation by themselves or cease to exist at all. Some would proceed at once to the erection of a manse and the improvement of the glebe. Some are ready to commence the building of a new church at or near Mount Stewart Bridge; and they all seem to think if they had these objects accomplished, they could sustain a minister for themselves. If they are left longer without more than ordinary attention, they are in danger of being scattered and associated with other bodies, and so weakened as to lose hope of being able to exist by themselves. * * * * *

I have spent eight Sabbaths at West St. Peter's—held nearly twenty week day and evening meetings for preaching and instruction of the young—visited the afflicted, aged and infirm—visited from house to house two considerable portions of the congregation—and baptized five children. Since writing the foregoing, the Rev. Mr. McKay and I have exchanged a day—he supplying Dundas, and preaching Gaelic to that people, and I occupying his place at Murray Harbor.

All which is respectfully submitted,

JAMES WADDELL.

FOREIGN MISSIONS.

LETTER FROM REV. P. CONSTANTINIDES.

After mature deliberation, and especially in view of the extremely delicate state of his health, the Board of Foreign Missions has granted Mr Constantinides the permission he has repeatedly solicited, to visit these Provinces next summer. We think the Board has acted judiciously, and we are sure that Mr. Constantinides will be greeted with a most cordial welcome by all our congregations. The principal object of his visit is to collect money for building a church at Demirdesh; and he will solicit contributions in Britain as well as in these provinces. He will probably leave Constantinople in April. It is highly probable therefore, that both the Rev. JOHN

INGLIS of Aneiteum, and the Rev. P. CONSTANTINIDES of Turkey, will be present at our next Synod. A new impulse will thus be given to the missionary spirit in our midst and the attention of our people will be directed more than ever to the paramount importance of the Gospel.—For if it is worth our while to urge Christ on the acceptance of Heathens, Greeks, and Mahommedans, surely, surely, we must open to Him the gates of our own hearts! If men are to travel thousands of miles at our expense and spend long years of painful toil to lead sinners to Jesus, we will not be so mad as to reject that same Jesus ourselves! We always feel that in advocating the claims of Foreign Missions we are raising a most notable and emphatic testimony on behalf of the preciousness of the Gospel,—a testimony to which every man subscribes who contributes to our funds or helps us on by word or deed.

Constantinople; Jan. 12, 1861.

MY DEAR MR. STEWART,—

It is past six months since I heard from you last. Are you so busy that you cannot spare a moment to drop me a line, and let me know now and then at least how you are getting on. Once you used to send me your *Witness and Record*. This is the fourth month since they have ceased to come. I feel as if I were utterly forsaken by all my Nova Scotian friends. But He "who sticketh closer than a brother" is nigh, and His holy presence cheers me on in this dreary wilderness. About a month ago I wrote you of the great opening among the Greeks at Brusa. With deep sorrow I feel that we are utterly unable to do anything there. Schools, teachers, colporteurs, books, &c., &c., are some of the most indispensable means for carrying on this work, but we have not the least of these. How long will you keep me in this painful situation—a soldier unarmed in the midst of a fearful battle!

During my short stay at Demirdesh I baptized a child, and dispensed the sacrament of the Lord's Supper. We had a very refreshing time. My people did all in their power to make me happy and comfortable, but I took the fever, and was obliged to return to Constantinople. The boy's school is getting on very well, but owing to the inconvenience of the schoolroom, we are obliged to limit the number of our pupils within the narrow boundaries of the few Evangelical families. Without a regular schoolroom and a female teacher we cannot expect anything satisfactory. As to the church in this city I shall be obliged to give it up at last, for I could never divide my attention between this place and Demirdesh, and accomplish any thing of the least consequence, without any help.

As my health is very feeble, I shall be obliged to leave Constantinople during the coming summer. I purpose therefore (D. V.) to visit Nova Scotia and make better arrangements for my future labours. Could you oblige me with a note, and assure me that you are not opposed to this my movement? I intend to set off at about the beginning of April. I will make good arrangements so that Demirdesh shall not feel my absence. Our school teacher there will be obliged to give up the school for want of a room in the spring, and he will pay attention to the people. My father and sister are both confined to their beds. Pray for us. Do write me as soon as possible, and believe me ever yours in Christ.

PETROS CONSTANTINIDES.

Rev. J. Stewart, N. S.

NEW HEBRIDES MISSION.

Private letters have been received from the Rev. Mr. Geddie and Mrs. Geddie, dated September last. The Mission families were in their usual health. Mr. Matheson's health was in the same state. The *Evangelical Christendom* for February contains a letter from Mr. Gordon, dated October. It contains no news of importance. In our present number we have the pleasure of laying before our readers (through the kindness of Rev.

Mr. Waddell) letters from Mrs. Geddie and Mrs. Jolinston. These though intended for a small circle of friends will be read with interest by the Church at large. We devote considerable space to an admirable article on South Sea Missions from the organ of the London Missionary Society.

For the Home and Foreign Record.

The private correspondence of our Missionaries has always been perused with deep interest, not only by the persons to whom it is originally addressed, but by all who have access to it; and next to the pleasure of the receipt and perusal of interesting letters from our dear friends abroad has been to us the gratification of communicating their contents for the information of the church. I am aware that it is using a freedom with private correspondence written in confidence of friendship and affection to exhibit it to the world, but I do not fear that my correspondents will complain when I divide the gratification which their letters afford myself, with others as deeply concerned in their welfare as I; especially as I have usually given extracts, and not made indiscriminate use of confidential communications. Longer time has transpired since the publication of any of Mrs. Geddie's letters than probably ever before, and anxious enquiries are made throughout the church about the continuance of her domestic news. So far as I am able to supply the demand by extracts from letters addressed to Mrs. Waddell and myself they are at the service of the church, though on account of the pressure on your columns, and on my time, they have been longer in making their appearance than I could have wished.

The letter from Mrs. Johnston I send you entire. It will be hailed with deep interest as she is comparatively unknown in the church, while Mr. J. from his temporary employment in the Home Mission field, has a strong hold on the affections and anxious solicitude of very many friends.

JAMES WADDELL.

Feby. 4th, 1851.

Nov. 1859.

The *John Williams* arrived on Wednesday, but there was not one letter for me from Nova Scotia; and you may imagine how disappointed I felt. She is to visit some of the neighbouring Islands and call again for our dear children. I have long been looking forward to the trial that is now so near, yet I feel it will be as heavy as I had not been expecting it. You can have no idea of it. In three short weeks our children will leave us, never again to live under our roof. If I am spared to see my dear children again, they will be grown up and their affections in a measure weaned from their parents. I fear they will suffer much from the cold in Nova Scotia. As they must be separated from us, we wish them to live with our relatives, where they will hear us often spoken of and not be quite weaned from us. Still their living with our friends will not prevent them from visiting those who may wish to see them, occasionally.

We intend building a large school room. I shall need many school materials. I should like ruled Copy Books, Maps, Pictures of Natural History, trades &c. There are a great many promising young people here, and I hope, after the dear children leave, to devote a great portion of my time to them. We cannot send them round to Mr. Inglis, as we have them employed as teachers and cannot spare them. Charlotte will tell you how important it is to have the school here at the harbour, where the young men are so much in the way of temptation, if not employed.

We miss our old chief, Nohoat, very much; he was so much about our house, and such a staunch friend. He died in the house of his son who lives quite near us. The morning before he died I went in to see him, and after sitting beside him for a time, I went into another part of the house. He asked immediately for me, and when I enquired what he wanted he said, "I only want to see your face".— I sat down beside him and asked if I should read a chapter to him, and added, "I fear you are too ill to listen. He said, "O do read Misi, and I will listen." I conversed with him and was much pleased to find him trusting in Jesus alone. I do think the old man was sincere, although his heart was dark in comparison

with a person who had been brought up in a christian land. His only son, Lathela, is now *Natimaed* or high chief, having several petty chiefs under him. He is a very steady young man, unassuming yet firm, and likely to have a great deal of influence. He is very anxious to rise. He is a good writer and is learning to cipher very fast. At his own earnest request we are teaching him English. He understands a great many sentences already. If spared I hope he will prove a blessing to his people who are very fond of him. He and his wife Mary, are like my own children, they have been so long with us. Charlotte will tell you about them and their fine little boy Selwyn. Lathela is very anxious to go to Britain and Nova Scotia, but it would be a great risk to take a native to such a cold climate.

Our little Helen McDonald is a very healthy child, lively and a great pet with us all. She will miss the dear children, especially Charlotte, of whom she is very fond.

You will I suppose be surprised at Charlotte's going home again. We did not intend when she came out that she should have returned so soon, but after much deliberation we have come to the conclusion that it is much better for the three to go together. We feel that she has gained much useful knowledge during her stay with us. She has also enjoyed the privilege of being with us two years after her long absence, during which she had almost forgotten us, and of course recollected nothing of the children. Now, when they join dear Lucy and are all together, they will often speak of us and their little sister.

We hear very favourable accounts from our dear Lucy in England. An officer on board H. M. S. Iris, a son of Admiral Sir Fairfax Moresby, a real kind hearted young man, with whom we became intimate, while the ship was here, insisted upon having Lucy's address, that he might write to his parents about her. They sent for her and she spent her Christmas holidays with them. Sir Fairfax wrote to us and sent us her likeness. He says, "We shall be sorry to part with her, and we thank our son Fortescue for introducing her to us." Lucy says the Admiral and Lady Moresby were *so kind* to her. We have found friends in all the men of war that have visited this Island. H. M. S. Cordelia was here three weeks not long since. We always enjoy the visit of a Man of war, there are so many real gentlemen on board.

When Charlotte becomes quite at home among you, she will tell you just how we live out in this part of the world; and you will find that we have not become quite *barbarous*, but endeavour to live as civilized as possible. Our great trial, as I have before mentioned, is parting with our beloved children. Missionaries who have not this trial to pass through know little what trial and sacrifice are, except for the first year or so. Please write often. Much love to your dear children.

March 28th, 1860.

I am thankful to say we are all well, and able to attend to our duties. We feel very lonely here without our beloved children. I often think that I cannot bear to be thus separated from them, but when I think of the poor natives, I feel that I can endure the trial for their sakes. Our house looks *so empty*. Three leaving together have made such a blank. Yet I have the comfort of knowing that my beloved ones are going among friends who will treat them with kindness and affection. It is a great trial for them to be torn away so young, from parents and home. I trust they will never forget their *South Sea home*, nor the poor natives who are so attached to them, and who never cease to remember them in their prayers.

We feel the absence of Mr. and Mrs. Inglis also. They had been so long associated with us, and we have been so happy together.

Our new church is very nearly finished. It is a very large and fine building. There has been a great amount of labour bestowed upon it, from first to last. Our people deserve great credit for their work. I keep my school in our old church, as the room which we formerly occupied was too small. As soon as the new church is finished, we will have the old one fitted up for a schoolroom. The young people who attend my afternoon school are getting on very well, in writing, reading, and ciphering. I am thankful to say we are labouring with encourage-

ment,—still I feel that there is a good deal of deadness among many of our people. Oh if those who take an interest in our labours would pray earnestly that there might be an outpouring of the Spirit upon this people—that those who have made a profession may be revived, and that those who are still careless may be roused to seek earnestly after the one thing needful! There is a great deal of carelessness among many of our young people. They appear to be resting upon their having renounced heathenism, and being nominally Christians. The two sandal wood establishments in this harbor are a great temptation to our young men; and a great injury to those who frequent them. Our young people are not stable enough yet, not to be injured by the wickedness they hear and see. I am anxious to make my afternoon school as interesting as possible, as a means of keeping them out of the way of temptation.

I have eleven girls in my school at present; the greater number of them little ones. There are few big girls now, on this side of the island, but a great many little ones, many more in the villages around than I can take in. Still I try to do what I can for them, by requiring the teacher's wives to look after them. Those near enough come to sew and attend the afternoon school. We have always plenty of work to do so that we need never be idle.

Mary, the first of my girls, the wife of our chief Lathela, is a great assistance to me. Lathela and she both help me in the afternoon school. They are very steady and are improving fast. Lathela writes very nicely, and is before all the others in cyphering. I hope he is a sincere Christian. He is very much liked and respected by the people. His father, Nohoat, was our steady friend. But for him we would not have been allowed to remain here, at our landing, and Lathela is a staunch friend to missionaries. So indeed are all our chiefs. They are steady, well behaved men.

I have been busy the last week gardening. Our place looks very pretty. Poor dear Charlotte thought it so beautiful. Shortly before she left, we were walking on the verandah by moonlight,—the trumpet flowers were all out, and looking splendid. After admiring the scene for some time poor C. said, 'and I will never see any place so beautiful!' Her own little flower garden is very gay just now. I never pass it without thinking of her, and when the natives see the flowers in bloom they say, *Ah ek akeni rai etoak Talst*—'My love to my sister Charlotte.' The yams too, that dear John planted and which are climbing over the fences and trees in the back yard, call forth many an expression of sorrow and love and so Lizzie's and John's playhouse and garden. The summer house where they played is called their house. Our little Helen is healthy and stout. She is beginning to talk, but all in Aneiteumese. She is great company to us. She is a little doll with yellow curling hair and dark eyes, very like what Lucy was. Love to you and yours and all enquiring friends. I shall be happy to hear again from dear Henry and Janey, I would willingly write to them if I had time. Charlotte knows you all by hearsay.

C. L. GEDDIE.

LETTER FROM MRS. JOHNSTON.

On board Schooner *Vistula*, June 16th, 1860.

REV. AND DEAR SIR,—

I received your kind letter before we left Halifax. But thinking that an answer would be more interesting to you after we had reached strange lands and new scenes, I delayed writing. Time seems to have glided away rapidly since we left Australia, unfavourable winds at sea, and business detentions in port make our passage long and tedious—keeping us long from the work. But we would remember that all things are under the control of a wise God, who can turn the hearts of men as the rivers of water; and can rule the elements of nature. Therefore *it is well*.

We were at Fiji five weeks. Our vessel called at different islands of the group, and we remained most of the time on shore with the missionaries, where we were most kindly entertained. I trust our stay here, though causing much delay, has not been wholly unprofitable to us. It gave us an opportunity of seeing more of the native character; and the ways of managing them—different ways of teach-

ing, &c. We spent one week on the island of Bau, called the metropolis of Figi, where the greatest chief resides; and where there are now stationed one Wesleyan Missionary and a Teacher.

This island but a mile in circumference, contains a population of fifteen hundred; most of whom are now under Christian instruction. The mission work has met with great success on this island. It is only about seven years since a missionary has been permitted to labour among them, and it is said that cannibalism prevailed to a greater extent on this, and the adjacent stations, than on any other part of the group. The Chief, who had been the greatest cannibal, was among the first to embrace christianity; and as generally is the case his influence tended to dispose many others to think well of the new religion, so that now the chapel and school are quite well attended. This chapel will seat about a thousand persons. One would be astonished to see the amount of labour expended on it. The rafters and posts are beautifully ornamented with dyed roots of various colours, and plaited fibres, wound round in different figures. There is said to be over a million yards of this fine plait used in ornamenting—and there is the tying cords beside—of which no small amount is required, seeing there is not a nail to be found in the whole building.

We also spent a few hours in the school. At the beating of a drum, for there was no bell, at 8 o'clock in the morning over a hundred scholars assembled. After the Teacher had gone in and taken his stand they followed in a most orderly manner, seating themselves on the mats; men, women, and children together,—many of them with but very little clothing. After the devotional exercises; in which they engaged with ail solemnity, they were arranged into different classes, over which five Native assistant teachers presided. The English teacher superintending the whole. We were delighted with the order in which the whole was conducted; and pleased to learn that his method of teaching was as near as could be expected, under the many inconveniences which he laboured, *the proper Normal System*. You may know that I would not have less confidence in his teaching when he told me that he was a graduate from a training institution in Scotland. The scholars seemed quite interested in their work—appeared really delighted in singing and marching; and when it came to Physical exercises, they entered into them with their *whole heart*. I never saw these exercises performed with more order. The natives on all the Islands we have visited have been very kind to us, some of them expressed their kindness by bringing us presents of oranges, lemons, mats, baskets, &c. The report of a vessel at anchor having a Missionary on board was soon spread. They wished us to remain on their island, and learning from their missionary that we were for the New Hebrides insisted that we would be *much better* with them, but seemed glad that another missionary was sent to the heathen. A native was heard one morning at family worship praying that the language of that people would be made easy to us, and that we would be good teachers to the heathen. How simple yet most touching these words of the poor native. He had nothing more to give, but these words were uttered with deep earnestness.

ANEITEUM, July.

We arrived here on 25th June. I felt on reaching here quite like coming home after a long journey among strangers. We are spending a few pleasant days with Mr and Mrs. Geddie. We found them quite well though somewhat lonely after the separation from their dear children; but they seem quite absorbed in their work—endeavouring to render all other things subservient to its interest.

Mrs. Geddie's time is much occupied in teaching. In the forenoon she has the girls sewing; after dinner she spends an hour with the writing class; immediately after this the afternoon class meets. Those attending this class are the more advanced, chiefly men and women. These are making very good progress in reading, writing and arithmetic.

Mr. and Mrs. Matheson were here last week. I have not seen Mrs. Gordon yet; but I have heard her most highly spoken of. She is much beloved by all the missionaries' wives.

I love the natives of this place; they are affectionate to each other, and always ready and glad to show any kindness to the missionaries. Mrs G. has the girls

who live with her quite schooled in *domestic* affairs, so that she is more free to devote her time to teaching. Some of the girls can prepare a dinner and lay a table most creditably indeed, without any assistance or oversight from Mrs. G. This training is a great advantage to them after they leave the mission house. We see a marked difference in the management of household affairs between these girls and those who have had no such privilege. Many of them are very neat and clean about their person. All are improving in this form of civilization as well as in many other respects. But doubtless Mrs. G. tells you all these things in her letters so that I cannot give you any information respecting the customs and habits of the Aneiteunese that would be new or interesting. But we see many results around us here to encourage us also to go forward in the work—believing that God will give increase to the seed sown in faith.

We hope to hear from you soon. We have not had any intelligence from Nova Scotia since we left Boston. * * * * *

Yours truly,
BESSIE JOHNSTON.

HISTORICAL SKETCH OF MISSIONS IN WESTERN POLYNESIA.

From the Missionary Magazine and Chronicle.

Throughout Western Polynesia the Gospel is addressed to man in his most degraded and revolting state. There is no species of wickedness practiced by heathens in any part of the world which may not find its parallel in those Islands. Barbarous rites, nameless abominations, and cannibalism, in its most fearful forms, characterize the whole population. These dark places of the earth are full of the habitations of cruelty.

When the honoured and lamented Williams returned from England to his arduous work in the year 1838, these Islands were enshrouded in the densest heathen darkness, having never been visited by a messenger of the Gospel. With a special view to their evangelization, the "Camden" was purchased; and on the first cruise of that vessel amongst these barbarous Islands, Williams and Harris were called to lay down their lives. Great was the shock throughout the Missionary Church when the mournful tidings spread abroad; but the work was not suffered to stand still or be abandoned, though its commencement was a baptism of blood. A small part of their remains, recovered from the savages, was afterwards removed to Samoa, and interred amidst the tears of that infant Church, on the 24th of March, 1840; and at a meeting of the Missionaries held on the following day, it was resolved, "that the Mission to Western Polynesia should be prosecuted," each Missionary undertaking the voyage in rotation. From that time to the present this plan has been acted upon, with occasional assistance from the Mission at the Hervey Group, and many Native Teachers have been landed on the oneseveral Islands of Western Polynesia; and although numbers have fallen at the hands of those they sought to save, in some of these new fields of labour the results have been strikingly illustrative of the power of the Gospel, when attended by the grace of the Holy Spirit.

The Islands included in our present historical sketch are known by the names of the *New Hebrides*, *Loyalty* and *Britannia* Groups.

NEW HEBRIDES.

There are six Islands in this Group which have been brought in a greater or less degree under influence of the Gospel.

Ancieum.—This Island was first visited by a Missionary ship in 1841, and two Samoan evangelists were landed under favourable auspices. These devoted men had, indeed, much to endure in carrying on their labours, and it was not until after some years of toil and privation that they were privileged to see many, both adults and children, seeking instruction, amongst whom were a few who had abandoned the heathen practices in which they formerly delighted. Subsequently, additional Teachers were introduced, who carried on the work until 1848, when the Rev. J. Geddie of the Presbyterian Church of Nova Scotia, arrived at Ancie-

team, and commenced amongst its degraded inhabitants those labours which God has since so signally blessed. Although the Native Teachers had done well in maintaining their ground and continuing their efforts, yet very few amongst the Islanders, when our Brother landed, evinced in their character a change of heart.

To afford some just conception of the degradation and cruelty of the people of Aneiteum up to the time when Mr. G. commenced his labours, the following extract is given from a letter of the Rev. Thomas Powell, now of the Samoan Mission, but who was for a short period associated with Mr. Geddie:—

“All the heathen customs,” wrote Mr. P. under date Aug 1st, 1849, “are still practised here. *Sight* women, to our knowledge, have been *strangled* during our residence. How many more it is impossible to say. The last I attempted, though in vain, to save. Soon after I came here there was a native very ill: the poor creature was reduced to a skeleton. I found him lying outside his hut; his wife, an interesting young woman, was sitting by his side. I administered a little medicine with the design of abating the severity of his sufferings, but not with any hope of his final recovery. In prospect of his decease, I requested later, the chief of the village, to forbid the strangling of the wife, and he faithfully promised to do so; but it resulted as I feared. About noon of the 23rd ultimo, our attention was suddenly arrested by the commencement of the *death wail*. We knew whence it proceeded, and anxiety filled our minds for the safety of the poor widow. I hastened to the spot. The corpse was lying in the open air, surrounded by a number of women, who were rubbing it with broken leaves, and at the same time wailing in the most piteous manner. Tears were pouring down their cheeks; many of them were pulling their hair in seeming excess of grief; while so deafening were their lamentations and their shrieks, that I could not stand near them. I looked anxiously around for the poor widow, but she was not there, and I hastened to a house where I hoped to find her, but the search was vain. I returned to the place of weeping, and there she sat. I said, ‘This woman must not be strangled,’ and several women joined me, and said, ‘Oh no, do not let her be strangled!’ I commenced leading her away; but immediately several young men, her relations, seized her, and attempted to lead her in another direction. One of these men pushed me aside, and held up his club in a threatening attitude, and by this time another of her relations, a powerful young man, had seized her by the necklaco, and commenced strangling her therewith, as the proper instrument had been taken off her neck. I made an attempt to interrupt the murderer; but he tried to kick me, and pushed me aside with one hand while he held his victim with the other. Meanwhile several were standing around with uplifted clubs, and one especially behind me, ready to prevent effectually any interference on my part. I called aloud for the chief to come and forbid it, but in vain; and prudence dictated that I must stand aside, and allow the fearful scene to proceed, the particulars of which are too shocking to describe.”

Mr. Geddie in common with the Native Teachers, suffered much, and was often in peril, during the first years of his Missionary work, especially when success began to crown his efforts, and the heathen in their rage endeavoured to arrest the progress of the Gospel. Frequently plots were laid against him, and once, at least, his house was set on fire; but through the good hand of their God he and his devoted partner were preserved in safety, until at length they could rejoice over the heathen population of the island, who, with few exceptions, made a public profession of the Christian faith. In 1852 Mr. Geddie was joined in Aneiteum by the Rev. J. Inglis and Mrs. Inglis, agents of the Reformed Presbyterian Church of Scotland; and the wonderful change which they have since witnessed will be seen in a few particulars selected from the report of the visit of the “John Williams in 1858.

At that time there were only about forty professed heathen remaining. Sixty villages had each a school house or a chapel, with a resident Teacher, and these Teachers, with the exception of two Samoans, were the fruit of missionary labour on the Island. The number in Church fellowship was 235, of whom fifty-seven had been admitted within the year. Nearly the whole of the New Testament and some Books of the Old had been translated; and a large proportion of these late-

ly degraded heathen could both read and write. They are liberal contributors to Missionary objects, and nineteen Native Evangelists, many of them with their wives, are now labouring on the yet savage islands of Tana and Futuna. The Educational Institutions on Aneiteum are excellent and flourishing, and the press is actively employed.

Futuna.—This is a small Island with a population scarcely exceeding a thousand souls, but it is interesting in the annals of Missionary enterprise as the first of the Islands which Williams visited in his last and fatal voyage. Although favourably impressed by his intercourse with the natives, he did not leave teachers among them on that occasion, but about two years afterwards, two Samoan Evangelists, Samula and Apela, were landed, the former with his wife and child. These devoted men laboured for about four years amongst the savages of Futuna, and not without some evidence of success, when, in the early part of 1845, an epidemic of a severe character visited the Island, and in several instances proved fatal; and the heathen attributing this visitation to the presence and power of the teachers, resolved on their death. They were killed and eaten; the female was offered life, but on condition that she became one of the wives of the chief: to this proposal she nobly replied—"I came to teach you what is right, not to sin amongst you;" and immediately she fell beneath the club of the savage. Futuna was occupied by Christian Teachers in the year 1853, from the infant Church on Aneiteum, and since that time the good work has been carried on with variable success; and from the latest accounts we learn that a few in two or three districts have professed their adherence to Christianity.

Tana.—This Island received teachers from Mr. Williams the day before he fell on Eromanga, but two of them soon died. These Islands are peculiarly fatal to foreigners, especially to the natives of Eastern Polynesia, and many Rarotongan and Samoan Teachers have been soon disabled by sickness and compelled to leave, or have been called from their work by death; while one of their number at least fell by the hand of the heathen.

In 1842, Messrs Turner and Nisbet were sent out to occupy this Island. But within a year, after having encountered much suffering and many perils, they were compelled, with the Native Evangelists, to remove to Samoa, where they have since continued to take an active part in the prosperous Mission on that Group. But their residence on Tana was not without good results. The instruction they were able to impart took firm hold on the minds of many, and is still bringing forth fruit; while the knowledge they gained has been exceedingly useful in subsequent operations on this and other Islands.

Of late years Teachers from Aneiteum have been labouring on Tana, with many tokens of success, until, in the latter part of 1858, Messrs. Paton and Copeland from Scotland, and Mr Matheson from Nova Scotia, were landed on that Island, with every prospect of being able to remain.

Eromanga.—This Island, where Williams ended his labours, and where Harris fell in the very commencement of his work will ever be regarded with intense interest by the Christian Church. Since that memorable day, Native Evangelists from Samoa and Rarotonga have been repeatedly introduced, but they have seldom been able to remain long; death having soon terminated the labours of some, and severe illness necessitated the removal of others. The presence of European Missionaries, in connection with native agency, is absolutely necessary, in order to a successful prosecution of the work; the medical knowledge of the former being peculiarly valuable, in consequence of the intermittent fevers and ague which so fearfully prevail on this island, and by which many of our devoted Native teachers have been hurried to their graves.

In 1857, the Rev. G. N. Gordon, from Nova Scotia, landed on Eromanga, and amidst many difficulties and dangers he has, till now, continued his labours for the benefit of its awfully degraded inhabitants. He is assisted by Samoan and Rarotongan Teachers, and one Eromangan youth, who was educated and received the Gospel in Samoa. He may be regarded as the first of Eromanga's sons won for Christ. In a recent letter, Mr Gordon gives a fearful description of the present state of the people, and says he does not know of three who have given up heathen practices, although sometimes he has fifty or more to hear the Gospel. But the

Word has obtained an entrance amongst them, and we may indulge the delightful hope, that even the poor cannibals who murdered the first messengers of mercy who landed on their shores, may yet meet the victims of their cruelty around the throne of their common Saviour.

"I have of late," writes Mr. Gordon, under date December 1858, "visited round the East side, which contains a very large population, and have found the natives in general quite accessible. Without a knowledge of their language, it is not very safe to venture among them, because of their enormous desire for human flesh. Several of late have been killed and eaten, and bodies have even been *exhumed* for food.

I have asked the natives here implicated in the death of Williams and Harris—since I have obtained some correct knowledge of their language;—to state to me the facts of the case. They are these:—It was a feast day when the first Mission ship arrived. Other foreigners had, they state, on such occasions seized their food and killed some of them—five were killed on one occasion, the names of whom they have given me. It was not until Mr Williams attempted to walk up the river towards the place where the feast was holden that they resolved to kill him and his companions. And several of them made signs to return to their vessel and not to go up the river. Oviladon is the name of the man who killed them, and he is now with his wife, attending to religious instruction."

FATE.—This large Island has been occupied by Christian Teachers at different times, but the difficulties arising from the ferocity of the inhabitants and the unhealthiness of the climate are very great. In some districts they have more than once killed and eaten the Teachers while not a few others have died from disease. The Gospel, however, appears to have taken a strong hold in one village, and in July, 1858, three teachers, with their wives, were landed amongst them under circumstances of encouragement.

Niua.—A small Island about twelve miles distant from Port Resolution in Tana. The natives having heard of the wonderful things on other islands a party proceeded to Tana to procure a teacher, and on the cruise of the "John Williams" in 1858, she took them back to their own island, with two Aneiteumese Teachers, who were gladly received; and we trust that Niua will not again be left without the presence of Christian Evangelists, but will ultimately partake of the blessings which are now being enjoyed by many other lands once equally benighted.

NEW CALEDONIA.

This large Island which contains a numerous and degraded population, together with the Isle of Pines, lying about thirty miles to the N. E., was early visited by the Missionary ship, and Native Teachers were landed in 1840 and 1841. On both islands there were some tokens of success, but the gospel met with fierce opposition from the heathen, and the Teachers were often in the extreme of danger. They were however on repeated occasions, wonderfully delivered, and were ultimately by necessity removed from their perilous position. The three devoted men who laboured on the Isle of Pines all fell beneath the hand of the savage, and furnished the cannibal feast. But their death was provoked by the unrighteous and cruel conduct of white men. Sandal wood traders had excited the angry passions of the natives, and in a sad massacre which was the result, the Teachers, although blameless lost their lives.

These Islands have been seized by the French Government, and are, we fear, now closed against any efforts we could make for the introduction of Protestant Christianity.

LOYALTY ISLANDS.

Mare.—Native Teachers from Samoa were landed on Mare (Nengone) in 1841. They had much to endure in the first years of their ministry, but in 1845 it was manifest that they had not laboured in vain, for many abandoned heathenism, and attended Christian instruction. In 1854 Messrs. Jones and Creagh were sent out by the Society to Western Polynesia, and after consultation with the Missionaries in Samoa, it was determined that the Loyalty Islands should be their field of labour: and in visiting that group they were stationed on the island of Mare. They were gladly received by hundreds of native converts; but their trials were great, and

their work very arduous. But God has richly blessed their labours, although two-thirds of the natives are still mad after their heathen abominations.

From the latest reports we learn that about 2500 were attending the instructions of our Brethren, and that in two churches which have been formed there were 180 members. There are also about 400 candidates of a promising character. The work of translation is advancing, and the Gospels and other portions of the Scriptures have been printed in the Nengonese language. Already has this infant church attested its Missionary character by sending out Teachers from its midst to the Britannia Islands, and by subscriptions to the parent Society.

Lifu.—The Mission was not commenced until two years later than that on Mare, viz. in 1843. The work has been much of the same character, but of late years the apparent success has been much greater. Probably less than 1000 professed heathen remain on the whole island, the population of which is estimated at 10,000. Of course the great mass of the Native Converts can only be regarded as nominal Christians, but it is a subject of devout thankfulness that they are under Christian instruction. As yet they have only enjoyed the services of Samoan and Rarotongan Evangelists (six of the former, and three of the latter,) but in January, 1858, two Missionaries, Messrs McFarlane and Baker, were sent out by the Society to take charge of the work the Native Teachers have so well begun.

The gratifying intelligence has been just received of their safe arrival at their appointed sphere of labour. They were accompanied thither by Mr. Turner of Samoa, and by Mr. Jones of Mare, the latter of whom, in a letter dated 10th November ult., gives the following particulars:—

“There was no hindrance whatever to the landing and settling of the Brethren Messrs. McFarlane and Baker on Lifu. It is a happy thing for the poor natives to have the Missionaries they have so long looked for now really settled among them. They can go to them in all their difficulties, especially when threatened by the Priests. Mr. Baker is settled at the oldest station, and Mr. McFarlane in the large Bay. The people at both stations expressed great delight at their arrival, and assembled in great numbers to bid them welcome.”

Mr. Baker also, in a note dated from his station, 29th October, gives some additional details:—

“I am happy to say we have reached Lifu, and by God’s blessing are in the enjoyment of health. The Chief, with hundreds of his people, assembled on the beach to welcome us, and gave us a kind reception. We have a very comfortable house, and everything looks far more cheering than we could have expected. I hope the Chief is a Christian, or at least that he has some knowledge of the Saviour. If he is not a partaker of Divine grace, he is indeed a very interesting young man. There is also a good Chapel, and I should think some eight hundred people were present at the service in the afternoon.

BRITANNIA ISLANDS.

This small Group has been occupied by Rarotongan and Mare teachers since 1837 and already there are tokens of the Divine blessing, but no statistics can be given. Chapels are being built, and candidates for baptism are reported, but we must wait for further information. Catholic priests are also on the principal island, who state that they have been sent by the Governor of New Caledonia. The natives do not at present seem disposed to listen to them; but there is reason to fear that this small group will also be claimed as an appendage to the so called Protectorate which has been established in New Caledonia.—W. HARBUTT

OTHER MISSIONS.

RESULTS OF MODERN MISSIONS.—It may startle, not only persons who are known to undervalue Christian missions, but also not a few, perhaps, of even their sanguine advocates, to learn that, according to respectable authority, there really has been an amount of success, in modern missions, equal to that which attended the preaching of the apostles and apostolic fathers! In proof of this, we adduce an extract from the published account of the late Liverpool Conference on Missions :

“The Rev. J. B. Whiting, Central Association Secretary of the Church Missionary Society, remarked that it had been his duty, as an advocate of the Church Missionary Society, to plead the cause of missions in various parts of England, and he had endeavoured to acquire some information as to the amount of success with which God had blessed missionary efforts. He found that the Bible had been translated, during the last sixty years, into upwards of 100 languages. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5,000 or 6,006 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 250,000 in the islands of the Pacific. There were Christians in China, Madagascar, Mauritius and many other parts of the world. There were 200,000 or 300,000 negroes under the care of Christian pastors in the West Indies. There are more than a million and a quarter of living Christians who, but for the labors of the missionaries, would have remained idolaters. We were apt to compare the missionary processes of present time, in disparaging terms, with the successes which attended apostolic labor. He had inquired, however, from the most competent authorities, as to how many individuals, in their opinion, were gathered out of heathendom by the labors of inspired apostles during the first sixty years of mission work, after the ascension of the Saviour; and he had been assured that, as far as they could judge, not more than one million of living Christians were found after those first sixty years.

INDIA.—The Bombay Correspondent

of the *Scottish Guardian* says :—Yesterday we welcomed again to these shores of India the Rev. Dr. Glasgow, of the Irish Presbyterian Mission, and the Rev. Mr. Hislop of Nagpore. We were glad they reached this before the departure from Bombay of the Rev. Messrs. Robson and Martin, United Presbyterian missionaries of Rajpootana. There has been thus at Dr. Wilson's house a pleasant and truly fraternal meeting of the representatives of the three Churches, whose future, I trust, will always be drawing the bond of Christian friendship and fellowship closer—the United Presbyterian Church, the Irish Presbyterian Church, and the Free Church. We have not been behind you in Scotland at this time in our desire worthily to commemorate the Scottish Reformation. On the 20th of this month we united in holding a meeting to celebrate the Tricentenary of the Scottish Reformation, at the Free Church Esplanade. We had a large and influential gathering of friends of the Scottish Reformation, including not only many Scotchmen, but a large number of Christians of other Churches. The public press have manifested a very friendly spirit; one of the leading journals had more than one leading article on the subject, and it observes in its columns that “the meeting was pervaded by a spirit of Christian and catholic cordiality the results of which cannot but be beneficial to all.” Our United Presbyterian friends leave Bombay to-day *en route* to their missionary station in Rajpootana. We have enjoyed much their stay amongst us. Both of the missionaries are men of much promise, and an important acquisition in the mission field.

ITALY.—The cause of truth is advancing gloriously in this land of Popish darkness. The *Week of Prayer* was observed in the Protestant churches and they were largely attended by Italians. The colporteurs are traversing the peninsula in all directions to the very gates of Rome. “The Rev. Mr. M'Dougall, Dr. Revel, Professor Gibson of Belfast, and other influential ministers, all of whose names I have not learned, have been appointed by the Church of North Italy to cross the Atlantic, and lay the

claims of this land before the American Churches. The response cannot be doubted. The Presbyterian Church of the north of Ireland has sent Mr McDougal an answer not soon to be forgotten, to the address he delivered before their Synod last autumn, in the shape of a cheque for fifteen hundred pounds—five hundred pounds of that sum to be given to the Theological College of the Waldenses—that noble vine, wholly of a right seed, lately transplanted from the valley of La Tour, and now striking its roots most vigorously among us.”

The United Presbyterian Church is making highly successful efforts to promote Presbyterianism in England. Commencing in London, the operations of this church now extend to several other cities. Large sums of money have been raised in Scotland for building churches in those cities, and congregations have already been gathered in very unpromising localities. England may yet prove to be not at all unfavourable to the healthful growth of Presbyterianism.

THE IRISH PRESBYTERIAN ASSEMBLY'S MISSION TO ROMAN CATHOLICS.

From the Irish Presbyterian Assembly's Occasional Paper for February we take the following:—

To assert that our missionaries have universally, at present, anything like free access to Roman Catholics, would be to deceive. The Romish priesthood are most vigilant and jealous of every attempt at disturbing the deep and fatal sleep of their people; and so far has been the spirit of deadly animosity to Protestants that, in two cases, attempts have been made to murder our Presbyterian brethren—one of which, alas! was successful.

Still, however, the work of reformation advances slowly, no doubt, but steadily, and, amidst unnumbered obstacles and difficulties, to a hopeful extent. Several young persons, says a missionary, trained in our school, have become Protestants, some of them still members of our Church. One was admitted at our late communion. A large number of young females have been sent forth by us as servants to England, Scotland, and America, and favorable accounts are received of them from time to time.

Dublin Mission—by Rev. Hamilton Magee, Superintendent.

Ever since our work was organized

with the sanction of the directors on the principle of a Mission Church—upwards of two years ago—we have been making great progress. Our mission is at the present time in a most interesting and hopeful state. Our present small building is generally crowded to excess; and the question is thrust upon us by the gracious Providence of God, whether we are to *press onward* in the widening path of usefulness, or—there is no other alternative—to *recede* from the position to which we have already been enabled to advance.

“*Are you getting any access to Roman Catholics?*” I know that this question is already on the lips of many persons. A few very brief words in reply. Take the following *facts*:—

1. We have an attendance of about 120 children at our daily schools; by far the majority are children of Romanists.

2. Our little publication, *Plain Word*, is sold as a matter of ordinary business in several Roman Catholic book shops in the city; and we know it to be often purchased by Roman Catholics. This, I believe, *could not* take place in any city or town in Ireland, except Dublin.

3. We succeeded through the agencies of our mission, in sending at least 60 persons, who were or had been Roman Catholics, to hear Mr. Chiniquy's lecture in the Metropolitan Hall.

4. Through our agents and otherwise, we have access, almost indefinite, to the houses of Roman Catholics.

5. Usually about *one fourth* of our communicants are persons who were formerly Roman Catholics. They have not all come out from Rome in connection with our mission; but a mission church like ours naturally attracts them.

We observe from the February number of the *United Presbyterian Magazine*, that a few public spirited friends, with the sanction of the Lancashire Presbytery have set about the erection of a neat and substantial chapel in Burton-on-Trent, without a minister or session or congregation. The chapel is to cost about £1000.

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The “John Williams” Missionary Ship.—By a vessel which arrived at Falmouth, on the 22nd. inst., a letter has been received from the Rev. George Morris, on board the missionary ship John Williams, in which he says:—“Dec. 29.—All well. We hope to cross the line to day.

FIRESIDE READING.

DEATH SCENE IN INDIA.

Annie S—, was for about four years a scholar in one of our Sabbath schools, at a place called Coolie Bazar, on the outskirts of Calcutta. Although she was thirteen years of age, you would have scarcely taken her for more than ten. She was a pale, delicate child, and I often thought, as I looked at her earnest expression and deep attention, when divine things were the subject of conversation, that she was ripening for early glory. But I did not then know how soon Jesus would call her to himself. It was about four months ago that Annie was entirely confined to the house, which she never left until her spirit arose to God, and her body was carried to the grave. Soon after her illness commenced, she said to her mother, "Mother, I once read in a tract, that a doctor told a dying patient of his, 'I fear, sir, there is no hope.' 'I know, I know,' returned the despairing sinner. You say there is no hope for my body, and I feel there is no hope for my soul. No hope! no hope!" But "oh! mother," continued Annie, "how thankful I should be, that, even though my body die I have hope for my soul. Blessed Jesus! through thee I have obtained this hope, and I shall not be ashamed." Reading the Bible was her great delight, and, when she became too weak to hold the book, she used to beg her friends to read to her, when she would often exclaim, "How sweet! how beautiful! I want to be with Jesus! I want to see the glorious things that are written in this book." On another occasion, at night, when the burning fever was so great as to cause excessive thirst, she said, as her mother got up to give her some tea. "Jesus will soon satisfy me with the water of life, of which, if a man drink, he shall never thirst again." An hour passed, and Annie's mother was again awakened. She heard the most joyous sounds from her afflicted child, though at the time, she was racked with bodily pain. "Happy, happy, happy! oh, I am so happy!" exclaimed the dying girl.

Her own simple account of God's dealings with her soul, was to me very touching. She used to say, "About two years ago, I was much impressed

with the necessity of religion, by witnessing a solemn baptismal service, and I then determined to follow Christ. But soon I left the path he showed me, and followed Satan. Then God made me ill, and once more I seemed to come back to him; but, again when I got well, I wandered. Oh, how wicked I was! Yes, God had to make me ill once more, and to *keep me ill*, before I would give my heart wholly to him; but *now I am his*, and soon I shall be with him in glory." Although Annie was so confident of her Saviour's love, she deeply felt her own sinfulness in the sight of God—so much so, that she would never allow any one to call her "a good girl;" and, when the expression was used in her hearing, she would often burst into tears, and exclaim, "Oh, I am so bad, so wicked; do not call me good."

But I must hasten to the last solemn scene. A little before she died, she said, "Mother, you will meet me in heaven. O, how delightful that will be!" Presently she exclaimed, "There, there, I think I see my father; he is waiting for me." The stupor of death was fast overpowering her bodily senses; but, making one last effort, she threw her arms around the neck of her cousin—a girl many years older than herself—and begged and entreated her to be a Christian, saying, "O Maria, seek the Lord while he may be found; he is so precious on a dying bed." She then asked her mother to read to her the hymn, in which these words occur,

"Nothing in my hands I bring,
Simply to Thy cross I cling."

When this request had been complied with, the dear child fell back on her pillow, and softly murmured, "I am going to sing the new song, 'Worthy is the Lamb that was slain; when thou passest through the waters I will be with thee: in my Father's house are many mansions.' O, my Father, I bless thy name; I thank thee, I thank thee, my Father;" and, with these sweet words on her lips, her spirit passed away from earth, to worship before the throne of God in heaven.—*Juv. Miss. Mag.*

THE YOUNG SAMOAN TEACHER

The island of Upolu is one of the most beautiful and fertile in the South Seas. Its lofty mountains, which run along its whole length, are covered with thick woods, having lovely valleys running between them.

In 1840, nearly the whole of its population had embraced Christianity; but a few tribes still cling to their heathen ideas and practices.

In that year a Christian native happened to visit one of these heathen tribes, and during his stay among them he was in the habit of regularly reading a portion of God's word. While he was thus engaged, a youth, who evidently seemed at a loss to account for this strange employment of his time, watched him with much eagerness and curiosity, wondering greatly what he could be doing. At length he could not hide his feelings and ventured to ask the man what he was doing, and if the thing he held in his hand was his god. "I am talking to my book," said he. "What does it say?" asked the lad. "It tells me a great many wonderful things, about the great God, and about the creation of the world and of man and about Jesus Christ the Saviour of men."

"Will it talk to me and tell me those things?" asked the boy.

Yes, if you can talk to it," replied the Christian; "not with the mouth but with the mind and heart, and you must learn from the Teacher how to do this."

"O, I should like to learn," said the youth. "where is the teacher, and I will go to him.

"He is across the mountain," said the man, "at Fafetootai."

Delighted to hear this, he could not be kept back from starting at once to the place, that he might learn to read: not doubting but that he would do so at once, and would return the next day with his new found treasure. Mountains, woods, streams, were as nothing in his path, and he eagerly pushed on to the Christian settlement. Here everything wore a different appearance from his own native village. Wherever he looked, he saw order and cleanliness; and the people, no longer naked savages were clothed in suitable garments. Nothing discouraged, however our little hero asked for the Teacher's house.

"There it is; you see those animals feeding on the lawn in front of it," said a native.

But the little savage had already drawn the Teacher's attention, who came towards him, and to whom he made known his wishes to be taught. So the next morning, after having been combed and clothed, he was admitted into the schoolroom. Nor was he long in learning the A, B, C, and so delighted was he with his accomplishment that nothing could prevent him from forthwith returning over the mountains to teach it to his friends. Here he insisted on their forming a circle round him, and learning the alphabet from his lips. This done, he was compelled to seek again the mountain path which led him to Fafetootai. "So you are come back again," said the teacher. "Yes, I come to learn more." But no sooner had he learned "more," than back he trudged to impart "more" to his pupils. He could not be persuaded to wait until his own educational course had been completed, lest they should "forget." Thus he learnt and taught, journeying to and fro over the rugged mountains, till his efforts had met with considerable success. At length a teacher was placed in his village, and he was able to seek undisturbed that knowledge which he so greatly desired, and which is able to make the most unholy pure, the most wretched happy, and ignorant heathen wise unto salvation by faith in Christ Jesus.—*Juv. Miss. Mag.*

THE RULES OF THIS FAMILY.

[PUT A COPY IN EVERY ROOM]

1. To try to avoid foolish talking and jesting, slander and flattery, clamour and whispering, tale-bearing and tale-hearing, and to encourage such conversation as is good to the use of edifying, that it may minister grace to the hearers.

2. To bear one another's burdens and so fulfil the law of Christ

3. To rule our tempers and put away all anger, wrath, malice, pride, covetousness, censoriousness, and evil suspicions, that we may spend our days in peace and quiet.

4. To guard against levity and melancholy, as being very unfriendly to happiness and growth in grace.

5. To love all who love our Lord Jesus Christ, to indulge in no bitter

disputes concerning religion, and to esteem very highly, for their works sake, all good men, and especially all faithful ministers.

6. To remember the Sabbath day to keep it holy, neither to pay nor to receive visits on that day, and to endeavour on that day especially to be spiritually-minded, which is life and peace.

7. To remember the words, "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him;" yet to reprove with meekness, gentleness and humility.

8. To say in our hearts, "Let the righteous smite me, it shall be a kindness: let him reprove me, it shall be an excellent oil, which shall not break my head." He who cannot receive reproof, is not fit to give it.

9. To encourage each other in all good resolutions, plans and words.

10. To feel bound to add something to the common stock of useful, and especially of divine knowledge.

11. To feel and cultivate a lively interest in the welfare of our country, and of all the world.

12. To live unto Him who has bought us with his blood.—*Pres Board.*

FIRST STEP TO RUIN.

"My first step to ruin!" exclaimed a wretched youth, as he lay tossing from side to side on the straw bed in one corner of his prison-house,—“My first step to ruin was going fishing on the Sabbath. I knew it was wrong; my mother taught me better; my minister taught me better; my master taught me better; my Bible taught me better. I didn't believe them, but I didn't think it would come to this. I am undone! I am lost!

Perhaps he said, "It is not pleasant to be cooped up in church. What harm is there in taking a stroll into the woods? What harm in carrying my fishing-tackle, and sitting on the banks to fish? What harm? Why, the harm is, that God is disobeyed, who says, "Remember the Sabbath day to keep it holy." The moment a youth determines to have his own way, choosing his own pleasure before God's will, that moment he lets go his rudder, his compass, his chart; nothing but God's word can guide you safely over the ocean of life. Give that up, and you get bewildered; you are drifting; you will be lost.

"GOD IS LOVE."

God is love. Can this be true?

Yes, the Bible says it is.

Children, let me ask of you,
Have you ever thought of this,—
That God is LOVE.

MAN AND HIS SAVIOUR.

My soul is like a hungry and thirsty child, and I need his love and consolations for my refreshment; I am a wandering and lost sheen, and I need him as a good and faithful Shepherd; my soul is like a frightened dove, pursued by a hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about it; I am a sinner, and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit.

In no situation, and at no time, can I do without him. Do I pray?—he must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? he must be my advocate. Am I in affliction? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken he must be my support—when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with thee, my Saviour: and, God be thanked, I know that thou too, art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast oil and wine, and I wounds; thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Saviour, for whatever purpose and in whatever way thou mayst require. Here is my poor heart, an empty vessel—fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine abode; my mouth to spread the glory of thy name; my love and all my powers for the advancement of thy honor, and the service of thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, "Jesus needs me, and I him, so we suit each other."

the Presbyterian Church of Victoria; and in respect of the Act of Exclusion passed by the aforesaid Synod against certain ministers and elders in 1857 having been rescinded by the General Assembly of the Presbyterian Church of Victoria, in terms of the hope expressed by the General Assembly of this Church, it is further overtured that the Assembly continue to urge the importance of union among the Presbyterians of that colony."

NOTICES, ACKNOWLEDGEMENTS, &c.

HOME MISSION NOTICE.

The Home Mission Board will meet in the Free Church College, Halifax, on the second Wednesday of April, at 4½ P. M.

Presbyteries are requested to forward their applications for Missionaries, with statement of what will be contributed towards their support in the stations where they are to be employed, if possible a week or two before the meeting of the Board.

A considerable number of students—at least seven, (including one in Scotland,)—complete their curriculum in April, and might be employed as catechists, whilst preparing to undergo their trials for license. If their number prove insufficient to meet all the wants of Presbyteries, it is probable that a few of the other divinity students may be willing to labour as catechists during the summer.

ALEX. MCKNIGHT,
Con. H. M. B.

NOTICE.—The Presbytery of Truro is appointed to meet at Onslow for visitation, on Tuesday, March 19th, at 11 o'clock forenoon, Mr. Byers to preach. Mr. Ross address the Minister, Mr. McCulloch the Elders, and Mr. Cameron the managers and people.

A. L. WYLLIE, P. C.

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

FOREIGN MISSION.

From Miss Cameron 5s.; Miss G. Fraser 5s.; Miss McCulloch 5s.; Miss J. McCulloch 6s.; Miss Robson 5s.	£1 5 0
Mr. and Mrs. James McDonald, Barny's River	10 0
Miss N. Rainey, Bathurst, per Rev. J. McCurdy	16 1½
Mrs. John Ferguson, per do.	2 6
Collection taken Primitive Church, New Glasgow	27 2 7
Lower Salmah Missionary Society	14 3½
Maitland Juvenile Miss. Society	2 19 1½
Mrs. James Putnam, Maitland	1 0 0
St. Andrew's Church, St. John, per Rev. R. Sedgewick	£8 3 6
Calvinus do. do.	1 15 0
St. David's do. do.	2 5 0
	12 3 6
	1 10 0
Expenses	10 3 6

Religious Society Salem Church, G. Hill additional	2 14 3
New Annan Congregation per George B. Johnson	1 7 11
HOME MISSION.	
Maitland Juvenile Miss. Society	10 3
SEMINARY.	
Second Congregation, Maitland, Maitland Section	3 12 6
do. do. Noel Section	1 9 5½
do. do. Tenecape Section	9 4½
Religious Society, Salem Church, G. Hill	3 8 4½

PASSAGE OF MR. GEDDIE'S CHILDREN.

Mrs. James Putnam, Maitland 5 0

DEMRIDESH BUILDING FUND.

Mr. Charles Millar, Noel 5 0

SPECIAL EFFORT.

A Friend, Maitland, 3d Instalment 5 0

David Frieze, Maitland, 1st do. 1 10 0

Mrs. David Thompson, Maitland, 1st Instalment 1 0 0

ABRAM PATTERSON, Treasurer.

Received from Mr. James Dawson, Senr., McGill College, Montreal, per James Primrose & Son, £1 towards the funds for supporting Mr. Geddies children.

JAMES BAYNE.

At a Missionary meeting lately held on Anceitum, the natives contributed towards the support of the Mission between 5000 and 6000 lbs. arrow root, several gallons coconut oil, and between two and three pounds in money. Besides this there has been a large amount of gratuitous labour during the year.

Home Mission Committee of Free Synod of Nova Scotia, Rev. H. D. Steele, Convener.

1860	Income.	
June	Balance brought down from previous account	£4 9 3½
Oct. 3	Strathalbyn (Rev. D. Morrison), P. E. I. currency, £5 0 10½	4 4 1
" 12	Sydney Mines (Rev. Mr. Wilson)	8 0 0
		£16 13 4½

1860	Expenditure.	
Oct. 3	Amount paid D. McMillan Catechist, Lunenburg Co.	£5 0 0
Dec. 5	Amount remitted Rev. Prof. King for advance to him by Mr. McGregor, Catechist at Goodwood	5 0 0

1861		
Jan 25	Balance remitted to Rev. Alex. McKnight, Con. H. M. B., Presbyterians Church, Lower Provinces	6 13 4½
	E. E.	£16 13 4½

Payments for Free Church Record.

Rev. M. Harvey, N. F. L. £2 18 2

Rev. A. McKnight	7	0
R. Sinclair, Esq., Cross Roads, St. Mary's,	9	4½
Charles Brehaut, P. E. I.	16	10½
Rev. T. G. Johnston, N. B.	2	6
Mr. J. McKenzie, Wallace (David Ross)	5	7½
Mr. Wm. Ross, Pictou,	1	4
Mr. J. Farquhar, Musquodoboit Harbour,	1	10
Mr. R. Alexander, N. B.	1	10½
Rev. N. McKay, P. E. I.	5	0
Mr. F. McRae, Baddeck, C. B.	1	10½
" A. Gillis, do.	1	10½
" J. Buchanan, do.	1	10½
Malcolm McLean, Esq., do.	3	9
Rev. A. W. McKay,	3	9
Mr. Wm. Davidson, Berwick,	1	10½
Alex. Farquharson, Esq., Dartmouth,	18	9
Mr. Ch. Taylor, Lawrencetown,	1	3
Mr. John Forbes, Goshen,	1	0
Mr. A. McIntosh, do.	1	10½

HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following payments :

James Patterson, Pictou	\$35	80
Rev. John Munro	60	
Mrs Davison, Wallace	60	
Rev. G. M. Clarke	6	00
G. C. Lawrence, Port Hood	60	
Rev. Alex. Ross, Harbour Grace, N.F.	10	00
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Mrs. H. Creelman, Stewiacke	1	00
Mr. S. A. Creelman, Stewiacke	5	50
David Froize, Maitland	10	00
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Saml. S. Morrison, Economy	10	00
Rev. John Cameron,	17	90
Prussia Birch, Port Hill, P. E. I.	6	22½
Rev. John Campbell	20	25
Rev. Professor King	62½	
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Hon. S. Creelman	1	00
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W. Sinclair, Student	60	
D. McMillan, do.	50	
Thos. Cumming, do.	50	
Wm. Graham, Durham	12	00
Rev. James Byers	10	00
Mrs. Prescott, Halifax	50	
Mrs. Douglas, Charlotte Town	9	00
W. F. Layton, Londonderry	8	50
Alex. Chisholm, Lower Onslow	1	00
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Rev. Thos. S. Crow, Maitland	2	00
Mr. Wm. Buchanan, Sydney, C. B.	5	00
Rev. James Ross, Grand River, C. B.	4	00
Mr. John Miller, New Glasgow	22	00
Miss Forrest, Halifax	2	50
Rev. P. G. McGregor, Halifax	30	00

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The Home and Foreign Record:

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TERMS.

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These terms are so low that the Committee must insist on payment in advance.

CORRESPONDENCE.

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