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THE
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

JUNE, 1862.

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HALIFAX, N. S.:

JAMES BARNES, 179 HOLLIS STREET.

1862.

OUR CHURCH NEWS.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at Springville for the Presbyterial visitation of the congregation there. The state of things in the congregation as elicited by the examination, was not so favourable as could be desired. The general impression on the minds of members of Presbytery was that the time was drawing near, if it has not already arrived, when the congregation should provide a colleague to their present pastor, who for a period of nearly forty years has broken the bread of life among them. After the visitation the Presbytery had a large amount of important business before them. The first matter was an appeal from a decision of the Session of Prince St. Church, Pictou, suspending certain parties from Church privileges, in consequence of their keeping a public house in which intoxicating liquors were sold, with the usual evil consequences of such sale. The Presbytery unanimously agreed to sustain the proceedings of Session in the case, whereupon the parties appealed to Synod.

An interesting report of Rev. A. W. McKay's labours at Little Harbour and Sutherlands River was read and approved. Commissioners appeared from these stations with a petition, that they be constituted into a congregation, and that afterwards the Presbytery moderate in a call to one to be their pastor.—The petition was accompanied by a subscription list amounting to £93. The Presbytery unanimously agreed to grant the first part of the petition, and the Revd. Messrs. Stewart and Walker were appointed to meet with the people for the purpose of forming the congregation, and they were authorized to take all the necessary steps for having a Session constituted among them. The application for a moderation was delayed.

Commissioners appeared from French River, prosecuting the petition for a moderation lying on the table of Presbytery, since its last meeting. The prayer of the petition was granted, and the moderation was appointed to take place on Monday, 26th May, Rev. D. B. Blair to moderate.

The Presbytery then took up a complaint of a member of Springville congregation, against the Session for withholding from him a certificate. All parties were fully heard, when it was resolved that inasmuch as there are still matters unsettled between him and other parties, a committee be appointed to meet with the Session and all concerned, to endeavour to have these matters duly adjusted.

A letter was read from Mr. Alex. Falconer declining the call from Merigonish, which was accordingly set aside.

Mr. Kenneth J. Grant, student of Theology, presented a certificate signed by the Professors of the Seminary at Princeton of his attendance at that institution during the last term. Mr. Grant having completed his term of study, and having already had subjects of trial for license assigned him, proceeded now

to deliver the same. His exercises were all highly creditable, and were duly sustained by the Presbytery, and he was licensed in the usual manner.

Certificates were received from the Professors of Theology, of Mr. W. S. Campbell student of the 2nd year, and of Mr. John D. Murray of the 1st, and exercises were assigned them to be prepared during the recess.

An interesting report of Rev. Alex. Campbell's visit to Wine Harbour was read and approved, and Mr. W. R. Framo was appointed to supply that place for four Sabbaths. A letter was read from the people there, intimating that they had deemed it advisable to erect a larger building than was originally contemplated, and soliciting the sympathy and encouragement of the Presbytery. Mr. McKinnon was authorized to write to them encouraging them to go forward.

Reports were received of the labours of the various probationers within the bounds of the Presbytery, and ordered to be forwarded to the Home Mission Board; and supply was appointed for the various vacancies and stations within the bounds of the Presbytery.

After transacting some other business of less importance the Presbytery adjourned to meet in James Church, N. Glasgow, on the 1st Tuesday of May, when the various remits of Synod will be considered.

PRESBYTERY OF HALIFAX.

The Presbytery of Halifax met in Chalmers Church, in this city, on Wednesday the 7th inst., at 11 o'clock, A. M. Its meetings were continued during the whole of Wednesday and Thursday, and the greater part of Friday.

The principal matters before it were:

The visitation of Chalmers Church—which occupied both Wednesday and Thursday evenings.

The resignation of Rev. John Cameron—which resulted in Mr. Cameron's being induced to withdraw his resignation, and continue still the minister of the whole charge. The Nine Mile River section came forward with three distinct and liberal offers. 1. If the charge should be divided, they would give Mr. Cameron a salary of £155 and increase it with the increase of ability. 2. If they and the Gore be made into one congregation, they would agree to give Mr. Cameron a salary of £175; or 3. If the whole charge be left undivided they agreed to raise the salary to £200. In order to secure the division of the congregation at as early a date as possible into two charges, the Presbytery agreed to continue Mr. Cameron for one year the minister of the whole charge,—on the understanding that his salary be £200; and urged on the congregation the division into two as soon as possible.

The calls from Annapolis and West Cornwallis were found to be regular and were sustained by the Presbytery. The former came out in favor of Rev. D. S. Gordon; the latter in favor of Rev. H. D. Steele. The second Tuesday of June was appointed for the induction of Mr. Steele. Rev. P. G. McGregor is appointed to preach and preside on the occa-

THE HOME AND FOREIGN RECORD.

JUNE, 1862.

APPROACHING MEETING OF SYNOD.

Before the issue of another number our supreme Ecclesiastical Assembly will have met, and discharged the functions of its responsible position. We need not say that the meeting is likely to be one of great importance. The last meeting as the first of the united body was perhaps looked forward to with deeper interest and anxiety. It was that which was to test the reality of the union. While the matters under the consideration of the body were themselves sufficient to engage the attention of the lovers of Zion, yet the interest was greatly enhanced by the novel circumstances in which the Synod was meeting. But if the approaching meeting of Synod has not the attraction of novelty, yet we believe that in the business before it, and the influence which the action of the Synod will exert in the future, the present will not yield in importance to the last. Measures which were then only projected are now to be finally decided on, while from the striking events of the last twelve months, the action of the Synod will be invested with more than usual solemnity and responsibility.

Undoubtedly the Foreign Missions of our Church will have a prominent, if not the chief place in their deliberations. The sad events of the past year in the New Hebrides Mission will form matter of mournful reflection, yet we trust not of discouragement. On the contrary we hope to see, that grace and faith will be given to us to rise as a Church to the emergency, by greater exertions for the overthrow of Satan's kingdom among those fair, but spiritually darkened islands of the South. In this view Mr. Geddie's Journal which we publish to day, will be read with deep interest. The large and inviting fields, which he has explored, present a loud call for the extension of the Mission. In connexion with this, we may mention that the Synod will be called on to decide on a very important measure, viz., the call for a larger vessel for the use of the Mission, as referred to in some of the correspondence published in the present number. The *John Knox* has been of inestimable service to the Mission, but now with the prospect of Missionaries being located on Fate beyond, and the work commencing by native teachers on still more distant islands, it is felt that she is quite insufficient for the work. The Missionaries therefore appeal for a larger vessel say of about 80 tons. The plan however proposed by them for building her, neither the Committee of Missions of the Reformed Presbyterian Church of Scotland nor our Board of Foreign Missions could approve of. This was to have such a vessel built in Australia, where she would cost from £30 to £40 sterling per ton, or altogether about £3000. Our friends of the R. P. Church naturally say, why pay this price when the best Clyde built ships can be had for £20 sterling per ton. But our Board improve upon this idea by saying,

why pay £20 for building in the Clyde, when the best Juniper vessel, can be built and fitted in the most approved manner, in Nova Scotia at a cost of not more than £10 sterling per ton. Thus a vessel of the size proposed could be had here for about £1000. This our Board think might be managed. The Missionaries expected that half the cost would be paid by the Australian and New Zealand Churches. But even if this were not the case, our Board think that our Church and the Reformed Presbyterian Church of Scotland, by an appeal to the young might raise this sum. If we send three Missionaries next summer, the cost of their passage and of the freight of Mission goods according to the prices sometimes paid, would be nearly equal to our share of the original cost of the vessel. The matter is now under the consideration of the Committees of the two Churches, and will be laid before the Synod for final determination.

Then comes the question of the Turkish Mission. Shall it be resumed? Or shall the Church confine her attention to the one field? On this subject we trust that the Church will be guided by wisdom from on high. On the one hand, if God in his Providence has hedged up our way and closed the door against our operations in that quarter, we must accept the fact as his will, and turn our attention to other quarters. But if the prosecution of the work be still practicable, and if Providence be still inviting us to go forward, it will be unfaithfulness to his cause to turn back because of trials. Every Mission has had its times of darkness, and very commonly these have been near its commencement, but unless circumstances are such as absolutely to prevent the continuance of the work, we are not warranted to abandon it when once commenced. The Church will need to consider the matter very seriously before arriving at such a conclusion in regard to this Mission. We know that Turkey is open for Missions—that the Greek races of Turkey are accessible to Missionary operations. The American Missions are loudly calling for assistance, and according to the representations of the Missionaries on the spot, the field never was so inviting. So that as far as the field of labour is concerned, not only is there no reason to abandon the work, but every encouragement to go forward. Then considering how deeply one of the bodies now comprised in the united body was interested in this Mission. it is certainly desirable that the Missions of both bodies should be continued, and not that the whole attention should be directed to the Mission of the one body however interesting and important it may be. From the interest felt by many in the Greek Mission, we are satisfied that if it be abandoned, it will be with a loss of contributions which our funds might otherwise receive. The Church will not raise as much for one Mission as they would for the two. It is the experience of all Churches, that the increase of the number of Missions by giving greater variety to the information laid before their supporters, deepens their interest and increases their contributions.

The objection of course is the great expense. At the last meeting of Synod, the Foreign Mission Board submitted the following as what had been presented to them as required. "Salaries of two Missionaries, £600 sterling; two teachers, £200; two colporteurs, £150; contingencies, £50.—Besides this annual outlay of not less than £1,250 currency, buildings at Demirdesh and Broussa would involve an outlay of £2,000 sterling, or £2,500 currency." Now we have no hesitation in saying that we regard this estimate as so extravagant, as to be almost ridiculous. Take the item of £2,500 for buildings, why the American Missionaries in Turkey whose operations have received universal commendation, make it a rule not to erect any Church edifice till there is a congregation gathered. "Missionaries"

says Dr. Anderson in his memorial volume, "Assembled in Constantinople declared it not to be desirable to erect a Church edifice in any place, whether city or village, at the very commencement of our evangelical work.— They thought the spiritual building should precede the material; that a Church should first be formed, and a congregation gathered." The letters of Mr. O'Flaherty, as published in the *Free Church Record*, and which we purposed to have inserted in our present issue, but have been prevented by want of space, show how faithfully a man may labour there without a building, and how efficient may be the labours of a single individual. Then again while £200 sterling was demanded for schools, we have seen it stated in an appeal by the Turkish Missions Aid Society, that the average sum required to support a school in Turkey is £30 sterling. With such facts before us, it may be found quite within our means to resume Missionary operations in Turkey.

It may indeed be argued that it is better to concentrate energies on one field. But the experience of every Missionary Society, and of every Church that has taken up Missions in earnest, is that they must go forward not merely in increasing the efficiency of one Mission, but in increasing the number of its Missions. This is the law of progress in Missionary operations. No Church has ever found herself able to stop with attending to one sphere, but if she would act a part worthy of her responsibility, she must be prepared to enter upon others as God calls. Of course care must be taken that we do not attempt to outrun Divine Providence, and enter upon fields to which he does not call us. The whole matter then resolves itself into the question, what does God in his Providence seem to indicate as his will. If the Church earnestly seek direction from him, we doubt not that they will see the cloud of glory rise and light their path, as they follow its guidance.

While the Foreign Missions will engage a prominent place in the deliberations of Synod, other matters of perhaps equal importance will engage attention. The withdrawal of the grant from the Free Church of Scotland to our Professors, will bring before the Church in a very pressing manner the Theological Institutions of the Church. Then the question of a preparatory school must be definitely settled. For two years permission has been granted to make a temporary arrangement, and now the question of its permanence must be decided. And as there is already an institution of the kind in Halifax, this may involve the question of the propriety of uniting the two institutions, which we see has undergone some discussion in the public press.

Then the Home Mission, though not exciting so much attention as the Foreign, has its own importance, and at present is in an interesting position. The gold discoveries of the past year, and the consequent influx of population, which is likely to result, is opening up new fields for Home Mission effort, and calling the attention of the Church to the Southern Shores of the Province, hitherto so much neglected by Presbyterians. It is a matter for devout gratitude to God, that the principal points where gold has been discovered have previous to the discovery, been efficiently occupied by our church, and thus a Christian character impressed on the population before the influx of the immoral, and the degraded, of whom so many usually follow in the track of gold discovery.

Several other matters of importance might be noticed, but we will confine attention to one. We hope that the present meeting of Synod will not pass without the organization of a Minister's Widow's Fund. The scheme contemplated is similar to the Minister's Widow's Fund of the Established and Free Churches of Scotland, and the Dissenting Minister's Widow's Fund of

the same country. According to these each minister pays in a certain sum annually, or his Session for him, and his widow from the date of his death is entitled to receive a certain stipulated sum the remainder of her life, and his orphan children a similar sum till they reach a certain age, say sixteen years. It would be difficult to point out anywhere, institutions attended with more blessed results than these have been to an interesting and deserving class. What was our surprise and regret to find a writer in the *Witness* of some intelligence, and who does not appear to be actuated by malice either, holding the scheme up to odium by representing it as a scheme for money making like the Insurance companies of the day. Anything more unjust could not be conceived. It is true that these widows funds do resemble Assurance Societies in one point, viz., that they assure a certain sum in return for certain payments. But that they bear any resemblance to them as money making institutions, is an assertion as untrue as it was possible for him to make. All the money paid, except what is necessary to pay expenses, and these are but trifling, go to the widows and orphans of ministers. Instead of this plan the writer proposes that they should be supported on charity. He may save himself the trouble of advocating such a scheme as this. We are not certain whether a single minister or minister's wife can be found in the Church who will befriend such a plan, but this we know that they must be few indeed, and we are ashamed that any member of our Church should openly advocate that this interesting class should be kept as a sort of decent paupers, rather than that they should be provided for in a way in which they will be free from all the humiliation of a state of dependance.

With the matters of public importance, there will doubtless also be matters involving personal and private interests, requiring prudence and forbearance. We observe that by an appeal, the whole question of the retaining in Church membership of the dealers in intoxicating liquors, will come up for discussion.

We trust that there will be a full attendance both of ministers and elders. We trust too that Sessions will see to forwarding contributions to all the schemes of the Church. And in view of the importance of the meeting, let every reader go to the fountain of all grace, supplicating that a large measure of that wisdom which is profitable to direct, may be given to all who at this time may be called to sit in judgment in reference to the affairs of our Zion.

DOES A DISSOLUTION OF MARRIAGE INVOLVE DISSOLUTION OF THOSE TIES OF AFFINITY WHICH OWED THEIR ORIGIN TO IT?

Marriage is a contract between a man and a woman which naturally terminates at the death of either of the parties, but may, in certain circumstances, terminate by a legal divorce. There are thus two modes in which the marriage relation may be dissolved—by divorce or by death.

Marriage has the effect of uniting the parties to each other's relatives by ties of kinship or quasi-kinship known by the name of affinity, as distinguished from consanguinity or blood relationship. A wife's sister is her husband's sister-in-law, and so on. Does this species of kinship, once formed by the fact of marriage, remain indissoluble? Or does the dissolution of marriage by divorce, or by the death of one of the parties, destroy all ties of affinity to which the marriage had given rise?

This may seem an abstract question, or a dispute about the meaning of a word; but it has an important bearing on the subject of incest. If, after my wife's death, her sister is still *in law* my sister, then to marry her is the same thing *in law* as to marry my own sister—the union is incestuous. If, on the other hand, the tie of affinity which placed her legally in the same moral and social relation to me as my own sister is torn asunder, she is now no more akin to me than my wife was before I married her;—through my children, if I have any, there is a sort of family connexion, but to me directly she is no kin, and whatever may be said of the advantages or disadvantages, as respects the children, of my marrying her, I cannot violate any law against incest by doing so.

In this connexion it is customary to quote Rom. vii. 1-4. A little consideration however will suffice to show that that passage has no bearing on the subject. Death dissolves the marriage relation, and leaves the surviving party free to marry again. That is all that is necessary and all that is useful, for the purpose of the Apostle's analogy, between a woman finding rest by submitting to the law of another husband, and a soul, dead to the old law, submitting to Christ. If we force into the passage a supposed reference to the marriage affinity question, we not only fail to complete or adorn the analogy: we destroy it. For the inference would be that as the woman might seek and accept, as her husband, the nearest of kin to her former husband, so the soul might seek and accept and give itself up to whatever it could find nearest akin to the old law by which it was condemned—might get back, as near as possible, to the old system, and live as before.

But although this passage lends no countenance whatever to the idea that a dissolution of marriage dissolves all ties of affinity founded on its having been contracted, and restores the parties to the position they occupied, as respects kinship, before the marriage took place, this view of the matter possesses, at first sight, a certain degree of plausibility which entitles it to a fair consideration. If it is worth anything however, it is worth being applied to all kinds and cases of affinity. Besides the cases on which it is usually brought to bear—the sister-in-law and her daughter, there are these four kinds of affinity on which the bearing of the general principle should be particularly noticed.

1. The step-daughter. I marry a young widow, who has an infant daughter. The child grows up, with my own children, as their eldest sister. The mother dies; and the days of my mourning come to a close. Am I at liberty to promote the eldest child of the family to fill her mother's place, and become step-mother of the rest? Or let the dissolution of my first marriage be by divorce—can I marry my step-daughter whilst her mother, my former wife, is still alive?

2. The mother-in-law. I marry a young girl, whose mother is about my own age. She soon dies; or so conducts herself that I have to sue for a divorce. But meanwhile I have learned to regard her mother with high esteem and warm affection. Is it lawful for me to marry her?

3. The daughter-in-law. My son dies, and leaves an interesting widow;—or he divorces her, in circumstances in which I believe her to be wronged. Shall I repair the evil, and gratify my own affection at the same time, by marrying her? Why did not Judah marry Tamar?

4. The step-mother. My father dies, and leaves my stepmother free from the law of her husband. Or he divorces her. Is it lawful for me to have her? See 1 Cor. v. 1.

It will be observed that these four cases have one feature in common—

they are all instances of a parent and child being married, not simultaneously but successively, to the same person. In the first two cases a man marries a woman and her daughter. In the last two a woman marries a man and his son.

If such marriages are to be sanctioned and tolerated by law, mark the practical result. Fornication is very often committed under the impression that a subsequent marriage will put all right or nearly so. The fact that such an impression extensively prevails amongst those whose moral feelings are not very refined cannot be denied, and should not be ignored. If adultery can be atoned for in a similar way, it will also appear a light matter to the same class of persons. If it should be discovered, and occasion a divorce, the inconvenience will be remedied by the partners in crime getting married. This form of immorality is more difficult of detection than the other—the birth of a child being usually no evidence, as it is in the case of fornication. The facilities of committing it in the case of parties *living together* as members of one family are abundant. It would therefore seem to be particularly necessary to surround the purity of married life with such safeguards as would foster, especially in the minds of near relations, a deep sense of the vileness and wickedness of adultery. Just such a safeguard is the abhorrence of incest, as extending to the near relations of both parties, and thus embracing the kinship of affinity as well as the kinship of consanguinity.

Let us ask what is the foundation of laws of incest, even as applied to blood relations. Is it not to prevent, by a sense of law operating with the power of an instinct, the occurrence of illicit intercourse *within families*, where the opportunities are so frequent that it could scarcely be prevented otherwise? But the near relations of a wife or husband occupy very much the same social position as one's own; and the safeguard afforded by a law of incest is therefore required in their case as well as in the other.

LETTER FROM ENGLAND.

The great theme before the religious public for the last few months has been the Bicentenary of the fatal EJECTION of the TWO THOUSAND in 1662. The story is a sad, a terrible one, and it is well that England should recall it to her memory that she may do justice to the principles and the conduct of the illustrious men who preferred to forsake their earthly all to making a compromise with Erastianism and Papal error. The impression is too general that clergymen are of the same stamp with the *Vicar of Bray*, whose conscience possessed to a wonderful degree the quality of accommodating itself to circumstances. This worthy gentleman changed his religion three times, and on being reproached as a turncoat he used to offer the following triumphant vindication of his own consistency, "Nay, nay, I always keep to my principles, which are these, *to live and die Vicar of Bray.*" It must be confessed that the vast majority of the Clergy of England were actuated by the Vicar's principles in 1662 and during previous years. But *Two Thousand* witnesses rise up to testify to the power of conscience and to prove that after all there is in Christianity a virtue that rises triumphant over the blandishments as well as the persecutions of a corrupt world.

What the Disruption of 1843 was to Scotland, the Ejection of 1662 should have proved to England; but the English nonconformists lacked organiza-

tion and they submitted to be shattered into innumerable fragments. The great bulk of the ejected were undoubtedly Presbyterians—many of them England's greatest divines and most eloquent preachers. I am glad to see that this is generally acknowledged and that the Presbyterian Church of England is engaging heartily in the Celebration; and claiming the honour of her glorious ancestry. Presbyterians have done much for England and the world for which they receive but scanty credit. They made the Revolutions of British history what they were, saving Britain from the fate of France. They were the constitutional party in church and state; their ideal being liberty with order, freedom without confusion. The Bible was their standard in church and state. Their system of doctrine as embodied in the Westminster Confession of Faith is itself a noble heirloom to posterity. It is to them the English owe the return of Charles II., which saved the Kingdom from impending anarchy. Bitterly were they paid for the service they rendered to the royal profligate; yet with what christian forbearance did they submit to the calamities heaped upon them! When JAMES SECOND attempted by every wile that Jesuit cunning could suggest, to induce the Nonconformists to side with him and the Papist faction against the Established Church, he found them stern and immovable. They did not yield to his efforts; no, not an iota. Much as they had suffered at the hands of the prelatic Church of England they would not combine with its enemies to compass its overthrow, though those enemies were led by him who was then the Head of the Church of England in "all things temporal and spiritual." No "indulgence" or promise of "indulgence" could entice them into coalition with England's enemies, and they were among the best and warmest friends of William of Orange.

England therefore may well send a greeting across two centuries to the good and great *Two Thousand* who were ruthlessly ejected on Black Bartholomew's Day, 1662. The celebration promises to be productive of good; but at present there is an undue proportion of controversial squabbling. Some of the fiery Dissenters—Independents and Baptists—argue that since the Church of England is now just what it was in 1662 all its evangelical clergy should follow the example of the Nonconformists of that day. They indulge in reflections which are by no means agreeable to Evangelical Churchmen, and acrimonious retorts are the natural result. Birmingham has been the principal scene of the "Bicentenary Quarrel"; and Dr Miller, one of the most eminent of the Episcopal clergy, has taken it so much to heart that he has given up his connection with the Bible Society lest he should have any further occasion to associate with Dissenters! Happily the examples of such thin-skinnedness are rare. I heard Dr McCRIE giving his Lecture on the "Story of the Ejection" in Liverpool to a very large audience, in a public Hall; but though he did ample justice to his subject he said nothing at which the most sensitive Church of England man should take offence.

I am delighted to see the vigorous freshness which characterizes the Presbyterianism of England. It is a small tree as yet, but it is a branch of a noble vine, and I make no doubt will in due time bless the whole land with its shadow. The United Presbyterians of Scotland have put forth noble efforts on behalf of the cause here. Dr King, Dr Edmond, Dr McFarlane, have all come up to labour in the metropolis; and more may follow them. These men will soon be one with the Presbyterian Church of England, and then hand in hand the United Church will go on to victory.

I hope to have another opportunity of entering into the position of Presbyterianism in England; in the meantime let me lay before the readers of

the *Record* some account of the REGENT SQUARE CHURCH of which Dr JAMES HAMILTON is pastor. The building is commodious, quite new and well finished. There are 635 communicants on the roll—exhibiting an increase of one hundred names for each of the last five years. The office-bearers are 32 in number—the Minister, 9 Elders, and 22 Deacons. There are public services at 11 o'clock A. M. and half-past six P. M., every Lord's day, both of which are well attended. A weekly prayer meeting is held on Thursday evening, and district prayer meetings are held by the Elders in private houses. Social meetings are held in the Lecture Hall of the Church to secure the more intimate acquaintance of the members of the Church with each other. These meetings, I am assured have proved very beneficial in promoting and perpetuating that peace and harmony for which the congregation is remarkable. There is a Psalmody Class which meets frequently during the winter evenings; and the excellence of the congregational singing shows that their labor has not been fruitless.

There is a YOUNG MEN'S SOCIETY which has kept up its weekly meetings uninterruptedly for twenty years. All the members of Session take a warm and active interest in it. There are 80 on its roll, and the average attendance is 32. Many have thankfully confessed that to the protecting and improving friendships formed at its meetings, they owe their preservation amid manifold temptations, their continuance in well doing, their position and prospects in life, and their hope of heaven. Distinct from this is "the Young Men's Class" for the study of the Scriptures, conducted by Dr Levi. This class frequently does good service in furnishing teachers for the Sabbath school.

The Sabbath school has 22 teachers and an average attendance of 160 pupils. There is a CLOTHING SOCIETY to look after the poor and the sick—especially children.

The income of the Church during the year has been £1,043 sterling. Dr. Hamilton's stipend is £600. Besides this "income" the congregation raised £130 for the College, £143 for the Home Mission of the Synod, £48 for the School Fund of the Synod, and £160 for the Foreign Mission. All this is exclusive of nearly £1000 raised to pay the debt on the building.

The congregation sustains a mission to a destitute locality in the city, called SOMER'S TOWN. They have a missionary who conducts service every Lord's day. Lectures are delivered on week evenings. A Ragged school and a Sabbath school are being sustained; also a weekly prayer meeting and a "Mother's meeting and Sewing class". The Sabbath school is attended by nearly 600 children and 50 teachers are engaged in it. This is a noble sample of a Mission school. These 600 children, were they not thus cared for, would grow up in heathen darkness. A day school is also maintained in connection with the same Mission, the pupils numbering 280.—Also a Saving's Bank in which they may deposit their scanty savings.—8600 payments were made into this fund last year, and the poverty of the depositors may be inferred from the fact that the aggregate amounted to but £450. The Bank is managed gratuitously by Mr Brodie, one of the Deacons of Regent Square Church. The whole expenditure in connection with the Somer's Town Mission amounts to upwards of £500 annually.

The history of this congregation from the days of the Rev. Edward Irving, to the present day is very interesting, but space will not allow me to dwell on it. The sacrament of the Lord's Supper is now dispensed four times a year; and the sacrament of Baptism generally on the last Sabbath of every month.

There are a few and only a few congregations in England so thriving and efficient as that of Regent Square. But we see the breaking light of a better day; and I believe that in course of five years there will be in London alone ten or twelve congregations of the same noble stamp.

R. M.

London, May, 1862.

FOREIGN MISSIONS.

MISSIONARY VOYAGE OF THE "JOHN WILLIAMS" AMONG THE NEW HEBRIDES AND LOYALTY ISLANDS.

The missionary barque "John Williams" arrived at Aneiteum on August 30th after an absence of one year and nine months, on her voyage to England. We were glad to see the Rev. A. Murray and Mrs Murray of the Samoan Mission on board, and also six Rarotongan teachers and their wives, who have come to aid in the work of God on these islands. As the Lon. Mis Society intend to extend their missions in Western Polynesia, Mr. Murray was appointed to come and explore new islands for this object, and locate native teachers on them. He came with a request, that I should accompany him in this important enterprise. I could not refuse as we had long pleaded and prayed on behalf of the dark and unvisited regions beyond us. As Mrs Johnston was not well, it was thought desirable that she should accompany us, in the hope that a voyage would improve her health. During the short stay of the vessel at Aneiteum we had a meeting of the natives of much interest. They were pleased to see Mr. Murray, as he was the first missionary who landed on this island; and he was no less pleased to see them in their present altered circumstances. Having made all arrangements for our voyage we sailed on September the 5th for Tana, and were off that island early on the following morning.

TANA.

Our first effort was to open communication with Mr. Matheson's station. We hoped to be able to lower a boat and visit our friends on shore. In this we failed as the trade winds were strong, and blowing directly on the land. We sailed within about a mile of the shore and were seen and recognized by the mission family. This seems a very unsuitable place for a mission station, especially when occupied by persons of feeble health.

After failing in our object to land, we sailed for Port Resolution, where we spent three pleasant days. We found Mr. Paton well and laboring with his usual energy. The friends of the mission are on the increase, and the work seems to advance in the right direction amidst some difficulties. The trials of the mission during the past year have been caused by the distress and mortality occasioned by the measles. The disease was taken to Port Resolution by the schooner "Hirondell," Capt. Rodd, who landed natives with the infection on them. Other traders of a similar stamp followed, and told the natives that the missionaries made the sickness. It is no wonder that a dark hearted and superstitious people were enraged against them. Had there not been a considerable feeling in favor of christianity, it is more than probable that some disaster would have befallen the mission, or that those connected with it would have been compelled to leave the island.

Mr. Paton has suffered some annoyance from the natives lately in stealing. It appeared however that they have been driven to this from necessity. Food is very scarce, and there is much distress on the island in consequence. The plantations were neglected during the sickness, and the hurricanes which followed destroyed much of the remaining food. When the natives were questioned about the stealing they readily confessed, but declared that they did so, not from anger against the missionary, but from necessity; and that they did not steal from him only, but from each other. The food has been so scarce indeed that the seed is

often stolen in the plantations. The chief Miaki was so enraged about the stealing from Mr. Paton that he threatened some time before our arrival to shoot the first man who should do so again. The bread fruit season is now near at hand, and we hope the natives will then be relieved from their present distress.

As Mr. Paton mentioned that the natives had used threatening language to him, and also expressed doubts as to his personal safety on Tana, it was deemed proper to call a meeting of the chiefs and principal men of his district, and consult them on the subject. They told us that many of the natives had believed the falsehoods of the traders and were angry with him, but that the great majority of the people regarded him as their friend and not as their enemy, and that he had nothing to fear now. We told them we were ready to remove him elsewhere if they did not wish him to remain among them, but they would not consent to part with him. Mr. Paton seemed satisfied with the result of our interview with the chiefs, and thought it would do good.

We spent a quiet Sabbath with Mr. Paton. It gave us great pleasure to unite with the little band who wait on his instructions in the worship of the true God. This is the day of small things on Tana, but there is a rich harvest in the distance. The seed is now being sown, it may be in tears, but there will be a reaping time of joy.

As our time was limited we could not visit the station on the west side of Tana. This is the next place in importance to Port Resolution. Two Aneiteum teachers were stationed there last year. Shortly after they arrived a vessel called there from New Caledonia, and landed some Litu men who were dying of measles. The teachers and natives being ignorant of the disease soon caught it themselves. The wife and child of one of the teachers died, and the survivors suffered severely. As the new disease appeared so soon after the landing of the teachers many of the natives supposed that christianity had something to do with the sickness, and they were confirmed in this impression by the cruel statements of traders. Their lives were threatened by some of the inland tribes, but the chief in whose district they live, would not allow any injury to be done to them. He took them to his own house for safety, and kept them till the excitement was over. One of the teachers has lately come to this island on a visit to report the state of matters at present. He says the people are not angry with them now, and do not molest them, but they are afraid of christianity. They imagine christianity either brings disease and death with it, or their own deities are enraged with them, and inflict judgments on them, when they receive christian teachers.

NIU.A.

September 10th—Sailed from Tana this morning. A run of three hours with a light breeze brought us to the small island of Niua. This island lies north of Port Resolution and is distant from it about 14 miles. We had ten natives of Tana and Niua on board whom we had brought as passengers. As there is no anchorage at the part of the island where we called, two boats were lowered to land the passengers and supplies for the teachers. We found when we neared the shore that we could not land with the boat as the sea was very heavy, but canoes came to us through the surf and relieved us of all that we had to land.

One of the teachers came off to us and told us that he and his family were well, and that the other teacher who lived at a distance was well, but that his wife had died lately. The measles had been on the island, but coming at a favorable season of the year, had been less fatal than elsewhere. The natives have not been so regular in their attendance on religious instruction as before the sickness, but are not angry with the teachers. Food is very scarce in the island, but the teachers have plantations of their own and are not in any distress. The natives with whom we had intercourse were very friendly and those whom we brought in the ship were disappointed because we could not delay until they brought us a present of yams and sugar cane from their plantations.

It was to us all a matter of deep regret that the measles were taken to Niua by the "John Knox." Those on board were persuaded to take a native from Port Resolution home to his own island. As the sickness had entirely disappeared it was thought that there was no danger of infection. This disease must have been taken in some native property, which the man probably received from some other place.

The island of Niua is one of the smallest in the group and probably contains not more than 300 inhabitants at present. The natives are a branch of the Malay race and speak a dialect similar to those of Eastern Polynesia. Teachers from Samoa or Rarotonga would learn the languages very soon and their books might be made to suit the island with slight alterations. The dialect is very difficult to teachers from this island.

ERROMANGA.

September 11th. It was with painful emotions that we entered Dillon's Bay this morning. The day was fine, and the island never appeared more lovely. It was hard to think that so interesting a spot of God's creation should have been desecrated with the deeds of darkness that have been perpetrated on it. A deathlike stillness prevailed around the bay and very few natives could be seen. The fatal disease which swept over the island, has fearfully reduced the population, and the survivors, whether friends or foes, were ashamed or afraid when they saw the ship.

A boat was soon lowered and sent on shore under the charge of Joe one of the Erromangan natives in Aneitem, whom he brought as an interpreter. The boat soon returned bringing several friendly natives, and among them Kaiuiai the man who killed Mr. Williams and Harris, the son and successor of Niwan, the late high chief. Our interview with these poor Erromangans was an affecting one, it was some time before they spoke, and they shed many tears. They gave us full information about the massacre of Mr and Mrs Gordon. The account we received of the sad event is substantially the same as I have already forwarded to you, with some additional particulars. A full statement of the whole affair has been carefully written by Mr Murray, from information collected on the spot, and will probably appear in the "Missionary Chronicle" of the London Missionary Society.

It ought perhaps to be mentioned that Mr Gordon was not ignorant of his danger. He did not live at the bay where the native settlement is, but on a high hill, about two miles distant, and very inaccessible. This locality appears to have been chosen for health. In this secluded place he was in a measure beyond the reach of his friends, and much in the power of evil disposed persons. The only natives near him were those on his own premises. As soon as the natives at the bay heard that the heathen intended to kill the mission family they sent word to Mr Gordon of their intentions, and urged him to remove to the old mission premises, where he would be in the midst of his friends, who would protect him. These warnings were repeated three days in succession, on the last of which the massacre took place. We do not know the reason why these warnings were not attended to, probably Mr Gordon thought the natives were not sincere in their threatenings. There is no probability that any injury would have befallen the mission family had they been at the bay.

The natives among whom we landed appeared very friendly. Our whole party consisting of Mr and Mrs Murray, Capt. and Mrs Williams, Mrs Johnston and myself visited the graves of Mr and Mrs Gordon. They are buried in a small grove of trees near the stream that empties into Dillon's Bay. The graves are covered by a small mound made of coral and plaist-red over with lime. A fence enclosed the whole, inside of which a number of small mulberry trees were growing, planted by some friendly hand.

The Erromangans have committed an awful crime in the murder of their best friends, yet we must not abandon the island. We found things in a much more hopeful state than we expected. There are small parties in different places friendly to the mission, who meet to worship God on the Sabbath day. It is more than probable that steps will be taken to resume the mission next year. You will be glad to hear that Mr Copeland has been appointed to conduct the mission on Erromanga, and he will go to his destination as soon as he is released from his engagements on this island. He is a very prudent man, and seems well suited for such a sphere of labor. He will take along with him a good band of native teachers, and by God's blessing we hope that Erromanga will become an easy conquest to the gospel.

During our visit, I removed the remaining property belonging to Mr Gordon on board of the ship. The old house on the hill was much injured by the hurricane,

and of little value, so I told the natives to let it remain as a visible token to friends and foes that we had not abandoned the island. As the frame only of the new house was up, at which Mr Gordon was working on the day of his death, I arranged with the natives to take it down and store it in a house at the Bay, as it may be useful another day. Having finished our business on Erromanga we bade adieu to that island with mingled feelings of sorrow and gladness, and proceeded on our way.

VATE OR FATE OR SANDWICH ISLAND.

September 13th. We were close in to Vate this morning after a night's run from Erromanga. We approached this island with mingled emotions of fear and hope. Before we reached the island we heard that the teachers were all dead, and again we heard that they were all alive. Our minds were soon relieved, by seeing a number of canoes coming off from the shore, and among those on board of them the teachers could be recognised. The ship was brought to anchor in the large bay of Erakor, at the head of which the teachers reside, about two miles from the anchorage. The teachers were soon on board and gave us the cheering information, that they and their families were well and much encouraged in their labors.

The mission had suffered severely from measles, but all connected with it had recovered with the exception of a child who died. The disease had also spread over a considerable part of the island, but it was less fatal here than on the more southern islands. It was taken to Vate by the schooner "Jessie" from Aneiteum. A number of diseased natives were landed at the bay where the teachers reside, and no intimation was given to them or others of the fearful scourge introduced among them. The natives did not blame the teachers for the sickness as in some other islands. We were glad to hear that the scarcity of food of which there is so much complaint on some islands did not extend to Vate. The teachers and natives seemed to have abundance of the necessaries of life, and a good present of yams was given to the ship.

The report which the teachers gave of the mission was more encouraging than it had been our privilege to hear during any previous visit. The time to favor this dark island, on which so many devoted teachers had fallen by the hand of violence and the deadly influence of disease, has at last come. The whole population in the district where the teachers reside is professedly christian, and attend on the instructions of the teachers. The tribes around them are however in darkness and continue to practice the worst abominations of heathenism, and from these the christian party receive some annoyance. But at the time of our visit the heathen were at war among themselves and the christians were not molested by them. It was a truly lovely sight to see a small community of persons, attached to the doctrines and practising the duties of our holy religion, amidst the unbroken heathenism that surrounds them. The little leaven will in due time leaven the whole lump, and the spark which has been kindled in Erakor bay will become a mighty flame to illuminate the whole island. The teachers told us that some of the natives were desirous of being baptized and publicly professing their faith in Christ and obedience to his will. Some of the natives of this place had been at Samoa and understood something about the nature and design of Church ordinances. Neither Mr Murray nor I were prepared for such a request, yet we dare not hastily dismiss it. We concluded after much consideration to examine 13 candidates who were recommended by the teachers. After the examination of the several persons on the ending truths of the Bible we were satisfied with ten of the number. Their views of divine truth were clear and far more extensive than we ventured to hope; the earnestness which they manifested gave us much confidence in their sincerity; and their general conduct the teachers assured us was consistent and exemplary. unrepented as we were for dispensing the sealing ordinances of religion, yet after a long interview with these Vatian disciples, we could only say as Peter did on another occasion, "Can any man forbid water, that these should not be baptized?" It was accordingly arranged that we should spend the Sabbath at this island and dispense the ordinances of baptism and the Lord's Supper.

The Sabbath was a lovely day. The sky above was clear and cloudless, and the sea around was calm, the breeze being scarcely strong enough to ripple the surface. After breakfast two boats were lowered, and Mr and Mrs Murray, Capt and Mrs Williams, Mrs Johnston, Mr Turpie, first officer, myself, and all the

other church members on board went ashore. Soon after we landed, the *longo* was beaten to give notice that the hour for worship had come. We met in a plain grass house which was made comfortable with mats and native cloth. There seemed to be over two hundred persons present and the house was quite full. One of the Rarotongan evangelists preached a sermon in the Vate language. It next devolved upon me to administer the ordinance of baptism to ten adults and one child. Then followed the dispensing of the Lord's Supper by Mr Murray. During the services of the day four different languages were spoken—the Vatian, Samoan, Aneiteum and English, that all might be edified and hear the wonderful works of God in their own tongue. There was in that interesting and memorable meeting much external diversity, but I trust we were one in heart. It was impossible in our peculiar circumstances not to think of the "general assembly and church of the first born" which shall be made up of persons of "every kindred and people and nation." At the close of our meeting the little church on Vate was formally constituted. We feel much interest in this little band of witnesses for Christ in the midst of surrounding heathenism. May that tender flock enjoy much of the divine Shepherd's guardianship and care. They need your prayers and I trust these will not be withheld. I shall never forget the day on which it was my privilege to unite with the followers of Christ on Vate in commemorating the dying love of our common Saviour. Angels no doubt were interested spectators of that lovely scene. It must have been a happy day for the native teachers. During their night of toil I sympathized with them in their sorrows, and I now felt that I had a right to rejoice with them in their joys. God has put honour on these humble and devoted men, in making them the instruments of gathering from heathenism the first Christian church on the island. During our visit we opened a new station in the bay at a place called Pango. Some natives came from that district begging teachers. They formerly had Samoans living among them, but most of them died, and the others were removed. There is reason to hope however, that their labour was not altogether in vain. A small party have built a house and meet on the Sabbath day to pray, but they have no person to teach and guide them. We responded to the call for help from this quarter after receiving a promise from the chiefs that the teachers would be protected and treated kindly. Rokarua a Rarotongan, Thirthiv an Aneiteumese were set apart for Pango, and Tona a Rarotongan and Vathea an Aneiteumese were instructed to remain at Erakor the old station.

O for missionaries for Vate. What a blessing it would be to that island if you and our friends would send out two suitable men to occupy it without delay. Five or six will be required to occupy the island fully, but we wish two to begin with. The island has been transferred to us by an arrangement with our brethren of the London Missionary Society, and the teachers are supplied by us this year. I know of no island in the South Pacific which surpasses Vate in loveliness. It is truly a spot of the earth where "every prospect pleases and only man is vile." It is the central island of the group, and its bays, harbours and rivers will make it valuable at some future day for commercial purposes. The population as far as we can judge is equal to that of Aneiteum, Tana, and Erromanga united. It is said to be sickly, and this is no doubt true of the island at large, but healthy localities may be found on it. The inhabitants are a fine race of people, and much superior to those on the other islands of the group. Their appearance, language, customs and manufactures indicate that there is more of the Malay and less of the Papuan blood among them than among their neighbours. Were this island brought under the influence of the gospel, it would furnish a noble band of teachers to carry the word of God to the dark regions beyond.

At Vate we met with a native of Api. He was anxious to get home to his own island, and as we intended to visit it, we were glad to get him to introduce us. We could not but recognize the hand of God in putting this native in our way, as we had been in search of information about his island during our voyage. Before sailing we proposed to Tanielz, one of the members of the Vatian church, to accompany us. From our knowledge of the man we thought that he might be a valuable assistant to some of the Rarotongan teachers whom we intended to settle on the northerly islands. He is not so likely to suffer from the diseases peculiar to the islands as they are. We sailed from Vate thankful to God for what we had

seen with our eyes and heard with our ears, and proceeded on our way.

API.

Sept. 17. This island lies to the north of Vate distant between 40 and 50 miles. The ship had never been beyond Vate, so that we were now traversing new and unbroken ground. Our voyage between the two islands occupied twelve or fourteen hours, and during that time we passed no less than ten or twelve small islands, varying in size from two to six miles in circumference. The vegetation on them was most luxuriant, and they are said to be thickly inhabited.

It was with some misgivings that we approached the shores of Api. The reports that we had heard of the island from sandal wood traders were by no means favorable. They were spoken of as very treacherous savages. It is not long since they killed some men who landed from a trading vessel, but the strangers were the first aggressors, by stealing from their plantations.

The ship hove to on the south side of the island and a boat was lowered to land the native whom we had brought from Vate, and if possible open communication with the natives, as we were anxious to leave teachers. We pulled in near to the shore which was covered with natives attracted by our arrival. The natives held up green branches as tokens of peace, and made signs to us to land but we pointed to a canoe and beckoned to them to come off to us. A canoe was launched and some natives put off in her, but they approached us with caution, until they saw their countryman, who was with us in the boat. We sent him on shore with the Vate native, but we retained some of the natives who came off in the canoe as hostages for their safe return. Our interpreter was instructed to send off any chiefs that were on shore, that we might confer with them. One chief made his appearance in a short time, and we persuaded him to leave his canoe and come into our boat. He was very timid, and notwithstanding our efforts to allay his fears he jumped into the sea and was soon ashore. We now made signs to our Api friend and the Vate native to come off to the boat. We sent them ashore a second time accompanied by a Rarotongan and Aneiteunese whom we instructed to land, if the chiefs would consent to come off to us. This was to us a moment of anxious suspense. Was the door to be opened on Api at this time or not? We were soon cheered by seeing the timid chief once more in a canoe accompanied by an elderly man having all the bearing of a chief about him. These two men we were told were the highest chiefs in the part of the island visited by us, and much deference was paid to them by those who accompanied them. They not only consented this time to come into our boat, but agreed to go with us to the ship. We explained our object to them through our interpreter. They expressed their willingness to receive teachers, and promised to protect them, and treat them kindly.

It was proposed that one of the chiefs should remain on board all night and that the teachers and their wives should spend the night on shore. Two Rarotongans named Sio and Pipo having expressed a wish to remain on this island were instructed to hold themselves in readiness to land. In the course of the evening I took one of the chiefs and the teachers ashore. The beach where we landed was covered with hundreds of natives. As soon as we were on shore the chief went through the crowd ordering them to sit down. But I gave him to understand that we were not afraid, and asked him to allow the people to gratify their curiosity by crowding around us. The teachers wives were special objects of attraction, as they were neatly dressed in rather showy gowns. Our hostages who had spent the greater part of the day on shore gave a good account of the land and people. We saw no houses as the natives all live inland some miles from the shore. All vegetation seemed to be growing with tropical luxuriance. On the following morning the teachers and their wives came off to the ship. They were much pleased with what they saw of their chosen field of labor. Having completed our arrangements with the chiefs and given them liberal presents, to ensure kindness to the teachers, preparations were made to land them. Mr Murray accompanied the little mission party on shore. They left the ship followed by the best wishes and prayers of all on board. Even the hardy sailors appeared to be much moved at the christian heroism manifested by these devoted men and women, who are ready to sacrifice every thing for Jesus' sake and the gospel's. The landing was a lovely scene. When the boxes of the teachers were taken out of the boat Mr Murray proposed a religious service. At his request the chiefs gave the

signal, and men, women and children sat down. A hymn was sung in the Rarotongan language which begins thus,

“ Our home is in heaven,
Our home is not here;”

Prayer was then offered up to God on behalf of the teachers who were now to be left among a dark and savage people. May God bless this new effort to introduce his gospel into one of the high places of heathenism. The names of the chiefs with whom the teachers were left are Malanga and Faario, and the place where they were lauded, Puluale.

The island of Api according to Cook is between 50 and 60 miles in circumference. It is hilly, but not mountainous. The hills are covered with vegetation, and we could see the plantations of the natives on them in all directions. If we may judge from the quantities of yams which we saw food must be plenty. There is no anchorage for ships where we landed but vessels can anchor safely on the north west part of the island. The natives are milder in their appearance than those on the southern islands of the group. They wear little in the shape of covering, but their ornaments are numerous. We saw bracelets and armlets among them made of coral and shells, and the figure of a bird's head made of tortoise shell, which is fastened on to the forehead by a band around the head. The common weapons of warfare are the clubs and bows and arrows, the latter pointed with human bone and uniformly poisoned, which makes it a dangerous and a deadly weapon. During our visit I purchased a quantity of their weapons, which will be forwarded in due time. May God hasten the time when the Sun of Righteousness shall shine on this lovely but degraded isle.

ANDREIM.

September 19. After leaving Api we steered north for this island, distant about 26 miles. We were near the island at day break and were charmed with its appearance. The Bishop of New Zealand writing about it says, it is “ one of the most beautiful and apparently most fertile and populous of all these lovely islands.” There is a volcano on it in a state of constant action. It appears to be larger than the volcano on Tana, and not so active. The reflection of its liquid fires was visible in the heavens after night. A heavy column of smoke rises constantly out of the crater, which spreads over the high lands and conceals the mountain tops from view. Judging from the indications of labor we saw, we were led to conclude that the island is thickly inhabited by an industrious people.

The ship was hove to near the shore, and allowed to drift along the side of the of the island, in the hope that natives might come off to us. Some visitors came off as we passed along, but their language was strange to us and ours was strange to them. We could not make them understand our object, so we gave them presents to leave a good impression on their minds and prepare the way for a future visit. Finding it would not be expedient to settle teachers it was resolved to lower a boat, and endeavour if possible to persuade some natives to accompany us. We pulled into a small bay where we saw a number of natives on the shore. As we stopped at a little distance from the land some of them plunged into the sea and swam out to us. They soon became so numerous around us that we were obliged to pull out a little lest they should swamp the boat. A small and leaky canoe at last came off to us, being the only one we saw. Two natives came out of it into our boat and we sent ashore a Rarotongan and Aneiteum native to see if they could find a chief and bring him off to us. The natives who remained in the boat soon became uneasy and shewed a disposition to jump overboard. We tried to remove their fears by showing them that we had no weapons with us to injure them. Finding that we could not quiet them, we made signs for our party on shore to leave. When they reached the boat they told us that some of the natives on shore wished to kill them, but others interfered and would not allow them to be injured. We felt thankful to God that no ill had befallen them. As the natives of this island have manifested a more than usual distrust of strangers, it is probable that some outrage has been committed on them by white men.

We felt as if nothing could be done at present for this dark but lovely island, and so bid adieu to their inhospitable shores. We had not gone far when we saw the little canoe following us and the natives on board making signs to us to wait for them. When the canoe reached us two young men left her and came into our

boat, giving us to understand that they wished to go with us. This was just what we wanted, and we felt as if God had answered our prayers. We were soon on board with our new friends who were much astonished with all they saw. At first they showed much fear, and often pointed to their own island, as if they wished to return. In a few days however their confidence was won and they became favorites with all on board. We left them with the missionaries on Maro, where they will remain till the vessel makes the next voyage. They will then go home accompanied by teachers who we hope will be able to land on their island.

MALLICOLO.

Sept. 20th. This morning we were close in to Mallicolo which lies to the west of Ambrym, 15 or 20 miles distant. There are two harbours at the south end of the island, but no anchorage where we touched. We hove to as near the shore as it was safe to venture, and allowed the ship to drift slowly along the side of the island. A number of canoes came off to us bringing spears, clubs, ornaments &c., for sale, which were purchased with hatchets, looking glasses, and strips of calico. Our visitors uniformly left us when the ship seemed to reach the boundary of their district and were then succeeded by others. Between 60 and 70 canoes came off to us in the course of the day. The natives appeared to be an unsuspecting and inoffensive people. There were several women and children in the canoes. Cook describes those whom he saw as ugly and ape like in their appearance. But the practise of deforming the head in infancy exists in the part of the island visited by him. There was nothing repulsive about those whom we saw. We endeavoured to get some of the natives to accompany us, but they either did not understand or had not sufficient confidence in us. We gave them a number of presents however, and I have no doubt left a good impression. Had we been able to anchor it is probable that we would have succeeded in our object. Mallicolo is the next largest island on the group. It is 17 leagues long and of considerable width. A ridge of mountains runs along the centre of the island. It is covered with vegetation, and has a fertile appearance. There were several small islands along the shore which we passed. The men wear almost nothing in the shape of covering, and little more can be said of the women. In stature the natives are about middle size and rather mild in appearance. The spears which we bought were pointed with human bones and smeared with poison which would indicate if we had no other evidence, that this important island is still one of the habitations of cruelty.

ESPIRITO SANTO.

Sept. 21. This island lies to the north of Mallicolo, and is separated from it by a strait 20 miles wide. We were off the island in the morning, and after a little searching found a large bay at the south west end of the island in which we anchored. This bay is safe from all winds except the west which is uncommon. The point of land which forms the south side of the bay is called Cape Lisburne. This island is the largest of the group. It is said to be about 70 miles long and 40 miles wide. From the sea it has a rugged and mountainous appearance, but it is fertile. The natives brought off many yams for sale. Of late years this island has been frequented by sandal wood vessels, but the trade is now on the decline, as the wood is scarce.

As soon as we came to anchor several canoes came off to us. They took us for traders, and asked if we wanted sandal wood. but we soon gave them to understand that we visited their island for a nobler object. Being told that there were three chiefs who rule the part of the island visited by us, we sent for them and explained as we best could the design of our visit. Some natives who had been on Aneiteum and knew me, were useful to us by telling what they saw there. The chiefs expressed their willingness to receive teachers, and promised that no injury should be done to them. Two Hervey Island teachers, Lameka and Vaitali and their wives were set apart for this large island, and also Taniela and his wife from Vate. We reserved the Vatiens for this island as it is reported to be unhealthy. Being natives of the group they are not likely to suffer from climate, and they may be valuable helps to the teachers.

We were much pleased with what we saw of the natives. They do not differ much in appearance from those on the islands we had been visiting. They are not a large race but are in general well formed. There is much variety of com-

plexion among them, some being very dark and others nearly as light as the Eastern islanders which would seem to indicate that they are a mixed race. I have not seen less ferocity of appearance among a savage people. The men wear but little covering, and the women are more degraded in appearance than I have seen them elsewhere. One day when on shore I met a number of them coming out of the bush carrying large loads of yams on their backs, and bundles of wood balanced on their heads. On these islands the custom is for men to attend to fishing, feasting and fighting, while the women do all the hard labor. It will be a happy event for the poor women, when the humanizing and exalting influences of the gospel are felt throughout this dark group of islands. The natives of this island appear to be more social in their habits than on other islands of the group, and live in neat villages. Mr Murray visited one about four miles from the place where we lay. He was surprised and delighted with what he saw, and says that it excels anything of the kind that he has seen in Eastern or Western Polynesia. The village was neatly laid out and there was a large enclosure in the centre of it, where public meetings are held, which was swept and very clean. The whole village he estimated to contain 800 or 900 inhabitants.

This island is the most northerly one of the group. Judging from what we saw and comparing it with other islands it is a moderate estimate of its population to say, that it contains 30,000 souls. There is scope here for eight or ten missionaries. Having now finished our work in the New Hebrides group, we lifted our anchor and shaped our course to the Loyalty Islands.

MARE.

Sept. 28th. Arrived at Mare. Our friends Messrs Creagh and Jones and their families were well. The island has for several months been involved in a civil war. It was painful to hear that one of the contending parties was christian. The heathen are still numerous on the island and form perhaps two thirds of the population. A portion of these had long given annoyance to the christian district and without provocation killed five men, some of them church members. They probably construed the aversion of the christian party to fight into cowardice. The latter finding that they were no longer safe resolved on war. They made an excursion into the district of their enemies and found them encamped on a large rock which they considered impregnable. An attack was made and the strong hold was soon taken. An indiscriminate slaughter ensued and men women and children who could not escape were killed. The loss of the christizan party was 4 killed, that of the heathen is not known. Since then the heathen have been quiet, but there were rumors of war when we were there. O for the reign of the Prince of Peace on this island.

The work at the mission stations is in a progressing state. Our brethren are zealous and devoted missionaries. God has greatly blessed their labours. They are each assisted by a good band of native teachers and the light is spreading fast. The four gospels and the Acts are translated into the language of the island, and all printed except John, which is in the press. Many of the natives are able to read and write well. Two churches have been formed on the island, and religion appears to be in a lively state among them. These churches have already sent teachers to the heathen islands.

A part of the heathen who are friendly have expressed a wish to have a missionary. We thought it would have a good effect to visit their district and confer with them on the subject. Messrs Creagh and Jones joined us intending to go on with us to Lifu and Wea. We sailed round the island to the heathen district, but the wind blew hard and directly on shore, so that a boat could not be lowered. Finding that nothing could be done we stood off for Lifu. Our brethren, Messrs Creagh and Jones, will visit this place in their boat when the weather is fine.

LIFU.

Oct. 3. Arrived at Lifu in the evening. We anchored in the large bay at the north west end of the island. This bay is about 12 miles wide at the points which form it, and 12 miles deep. Mr McFarlane occupies a pleasant spot at the head of the bay, the other station where Mr Baker resides is at the south end of the island, more than 40 miles distant. Found both the mission families well.

The Loyalty Island brethren held their annual missionary meeting, and Mr Mur-

ray and I were invited to take a part in it. The deliberations occupied two days. Much business of a local nature was transacted. We had also deeply interesting conversations about the extension of the missionary work on these islands. The only painful subject before us was the resignation of Mr Baker. The brethren who are better acquainted with his case than I am thought the cause would not suffer by his removal from the work. It is scarcely two years since he came out to the islands. Mr McFarlane will be alone on Lifu until a missionary can be sent from England to join him. He is assisted however by a large band of native teachers who are very useful. The ordinance of the Lord's Supper was dispensed on the Sabbath that we spent at Lifu. It was a happy privilege to sit down with persons so recently recovered from heathenism and commemorate the dying love of our common Saviour. The elements used on the occasion were simple enough, the yam and the juice of the cocoa nut, which are no doubt the bread and the wine of the land. I must confess that these did not appear to me to be such appropriate emblems of Christ's broken body and shed blood as the original elements. It is questionable if the literal bread and wine should be dispensed with, if it is possible to procure them.

During our visit to Lifu we heard of an appeal from New Caledonia for teachers. The New Caledonians have seen and heard something of the effects of the gospel on the Loyalty Islands, and they wish to know it themselves. One chief sent an urgent request on the subject and said that he would watch the horizon every day until he saw the canoe that would convey Christian teachers to his dark land. Our brethren of the Loyalty Islands intended to extend their mission to New Caledonia. As a preparatory measure, Mr McFarlane was appointed to wait on the French Governor, who was expected at Lifu, and ascertain from him if the government would oppose the formation of a Protestant mission. I have since learned that the answer of the Governor was unfavorable. A few years ago a chief in another part of New Caledonia applied to the Bishop of New Zealand for a missionary and was soon after made a prisoner and sent off to Tahiti, where he remains still. It is sad to listen and to be unable to respond to the cry from New Caledonia, "Come over and help us."

WEA.

Oct. 7th. Having finished our business at Lifu we sailed for Wea accompanied by Messrs Creagh, Jones & McFarlane. Our voyage occupied about 12 hours and we came to anchor in the most spacious harbor I have ever seen. The island is singular looking and very lovely, though there is much tameness about the scenery. It is 30 miles long by 5 or 6 miles wide, of coral formation, without mountain or hill on it. Its shape nearly resembles that of a half moon, from each point of which reefs extend in a circular direction until they meet and form the barrier, which makes the harbor. There are three principal openings in the reef through which vessels can pass. The harf or thus formed is about 15 miles in diameter, and anchorage can be found in any part of it in seven fathoms deep. We anchored about 5 miles from the shore, having gone in after night.

The island is inhabited by two tribes of different origin and speaking different languages. One of these tribes, and the superior one, is governed by a king, and the other by a council of chiefs. They were constantly at war with each other formerly, but since the seizure of the island by the French they have lived at peace. They are a fine race and more mild in appearance than the natives on Maro and Lifu.

We found one Samoan, one Rarotongan, and some Mare teachers on this island. Their labors appear to have been greatly blessed. At the station where we landed several hundred natives attend the instructions of the teachers on the Sabbath day. The place in which they meet is the best native building that I have seen in the South Sea Islands. It belonged to the chief or king, and was formerly used by him for holding all public meetings, but he gave it up for the worship of God. It is upwards of 100 feet long by 30 feet wide. The roof is supported by a number of posts some of them 10 feet in circumference, made of a wood which the natives say never decay. The front of the building is ornamented with rude figures carved on wood, and there are also three carved images on the roof, one at each end, and one in the centre. We found on enquiry that these images had not been objects of worship, but only indicated that the house belonged to the king. Since

the house has been converted into a place of worship the sides and ends have been wattled and plastered. A little alteration and improvement might make this building a suitable place of worship for many years to come.

The king invited us to visit his private residence. He took us into a yard where we saw several grass houses, all of which were circular like a haystack and neatly made. Every house had a carved image on the pinnacle of the roof, the usual emblem of royalty. There were several graves in the yard containing the remains of the different members of the family. These were built up with stone and plastered over with lime. At the head of each grave there was a post 5 or 6 feet high surmounted by a small flag of white or red calico or native cloth. Great attention is paid to these graves and those we saw were whitewashed recently. We saw several graves in other places very similar to those on the chiefs' premises.

There are three French priests on the island, but they have not gained much influence among the natives. They made themselves repulsive by threatening the natives with visits of men of war to punish them. The chiefs who favor our teachers are kept in a state of constant uneasiness by these unmanly threats. If there were only an English missionary, there would be few converts to popery on this island. An earnest appeal has been forwarded to the London Missionary Society to send a missionary to Wea without delay. As a temporary arrangement Messrs Creagh, Jones, & McFarlane have agreed to visit the island in turns. The chiefs and people need all the encouragement that can be given to them in their present trying circumstances.

The object of our voyage being now accomplished we steered our course for Aneiteum, calling at Lifu and Mare, to land the brethren who had accompanied us. A voyage of a few days brought us to our destination. As Mr and Mrs Murray intend to go to Sydney they left the ship at this island, and will remain here until they meet with a vessel bound there. This voyage winds up their connection with the missionary work in which they have labored with honor and success for 25 years. It was with them that we commenced our missionary work at Samoa, and now they have come to close theirs at Aneiteum. Their brief residence on this island we regard as a great privilege. Thus ended the most important voyage as yet made by the missionary ship in these dark and distant isles of the sea.

JOHN GEDDIE.

Rev. J. Bayne, Sec. B. F. M., P. C. L. C.

LETTERS FROM MR. GEDDIE.

ANEITEUM, Dec. 12th, 1861.

REV AND DEAR SIR,—

I beg to acknowledge the receipt of your letter of date February 18th. No part of it gave me more pleasure than your remarks on the union between the Free Church and our own. The influence of this happy event will I trust be extensively felt on the cause of religion both at home and abroad. It was the prayer of Christ that his people might be "one," that the world might "believe" on him.

You will be glad to hear that the members of the mission on this island enjoy a moderate share of health. There is still much sickness among the natives, many of whom suffer from the effects of the measles. Their constitutions have been left in an enfeebled state, and a proportion larger than usual sunk under even the ordinary diseases of the island. The number of deaths since this time last year is between 1100 and 1200. How fearful the depravity of those who knowingly, if not designedly introduced among an unoffending people, the scourge that has been attended with such fatal results. We feel deeply the loss of so many of our early friends, but there is still a precious remnant among whom we labor. I feel thankful to say that the events of the past year seem to have had a solemnizing influence on many of the natives, and there is a more than usual attention to religion. The desire to make a public profession of the Savior is becoming very general. At our communion in October last 29 adults were baptized and took their seats at the Lord's table for the first time; and a class of candidates which meets every other week is attended by 49 persons. Appearances are hopeful as far as man can judge, but God only knoweth the heart. May we in this distant isle enjoy times of refreshing from on high. Unite with us in prayer to God that His Spirit may be poured out on us as showers on the thirsty ground.

Our Church was reopened for the worship of God in November. It is now a substantial building and looks well. Some defects in the former building have been rectified, and the whole workmanship is highly creditable to the natives. We have not glass windows as formerly, but neat lattice work which looks very well. The meeting of natives at the opening of the church was as large as I have seen on the island, notwithstanding the reduced number of the population. There could not have been less than 1200 persons present. The presence of the Rev Messrs. Murray and Copeland added to the interest and value of our meetings on the occasion. The Church was opened on Friday; the ordinance of the Lord's Supper was dispensed on Sabbath; and our annual missionary meeting was held on Monday. The natives seemed to manifest a deep interest in all the objects which had brought them together, and I trust that we separated with resolutions to live less to ourselves and more to Christ who loved us and gave himself for us. The absence of many familiar faces was deeply felt, and seemed to have a solemnizing influence on many persons.

MISSIONARY CONTRIBUTIONS.

Our missionary contributions are small this year. This arises from the peculiar circumstances of the island. The fearful hurricane of March last destroyed the most of the arrowroot. In most places the quantity dug up did not exceed the seed planted. The amount of the contributions this year at both stations is as nearly as I can ascertain as follows: Money £6 10s. sterling, cocoa-nut oil, 60 gallons and arrow root — lbs. This is quite as much as we expected in present circumstances. At one time indeed we doubted the propriety of having any collection this year, and would not have urged it, but the natives proposed it themselves. They have done what they could, and we trust that their humble tribute to the cause will be accepted by God, who requires of a man according to what he has, and not according to what he has not.

VOYAGES OF JOHN KNOX—WORK ON TANA.

The "John Knox" returned from her last voyage for the present season. The teachers on Futuna and Niua were well and on the latter island especially encouraged in their labours. The accounts from Tana are also favorable. Mr Paton and Mrs Matheson write encouragingly about the work. The excitement caused by the measles has in a great measure passed off. The most important information is from the new station opened on the west side of Tana last year. The natives were awed for a time by the sickness and by statements of sandal wood traders, and did not attend on the instructions of the teachers. They were not angry with the teachers, who they saw suffered as well as themselves, but they did not encourage their labors. Confidence has again been restored and a reaction in favor of christianity has taken place. At the station where the teachers live the natives generally abstain from work on the Sabbath, and most of them meet for the worship of God. The teacher Nasivi has been encouraged to itinerate to other places, and the natives have told him if he could only send them word on the Saturday they would not work on the Sabbath, but remain at home to receive him. The principal object of the "John Knox's" visit to the west side of Tana was to remove this valuable teacher. He has been recalled to succeed his uncle who was one of the high chiefs of the island. We were not aware of the interesting state of the mission when the vessel went for him as our previous information had not been encouraging. When the people were told that the teacher would leave them there was a general lamentation, and many tears were shed. They were unwilling to part with their teacher, and the teacher and his wife were as unwilling to leave them. A promise was made to the natives that teachers should be sent to them after the hurricane months and this satisfied them. The chief was told to take care of the teacher's plantations for the benefit of those who might succeed him. He said that he would take care of them for Nasivi himself, and that when his yams were ripe they should be sent home in the "John Knox," and as for the teachers who should be sent they would make ample provision for them. Nasivi is of opinion that a missionary might settle there at any time with prospects of safety and usefulness. The people were much disappointed when they heard of Mr Johnston's death as they expected him to live among them. During all the time that our teachers have resided at this place they have not received any unkind treatment from the natives among whom they lived, and in no instance has

food on property been stolen from them. We ought I think to recognize the hand of God in such encouragements to extend the gospel among the heathen, and unite in thankfulness to him. It has been said that natives are influenced only by a desire for property in asking for teachers, but I beg to record my dissent against so uncharitable a sentiment. During the 14 years that I have spent in the work I have received many applications for teachers, and these applications came in some such form as the following, 'Give us men to teach us, it is not your property we want, our desire is to know the Word of God.' If it is property the heathen want they take a very unlikely way of getting it in asking teachers to come and live among them. When I tell you that our Aneiteum teachers on heathen islands only receive clothing and barter to the value of about 30s sterling a year, you will see that they are the men least likely to be desired from motives of avarice. It would be wrong to say that the heathen desire the gospel from enlightened and christian motives. But they know that they are immortal creatures and have an indefinite idea that christianity is something good, and needed by them. The motives however which influence people at home or abroad to desire the gospel is not to be our rule of actions, but the Redeemer's commission only, who says, "Go ye unto all the world and preach the gospel to every creature."

VOYAGE OF JOHN WILLIAMS.

I send by this mail an account of my voyage in the "John Williams" in company with Mr Murray of the London Missionary Society. It was the most extensive voyage that has yet been made by the missionary ship in Western Polynesia. You will find a fuller and deeply interesting account of it by Mr Murray, which will appear in the "Missionary Chronicle." This voyage is his last work in connection with the London Missionary Society, and forms a suitable termination to his honored missionary career. It is a matter of deep regret to all the missionaries on these islands that Mrs Murray's failing health compels their removal from the islands. But all events are under God's control, and he no doubt has important designs in view, in the removal of so valuable a man. Men of Mr Murray's spirit are needed at home as well as abroad. He will awaken a deep interest in the cause wherever he goes. I am sure you will read with pleasure the account of our deeply interesting voyage. Before I undertook this voyage I had a very imperfect idea of the magnitude, the loveliness and the populousness of the group on which we labor. We have commenced our operations at the least inviting end of the group, and among the most degraded natives. If the work has to some extent succeeded here, we may expect by God's blessing greater and more important results as we extend northward. The formation of a church on Vate must cheer the heart of every friend of the cause. May God send to this infant church a pastor after his own heart to break the bread of life to them. They need a man animated by Paul's spirit who said to the Thessalonian converts, "we were gentle among you, even as a nurse cherisheth her children." No time should be lost in sending men of piety, wisdom, and prudence, to occupy the important island of Vate. Its central position, and the superiority of the natives gives it an importance not possessed by other islands. Were this island brought under the influence of the gospel a valuable native agency might be raised up on it to almost any extent. The progress of the work on other islands will be much influenced by the state of the mission on Vate.

EFFORTS OF OTHER CHURCHES.

I hope that you will approve of our appeal for another missionary vessel. The "John Knox" was well suited for the few islands to which our attention has hitherto been confined, but she is altogether unsuitable for the extensive voyages that we must now undertake. With the means of communication at our disposal a great and glorious work might be done on these islands, and without this the mission work will but slowly and feebly advance. The possession of a vessel would almost ensure the evangelization of this group within a reasonable time. If missionaries cannot be procured in sufficient numbers to occupy the island, a great work may be done by native teachers, and the churches of Eastern Polynesia will always be ready to aid us in this way. But our prospects as regards missionaries are by no means discouraging. If we can open up the islands men will not be found wanting to occupy them. There is a strong probability that the Presbyterians of New Zealand and the Australian Colonies will aid us in evangelizing this group.

An appeal has been made to them and two answers have been received, both of which are encouraging. The people of New Zealand have promised to aid the mission by money at present, and express a hope that the time is not far distant when they shall have missionaries of their own among us. The Rev R. Hamilton of Melbourne transmits the following resolution passed by the Presbytery with which he is connected,—“After deliberation it was agreed to request the moderator to reply expressing sympathy with those brethren in their labors and informing them that the subject of their communication is being submitted to the prayerful consideration of the respective congregations within the bounds.” Mr Hamilton adds, “I may state that personally I should have liked a resolution that would have been more pointed and encouraging and more expressive of definite and immediate action. Indeed I was in great hopes that the fair congregations would have undertaken at once the support of a missionary among them.” We hope to hear from other quarters in due time. This group will require between 40 and 50 missionaries which is more than we and our friends in Scotland are likely to be able to furnish, and it is surely our duty to call to our aid others who preach the same gospel as ourselves. It will be clear gain to the cause of missions also if we can enlist the aid of those already pledged to the work. We are I think in an especial manner called on to do what we can to open up this group for missionary enterprise, as we are on the spot, know the circumstances of the islands, and can operate on them with more advantage than others.

LARGER VESSEL NEEDED.

In the event of our request being granted we would require a good vessel to stand the ravages of this destructible climate, and neatly fitted up as such vessels are often inspected by persons of all classes. She would require to be a good sailer as much of her voyages will be among the islands where the safety of a vessel often depends on her sailing qualities. Her accommodation should be large as she would often have mission families and teachers on board. Much of her usefulness would also depend on her having a good captain who would take a deep interest in our work. She would require to be under the direction of the whole body of missionaries, as they only are in circumstances to regulate her movements. Her probable work would be a voyage round the New Hebrides and Loyalty Island during the months of May, June, and July. Some time during the months of August and September the missionaries might be collected at some central spot to hold their annual conference, and then taken home to their own stations. During the months of January, February, March, and April a voyage might be made to the neighboring colonies with a missionary on board to plead the cause of missions, and also to bring back missionary supplies.

None will dispute the value of such a vessel to the mission, the only question for consideration is how she is to be procured and maintained. There would not I think be much difficulty in raising the amount necessary for her purchase. The children of our own and the Reformed Presbyterian Church of Scotland would furnish the means for this purpose if appealed to. The children of the latter church when Mr Inglis appealed to them last year for money to assist in repairing the “John Williams” raised £600 sterling; they would surely raise an equal, if not larger amount to purchase a vessel of their own. And it is quite probable that the children of our own church would not be overdone by those in Scotland who are not half their number. We are also making an appeal to the Presbyterian children of the neighboring colonies and we expect something from that quarter, though the amount may not be much, as we are less known to each other than we expect to be, and I may add that the children of Aneiteum have their little plantations of arrowroot all over the island that they also may have a share in the vessel. We have prepared an address on the subject of a missionary vessel and instructed Mr Murray to send copies of it to every Presbyterian congregation in the neighboring colonies. He will also send printed copies of the address from Sydney to Scotland and Nova Scotia. If it is approved of you had better get it reprinted for circulation.

The maintenance of the vessel is a more serious matter than her purchase, as a spasmodic effort will do the latter, whereas the former is a continuous thing. From persons competent to judge of such matters we are told that £600 sterling would be necessary for the support annually of the vessel we require. But our

brethren of the Loyalty Island mission offered if we procure the vessel to raise from their friends in the Australian colonies £300 of this sum which leaves £300 to be raised by you and our friends in Scotland, or £150 from each of the two churches. I ought to mention that when our brethren of the Loyalty Islands made the above offer they fully expected to extend their mission to New Caledonia, but the French government there will not allow this at present, so that their field of labor is much narrowed. But if you and our friends in Scotland grant the £300 there is no doubt but our brethren of the London Missionary Society and we will be able to raise £300 more in the Colonies.

You may be apt to think that we have gone too far in this matter without consulting you. Our peculiar circumstances is our only apology. Our distance from you is so great that we seldom receive answers to our letters before 18 months or two years. Now if we get a vessel at all it is important that she should be here before the "John Williams" leaves on her next voyage to England between two and three years from this time. Mr Copeland is writing to the committee of his church as I have written to you. If you approve of the object which we propose it is necessary to consult them and take such measures as your judgments may direct in carrying it into effect. May God direct you in this and in all other matters relating to his work on these islands.

PROVISIONS FOR NATIVES.

A quantity of provisions was sent to Mr Copeland by a late arrival from Sydney. This was done at the suggestion of Mr Inglis who apprehended suffering on the island from the destruction of food caused by the fearful hurricane of March last and the sickness of the natives. Had it not been for the great mortality there would doubtless have been a severe famine. I do not hear of any special distress, though the food has been very scarce. Had this supply of provisions come to hand six months sooner when the natives were working hard at both stations repairing the damages caused by the hurricane and fire it would have been a very seasonable relief. But all our work was done before it reached us and we have no special need for it. Some of it has been purchased by the missionaries for their own use and the remainder of it will be sold to the best advantage. We do not think it would be wise to give it to the natives when they are not in a suffering state, as we do not wish to make them dependant on us. I feel truly thankful that we have been able to surmount our present difficulties without any foreign aid. If anything has been collected in Nova Scotia to aid the mission in present circumstances it will not now be required. But while I write thus we do not the less feel the kindness of the friends of the cause at home. Indeed we were deeply affected by their expression of sympathy. May their reward be from him who says, "Inasmuch as ye had done unto one of the least of these my brethren ye have done it unto me."

The church at large will no doubt be deeply affected by the sad trials through which this mission has passed. But while there is much to humble, there is much also to cheer. Great prospects of usefulness are opening up before us. Pray for us that the Word of the Lord may have free course and be abundantly glorified in these distant isles of the Sea. I remain, Rev and Dear Sir, very sincerely yours, &c.

JOHN GEDDIE.

Rev James Bayne, Sec. B. F. M., P. C. L. C.

We have thought it advisable to publish Mr Geddie's remarks regarding the call for a larger vessel, though the Board of Foreign Missions have not felt themselves free to respond to the appeal of the missionaries on the New Hebrides, and have withheld in the meantime all appeal to the church on the subject. But the matter is still undergoing the careful consideration both of our Board and of the Committee of the R. P. Church, Scotland. Correspondence is now in progress on the subject, and the whole matter will be laid before the Synod at its next meeting for its final decision.—Ed. RECORD.

ANEITEUM, Dec. 27th, 1861.

REV AND DEAR SIR,—

I mentioned in one of my letters that a quantity of rice and biscuit had been sent to this island at the suggestion of Mr Inglis and that it would not be required by the natives. Since that letter was written I have seen Mr Copeland and we

have agreed to appropriate a part of it for the building of a mission store house. This is very much wanted at the harbor station here, as supplies for all the islands are usually landed here, until they can be sent to their respective destinations. The natives are now busy collecting the materials and we pay them in food. The amount that we may expend will not probably exceed £30, and as the house is intended for the benefit of the mission at large we ought to bear half the expense.

I beg to thank the Board of Missions for the arrangements that have been made at last meeting of Synod about my dear children. They are in every respect satisfactory to me. As my eldest daughter Charlotte is not now entitled to receive any thing from you, would you still give her £10 sterling yearly of my salary.

Among the contributions made by the natives last year and this year was a little money. Mr Copeland and I have divided this and wish the amount to be placed to our respective accounts. The amount received by me was £2 1s 6d for last year, and £3 5s 0d for this year. You would oblige me by charging the above sums against me.

In the event of another missionary coming he need not bring furniture or medicines as Mrs Johnston can supply these things, and it would be an advantage to her to sell them as they are not now needed by her,

I suppose Mrs Johnston writes to you occasionally. She has been here since April. She is a very excellent woman and endeavors to make herself useful in helping to teach the natives. She would I think go home if there was any good opportunity. But she is very delicate and it would scarcely do for her to travel alone. She will always be welcome to such a home as we can give her.

I trust that our application for a new vessel will be granted. Since my letter about her was written we have been conversing with a gentleman engaged in the shipping trade in Australia and he thinks that a suitable vessel could be purchased there, very fine vessels are built there, and the wood is said to be more durable than the best English oak. Mr Murray has consented to make every enquiry about the quality, price &c. of a suitable vessel and to send a letter of information to you and our friends in Scotland on the subject. If you decide in favor of a vessel and approve of her being built in Australia you might communicate directly with Mr Murray on the subject. His deep interest in the evangelization of these islands makes him willing to do anything that he can for the cause. You must consult with our friends in Scotland and do what you think will be for the best. If a vessel were procured in Sydney it would almost be necessary to have a captain and mate from home as we could scarcely depend on getting suitable men in these colonies. May God direct in this and all other matters.

Ever Yours, &c.

J. GEDDIE.

LETTERS FROM TANA.

Letters have been received from Mr Matheson up till the 23rd of Novr. On the 21st of that month Mrs M. gave birth to a daughter. Both mother and daughter were doing well. We subjoin the most important parts of Mr Matheson's letters, so far as they relate to his work.

TANA, Sept. 3rd, 1861

REV AND DEAR SIR,—

Since my last I am happy to say, that we have completed our church, and had it solemnly dedicated to the service of God on the first Sabbath day of August. The church is capable of comfortably accomodating from 150 to 200 persons. When we speak of churches on Tana you must not consider, that they are entitled to that appellation from their external grandeur, but simply from the fact, that they are buildings set apart for the service of God. You will be pleased to learn that the church is free of debt, all the material for the building, and the workmanship being paid with mission goods, with the exception of some knives and hatchets to the amount of thirty-five shillings and eightpence.

We had a visit from two of H. B. M. steam ships of war in the early part of last month, which was very providential. Their visit seems to have produced a beneficial effect upon the mind of our natives for the time being, and which may probably prove lasting, provided they hear, that the Erromangans have been duly punished for the massacre of Mr and Mrs Gordon. It is more than likely that we

would have shared the same fate, had it not been for these opportune visits of these ships of war. If however nothing is done at Erromanga, our situation will be more than ever perilous, as some of our natives have already fitted up a canoe, and sent a deputation to Erromanga to ascertain whether or not the Erromangans have been punished, and they say they will do to us as was done to Mr and Mrs Gordon if they find that the guilty party escaped detection. We wait their return with perhaps more anxiety than you can imagine, as our remaining at or abandoning of our station depends humanly speaking upon their report of proceedings.

Though troubled on every side, we have hitherto been permitted to stand by our posts, and there our hearts still fondly cling; but if nothing has been done at Erromanga, we may perhaps see it to be our duty to retire for a season, until the fierce anger of this people be somewhat abated. And when that may be is known only to God. If the Tannese Mission be again abandoned, either by flight or by death, I do not think it will again be occupied until the old generation have passed away. It is not however for us to prophecy what may, or may not be. Of one thing we are assured the work is the Lord's and we know that he will dispose of it, and of all the agencies connected with it in such a manner as shall best tend to the promotion of his own glory and the good of souls.

During the past three weeks I have been taking the times rather more easily than usual or than desirable, having been partially laid aside from active duty with sore throat, from the effects of which I am again quite recovered, so as to be able to attend to the usual routine of duty. I had two services with the natives last sabbath as usual. On the two preceding sabbaths I was obliged to dispense with one service.

We have had a great deal of cold South East wind during the past month from which we have all suffered more or less, but as the weather is again getting warmer, the natives will probably soon be in better humor, as they are exceedingly cross during cold and wet weather.

Mr Paton reports matters at his station much as usual, some days moving along pretty smoothly, other days rough enough. We have not heard any word from any of the missionaries during the past month, but at last accounts they were all well. We are daily looking for the "John Williams." If she left Sydney in May as reported, she is several days due, according to her former rate of voyaging.

Cease not to make mention of us in your prayers.

Yours truly
J. W. MATHESON.

Rev James Bayne.

TANA, October 3, 1861.

REV. AND DEAR SIR,—

Since my last we were favoured with a visit of the "John Williams" on her return from England. As the sea was running high, we were unable to have any communication with her from this side of the island; and even during the time which she lay at Port Resolution, we were unable to have any communication with that station either by sea or land.

I have since been at Port Resolution, but as Mr Paton will give you full particulars respecting the time of her arrival—the deputation from Eastern Polynesia—and the future movements of the mission vessel, &c., I need not refer to the subject.

By the "John Williams" we had some packages of papers, magazines, letters, &c. I had also a box of personal clothing, books, stationery, &c., forwarded by my brother, agreeable to order valued at £28 16s. 2d., which you will place to my account. Enclosed in that box there was also a small box for Mrs M., containing school material from some unknown person or persons in Miramichi, the receipt of which you will please acknowledge. In looking over the Missionary Register of November 1859, I see the following articles contributed by friends for this station which have not come to hand, viz., from ladies of West River congregation one box valued at £5 3s. 9d., 27 yds. cloth, from Primitive Church, New Glasgow £2 14. 3d., also from upper settlement, East River, 30 yards cloth.

Matters are moving on here much as usual. In some respects there seems to be less excitement among the natives than during the preceding month. Kati has of

late been much more friendly than he has been since the measles. Indeed for a time he was one of our most inveterate enemies; and humanly speaking we suffered almost everything but death from his hand. Though Kati is only a man and though we are not to put our trust in princes, still I must confess that we breathe much more freely when assured that he is our friend, than when he was our enemy. He has not yet come back to church on Sabbath day, but comes about occasionally during the week. He says that he is going to attend shortly—that he used to like our religion until God sent the measles here, and then his heart became very bad to God and to the worship—but that his heart is again getting soft, all of which he requested me to tell God, as he, in common with all the Tanese, imagine that God is indebted to us for all the knowledge which he has of them, and that until we came here, God never knew that there was such a place as Tana, nor such a people as the Tanese. Consequently we get credit for a great deal more than we deserve.

Yours truly,
J. W. MATHESON.

Rev James Bayne.

TANA, Nov. 1st, 1861.

REV. AND DEAR BROTHER,

The first of Nov. 1861 reminds me that it is three years to day since we entered upon your service on this dark island. Having written you monthly during the past year, in writing my annual report, I find that it must simply consist of a summing up of some of the events to which reference has already been made.

By the good hand of God upon us we have been permitted to go out and to come in among this people; and though the amount of success which we have to report may appear small, still all things considered, we cannot but raise the voice of thanksgiving and say, "Hitherto hath the Lord helped us."

As you may naturally suppose, the longer we live among a heathen people, the better do we become acquainted with their manners, customs and practices—the more prominent appear the mountains of difficulties with which we have to contend—the more do we learn of the awful deceit of the human heart—and the more forcibly do we feel that the bringing of such a degraded people to God is a work for which no man is sufficient.

We have endeavoured to the best of our ability to keep all the wheels of the machinery in as active operation as possible, and though some of them have dragged very heavily, others have rolled on more smoothly, and thus while on the one hand we have often been discouraged, we have on the other been often cheered and encouraged.

During the former part of the year, indeed until the four last months our Sabbath day services were very irregularly attended, owing in the first place to the epidemic, which cut off so many of our poor natives, secondly to the want of proper church accommodation since the blowing down of our church in March—and lastly but not leastly, to the fact that our increasing knowledge of the language has enabled us to tell them too plainly of the nature of sin and that the gospel and heathenism cannot go hand in hand.

We have service an hour every Sabbath morning on the mission premises, at the close of which I meet with the men in one end of the church, and Mrs Matheson with the women in the other, and catechize them on the preceding discourse, after which I generally itinerate two or three hours, and embrace every opportunity of speaking of Jesus to all with whom I am privileged to meet. Mrs M. accompanies me to the villages near at hand. The out stations I visit alone. Some Sabbaths we are much encouraged, others quite the reverse.

The attendance at the morning service has averaged 28 during the year, sexes nearly equal—if any difference, a greater number of females. The services are conducted much as at home, the reading of the chapter excepted. That will however come as soon as possible. As our collection of Psalmody has hitherto been, and is still very small, we do not weary them with the reading of many verses either before or after sermon. When we came here we had but one hymn consisting of four verses. We have recently translated the 100th Psalm.

Our school, if such it can be called is open every day that any person will attend. Some days we have ten or fifteen, other days none. Of the males four have

mastered the alphabet, and two are plodding their way through trisyllables,* the average male attendance being but three. Mrs Matheson has also a class of Tanesese girls, and the Aneiteumese residing here, of whom there are four, Matthew and his wife who came with us as servants on our first arrival, and Talip and his wife. Of the Tanesese girls, the average attendance is four.

Owing to the great amount of manual labor which had to be performed, and the little native assistance which could be procured during the former part of the year, it is needless to say that much precious time had to be expended on manual labor which would have been devoted to real mission work under other circumstances.

Though success has apparently been denied, we would not despair. Rather would we with increasing importunity besiege the throne of God, giving him no rest until Tana's benighted sons and daughters be found sitting at the feet of Jesus clothed and in their right mind.

Rev James Bayne.

Yours truly,

J. W. MATHESON.

LETTER FROM REV. A. W. MURRAY-

ANITEUM, NEW HEBRIDES, Nov. 8th, 1861.

REV. AND DEAR SIR,—

You will no doubt be somewhat surprised to receive a letter from one who sustains no relation to you from which might arise any ground to address you on the score of right or propriety. Indeed I feel misgivings myself as to the propriety of obtruding myself upon you. I yield however to the urgent request of my esteemed friend and fellow laborer the Rev John Geddie.

Mr Geddie thinks that in the present circumstances of your mission here the testimony of one who has had a quarter of a century's experience of missionary work in Polynesia will be of service to the cause in encouraging the friends of missions in your church, and stimulating them to increasing zeal in the prosecution of the work to which they are committed in these islands, and in which in past years they have been so signally owned and blessed. He feels that circumstances as you are the events of the past year must appear greatly discouraging, and he is concerned lest they should have the effect of damping the zeal, and weakening the hands of the friends and supporters of the mission.

You hear of disaster upon disaster, and you must be in danger of looking almost exclusively for a time at the dark side, and in consequence of feeling as if the mission were well nigh ruined, whereas we, who are on the spot, and have both sides before us, are in circumstances to form a more accurate judgment. And we are anxious as far as possible, to furnish you with the means of taking a fair view of the state of things, being perfectly assured that that is all that is necessary to convince you that there exists no cause of discouragement, but, on the contrary, that the present state of this group, taken as a whole, never was in a more promising state than it is at this moment. And in writing this I write what I know and testify what I have seen. I have just visited in company with Mr Geddie, in the "John Williams," Tana, Erromanga and other principal islands of the group, and never before did I entertain such sanguine hopes as I do now of the speedy evangelization of this great and important group. My conviction is that, if adequate means are furnished by the churches which are already pledged to the evangelization of the group, or by others that may come to our aid, every one of the thirty islands which compose the New Hebrides group may be occupied by Christian missionaries ere many years pass away. God is evidently working with us: He has gone out before us, and is remarkably preparing our way.

During our late voyage, besides finding much less to discourage on Tana and Erromanga than we had expected, we found on the island of Vate a state of things for which we were wholly unprepared. On that large and lovely island we had the high satisfaction of forming a christian church, so that there is now there a little band of witnesses for Christ and it ought to be especially noted, that this little band of converted pagans has been converted solely by the instrumentality of Native teachers. The church numbers only ten members, but the whole number who avow themselves Christians is about two hundred.

QUERY. Should it not be syllables of three letters?—ED.

There is a fine opening on this island for missionaries. The poor people are so anxious to have missionaries that they have cut timber and burnt lime in order to build a house, and had they had tools we should have found the house in progress if not finished. Surely this is an affecting appeal. If it be our duty to go out to the highways and hedges and compel the reluctant to come in, how much more ought we to haste to the rescue of those who thus touchingly implore us to come over and help them.

Beyond Vate we found openings and commenced operations on two important islands, viz., Api,* a large fine island surrounded by nine or ten smaller islands not more than from 5 to 15 miles apart, and on Espiritu Santo, the largest and most important island of the group. This island is not less than two hundred miles in circumference. It is larger than any of the islands of Eastern Polynesia, and there are but two larger in the West, viz., New Caledonia and one of the Fiji group.

We took steps also towards occupying the island of Ambrym, another large island and one of the finest I have any where seen, and Malicolo which is next to Espiritu Santo, the most important island of the group.

But for full information relative to the voyage I must refer you to an account of it which I am about to forward to the Directors of the London Missionary Society, in whose publications it will be likely shortly to appear.

As regards the island of Aneiteum I can speak in terms of strong confidence. The late severe trial through which the mission has passed, has but rendered it more abundantly evident, that the judgment which we had formed in past years is the right one—that Christianity has obtained a hold on Aneiteum which trials and reverses will but strengthen and extend. I know what Aneiteum was when we placed the first native evangelists upon it twenty years ago. I have watched the progress of the work upon it during the whole period of its history. I have now every facility for gaining a full and intimate knowledge of its present state, after it has been severely tested, and I have no misgivings, the work is God's and it will stand though earth and hell oppose. There is another subject of some delicacy but of great importance on which I feel it right to say a word or two—I mean the subject of *Native Agency*.

My long experience in missionary work has given me opportunities of forming a judgment in this matter which fall to the lot of few, and my conviction is that much has been written of late years by inexperienced men respecting native teachers is wholly incorrect, and that the course of conduct adopted by the same parties has been and is being greatly injurious to the cause. You may fully rely on the soundness of the views of Messrs Geddie and Inglis, on this and all other matters of importance relating to missions in these seas. They are men of missionary experience; they are men who have proved themselves "workmen that need not to be ashamed," and they are men whom the Head of the Church has signally honored and blessed.

Perhaps I may as well name in conclusion what is wanted in order to the successful prosecution of our work in these islands, though on that subject you will have full information from Mr Geddie. The most urgent want at present is a *Vessel*—a vessel about 60 or 70 tons burden to be employed in visiting the islands and the neighboring colonies; the next want is *men*—men of the right stamp. If we could only have these in adequate numbers in connection with a vessel—if your Church and the Reformed Presbyterian Church in Scotland could send forth between you two or three men annually for the next ten years the work would with the divine blessing progress apace—the New Hebrides in its length and breadth would soon hear the joyful sound; the light of the glorious gospel of the blessed God would be everywhere diffused; the abominations and cruelties of heathenism would be swept away, and a grateful and happy people would bless you as the instruments of imparting them that to which they owed their deliverance.

But I will not further enlarge. Apologising for the liberty I have taken, and praying that the Head of the Church may direct and abundantly prosper you in all your efforts for the advancement of his cause at home and abroad.

I remain, Rev. and Dear Sir, Yours very truly,

A. W. MURRAY.

Rev James Bayne, Sec. B. F. M. &c. &c. &c.

* Pronounced *Apee*.

sion. In case Mr. Gordon should accept of the call from Annapolis, his trials were appointed to be heard at West Cornwallis, after the induction of Mr. Steele, and the following Thursday appointed for his ordination.

The demission of Rev. Hugh McMillan was accepted and Rev. George Clark appointed to declare the charge vacant.

Several remits from the Synod were attended to, and also some memorials considered, and a variety of other business not of much public interest.

PRESBYTERY OF P. E. ISLAND.

This Presbytery met on Wednesday, the 23d. April, in the Free Church, Charlottetown. There were present the Rev. R. S. Patterson, Moderator, Rev. George Sutherland, clerk, Rev. D. McNeill and Rev. R. Laird, with Messrs. D. Laird and M. Gillis, elders. Many members were absent from the state of the roads. Their absence rendered it advisable to defer the consideration of general matters of importance. The report of the Committee to visit Richmond Bay congregation was given in. The people were unanimous in their desire to have the congregation divided into two, the one to include Lots 16 and 17, the other to embrace Lots 14 and 11. The ability of each session to sustain the means was hopeful and encouraging. The Presbytery resolved, in accordance with the desire of the people and the recommendation of the Committee, to divide the congregation accordingly. A petition for the moderation in a call from Lots 16 and 17 was complied with: Tuesday the 13th May was fixed as the day.—Mr. Fraser to preach and preside; intimation to be given on 1st Sabbath of May, by Mr. Gordon, probationer; the moderation to take place in Lot 16 church. Mr. Patterson was continued moderator of the session of Lots 16 and 17, and Mr. Fraser was appointed moderator of the session of Lots 14 and 11. A report of Mr. Gordon's labours was read and approved, and ordered to be sent to the H. M. Board. The reasons for complaint to Synod by Messrs. Munro, Sutherland, Ross and others were read and laid upon the table of Presbytery. No reports from West St. Peter's or Queen Square Church were forwarded to Presbytery. The Presbytery ordered the Sessions to take up the subjects remitted to them for consideration by Synod, and to report to Presbytery at the first meeting in June. The decision of the Presbytery on these subjects was deferred to a future meeting.

The Presbytery adjourned to meet at Charlottetown in Queen Square Church, on the 2nd Wednesday of May, at 12 o'clock noon.—*Com.*

This Presbytery met on the 14th inst., in Charlottetown. There were present the Rev. R. S. Patterson, Moderator, Rev. J. Allan, Rev. I. Murray, Rev. A. Munro, Rev. H. Crawford, Rev. George Sutherland, clerk, Rev. Allan Fraser, Rev. Donald McNeill, Rev. R. Laird, and Rev. William Ross—and Messrs. Clark, McMillan, Robertson, Laird, Bearisto, and McLeod, elders.

The trials for ordination of Mr. A. McLean were heard. Mr. McLean after engaging in prayer delivered a popular sermon from John 1. ch. 29. v.; a Lecture from Matt. 23. ch., 29 v.; to the end; a Homily from Psalm 46. 1-3 v.; and an Exercise and addition from I. Peter, 3. ch., 19 v. He was also examined in Greek and Hebrew, and in Church History and Theology. The Presbytery, being alone, took a conjunct view of those trials, and agreed to sustain them. At a future sederunt, it was resolved that Mr. McLean's ordination should take place at Dundas, on the 19th June,—the edict to be served by Mr. Crawford, in suitable time.—Mr. Munro to preach in Gaelic, and preside; Mr. Ross to preach in English, and afterwards address the congregation; and Mr. Crawford to address the minister. Mr. Crawford reported that he had moderated in a Call at West St. Peter's, and at Queen Square, Charlottetown; that both Calls were in favor of Mr. A. Falconer, Probationer; that the former was signed by 59 members, and 39 adherents,—the latter by 29 members and 47 adherents, females being included in each case. The report from West St. Peter's was received and the call sustained unanimously. But in the case of Queen Square, those who opposed the moderation refused to receive the report or sustain the call. A majority, however, carried the motion in both instances. The vote stood thus: for sustaining the call—Rev. Messrs. Allan, Murray, Crawford, Fraser and Laird, and Messrs. Clarke, Bearisto and D. Laird, elders; against sustaining the call till the case is heard by the Synod, Rev. Messrs. Munro, Sutherland, McNeill and Ross, and Messrs. McMillan, and McLeod, elders. Mr. Robertson, elder from the Free Church, Charlottetown, was out at the time the vote was taken, but came in, in time to join with the minority in a new protest and complaint to Synod. Mr. Falconer stated, on the calls being placed in his hands by the Moderator, that his mind was not made up to close in, as yet, with either call, and craved time for consideration. It was moved and seconded that in hope Mr. Falconer may accept one of the calls, trials for ordination be now prescribed. The motion was lost by a majority of one.

The statistical returns of Synod came under discussion, when it was moved and agreed to that Presbytery call the attention of Ministers and Sessions to the duty of making the statistical returns as full and as accurate as possible. The deficiencies in ministerial support, called forth a resolution that special efforts should be made during Presbyterial visitations to raise the standard of support.

Rev. Messrs. Allan and Murray, and Mr. D. Laird, elder, were appointed a committee, by the majority interested in the case, to answer reasons of protest and complaint to Synod. Mr. Fraser reported that he had moderated in a call at Lot 16—that the call was in favor of Mr. Frame, Probationer; but that it was not yet ready to be laid before the Presbytery.—The certificates of attendance at college, during the usual terms, of Mr. John A. F. Sutherland, student in divinity, were received

and read. Trials for license had also been prescribed by the Presbytery of Halifax; and Mr. Sutherland now appeared with a part of these trials. The Presbytery agreed to hear what had been prepared. After engaging in prayer, Mr. Sutherland delivered a popular sermon from Isaiah 1 ch. 18 v.: an Exegesis from "An spiritus sanctus sit persona Divina a Patre et Filio distincta" and an Exercise and addition; on 1. Tim. 3 ch. 16 v. He then read the Greek Testament ad aperturum libri; and part of the first chapter of Isaiah in Hebrew. He also offered to read from the New Testament in Syriac, but the Presbytery deemed it unnecessary. It was moved and agreed to unanimously that the Presbytery cordially sustain these as a portion of Mr. Sutherland's trials.

A report of recent labours by Mr. Frame was received and read, and Mr. Frame's faithfulness approved. Congregations receiving supplies were ordered to raise without delay, the amounts due to the various labourers. The Presbytery approved of the Formulas of Questions sent down for their consideration by Synod. In respect to the members who should constitute church courts, the Presbytery were of opinion that Pastors, Professors of Theology, and Foreign Missionaries while home on a visit,—with elders, are alone entitled to sit as members. In respect to the imposition of hands in the ordination of elders and deacons, the Presbytery would leave the matter optional as may appear for edification, but recommended the imposition of hands as preferable.

The Presbytery adjourned to meet at Dundas on the 19th June.—*Com. by the Clerk.*

NOTICES, ACKNOWLEDGEMENTS, &c.

The Committee of Bills and Overtures will meet at James Cottage, New Glasgow, on Tuesday, 17th June, at 11 A. M. Clerks of Presbyteries, and all other parties having papers to present to Synod, at its ensuing meeting, (June 25) are hereby notified that these must be forwarded to the Clerk of Committee, Rev. David Roy, on or before the date above named, in order to secure their regular transmission to the Supreme Court.

JAMES BAYNE, *Convener.*

Pictou, May 21st, 1862.

The Synod of the Presbyterian Church of the Lower Provinces, will meet in New Glasgow, on Wednesday 25th June, at 11 o'clock, A. M., and will be opened with sermon by the Rev. James Smith, D. D.

REMITTALS OF SYNOD.—We call the attention of Presbyteries and Sessions, to the various matters remitted to them by Synod, on which they are required to report at its next meeting. They are the following: 1st. The general question as to ministers not having pastoral charges having seats in Church Courts;

2dly, The formulas of questions to deacons, elders and ministers before ordination, and to probationers before license; 3rdly, The question of ordination of elders and deacons, whether by laying on of hands. Sessions are also required to fill up their Statistical Returns. The attention of Presbyteries and Sessions is also requested to the following resolution of Synod, "That Presbyteries be directed to complete their respective rolls, and to send a certified copy of these, with a notification of the changes, which have taken place during the year, to the Clerk of Synod, ten days prior to the meeting of Synod, and that these certified rolls shall then constitute the Synod roll."

The Rev. DONALD MORRISON has, since the acceptance of his dismission, been engaged in visiting the various congregations in P. E. Island, among whom he has every where met with a cordial reception. Before leaving the island, an interesting farwell meeting was held in Charlottetown, at which Hon. Col. Gray presided, and in which ministers of all the principal Protestant denominations took part. An address was presented to Mr. M. from the "Young Men's Christian Association and Literary Institute," accompanied by a testimonial of their esteem, consisting of the following volumes, "The Paragraph Bible," published by the London Tract Society, "The Scripture Commentary," published by the same Society, and "Keith on Prophecy." The collection taken at the meeting after defraying all expenses amounted to £6 8s. 6d. The Knox L. O. Lodge of which Mr. M. had been Chaplain, presented him with an address and a purse containing £9 16s. 3d. Mr. M. has since returned to Nova Scotia, and is now engaged in visiting the congregations in Cape Breton, where he will probably be employed till Synod.

Monies received by the Treasurer from 20th April, to 27th May, 1862:

FOREIGN MISSION.

May 12.	From Antigonish Congregation,	£ 7 18 10
" 14	Rev. Donald Morrison,	31 0 7½
" "	River John Cong.,	4 10 0
" "	Collection Prince Street Congregation, Pictou,	22 2 1
" "	William Fraser, Scotch Hill,	0 2 6
" "	Bedeque Congregation, P. E. I.,	£22 7s. 3d. cy., 18 12 9

HOME MISSION.

Prince Street Church, Pictou,	9 4 10
Antigonish Congregation,	2 2 3
River John do.	1 7 0
Collection taken Primitive Church, N. G.,	17 9 9
Bedeque Congregation, P. E. I.,	
£3 16s. 6d. cy.,	3 3 9

SEMINARY.

From Antigonish Congregation,	3 3 9
Bedeque Congregation, P. E. I.,	
£4 19s. 6d. cy.,	4 2 11