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THE  
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

OCTOBER, 1861.

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HALIFAX, N. S.:

JAMES BARNES, 179 HOLLIS STREET.

1861.

## TWO MISSIONARIES WANTED.

The Board of Foreign Missions having been authorized by the Synod to send another Missionary to the New Hebrides, and the death of the Rev. S. F. Johnston, having left a vacancy on the island of Tana, the Board are now anxious to send two missionaries to that field, as soon as suitable persons can be obtained for the service. Any ministers, licentiates or students of Theology, belonging to the Presbyterian Church of the Lower Provinces, or sister churches in Britain or the Colonies, who may be willing to devote themselves to the work, are requested to communicate with the Secretary, the Rev. JAMES BAYNE, Pictou.

## NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer, to the  
20th September, 1861:—

### FOREIGN MISSION.

Mrs Bisset, per Rev P.G. McGregor	£5	0	0
Mrs Teat, Edinburg, per Rev J. McKinnon	1	5	0
Misses Annie and Alice, daughters of Capt. Smith Hatfield, 5s. each, per Rev George Christie	10	0	
Master Benjamin H. Kelly	3	1½	
Miss Margaret O'Brien	1	0	0
Mrs Jacob Hatfield	1	0	0
Ladies' Religious and Benevolent Society James' Church, N.G., 100s. in place of 60s. in last Record	2	0	0

### SPECIAL EFFORT.

Mrs Johnston, Harvey, per Rev Dr Smith	1	5	0
John Murray, Esq., Mabou, C. B.	12	10	0

ABRAM PATTERSON, Treasurer.

The £6 8s. acknowledged from Rev G. M. Clark in last Record to the Foreign Mission was made up of the following sums:—

Ladies' Penny-a-week Society, Shelburne, per Miss Dripps, Treasurer, to Rev Mr Gordon to assist in providing means of conveyance in performing Missionary work	£1	10	0
To Rev Mr Matheson for the same purpose	1	10	0
To Foreign Mission, per Miss Janet McGill, collector	1	14	1
To Do, per Misses J. Kane and B. Downie	15	8½	
To Do, per Mrs McPherson, col.	6	3	
To Do, per Mrs Wm. McKay, col.	11	11½	
	£6	8	0

### HOME MISSION.

Per Miss Janet McGill, col.	1	11	3
Per Mrs McPherson, col.		5	9
Per Mrs Wm. McKay, col.		15	0
	£2	12	0

### SYNOD COLLECTION.

From sections of Shelburne co. g <sup>ts</sup>	1	10	6	
	£	0	10	6

The Rev Samuel Johnston acknowledges the receipt of the following sums for educating Mr Geddie's children:—

From a member of his cong'n	£0	3	1½
From a friend		3	1½

Those persons still in arrears for the late *Instructor* and *Register* are requested to remit the amount without delay, as there are some bills due on account of these publications which require to be met immediately. Remittances may be made either to Mr James Patterson, Pictou, or Mr Barnes, Halifax.

## MISSIONARY VARIETIES.

**A NATIVE PASTOR INDUCTED.**—The Rev. Lal Behari De, an ordained native missionary of the Free Church of Scotland in India, has lately been made pastor of a native congregation in Cornwallis Square, Calcutta, under the care of a Free Church Presbytery. All the services of this interesting occasion were conducted by Dr. Duff, who after sermon, put the usual questions to the chosen pastor, and then introduced him with the usual formality. After this, solemn charges were delivered to the newly inducted pastor, and to the members of his flock, and an earnest appeal made to the non-Christian portion of the audience. The Calcutta Christian *Observer* says, commenting upon this auspicious event, "Thirty years ago, there was not in Calcutta a single baptized native Christian who had not received a good English education? and now a body of such native Christians, all of whom became converts in immediate connexion with the mission schools, have united in giving a unanimous call to an educated and ordained native missionary to become their pastor, and to receive at their hands at least one-half of his salary, besides defraying all other incidental expenses. The feelings of no one need be envied who could make light of such beginnings! That the day of small things, may soon become the day of great things, must surely be the prayer of every true-hearted believer."

**CURE OF A DELIRIOUS CHILD.**—The Chinese are exceedingly superstitious. They imagine that when any person is attacked by a delirious fever, "his soul has gone away and is rambling abroad." They use therefore what they consider proper means to bring back the wandering spirit to the for-

# THE HOME AND FOREIGN RECORD.

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OCTOBER, 1861.

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## THE PASTORAL RELATIONSHIP.

THE office of pastor in the Christian Church, is one peculiarly sacred and involving great responsibility. The man who aspires to it ought seriously to enquire whether he has the necessary qualifications for it, and a clear call to it. Even the preaching of the word is a work in which no man should engage who does not feel that he is called by the head of the Church. And yet the preaching of the word is but a part of the pastor's duty. It is for him to adapt the message of redeeming love to the peculiar circumstances of a particular section of the field. He is also to accompany his doctrine by such counsels, admonitions, reproofs and encouragements as may be required in order that the word spoken may prove fruitful. He is bound to take something like paternal interest in the circumstances of each family of which his flock is composed; and in private as well as in public he is expected to be the monitor, counsellor and friend of all.

There is a grave responsibility resting upon a congregation in choosing a pastor, and there is an equally grave responsibility resting upon a minister in accepting a pastoral charge. Every step, on both sides, should be taken with much serious deliberation, and earnest prayer for divine direction; and when a call is given and accepted, and the pastoral tie formed, each party should feel bound by links more tender and sacred than those of any contract that is merely of this world. The Pastor should feel that the MASTER has now allotted to him a special section of the field, for the cultivation and care of which he is peculiarly responsible; and the people should feel that in the stated ordinances of religion they enjoy a privilege for which a special account must be rendered, and that in the pastor they have a person who should be esteemed very highly for his work's sake. It is only when these mutual relationships of pastor and people are duly appreciated, and their respective duties understood and discharged in deference to the authority of their common MASTER, that much fruit can be expected.

When the pastoral relationship is once formed, it is of great importance that it should not be lightly interfered with. A step is taken deliberately and prayerfully, and under the solemn conviction that it is in the path of duty, should not for trivial reasons be retraced. A relationship constituted in the name and presence of God should not for light reasons be dissolved. He who, at the bidding of the Divine Master, assumes the oversight of a special charge, should not relinquish his post even for another, unless the MASTER clearly indicate that such is His will. They who have solemnly and cordially acknowledged and welcomed their pastor as the Ambassador of Christ should

not except for grave and cogent reasons, seek to have the relationship dissolved.

Sometimes it is the pastor who wishes to have the tie dissolved. In that case he should be very well satisfied as to the sufficiency of his reasons. Perhaps he is possessed of talents for the exercise of which his present field furnishes no scope. Then if a field offers which will afford opportunity for exercising all his gifts, he may be fully justified in entering upon it. He is responsible to God for the use he makes of his talents, and should take heed that not one of them lies buried. Is he seeking a larger income, or greater temporal advantages of any kind? Then the question arises, Does he already enjoy a competency? If his present field does not afford him the necessities of life, there is no principle of reason or religion binding him to "serve at the altar" when he cannot "live by the altar." But separation should not be sought until every expedient has been exhausted in order to bring about a more satisfactory state of things. But if a pastor be already in the enjoyment of a competency, and if simply for the sake of a larger salary, or some other personal advantage, he is willing to separate from an attached flock, it is not difficult to show that he acts a part which is as inconsistent with the self-denying spirit of our holy religion, as it is with the character of a devoted and obedient servant of Him who though rich yet for our sakes became poor. *And when temporal advantages and personal conveniences are thus made prominent considerations in the choice of a field of labor to the casting into the background of providential indications of the divine will, it is not strange that such a choice should lead to disappointment, and perhaps prove a curse.*

It is not strange if in such a case, additional leanness be sent upon a spirit already poor; nor need it excite surprise if in the course of events, such an one should feel constrained to quit the field of his choice with lacerations of feeling and compunctions of conscience that may do much towards destroying his happiness to the end of his life. Nor are the consequences of such a course of action confined to the present state. "Son of man" saith God, "I have set thee a watchman unto the house of Israel"; and who that has mounted the watch-tower at the Master's bidding, can relinquish that watch-tower, not to serve the Master's ends, but his own, and then calmly look forward to that day when he shall give an account of his stewardship?

But the desire of change is not always—perhaps not most frequently—on the part of the pastor. There is a fastidiousness on the part of congregations, sometimes, that is very prejudicial to their own highest interests; and we fear we may say that at the present time this feeling is on the increase in the church. Change is sometimes useful; it may be even necessary. But it is not always so. It is often highly injurious. There are few changes against which there are stronger objections than to a change of pastors. If your minister is possessed of sincere piety; if he is constant and painstaking in the discharge of pastoral duties; then what motive can justify you in desiring a change? He may not be as eloquent as some of his brethren. His gifts and attainments may not be such as entitle him to a place in the front ranks. There are other qualifications as essential to ministerial usefulness as these; and it is well known that the success of the Christian pastor by no means depends upon the brilliancy of his talents or the extent of his erudition. Talents and attainments he requires; and the theme with which he deals in his doctrine is more than worthy of the highest gifts. But it is a fact specially worthy of notice that the most eloquent preachers are not always the most successful pastors. It is quite possible that a people may hear a preacher more learned, more eloquent, and more fashionable than their pastor.

They may allow their affections to be weaned from a known and tried friend for the sake of a showy stranger, who may in fact prove a superficial charlatan. They may, as it sometimes happens, take steps, directly or indirectly, to substitute a "silver trumpet" for the "ram's horn"; and the injured pastor may give way and seek a new field of labour. The fastidious flock may obtain the object of their ambition—and that *without* the accompanying blessing of the Head of the Church. What profit can be expected? Even though he be a pious and evangelical minister, the people dwelling more on the excellence of the earthen vessel than on the treasure which it contains, may famish for lack of spiritual food. Every congregation should exercise great care in the choice of a pastor. The selection should be made conscientiously, and when once made, and the pastoral tie formed, all parties should feel that nothing short of the clear indication of the divine will can justify them in having that tie dissolved. Let morbid restlessness and craving for change be sternly checked. Man and wife should not prove more faithful to each other than pastor and people.

When a pastor changes his field of labor how much work requires to be done over again! It has taken years of patient toil to become thoroughly acquainted with the individual character of those under his care; and now in entering on a new field this task must be undertaken afresh. Removal also involves the severing of tender ties that bind minister and people to each other. Seldom is there full mutual acquiescence in the change; and no one but a pastor knows to the full the tenderness of the ties that must be broken. He it is who receives the mutual pledges of the bridal pair, and by the authority of God declares them husband and wife. From his hands drop the waters of baptism upon the consecrated offspring of every Christian family. To him the anxious soul, entering on the Christian course, unfolds its feelings, its difficulties and its doubts. In his ear the dying saint breathes his triumphs over the king of terrors and his prospects beyond the dark valley. With the daily incense from every family altar his name ascends to the ear of the "Hearer of prayer," and he becomes partaker with his people in their joys and sorrows. They look to him for counsel and instruction in life, and for comfort and encouragement at a dying hour. It is natural, therefore, that between him and them there should spring up an affection of peculiar depth and intensity. When such a feeling exists (and it ought always to co-exist with the pastoral relationship) it is evident that separation must be painful and may be injurious. We sincerely sympathise with pastor and people when God in his providence renders separation necessary, and we are persuaded that parting should never be thought of except when no other course is left. Church Courts should proceed with very great caution in the settlement of ministers. It is indeed a desirable thing to have the vacancies of the Church supplied; but much harm frequently results from premature settlements. When, after proper enquiry, however, and due deliberation, a settlement is effected, it commonly requires but a mutual effort on the part of the pastor, the people, and the Church generally, to discharge their respective duties, in order to obviate any necessity for removal till the Great Head of the Church calls His servant to enter upon the enjoyment of everlasting rest.

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## THE LATE REV. SAMUEL FULTON JOHNSTON.

THE subject of this notice was born at Middle Stewiacke on the 15th June, 1830, so that at the time of his death he was in his 31st year. He was the eldest of a family of eight sons and two daughters, and the first to finish his earthly career, though one sister tenderly beloved had been called to meet him in the eternal world before the intelligence of his death had reached Nova Scotia. Both by the father and mother's side he was descended from emigrants from the North of Ireland, who had been not only thorough Presbyterians, but genuine Seceders of the strictest type, and distinguished for their piety. Of his parents, Samuel Johnston and Rebecca Fulton, who are still living, it is unnecessary to say more than that they have borne an excellent reputation for superior piety, and that they were marked by diligence and faithfulness in training up their family in the nurture and admonition of the Lord. For the training thus received their son in his journals and letters expressed himself as deeply indebted, and frequently gave utterance to the most fervent expressions of gratitude to the Father of mercies.

At what time he first became pious it is impossible to say, and it would perhaps be equally impossible to say when he was not so. "From a child he knew the Holy Scriptures, which are able to make wise unto salvation," and if love to God's Word is a decided evidence of genuine conversion, then was he a child of God even from childhood. Even before he could read, his petition to his mother would be to read to him out of the Bible, and when but a boy he commenced the practice of reading a chapter himself every morning the first thing before going forth to his daily employments. And as to his conduct, he was one of those who might, like Kenwick the martyr, have thanked God that he had been saved from the pollutions of childhood. Shortly before his departure from the Province his friends accidentally discovered that, unknown to them all, he had from boyhood kept a diary in which he had recorded much of the working of his mind upon religious subjects. In this he described himself as under deep religious impressions while about 12 or 13 years of age, but lamented that he had afterward gone back to the vanities of the world. While his sensitive conscience, however, thus led him to reflect upon himself, there was nothing in his conduct to call for the condemnation of others. He was entirely free from profanity or the other vices sometimes found in boys of that age, and was marked by an amiable and affectionate disposition. And though showing the usual playfulness of boyhood, he was always happy when the opportunity was afforded for retirement to his books and to quiet thought.

When about fifteen or sixteen years of age he had a severe attack of measles, which left him in a delicate state of health for a year or two after. During these months his mind was again deeply exercised with religious things. He reviewed the past, lamented his shortcomings, particularly mourning over resolutions and vows neglected or imperfectly performed, sought earnestly the Divine favour, and anew gave himself by a solemn self-surrender to the service of God. At this time he was led to devote himself to the work of the ministry. Probably the subject had been before his mind previously, but from that period it became his fixed resolve, if possible, to serve God in that responsible office. At that time, however, the Synod had no Institution for giving the proper preparatory education required in those whom she sets apart to that work, and other difficulties, especially the want of means, stood in his path. In consequence of these his friends discouraged his aspirations. But his application was to Him who can do all things. In prayer he earnestly besought

that God would open the way for his obtaining the requisite preparatory training; and his prayers were answered.

When the Seminary of the Presbyterian Church of Nova Scotia was established the way seemed opening for his attaining the object of his desires. There was, however, no School near his father's house where he could obtain that instruction in the Classics necessary for entering the Institution. In consequence he in May, 1850, left home to attend School at Economy. Though the departure of young men from their father's house is an event so common among us, that it often seems to excite but little emotion even in those most deeply concerned, yet from his deeply affectionate nature his first parting from his father's family, though but for a short distance from home, was keenly felt. He had already accustomed himself to composition, and we find among his papers of this period one entitled "Leaving a Christian Home," in which he manifests the strength of his feelings by most affectionate expressions of gratitude and regard for all the members of the household.

Of his residence in Economy all that we feel it necessary to note is that it was there he first made a profession of faith in the Saviour. Some time before leaving home he had consulted his father on the subject, who, however, had discouraged him on account of his youth; but his pastor, the Rev. J. Watson, on examination found him so thoroughly acquainted with experimental religion that he felt it a decided pleasure as well as his clear duty to receive him into communion. We subjoin one or two extracts from his diary on this important event:—

"January 19, 1851, Sabbath.—This day I have resolved to join the Church on the third Sabbath from this, when the Rev. J. Watson will dispense the Sacrament in his congregation. O that the Lord may give his Spirit to direct me in self-examination, to enable me to see myself as he sees me.

"26th, Sabbath.—Engaged in prayer for commemorating the death of Christ, and seeking for spiritual refreshment. O it is sin that keeps our Heavenly Father from joining in sweet fellowship with us. O that I could serve Him in fervency without sinning or offending.

"February 9th.—This day I went forward to the Lord's Table for the first time. It was with fear and trembling. Yet I have cause to rejoice that I was in some measure enabled to love Him who died for sinners, to sorrow for my sins, to form resolutions of greater diligence in duty. O for strength from above to enable me to perform them. I have resolved to devote a while each day to meditation on the wondrous works of God—his wondrous love—his kindness to me and the like."

On the opposite page appears the following:—

"SELF-DEDICATION TO THE LORD.

"1 Cor. viii. 5: 'They first gave their own selves to the Lord.'

"Eternal Jehovah, encouraged by this example and by thy gracious promise, 'I will be your God and ye shall be my people,' I desire now to devote myself to thee wholly, to thee alone, and to thee for ever. Thine I am by creation and by thy Providential care, and I desire from this time forth to be thine by redeeming grace, and by my own cordial and unreserved dedication. Though by nature I am a child of wrath, and by my practice have too long obstinately sinned against Heaven and in thy sight, yet now I desire to return to thee from whom I have revolted, and to renounce for ever the willing slavery of sin and to surrender myself to thy service. I give myself to thee, O Father, and beseech thee to put me among thy regenerated and adopted children. I give myself to thee, O Lord Jesus, and entreat thee to be my Saviour,



instructor, governor and intercessor. I give myself to thee. O Holy Spirit, and implore thee to be my sanctifier, quickener and comforter. I give myself to thee, thou one Jehovah, to be thine in soul and in body, in time and through eternity, and to employ all my time and all that I possess in obeying thy will and in promoting thy glory. I give myself to thee, resolved to take thy Word as my daily guide, thy people as my companions, and thy ordinances as the means of my spiritual refreshment and progressive edification. I give myself to the service of thy Church—to be a labourer in thy vineyard—a preacher of thy gospel, and I desire of thee to accept of me as such—to raise me up to it, and to prepare me for it in the way that will be most to thy honour and glory, the welfare of my soul and the welfare of thy Church. And sensible of the deceitfulness of my heart, and of my own weakness, I desire to do all this in the strength of thy promised grace. O make thy grace sufficient for me, and accept through Christ of this dedication. Help me daily to keep in mind that I have thus devoted myself to thee a living sacrifice, and that I am bound to glorify thee with my body and spirit, which are thine. May the consideration of this be my guard in the house of temptation, and my joy in affliction and in death. Now, Lord, I call heaven and earth to record that I am willingly thine. LORD, SAVE THOU ME.

“SAMUEL F. JOHNSTON.

“February 9th, 1851.”

The above with the exception of two or three sentences is not his own composition. But still it shows the spirit in which he first united with the Church, and his after life showed how sincere and how real this dedication to God was.

We have before us his diary for a year or two of this period of his life. “My intention,” he says, “is to mark down my shortcomings of the day, so that I may have them as warnings for the future; and also to mark down anything that strikes my mind forcibly through the day which I think will afterward be of use to me.” Accordingly we find him subjecting his heart and conduct to a most searching scrutiny, and earnestly seeking to advance in the Christian life. A few brief extracts may be interesting:—

“January 15, 1851.—This day I have found the evil of not being strict to perform what you promise, and also of promising without consideration, and resolved to amend in this.

“17.—I find that if neglectful of prayer once it is difficult to find time again for it, or if I let a trifle stop me from it one time there are many trifles in the way the next time.

“18.—Coolness in prayer soon leads me to view sin with indifference, and also makes prayer a burden. O that I could perform it in a spirit of fervency.

“21.—If God were as unmindful of me as I am of him what would be my state. I have resolved this day not to pray again without first considering whether I have any real wants. O how have I sinned by praying for things which I disregarded whether I got them or not.

“22.—This day has brought forcibly to my mind the great blessing I have enjoyed of having Christian parents, a blessing which cannot be too highly esteemed. O that I may be enabled to make a wise improvement of the instructions they gave me.

“February 23.—This day felt little of the enlivening influences of the Spirit. This is the result of coolness and indifference in prayer. O that my prayer this night may be heard. God be merciful to me, the chief of sinners.

" March 16, Sabbath.—What a great fire a little spark kindleth. This day I have witnessed the truth of this. From one ill sentence came a great strife. May this teach me not to speak without thought.

" May 8.—All my desire to live is that I may be useful to the Church and in doing good to the souls of men. O that I may be useful.

" 11.—O how corrupt are my heart and desires, how easily led by thoughtless companions into sin. O may I henceforth be preserved from such. Pardon the sins of this day.

" 13.—One year has rolled away since I left home to do for myself, in which time I have been mercifully preserved. I have great reason to be thankful—God has heard my weak cries, and forwarded me in my undertaking, when all appeared dark. May this give me confidence to depend on Him in all my trials, and at all times.

" September 26.—O Lord, I resolve in thy strength (if it be thy will that I spend this winter at home) to avoid vain company—not to spend my time in merry conversation, and the evenings in vain pleasure—but to endeavour to spend my time profitably, and in a manner pleasing to thee. O enable me to perform."

These specimens of his diary at this period of life will be sufficient to show the rigid spiritual discipline to which he subjected himself, and his earnest strivings after closer conformity with the Saviour, and we need not wonder that he rapidly grew in grace and early attained to that maturity of piety which marked the closing years of his life.

After leaving Economy he attended School for a few months a few miles from his father's house, and to obtain the means of prosecuting his studies he taught School till the opening of the subsequent Session of the Seminary. He afterward, during the intervals of the Classes, taught at Noel and Rawdon. We may here say what we intend to say of him as a teacher. In this work he engaged under a deep sense of responsibility; and while assiduous in his endeavours to communicate secular instruction, his piety particularly shone forth in his anxious desire to promote the spiritual welfare of his pupils, and in his efforts to be useful in the general community in which he for the time resided. The Rev. John Currie of Maitland, to whom we addressed some enquiries on the subject, thus writes:—

" Mr. Johnston taught several times in Noel—the whole period being about two years. He was much respected by all who knew him, and so far as I can learn was a successful teacher. As to his piety there is but one thing said by all, and that is, that you could not be in his company long without discovering that his piety was deep toned. His light shone before men. In making the enquiry whether he was particularly useful in any other way than in teaching I learned that he took a very deep interest in a Missionary Society which had for some time been established in Noel, and by his efforts in its behalf gave the cause a great stimulus. He was instrumental also in starting a Debating Club, which was of much benefit to the young men of the place. He also attended the Sewing Circle (where both sexes were wont to be found) and other gatherings of the young people, and by inducing them to spend a part of the time in singing sacred music (of which he himself was very fond) and a part in useful conversation, and by giving their addresses, he was the means of doing away with a great deal of unprofitable amusement, and of giving a religious tone to such gatherings. In this respect he did much good, and he did it in such a way that there was no appearance of the dictator or the gloomy religionist. The young people were deeply attached to him. His death has fallen like a thunderbolt upon them all. They feel it as much as if they had

lost a brother. These were the principal ways in which he endeavoured to do good, but his efforts were not confined to these, he embraced every opportunity to advance the cause of his Master."

In March, 1852, he entered the Philosophical Classes of the Synod's Seminary and continued to attend them during that and the two following Sessions. As a student his course was marked by severe labours and painful discouragements. His early education had been imperfect—he had been late in commencing the Classics—and he had not those superior talents by which some men acquire knowledge as if by intuition. All his acquirements were the result of toilsome and persevering effort. And other discouragements were thrown in his way, so that at times he was almost ready to relinquish the object upon which his heart had been long set, and which had been the subject of so many prayers. But he received encouragement from other quarters, and though sometimes disheartened he still persevered, so that he was ultimately successful beyond the expectations even of many of his friends.

Among his fellow-students he was esteemed for his amiable disposition, frankness of manner and devoted piety. The whole of his preparatory studies were prosecuted in a Christian spirit, and with a view to the work of the ministry. And accordingly, at the close of the Session of 1854, he entered the Divinity Hall and studied for two or three Sessions under Professors Keir and Smith.

In the fall of 1855 he proceeded to Princetown, N. J., to attend the Theological Seminary there. Regarding his residence there the only circumstance which we deem worthy of notice is that it was at that time he finally resolved to devote himself to the Foreign Mission work. The subject had been much before his mind, and he had long pondered over it, but had never given to his most intimate friends any indication of his feelings on the subject. A few extracts from his letters to his friends at this important crisis of his history will, we have no doubt, be read with interest. Writing to his father on the 24th October he says:—

"There are considerations weighing more and more heavily upon my mind. I may just mention that I received the *Register* to-day. What a most pitiful, heart-rending tale does it tell to every one who views it properly. The Board's appeal again and again for assistance for Mr. Geddie has received no response. Yes, and what renders it doubly lamentable is that there are thousands who are famishing for spiritual food and are anxious to get it. Who can remain deaf to such cries as come from those who are standing in need of food, which if they do not get very soon they shall eternally perish? Ah, sons and daughters of Scotia, are your hearts destitute of sympathy? Have you ever read the sufferings of Calvary? Have you ever read the commission our Saviour gave to the Church? Do you think you are obeying his command? Do you think you are imitating his love? \* \* But now the Board has made an appeal to Scotland. This is too painful to reflect on. Has God opened up for you such a most inviting field—so crowned with success the labours of our missionaries—and you will not go up and fully possess it? You will leave it for others. Ah, there is something wrong. We would suppose that there would be a sufficient number, nay, more than sufficient, anxious to go. But no! Your conduct is so different from that of your Master it is impossible that he can shower down his spiritual blessings upon you liberally. \* \* My heart ached as I read the Report of the Board of Missions. These things more and more affect my mind. They occupy a large place in my thoughts. I suppose you will think this wrong, and I sometimes think so too. But I would not be otherwise. I think I can see clearly the hand of Providence in

this respect in bringing me here. I have heard three missionaries just from the Foreign field, two from China and one from Siam. It is they who can tell you of the wants of the poor heathen. I have received much information from them, also much from other sources. I would not have had the privilege of hearing one from heathen lands in Nova Scotia. They have made impressions on my mind that will not soon be effaced. But I would change my subject."

This seems to have been written with the view of preparing the minds of his parents for the announcement of his intended course. Accordingly on the 3rd January following he thus intimates his final resolution:—

"After much anxious thought, and without any earthly friend to consult for advice, I have resolved to devote myself to the work of Foreign Missions, and have placed myself under the oversight of the Foreign Mission Board, if they shall be pleased to accept me as a candidate for the Foreign field. I now hold myself bound to go wherever they direct, and wherever they may require. I have not done so without much misgiving. I know that I have but very imperfect ideas of what I am taking upon myself. In a few words I will state *the more prominent considerations which have induced me to do so.* All the human family are to be brought to a knowledge of the truth. God has ordained that this shall be accomplished by human instrumentality. Now it is certain that the very best qualified human agent, without God's guidance and assistance, will utterly fail to advance this work. But, with God assisting, the weakest can do all things, and without his assistance the strongest can do nothing. Hence, knowing the great want of labourers in the Foreign field, I, though weak and unqualified for such a work, have given myself to Him to use me as an instrument in this great work, trusting that he will perfect strength in weakness. But, in the second place, in order to have a title to such favours, we must have a *call* to the work. I consider, from my own inward feelings, and a long train of providential events, that I have such a call. I dare not refuse. But I have not time to write more on this, as I am very much hurried.

"I suppose that the idea of my being entirely separated from you both for time will occasion you painful feelings. This thought makes it much more painful to me. But you made me such; and you must not be grieved with the *fruits* of your own labours. But, further, it is folly to grieve at this. A few short days at most and this occasion of trouble will be for ever removed, and we all shall meet to part no more. Now, if we can cheer ourselves with such blessed hopes in this life, it ought to be our constant and earnest effort to communicate such blessings to the poor heathen, who have no such consolation or cheering prospects. Let such thoughts dry up every tear and cause us to cease thinking about ourselves and our momentary feelings, but to turn all our thoughts to this great work—the work of *every* Christian."

Writing to another friend about the same time, and giving a similar account of his resolution, he adds, "I may just mention that this desire came with my infancy and has grown with my growth, though it has ever been concealed from my nearest friends until very lately. Though at times I have felt as if I would gladly escape from such a life, yet this thought has always been too painful for me to cherish. I never could endure to indulge such thoughts. There was always something in my mind which warned me against such thoughts. Though I believe that there is no human being who would or could take more pleasure in living in the midst of kind and beloved friends, and take more delight in having a home of his own in their midst, yet I could never delight myself with the fond anticipation that such was to be my lot."

Again, two weeks after, writing to his father, he says, "Since I have devoted myself to it (the Foreign Mission) I do not feel the same anxiety of mind. It has relieved my mind of a burden. I shall endeavour to do all in my power to qualify myself for the work and leave the remainder with God, knowing that, if he has called me to it, he will give me every needed qualification."

[TO BE CONCLUDED IN OUR NEXT.]

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## REPORT OF THE COMMITTEE OF COLPORTAGE.

*To the Synod of the Presbyterian Church of the Lower Provinces:—*

Another year, the ninth of our labours, having expired, duty to this Synod, in whose service we are, renders it incumbent on us to report progress.

### SUPPLY AND SALE.

Last year we stated that the sales had not been so extensive as on previous years, chiefly in consequence of the hardness of the times and the uniformity or sameness of our supply. The same may be said of the year just ended, and for the same reasons. Still we have been enabled to add to our stock 2931 vols. at the cost of £272 18s. 11d. We have also paid £104 10s. 3d. of the old stock, so that our liabilities now amount to £261 15s. 4d. But our stock on hand amounts to £384 11s., which, after the usual allowance for sale, will leave about £20 for contingencies, if there be no loss sustained.

### COLPORTEURS AND THEIR OPERATIONS:

The sphere of operation has been much as before the union of the bodies composing this Synod anticipated in our last report; because we had previously considered every Presbyterian, otherwise qualified, eligible as a colporteur, and every Presbyterian congregation within reach our legitimate field of operation, and also intervening congregations of others denominations.

Some of the old colporteurs having been laid aside from sickness and other unavoidable causes, we advertised for one or two more, to commence with the new year. From several offers two were selected, both apparently zealous and well-qualified for the work, and sent into the field—John Maxwell, of Salt Springs, to the North Shore, from Pictou to Pugwash, and David A. Stewart, of Antigonish, for the Eastern Counties, including Cape Breton. John Faulkner still labours in the central district of Colchester, Hants and other adjacent Counties. For Prince Edward Island and New Brunswick little can be done at present, as one has lately been over the former and John Dickson of Claremont is occasionally visiting the outskirts of the Northern Counties of the latter.

### ENCOURAGEMENT.

The number of volumes circulated since last report is about 3000, and since the commencement of operations about 60,000, at the cost of £4768 19s. 2d. Now, if we suppose each of these books to be read by two or three persons, and this is a low average, then 180,000 of our population have read our books and we trust have been benefited by them; for, though God alone can bless our labours and give the increase, yet labour has to be performed before the blessing or increase can be expected—Paul must plant and Apollos water. So, while the missionary and pastor are planting the gospel in our land, we are endeavouring to water it by our colporteurs, thus strengthening their hands and encouraging their hearts, and we look for like sympathy and assistance in return to enable us to meet and overcome our difficulties. We have reason to know also that our operations have in some measure arrested and turned aside the stream of light and immoral literature, which was coming in upon us like a flood. Instead of which we have been diffusing evangelical knowledge and sound doctrine by circulating the "Fathers," who being dead yet speak." This has all been effected, too, at an expense to

the Church which is merely nominal; for while all the other Schemes of the Church have cost thousands of pounds of ready money this has been carried on entirely upon the credit system, excepting about £20 which has been received in donations and collections. And this naturally leads us to speak of

#### DISCOURAGEMENTS.

The number of men employed has varied from 2 to 5. Probably 3, full time, would be nearer the average. Yet for these nine years, equal to twenty seven years of one man, have they paid their way by the sale of books, though labouring as colporteurs and promoting the interests of religion in a variety of ways. Trade, however, is still dull and the circulating medium very scarce, partly in consequence of the American Revolution; and if they so continue much longer we are doubtful if we will be able to carry on the system without more assistance. The colporteurs who have the hardest labour have too little encouragement and remuneration, though they get all the profits, excepting the necessary expenses. There is not another instance, as far as we know, where men are labouring in this capacity to promote the interests of religion without assistance from some Church or Benevolent Society. Yet many are so employed in Europe, Asia, Africa and America, but always with a regular salary independent of their sales. Even in the large field of the Old School Presbyterian Church yearly collections are made for the better support of the colporteurs, who are paid a regular salary, which is enjoyed for a few years, but now, since left to our own resources, they have to shift for themselves and labour under great difficulties and discouragements. Some indeed, for the reasons above mentioned, have abandoned the work, and those who remain are there partly at least, if not solely, from a sense of duty and a sincere desire to do good. They could make more wages by selling a more popular class of works, but we are restricted in our selections to those of a religious nature and orthodox character, which are not so saleable. This is one reason urged by the Presbyterian Board of Publication for assistance, viz., that they are circulating a class of books calculated to do good, but which those in the trade will not undertake because it will not pay. Travels, tales, novels and romances answer their purpose better because they pay better. But, though thus restricted in our selections and straitened in our means, some of the brethren are more ready to find fault with our choice and our operations than to help us in our difficulties or even to sympathise with us.

#### OUR RESOURCES

are amply sufficient for all prudent and reasonable demands upon them, and this is of that class. We ask for no special effort, but a moderate and reasonable encouragement and assistance. There are now over 80 congregations in connection with this Synod, besides several mission stations. Here is an ample field for two or three colporteurs, and there would be ample support too if each, according to his means and influence, would cast in his mite to the collection recommended by the Synod for this useful Scheme of the Church. This would encourage the hearts and strengthen the hands of the colporteurs, and enable them to give a welcome visit to many a poor settlement which they are now under the painful necessity of passing by, though they know that their services are in such places most needed and appreciated.

#### CONCLUSION.

If, then, the Synod are satisfied that we have been labouring in a good cause, with some good fruits appearing, and that with but very little assistance but the moral guarantee and patronage of the body, and that we are now in such circumstances as to require more tangible help, we trust that they will not hesitate to afford it. A collection from each congregation would be very seasonable and enable us to carry on the system with renewed vigour; but whatever is agreed upon should be carried out and not remain a dead letter upon the minutes, as did the last resolution on the subject, which every one at the time seemed to approve of to his brother, but which every one has charitably left to his brother to carry into effect. All which is respectfully submitted.

JOHN I. BAXTER,

Onslow, 26th June, 1861.

Convener Committee Colportage.

## NOTICES OF BOOKS.

THEOLOGICAL AND HOMILETICAL COMMENTARY ON THE GOSPEL OF ST. MATTHEW.  
From the German of J. P. Lange, D. D. Vol. I. Edinburgh; T. & T. Clark.  
1861.

There is considerable prejudice against German commentaries. It is thought by many that however learned they may be, they contain so little of the practical that they are next to useless to ministers in their ordinary pastoral and pulpit work. No one will have to make such a complaint of the present work, which is intended as its title indicates as an aid to preaching. The plan of the work is as follows:—The gospel is divided into sections, upon which the author arranges his remarks under the headings, "Critical Notes," "Doctrinal Reflections" and "Homiletical Hints." The critical notes are short, and touch only on the more prominent points requiring elucidation. The doctrinal reflections exhibit in a lucid manner the great principles and facts brought out in the critical notes. But it is the portion entitled Homiletical Hints that the minister will chiefly value. These form a mine of materials for him in his pulpit work, and we would not trust the most inveterately prejudiced against German Theology, that we would not be glad to make use of them, particularly if in danger of being run into the end of the week with his preparation. We give a single specimen, and let every one judge for himself. The following are the Homiletical Hints on the calling of the apostles, Matt. 4. 18-22:

"Christ's retirement by the sea of Galilee the inauguration of the kingdom of heaven. The irresistible power of the call of Jesus in the hearts of elect. *E.* As inherent in the call. It is the irresistible power. *a.* of the Redeemer, the God man; *b.* of the Holy Spirit setting us free; *c.* of blessed love; *d.* of supreme power guiding and directing us. 2. As springing from spiritual influence on the heart of the disciples. *a.* The father drawing him; *b.* by the word of prophecy; *c.* by this first converse with the Lord.—Only the call of the Lord can confer the ministerial office. Faithfulness in a lower sphere is the condition and preparation for a higher. The call of the Lord, "Follow me." 1. An invitation to full communion with him; 2. a demand of perfect self renunciation for his sake; 3. an announcement of a new sphere of activity under him; 4. a promise of rich reward from him. The call of Jesus to follow him, 1. a call to faith; 2. a call to labour; 3. a call to suffering and cross bearing; 4. a call to our blessed home. How our Lord transforms our earthly calling into an emblem of our heavenly. The work of apostleship under the simile of the act of fishing. 1. We must know the lake; 2. we must know how to allure; 3. we must be able patiently to wait; 4. we must be ready to hazard our lives; 5. we must cast out the net in confidence; 6. we must expect a draught. The divine character of the Church of Christ as manifest in this, that it was founded by unlearned fishermen and publicans. Christ manifesting himself as the heavenly master, in the selection of his first apostles.—He who would follow the Lord, must be ready to leave all things. The four apostles, brethren after the flesh, and brethren in the kingdom of God. 1. A token how true brotherly feeling leads to the Lord; 2. how the highest brotherhood is that in the Lord; 3. how heavenly brotherhood sheds a halo around earthly relationship. The fond friends by the lake of Galilee, or the blessing of true friendship. 1. It leads to seeking the Lord; 2. It springs from finding the Lord. How the sovereignty of Christ over the world appears by his making four fishermen from the sea of Galilee princes in the kingdom of God. If we are to win others for the Lord, we ourselves must have been first won by him. That which Christ teaches, he also works in us. The calling of the apostles, the commencement of a new creation."

ADAM AND HIS TIMES. By John M. Lowrie, D. D. Author of *Esther and her times*. 12 mo., 290 pp., price 60 cents. Philadelphia, Presbyterian Board of Publication.

The subject of the present work we need not say is deeply interesting, and presents many points where men may indulge much speculation, and which involves

many difficulties. The author in the present work has referred to the facts in the history of our first progenitor, and made them the subject of important practical remarks. He has also discussed in a clear and simple manner the great theological questions involved in history and typical character. The style is plain yet forcible—the theology sound, and the whole fitted for usefulness.

**A MOTHER'S PRAYERS ANSWERED.** 18 mo., pp. 190, price 30 cents. Philadelphia, Presbyterian Board of Publication.

The mother here referred to had made it her prayer, "I ask nothing, my God and Saviour, for my children's bodies, but that bread may be given them, and water be sure, nothing for their position in life; but I implore thee to save their souls, *by any means, save their precious souls.*" This prayer was accompanied with careful instruction and holy example. And the present volume describes the result in the history of the several members of the family. The narratives are both interesting and instructive, and the whole fitted to encourage fervent prayer on behalf of those dear to us.

**MACHEREL WILL.** 18 mo., pp. 190, price 30 cents. Philadelphia, Presbyterian Board of Publication.

**THE CHILD'S MISSION.** 18 mo., pp. 44, price 15 cents. Same Publishers.

Two pleasing narratives for the young, which form an interesting edition to the Boards' "series for youth."

**SOLDIERS SERIES.** 12 Tracts. Same Publishers.

This series has been called forth by the present unhappy civil war in the United States. The whole are narratives of religion as exhibited in the life of the soldier and their circulation among that class particularly, is fitted to lead men to consider their higher obligations, and to act as good soldiers of Jesus Christ.

**WILSON'S PRESBYTERIAN HISTORICAL ALMANAC FOR 1862.**

We have received a circular from Mr. Wilson relative to the issue of his valuable Almanac for the coming year. Thus far he has not secured enough subscribers to pay the cost of publication; still the fourth volume will appear in due time, and will be much superior in many respects to its predecessors. Mr. Wilson says:—"I feel that I have an especial claim upon the ministry and eldership, because the work is devoted to the exposition and development of the Presbyterian Church; it should therefore be circulated among the people that they may know their Church in its fulness, length and breadth. I have learned that whenever a minister has been desirous of introducing it among his people they have willingly responded to his efforts. I would therefore press this matter upon their attention and urge them to give at least a fair trial to this volume."

The Almanac will give in full

1. All the acts and deliverances of each Assembly and Synod.
2. All the benevolent and religious operations of the Church.
3. Statistics, personal and financial.
4. Alphabetical list of all the Presbyterian ministers in the world, with their

Post Office address.

It will also give sketches of Churches where meetings of courts were held, and biographical sketches of deceased ministers.

It will contain portraits of a number of notable men, for example: Dr. Nicholas Murray (Kirwan.) Dr. Candlish of the Free Church. Dr. Robson of the U. P. Church. Dr. Smith of the Presbyterian Church of the Lower Provinces.

The portraits will be in Mezzotint this year—much superior to the previous efforts.

The Almanac will also contain full details concerning Mansees, with an Essay on the subject by Dr. Hall, editor of the *Journal of Health*. Not only will it give the statistic of the Presbyterian world, but in an appendix will be given "full statistics of Evangelical Christendom,—and no effort will be spared to make it a hand book worthy of the Church."

We shall be happy to receive orders for the Almanac at this Office.



## HOME MISSIONS.

### COUNTRY HARBOUR.

One of the Missionaries of the Board describes the condition of Country Harbour as follows:—

“ It was first settled by disbanded troops at the close of the Revolutionary War of America. Land was granted to those poor people, which was no land, but rather rocks and barrens, and they seem to have been very ill fitted to struggle with the difficulties connected with the first settlement of such a country. Landed in snow banks, after just leaving a Southern climate, many of them are said to have perished from cold and exposure in course of the first winter; and supplied for a time with rations by the Government they who survived did not exert themselves to make much improvement. The grounds which they occupied are now in a great measure deserted, and their descendants that remain are by no means celebrated for self-reliance, industry or independence.

“ For their moral and religious training they seem to have been for a time at least provided by the Church of England on terms similar to those by which their rations were supplied. They were thus led to depend upon other resources than their own; and now that that Church seeks her support from those to whom she ministers, they have no disposition and very little means to maintain her institutions. They have been for some years without a resident minister or schoolmaster, but through the benevolent exertions of a lady of your city an additional Church has been recently erected and the exterior completed.

“ We have a few families among these people, and the Wesleyans are visiting them, but they are far from receiving the moral and religious cultivation which they need. It is said many families—there are about seventy-five families in the Harbour—have not a single individual among them that can read. Though a School was maintained for some time by the Church of England, such was the manner of it that no value was set upon it, and both teacher and taught disregarded and neglected it. The Episcopal exclusiveness is giving way before the absence of ordinances from that Church, and the more lively and attractive services of other missionaries.

“ A subscription has been opened by a few families in our connexion, and an urgent application forwarded for more supply.”

### TANGIER.

The discovery of Gold at Tangier, on the Eastern Coast, had the effect of attracting to that spot a large number of people, principally Presbyterians, from various parts of the Province. Since the month of May the population of the district varied from three hundred to nearly a thousand. It reached at one time perhaps 1200. The natives of the district number about forty families—nominally adherents of the Church of England, but in reality caring little for any Church. They made a precarious living by means of fishing and the coasting trade. There were no roads connecting this settlement with any other, and it was thus accessible only by water.

POPE'S HARBOR, which is at a short distance, has a small Episcopalian Meeting House, where service was held with some regularity once in three weeks. The principal families of the place were originally Presbyterians, and, we are happy to say, their children have not forgotten the religion of their parents. Like good liberal-minded Christians they have attended and aided the English Church; but it was because no Presbyterian Church was accessible. We have been too much in the habit of neglecting our adherents along the Shores, and we have thus lost thousands that should be now worshipping in our Churches.

The Presbytery of Halifax, finding that so many of the Miners at Tangier were Presbyterians, felt in duty bound to send them supplies of religious ordinances.

These supplies have been sent with great regularity ever since the meeting of Synod; and we have reason to know that the services of the brethren who laboured there have been in the highest degree acceptable. They ordinarily preached in the forenoon in some part of the Mines, in the open air. The attendance on such occasions varied from 400 to 800 or even more. The inhabitants of the place, male and female, young and old, crowd to hear. The utmost decorum has invariably been observed, and the moral effect has been in the highest degree satisfactory.

When service is held in the forenoon at Tangier, an afternoon service is usually held at Pope's Harbor, about three miles distant. Here the whole population, except a few Roman Catholics, turn out to hear. It is quite an unusual thing for them to enjoy the services of talented Presbyterian preachers. Indeed it is a common remark with them that they never heard preaching till this summer!

The Church of England minister, with great liberality and kindness, permits the ministers of our Church to officiate in his pulpit. Such an instance of brotherly courtesy is very rare and deserves special mention.

Should the Tangier Diggings prove equal to the expectations formed regarding them our Church will require a place of worship there next summer, and then we may be able to repay Mr. Jameson's courtesy as well as to accommodate our own people.

The more one sees of our Shore population the more forcibly is one impressed with the necessity resting upon our Church to engage with greater vigor than ever in the Home Mission work. Thousands are perishing for lack of knowledge. Heathen are growing up within our borders, and it is our solemn duty to send them the Gospel. Hence the need for redoubled liberality on the part of our Churches in their contributions to the Home Mission Fund. We have many feeble congregations and we must have more still: but we have also many wealthy congregations, and *they* must bear the brunt of the battle. We must bear one another's burdens. The strong must support the weak: the full grown must labour for those who are still struggling in the infancy of Christian civilization.

The coming year promises to be one that will demand peculiar energy and activity in the Home Mission field. Our shores may attract tens of thousands of gold seekers. It will be for the Church to lead them to seek for treasures in Heaven—for a Pearl of great price. Let us then be prepared for the great work which the MASTER in his good providence may give us to perform.

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## FOREIGN MISSIONS.

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### PROPOSED MEDICAL MISSIONARY—MEETING OF THE BOARD OF FOREIGN MISSIONS.

The experience of almost all Missionary Societies has proved the value, if not the necessity, of having medical agents connected with the Mission staff. In China, the most signal service has been rendered by such agents. In Turkey also the medical man has been the valued pioneer of the preacher and teacher. He finds ready admission where the regular minister is jealously excluded. He is sought out while his brethren are sedulously avoided. But the welfare of the other members of the mission as well as their success is a motive for sending forth medical missionaries. Especially is this the case with regard to our Missions in the New HEBRIDES. We would all feel more at our ease did we know that a skilled Physician was on the field whom our worn and wasted brethren could consult in every emergency. We are convinced then, that the Church at large will cordially endorse the action of the Board in this matter:—

“ Agreeably to notice in last No. of the *Record*, the B. F. M. met. Among other matters of grave importance under consideration was the propriety of sending a medical missionary to the New Hebrides. The recent severe and widespread mortality on these islands—the offer of service from a young medical student now

in attendance at the Glasgow University, Scotland—and the proffered yearly donation of £10 from an old friend of the mission, presented at once the necessity, and the means for its supply in such a view, that the Board unanimously agreed to correspond with the Reformed Presbyterian Committee in order to ascertain their judgment in the matter, and if that be favourable, to invite their co-operation. It was considered that one such agent would suffice for both Churches—and that in addition to a moiety of his salary, say £50 sterling from each Church, very little expense would be incurred either for supply of medicine or means of transport, beyond what is now annually disbursed. Should this appointment take place it will not interfere with the regular missionary agency, already on the field or now solicited by advertisement, although the candidate to be selected would require to have some theological as well as medical qualification. On reconsideration of letters published in the last No. of *Record*, and others received from private sources, the Board directed that these be suitably acknowledged, tendering to the respective mission families the assurances of that deep and widespread sympathy in their behalf, which has been awakened throughout and beyond the Church. Special instruction was given to the Secretary to correspond with Mrs. Johnston, enquiring what are her intentions as to the future, and proffering all reasonable support and encouragement, in the event of her continuance in the Mission. The letter of Mr. Paton conveying the melancholy intelligence of recent calamities did not fail to elicit the highest commendation of the Board, as well as his truly fraternal and most valuable services to Mr. and Mrs. Johnston, from first to last. Instructions were given for the suitable acknowledgement of this signal “kindness to the living and to the dead.”

On consideration of the several remits of Synod the Board instructed their Secretary to correspond with the Presbyterian Church in Canada, and their chairman, with the sister Church in New Brunswick, with a view to co-operation in the Turkish Mission—also that the Secretary prepare a draft of appeal to the children of the Church in behalf of the *John Williams* Missionship.

Ordered that the salaries of the several Missionaries for the ensuing year be remitted at an early date, and that £100 sterling be placed at their disposal, in the hands of the London Missionary Society for contingencies.

Future meetings of the Board are to be called by Circular to each clerical member, who is expected to notify his representative elder through the same channel.”

J. B.

#### MR. JOHNSTON'S LAST LETTER.

We subjoin the last letter received by Mr. Johnston's friends. It contains many references to his private friends here, which in other circumstances we would have omitted. But as things now are, we think that the Church will be glad to see it just as he wrote it.

TANA, PORT RESOLUTION, October 25th, 1860.

*Dear Brother,*—Once more I take up my pen to address you. Many, many long letters yet remain unanswered. I have written many a long letter to Nova Scotia since I left, but have not received a single one in reply. I hope the letters we are sending home are going safely. Mr. Matheson has received letters from home dated so late as going from 27th. Where are the letters written since we left? Have all our friends forgotten us? But I need not spend time thus. I suppose you are anxious to know what we are doing, and how we are prospering. But I cannot promise you much at present. I have little opportunity to write. The Tanese regard every thing on Tana as their own. They think that they have a right to come into your house and go into every part of it as they please. Hence you have men, women and children constantly crowding around you, for it would not do to offend them, and we are anxious to get them around us as much as possible. You must also remember, that when in the house they are not very mannerly, one naked gentleman steps up to you, and asks all manner of questions, demands of you to let him—*asipau*—see all that you have, what you have got in your pockets, how many dresses you have on, &c. Another stretches himself full

length on the floor—another takes a seat upon a stand. A number are examining every thing, and demanding explanations, as though we were their servants. Others are chattering and laughing, and making all kinds of noise. Another fellow will quite deliberately take up a pen, daub it into the ink, and commence writing upon your paper, if you do not interfere, and get him some paper. Others are wanting you to buy this and the other thing, others begging you to give this and that. So I think you can easily imagine that it is no very easy matter to write in our position. In fact I have almost given it up for the present, and spend my time in learning the language.

Betsey is quite a wonder among the natives. Some appear quite overcome with astonishment and fear. You may be sure she gets quite a close inspection and has many a strange question asked her. The women will take her into their arms—saying, *Ramasan*, good, and call her their missionary. She sometimes clears them all out of the house. Men who have been accustomed to trample upon women, scarcely know what to say to a woman usurping such authority. But still she generally manages them. But I have written so much respecting these islands, the Mission &c., that I scarce know what more to write to you, until I receive a letter from home. If the letters I send to Mr. Bayne are published you will also get much in them from us.

I intend to get from Nova Scotia such supplies as the Missionaries here are in the habit of getting from Britain. I wrote you sometime ago respecting this, and told you what things I wished, and how they were to be done up, &c. I also authorized you to draw upon Mr. Bayne for the amount you may spend in this way. Do not be afraid of my salary, I have plenty. I hope you received my letter, for I will stand in need of things I ordered. But since I am receiving no letters from home, I fear my letters may be lost also before they reach you. But I will trust to Providence. As I have been so kindly dealt with, and so wonderfully provided for hitherto, so also I trust that my letters have been watched over, and will reach in safety, and that my things are now on their way here. I also wrote particularly respecting your sending me papers, periodicals, &c. I will now mention something additional. I wish you would make an effort to get copies of the *Instructor* from the first, and the *Register* from the commencement, and get them bound in volumes, and forward them to me. I do not wish you to take your own. You will be able to get them by paying for them. Whatever they may cost you will get from Mr. Bayne. I have also given you particular directions respecting addressing letters, boxes, &c.

I am contented and happy—more so than I have ever been since I have been cast upon this world of trouble. I feel that I have got into my proper position and the work for which I was made. Oh, may we be faithful. I more and more feel that it is a great and responsible work. Oh, how earnest we should be to bring this poor suffering people into possession of the blessings of the gospel. Betsey is writing a long letter to Mary, and gives much information, &c. I do not feel that it is necessary for me to write much.

Changes in the feelings of this people are constantly occurring. We know not the moment they may all be arrayed against us. Yesterday, Mr. Paton and we were sitting together writing. He heard the goats making some uncommon noise, and rose and went out. We continued writing and thought no more of it, until Mr. P. returned in about half an hour, telling us he would never be nearer death, than he was since he went out, until it actually comes. A crowd of armed men had surrounded him—held their spears and clubs over him, calling upon each other to strike—telling him they would kill him that very moment. They were restrained—their wrath abated, and he was permitted to return home without any injury. This wicked people are bad enough to do any wicked act, however cruel or wicked. But there is a power above all. They also are under this power, and can only harm us when he permits. He is all goodness and mercy; therefore let us not fear what man or any other person can do. I do not know that I experience any more fear here than I did at home. I stroll about among them every where, without any more fear than I had at home, among our own people. Hitherto they have not molested me, but I know not what may be awaiting me. Betsey does not appear to be troubled with fear in the least, especially if I am

with her. (Perhaps she thinks me a piece of perfection.) I trust you will have no undue fears about us. If you feel that there is reason for fear, then be more earnest in committing us to the care and keeping of Him who is able to do all things. But, in particular pray for this people—for they are rapidly going down to eternal ruin—wretched in this life, and untold misery awaiting them in the life to come. Solemnly enquire of yourselves if you have chosen the better part. There is no time for delay—no time for uncertainties.

And now, dear brother, I must conclude. I know not where you are, or what are your relations in life. But I daily commend you to God's care, and I have confidence that my prayers are not unanswered. I hope you are daily living to God's glory. There is no other object worth living for.

And now remember me kindly to uncle Adam and aunt and the whole family. I have not yet written to them, as I trust my letters are common property. But so soon as I receive a letter from any of them, I will not be slow to answer. Remember me to Mr. Sibley's family—to James, and if Robert is at home, tell him to write. My love to Mr. Rutherford's family and Mr. Corbett's. I still remember the kindness I received from them. My kindest regards to Mrs. Fisher and all the family from eldest to youngest, I hope they will excuse me for delaying to write to them. But if I receive any letters from them, they will not go unanswered. My love to Clark and Margaret, with my best wishes for their prosperity, temporal and spiritual. Remember me to Mrs. Brenton's family from eldest to youngest. My love to all who enquire for me. Remember me kindly to John Leas and family. I still remember his and Eleanor's kindness and friendship. My friends and neighbors are too numerous for me to mention all. Do not forget to remember me to Mr. John Smith and family, to Alexander Fisher, senr., too. My greatest pleasure will be to hear good tidings from those among whom I spent my early days. To my relations we have written a number of letters—to uncle A. Creelman's family several. Give my love to them all. I think we will not write much more, until we receive letters from them, and when we receive we will answer promptly. To our friends in Upper Stewiacke, we have written a number of letters. Remember me to them all, to Mr. Logan in particular. I have written him and some others of the family. I long to hear from uncle John, his kind advices and timely references to Scripture promises are still a great comfort to me. To aunt Polly I would be kindly remembered. Whatever she wishes to say to us,—and I hope she will be inclined to say much, for I always had much pleasure in her company,—Edward can write for her. Betsey wrote to Mary Logan. And now what more shall I say? My love to you all at home. Live together in peace and in the love and fear of God—wh. ch is the essence of time's enjoyment and happiness. Farewell. Your loving son—your affectionate brother. FULTON.

P. S.—I am anxious that you should send me a box once again, containing a copy of *Winness, Instructor*, other tracts—speeches, books, &c., paper, some such as I use in writing to you. Have them carefully done up. Address S. F. J., Tana, New Hebrides, care of Rev. Mr. Cuthbertson, Sydney, Australia.

Dear Brother.—A great supply of letters, &c., for the various missionaries has just arrived, but none for us—not one. I know not what has become of all our letters; but it is well, and I am resigned.

#### LETTER FROM MRS. JOHNSTON.

We subjoin the principal portions of the letter from Mrs. Johnston, referred to in the foregoing, and written at the same time. From the letters formerly published, it will have been observed however that at the time of his death, Mr. Johnston had made considerable progress in the language, and of course was able to do much more in the work than at the date of this letter.

TANA, PORT RESOLUTION, October, 1860.

*My Dear Sister Mary.*—In no part of my life has time seemed to pass away so rapidly as the months, weeks and days have done since we came here. I suppose you will infer from this that I am not homesick nor lonesome. But one would

suppose that the monotony here would make time hang more heavily on our hands. But it is not so. There is seldom any thing here to distinguish one day's work from another, and thus the days and weeks just *glide* away.

On Sabbaths at about eight o'clock we go in to Church. But the attendance there is almost discouraging at the commencement of the day's labour. Besides the Aneiteumese teachers, who are nine in number, we have only five or six men and the same of women and children who generally attend, and here are crowds of people who would not have a quarter or half a mile to walk to Church. But poor creatures, they dread any thing of this kind. We then travel round from village to village, the greater part of the rest of the Sabbath day. Mr. Paton just talking and worshipping with the people, when he can get any one to sit and listen to him. Some days he goes inland and some days along the shores, perhaps in one day holding worship in ten or twelve places in little villages, or by assembling a few of them round him on the shore. But we often find them at their work or sport on Sabbath, though they are nothing like so bad in this respect as formerly. Numbers have stopped work on Sabbath though, who do not listen to worship, or but seldom. Last Sabbath we had worship in about six or seven different places, but at no place had over seven to listen. We saw crowds out on the reefs fishing. Mr. Paton would call to any ones near, but perhaps only one or two would pay any attention to him. Perhaps some of them would start up a song singing. But we generally meet with better success than we did last Sabbath, for they have these few days past not been so friendly with Mr. Paton, and at these times of course do all they can to annoy us, and the "*Afacage*" religion. Fulton and I do not understand much of the worship yet, and of course cannot talk to the people. But still we always go round with Mr. Paton.

And about week days, our work is much the same each day through the week. We usually rise about half-past five o'clock and breakfast at seven. Mr. P. and the Aneiteum teachers get to work at the house which Mr. P. is building. Fulton and I spend much of our time with the language, sometimes reading, writing, &c. Fulton works a little occasionally at the new house.

We are all living together yet, but hope in a few weeks to be in the new house, which being so large, will accommodate quite well two families, or at least Mr. Paton in one part of it, and we two in another, if you can call that two families. Poor Mr. Paton, we feel very much for him, but he appears to bear his trouble most resignedly. He has been living here entirely alone since his wife died, until we came here. He was some of the time sick, and had none to wait on him. He had a servant man and woman from Aneiteum. But natives although they are taught to work about a house even so well, always require some one to oversee them occasionally, such as in cooking, &c.

While I sit writing there are several women and children round me. They all make a great fuss about me when they first see me—look at me with as great astonishment, as if I were some other kind of being from themselves, saying "*Ramasan, Ramasan,*" meaning good, good. Mary, if you were here to see the abuse of women, I know your heart would ache for them. They are just slaves to the men—do the hardest of the work, and if they happen to give the slightest offence to them are severely punished and often clubbed to death. It will likely be sometime before we will get any of the natives to come and stop with us. They do not take much interest in us yet. They will not yet work for us, if they are paid for it. The Tanese are a very independent looking people and awfully proud. The men wear their hair long and twisted up in little strings, and wound round with a kind of thread or grass. But you will see a picture of one in "*Gems from the Coral Islands.*"

Fulton has just interrupted me, telling me that he dreamed last night of receiving a long letter from you, which contained a Journal of home affairs from the time we left. He says it will be something new to receive a long letter from Mary, but I hope this will not be the case hereafter. You have little idea how one feels so far out of reach of all that is dear to them, and not hearing from them. Fulton always keeps saying that he will not fret if he don't get letters. He pretends to be wonderfully brave about it. But when he saw the package of letters that came here for Mr. and Mrs. Matheson, and Mr. Paton, I rather think that he looked at them with a longing desire for home news also, wondering what had become of

our letters. He enjoys excellent health and is in good spirits. I think that he was born for a missionary. He appears to be in his element when he gets a crowd of Heathen round him and talking with them with what few words he can use, of their wickedness, evil habits, &c. He commands great respect among them. They call him "Missionary *aso*" meaning the *great* Missionary. It cannot be in size surely, I suppose they think him dignified. The natives are very noticing that way, and if they see Missionaries easy going and easily led about by them, yielding to them when they should show firmness—getting into a fluster at their little annoyances, &c., they soon begin to take the advantage of them and do not respect them so much as one who is more independent and firm with them. But of course kindness must be shown in every thing, and the greatest patience exercised, or we cannot either gain their affection or command respect. They watch our conduct just as closely as any one at home would do. An inconsistency ever so trifling they are sharp to see, and would think an awful thing in a Missionary. Our dress also is not unnoticed by them. If they would observe any thing about our dress not tidy and nice looking—hair not combed up nice &c., they would say to each other "Raraka," bad. Of a slovenly person they would say at once "He is no Missionary, but just a "Nupetanga," some foreigner.

While I am sitting here writing there are about a dozen little boys and girls round, some leaning on the back of my chair, another against my shoulder, and some picking up my ink, pens, wafers, &c., asking what is the name of this and the other things. They are also urging me very strongly to quit my writing for a little and play them a tune on that singing instrument of mine, (the accordeon) —asking me if it would be a good plan for me to take the accordeon and come away to their home some day, which is about three miles away up on the mountains, and play to all the people, for there are so many men, women and children away beyond that, who dare not pass the other tribes of savages to come here and listen to it and see me; but if I would just consent to go there, they would tell all the people, and *flocks* of them would come to see me. They really amuse me sometimes with their requests of me, questions, &c.

My letter is filling up. I hope to write again soon if I have an opportunity of sending. But if no vessel calls again soon, we will not have any for about five months, until the rainy season is past which is soon to commence. The weather is becoming warm here now. It is our summer weather, and with you it is coming on winter. Our hottest weather is during the rainy season. \* \* \* Tell your mother about the knitting needles she put up. They of course will be useful for some purposes, such as for pieces of wire. But here the natives will not need to do any thing at knitting. Of course they could learn it as easily as sewing, but they will never wear any thing on their feet, however well their body is dressed. There is no such thing on Aneiteum as a native with shoes on, though on Sabbath, some of them appears out in their coats, trowsers and vests, as nice looking as our boys at home.

E. JOHNSTON.

#### LATER INTELLIGENCE FROM THE NEW HEBRIDES.

No letters have been received by the Board of Foreign Missions from any of our Missionaries of later date than those published in our last No. But private letters from Mr. Geddie have been received by his friends up till the end of May. Mrs. Geddie had had another son and was doing well. Mrs. Johnston was on Aneiteum, and had commenced a school, taking part of the charge that had formerly devolved on Mrs. Geddie. The rest of the Missionaries were in good health. The sickness among the natives had partly abated. Mr. Copeland writes, under date May 1, "The sickness is over in some parts of the Island, but is severe in some others." The last Reformed Presbyterian Magazine contains a long letter from Mr. Paton. We subjoin those portions which contain information not already before our readers.

#### THE HURRICANE IN TANA.

On the 3d, and again on the 10th of January, we had dreadful hurricanes. On each day, as the sky darkened, the barometer fell suddenly from 30.3 to 29.2. So

we put stoops to our houses, and tried to prepare for it. The wind kept going round and round, and steadily increasing, till it fixed in the north and blew fearfully, as if commissioned to destroy everything that grew on the earth. It tore up the trees, smashed bread-fruit, cheennt, and cocoa-nut trees, and strewed the ground with their half-ripe fruits. It tore the yams and reeds from the ground, threw down the bananas, and laid the houses and fences of the natives in one common ruin. We trembled for the safety of our houses; but, being well protected by a large banyan tree, and by cocoa-nut trees, they stood it well. By God's kind protection they sustained little or no injury, though everything around us was destroyed. The sea rose to a great height, sweeping away trees, and rocks, and earth, with every wave. It foamed, and seemed as if it would spring from its basin in the bay, and swallow up everything around. The rain was like hail, and almost cut my face and hands. These storms have left our poor Tannese with nothing but apparent starvation; but I trust God, who feeds the ravens, will not allow them to starve.

A few nights after, we had a dreadful thunder-storm, which killed a man, a woman, and a pig, and cut a great hole about six steps in front of our house, removing about twenty cart loads of earth to a distance of nearly 200 feet.

On the 12th and 13th of March, again I got my mission ground and premises nicely fenced in, for which I felt thankful; but,

On the 14th the sea rose much higher than I had seen it in the bay. We had almost no wind, and yet it continued to rise till, at two p. m., it had swept away a small coral island which stood before our old house, and brought pieces of coral ashore that would load a cart; and my new fence it destroyed, and about nineteen feet of our garden covered with coral, so that all I had planted is destroyed. It is sweeping away great trees that have grown for thirty or forty years unharmed. At 4 p. m. the barometer began to fall, the sky darkened, and yet there was very little wind. At 6 p. m. the sea still rises, the wind increases, and it is very dark. The barometer continues to fall, and all at once everything shines out from the darkness, having a green colour. The sky was a bright yellow, and the whole scene was awful. Soon after 7 p. m. the barometer fell from 30.3 to 29, where it remained for some hours during the strength of the hurricane. The sea now foamed fearfully, the wind roared, and the rain fell in torrents. Our houses writhed, and bent, and creaked under its tremendous pressure. At 8 p. m. Mrs. Johnston had to leave our house, and had scarcely got into her own when it began to fall. I now got an Aneteum woman to take her to the teachers' house, which was better protected by great trees. Here all our people sought shelter, and the arm of a great bread-fruit tree fell with its heavy end on the house, and all its branches on the ground, acting as supports to the house against the storm, and so it was preserved. At 8 p. m. two great trees that protected our church were blown down; and soon after the church was lifted from the ground, and though wall plates, studs, and roof kept firmly fastened together, yet it was thrown against some large cocoa-nut trees and borne down, partly on one of its sides. The box containing the windows for my new dwelling-house was smashed to pieces, and the windows fell under its ruins, yet not a pane of glass was broken. I had now to put out all lamps and fires, and it was very dark. All my store-house, except ten feet occupied as a bedroom, was blown down,—the roof being iron and wood, kept firmly fastened together, and bent down upon its site, its sides being blown down. I think the wood of both church and store will be useable again. As we durst not keep near our houses, but had to watch the ruins for fear of our property, which was exposed, being stolen, I went and stood at the foot of a large bread-fruit tree, one of the arms of which fell at my feet, but did me no injury. I now left for the shelter of a large chesnut tree, the roots of which also shook the surrounding earth as if it would fall every moment; so leaving this tree I went and stood in an open piece of ground under the pouring rain, for I could hear nothing but crash, crash, as branch after branch, and tree after tree, yielded to the storm. My church, school-room, store, wright's shop, cook-house, goats'-house, and fences were all blown down, and everything growing around was much destroyed. At Mr. Matheson's station, except one bedroom, all his houses are also swept away by waves and wind. His boat is also much injured, and rendered useless for the present. My small house shook, creaked, and rent, but did not



fall, which was a great blessing for us, or we would have been left houseless among savages who are continually thirsting for our blood. Had not our merciful God preserved Mr. Matheson's bedroom and mine, undoubtedly they would also have fallen, for they were the least protected of all our houses. I was drenched, being out in the rain for above four hours, and yet I felt none the worse for it. We have suffered much loss by the falling of our houses; for besides losing the houses, many things are smashed under the ruins, where nearly all my books are and must remain for some time. The sea was round our old house; and men, who appear to be about thirty years of age, say they have seen nothing like it. The yams, fruits, fruit trees, houses, and fences of our Tannese are also levelled with the ground, and their canoes are mostly destroyed. It will be years before our natives recover from the damage to property they have now suffered. The sea swept away several villages, and the natives fled to the open grounds of their plantations on a hill for safety.

Friday was a very calm, delightful day, but on Saturday, at nine A. M., we had a severe squall, which shook our house, and caused the sugar-cane leaves to stand right up, so that the rain poured down upon us. The wind became stronger, the sea again roared and foamed, and our poor house trembled. At dark the wind veered round and fixed in the north, just opposite to our Thursday's heavy wind; and, till after twelve, midnight, it blew as if commissioned to destroy all that had escaped Thursday's strong south wind, so that everything wears a dismal appearance. My house still stands, and this wind did not affect Mr. Matheson's station. We had no hurricane last season, but we have had four this season. Last season we had a very large crop of yams, and of all Tanna fruits more than our natives could destroy; but this season the fruits are all destroyed, and the yams are so injured that they will be few and small; so I fear they have five or six months' starvation before them if the yams were done. This time they have not blamed us for making the winds, &c.

#### MURDER AND CANNIBALISM ON TANNA.

On the 6th of January one man was killed, and a day or two after another was killed, for bringing the measles to Tanna. On the 16th of February four men were killed, as servants to follow the spirit of the infant of Miaki (our great war chief) that had just died. For four days they were eager to kill us also; and for three days we had to keep our house locked, and durst not go out, as we were besieged by multitudes of savages, armed and watching an opportunity to take our lives; yet they did not think of breaking our doors or windows to accomplish their purpose, and God graciously preserved us from them. They killed my fowls, cut down my bananas, and broke down my fences, and speared my goats, and tried to burn our house, but failed. On the 1st of March again, our people killed four men, and gave their bodies to chiefs, who feasted on them, and who gave a large fat pig in return for each of the ten bodies received. They have killed and feasted on thirteen or fourteen persons within a few months. I hear nothing of these murders till they are over. Two bodies were presented for a feast to the people of a near village, where we conduct worship on Sabbath; but the people refused, saying now they knew it was wrong to eat human flesh, but another chief was at hand eager to obtain them for a feast. As our people become much excited at these times, and tried often to kill us, Novar the chief advised us all to leave, and go to Aneiteum, and he would go with us; but as I refused, for a few weeks he laid aside his shirt, went naked like the others, painted his face, and attended some of their meetings, and was absent from worship for three Sabbaths; but now he is again friendly as before, and attends to religious duties as previously stated.

We were almost engaged in a public war; but by talking with the chiefs, I have got them all to promise to oppose it, so that I hope it is stopped for the present. They often talk about it, but they seem afraid, and restrained from engaging in public war.

Our people seem more mild and friendly at present, and many of the chiefs have visited me of late.

Inland, many are dying in measles, and consequently the people are all talking bad, and threatening to kill us all, and to banish the worship from benighted Tanna; but God is all sufficient, and our hope is in him.

About three months ago, I baptized the child of one of our Anciteum teachers, but soon after it died in measles. As I informed our Tannese of this event, the Sabbath before it took place, about fifty persons came to worship, and Miaki among others, so that they might see our first baptism on Tanna. They were all very attentive, and appeared deeply interested. O that all our Tannese would give themselves to Jesus in the same way. May God grant that this desired time may be near, and that man after man, village after village, and tribe after tribe, may, by his Spirit's influence, embrace Christ and love his cause.

Mr. P. had a very severe attack of typhoid fever, and also of fever and ague. But he recovered and is now doing well. He proceeds:—

#### HABITS—PROGRESS, ETC.

On Tanna, men and their wives do not live together in one house, so that every man must have a house for himself, and one for his wife also. Ten or twelve persons may live in one house, but you seldom find two persons living together in one house, so, when any of them are ill, they are often forced to sleep outside, or in the surrounding bush—be it wet or dry it matters not. Such being their custom, when an epidemic gets among them, many are houseless; and, from the way in which they are huddled together, it attacks all in a short time. When a man or woman feels unwell, it is common for them to sleep in the bush, on the damp ground, till health is restored; or if a person is thought to be dying, he is taken and forced to sleep on the ground under a tree, or shade made of branches; hence, when rain falls, they are wet, and the ground is damp for some time after, which causes colds and increases disease, and makes them worse, causing greater mortality in measles. I think it is a wonder that so many of them recovered, for you can have no idea how miserable their houses are, and how little interest they have in each other, but Christianity will civilise and elevate them.

A Tanna man who is married will not touch anything he eats with his hands, for fear he should die; he takes hold of his food with a leaf. Women and children have no such superstition. Our old friend the chief, Nowar, now takes a piece of bread in his hand, and says he "eats it like Missi." He asks the divine blessing on all his food. He conducts family worship night and morning, and goes to his "imrum," i. e., public ground, in the morning and at mid day, and unites in prayer with any of his men who choose to assemble. And, in the evening, when they are all assembled to eat, and drink their "kava," though strangers were present, not a man dare taste, till he stands up and prays with them, imploring the divine blessing, &c. Now he also goes and prays with any of his people who are sick. He now listens attentively to all I say, and keeps faithful at all times, wears a shirt, and appears to act consistently. He is generally present at worship on Sabbath. Of late, I have had much comfort in him, for he is always the same truthful, humble, old man, and yet he is the most influential chief we have. A Kasromini chief has for three Sabbaths past accompanied him to worship. Other two chiefs appear equally friendly. Manumin and Sirania, they come to worship, but Nowar is far ahead of them in Christian knowledge and consistency. About three weeks ago, Sirania came to our house, followed by a number of his young men, carrying six fowls, a pig, and a pine apple, as a present to me: he said, "Missi, the hurricanes have destroyed everything at present, but, by-and-by, we will show our love for you. Just now, take these fowls, this pig, and apple as a token of our love for you, for coming among us and giving us medicine to take away our sickness. We do not blame you for the sickness; it is only dark-hearted men that do so. We believe you do not make us sick, but you give us medicine to make us well. Now, I will have no payment, accept this small present as a token of my love." Another chief, who used to mock when we went to his village to worship, also came with a large bunch of bananas as a present, saying, "Had it not been for your ('Uni Birtania') medicine, I would have been dead, and also many of my people; but, when we were dead (almost dead), it made us alive, and now we all love you." He now wears a piece of cloth round his body, and says he is "going to worship Jehovah, as Missi is our friend, and the worship is good."

## ANEITEUM.

The same magazine gives an extract of a letter from Rev. Mr. GEDDIE to Dr. TURNER dated May 4., in which he says:

"You would hear of the burning of our new church. It was the work of an incendiary. The deed was done when the poor natives were dying on every hand, and when almost every chief on the island was weak. A man has been apprehended for the crime, of whose guilt there can be little doubt. He is now in irons and chains, and awaits his trial. As soon as the public health is restored, there will be a meeting of the whole island to investigate the matter. It was not intended to take the man until he could be tried; but the natives thought that he intended to destroy himself. His name is Nahiiaing, and he is among the last of the Gospel opposers on Aneiteum. The loss of our church has been a great trial; but I believe that good will come out of it. Many of the natives seem to think it a judgment on them, because they did not sufficiently value their privileges."

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## OUR CHURCH NEWS.

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**FRESBYTERY OF HALIFAX.**—This court met in Poplar Grove Church on Wednesday the 4th ult. Present Rev. Messrs. Sedgewick, McGregor, Cameron, McLeod, Murray, McKnight, Stuart, and Messrs. Reynolds, James, Taylor, George and Farquhar, Elders. Messrs. Steele, Constantinides and Crawford, Missionaries, being present were invited to correspond.

Mr. Steele gave a very interesting account of his labours in Tangier. Mr. D. McMillan reported regarding his labours in Lower LaHave and New Dublin giving pleasing evidence of progress there. Petitions for moderation of calls were presented from the congregations of Bridgewater and Lower LaHave—the former in favour of Mr. Morton, and the latter in favour of Mr. McMillan. Mr. Duff was appointed to moderate in these calls, A. James Esq., Elder, to be associated with him on these occasions.

Rev. William Murray was appointed to preach at Annapolis and Bridgetown on the 22nd September, and "ascertain the present wish of both sections of the congregation regarding the settlement of a pastor." A reference from the Kirk session of Musquodoboit was read and laid on the table till next meeting of Presbytery. The following appointments were then made—Mr. D. McKinnon to supply Annapolis for the month of September and Sheet Harbor and Mosser River for October; Rev. Mr. Steele to supply Western Cornwallis on the 8th 15th and 22nd September, and Rawdon on the last Sabbath of September. Rev. N. McKay to supply Tangier, on the 8th, 15th and 29th, and Mosser River on the 22nd September; and Western Cornwallis on the 6th, 13th and 20th October. Professor McKnight to supply Tangier on the 6th and 13th October, Dartmouth to be then supplied by Mr. Steele. The Synod's remit anent ordination of Elders to be taken up at next meeting Presbytery.

The Presbytery adjourned to meet on the 23rd October, in Poplar Grove Church

**PRESBYTERY OF TATAMAGOUCHE.**—The Presbytery of Tatamagouche met there on the 3rd day of September. All the members, with one exception, were present. The Rev. G. Patterson, of Green Hill, being present, was invited to sit as a corresponding member.

The Rev. H. McKay reported that, according to the appointment of Presbytery, he had preached at Goose River and held a congregational meeting on the following day, which was largely attended and at which arrangements were made for a supply of preaching. He also expressed himself as highly gratified with the spirit manifested by the people in their present trying circumstances. The report was received and Mr. McKay's diligence approved. The Rev. John Munro was appointed Moderator of Session.

The Rev. James Watson reported that by appointment of Presbytery he had

preached at Wentworth, Wallace River, and presided at an election of elders to serve at that station. The report was received and his diligence commended.

The Rev. James Watson was appointed to dispense the Sacrament of the Supper at Wentworth on the 4th Sabbath of September—Mr. McCully to supply his pulpit on that day. The Rev. W. S. Darragh was appointed to supply Goose River on the first, second and fourth Sabbaths of October and Wentworth on the third Sabbath, and on the second Sabbath, together with Rev. T. Sedgewick, to dispense the Sacrament of the Supper at Goose River.

The Rev. John Munro gave notice that at next meeting he would move a series of resolutions on the subject of Revival.

The next meeting was appointed to be held at New Annan for Presbyterial visitation of the congregation on first Tuesday of November—the Rev. John Munro to preach and address the minister, Mr. McKay to address the elders, and Mr. Sedgewick the managers and people.

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THE PRESBYTERY OF P. E. ISLAND.—This reverend court met at Murray Harbor on Wednesday the 10th July, to take into consideration the demission of the Rev. N. McKay which had been laid before the late Presbytery of Georgetown, in May last. There were present, Rev. Messrs. Munro, Crawford, G. Sutherland, N. McKay, W. Ross, and D. McNeill.

Mr. McKay adhered to his demission, on two grounds; first, the inadequate support received from the people, and secondly, the injury sustained by his health from exposure in crossing the harbor separating the two portions of the congregations. He felt sure that he could not safely encounter the exposure that he would have to undergo another season. The people expressed their deep attachment and affection for Mr. McKay and their warm appreciation of his services. They accounted for the deficiency of support, which they freely acknowledged, in a manner which showed that it did not arise from lack of diligence or interest, but mainly from removals consequent on hard times. While extremely reluctant to lose Mr. McKay's services, they felt constrained to acknowledge the necessity of the step and submit to the hand of Providence. Whereupon the Presbytery accepted the demission and dissolved the pastoral tie between Mr. McKay and the congregation of Murray Harbor,—expressing at the same time their own deep regret at parting with a brother whose cordial co-operation they had enjoyed in the Lord's work, and in every good cause for the past six years. Mr. McKay also expressed his profound sense of the kind consideration which had been extended him, and the happy fellowship which he had enjoyed while on Prince Edward Island. No one could regret the necessity of his departure more sincerely than himself. The congregation and all parties concerned were deeply affected, and copious tears were shed. The Presbytery then adjourned.

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PRESBYTERY OF MIRAMICHI.—The Presbytery of the Presbyterian Church of New Brunswick met according to adjournment at Campbellton on the 23rd August. Mr. A. Farquharson, who finished his studies at Halifax last Session, and who obtained a transference from the Halifax Presbytery, delivered his trial discourses for license, which were highly creditable to himself and breathed a spirit of genuine piety. The Presbytery unanimously sustained his trials, and proceeded forthwith to license him as a preacher of the everlasting Gospel. We are assured, from all that we know of Mr. Farquharson, that he will yet prove, by the blessing of the Great Head of the Church, an able minister of the New Testament. Mr. F. is at present labouring very assiduously within the bounds of the Presbytery at Carlisle, Hope Town and Port Daniel. Besides preaching generally three times every Sabbath, he has instituted several Prayer Meetings and Sabbath Schools in the various districts. We trust that his abundant labours will not prove in vain in that too long neglected locality.—*Witness.*

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The congregation of the Rev. A. Munro, Brown's Creek, presented him recently with a complimentary address accompanied with a valuable testimonial of their affection.

STATISTICS.—The Statistics of the Church for the past year are published and in course of distribution. Owing to defective returns, but especially to the fact that from several large congregations there have been no returns, the Statistics are not complete. They present a better aspect this year than ever before, and we trust that every succeeding table will be more and more satisfactory. We give here a summary of the results obtained by adding the twenty-four principal columns, again reminding the reader that we have only an approximation to the real totals:—

	Pictou.	Truro.	Halifax.	Charlotte-town.	Princeton.	Georgetown.	Cape Breton.	Richmond.	Victoria.	Total.
Number of Families	2622	1689	1754	265	370	560	681	280	530	8701
Number of Churches	40	25	38	8	6	8	8	3	6	142
Number of Sittings	16375	10,700	11,664	2490	2110	2800	4950	12,011	1700	52,189
Gen. Attendance of Hearers	7170	5065	5430	1390	1136	1830	4250	1100	1700	29,291
No. of Baptisms in Year	427	211	241	64	66	127	158	69	74	1425
Number of Communicants	3753	2120	2026	245	593	438	171	67	294	9617
No. of Accessions in Year	258	185	202	10	39	37	10	8	—	749
Number of Removals	146	68	70	4	12	11	9	2	3	325
Number of Elders	164	92	164	21	27	25	15	11	14	449
Number of Sabbath Schools	88	43	45	12	14	15	10	4	4	235
Number of Teachers	352	163	151	22	43	41	16	13	14	824
Number of Pupils	2564	1199	1434	114	364	475	280	115	40	6613
Number of Prayer Meetings	96	35	32	16	11	9	10	8	—	222
Average Attendance	1311	765	625	160	300	110	54	100	125	3576
Number of Bible Classes	36	12	26	9	10	6	—	1	—	109
Attendance	677	245	476	122	224	90	—	14	—	1838
Debt on Cong. Property	515	0	0	293	0	70	0	45	0	868
Stipend Promised	2518	0	1475	0	2456	0	0	275	0	6814
Stipend Paid	2415	1	0	1330	7	104	2073	5	2	633
Synod Fund	49	4	11½	32	1	9½	31	16	11	8
Ministerial Education	108	3	11	57	0	1½	60	14	0½	151
Home Missions	106	13	4	71	2	3	98	1	8	281
Foreign Missions	209	18	7	139	17	9	125	3	8	354
Miscellaneous	1215	4	4½	361	3	1½	1027	19	7	389
<b>TOTAL</b>										<b>£12631 2 9</b>

## FIRESIDE READING.

### LITTLE PAT.

Pat is one of the "characters" of the ragged-school, and a general favorite. He comes striding in, tosses aside his cap, and with his bared feet, dishevelled hair, and tattered garments, stands a perfect picture of the child of the street. Pat's own brief description of the employment of his parents gives us some little insight into the child's sad history. He says, "My father digs in the drain, and my mother drinks." We have no doubt the father often neglected his work to assist his wife, and we can imagine, between them, what kind of a home they furnished for their child. We see that the boy has passed through no gently caressed and sweetly cherished infancy, and his earliest childhood has been a season of hardship. No wonder that his little feet, as soon as they could totter across the threshold, escaped from the dingy room into the bright sunshine, and loved to linger in the streets. At an age when children of gentler parentage are led carefully by a guiding hand, poor little Pat was jostling along in the crowd; and when night drew near, and more blest children were softly sung to sleep by a mother's sweet voice, our little boy often wandered in the dark, chill gloom. Why should he wish to go to the place he called home? No mother's caress awaited his return; no father's kind voice would greet the coming feet of his little son. The neglected child was left in the city thoroughfares, to find his amusement, and to receive his education.

With a shout and a bound, Pat threw his little body, and his soul too, into every street excitement. His voice was the first to echo the alarm of fire down the street; he rolled back his sleeves, and clenched his fists, for *anybody's* fight; he buttoned up his ragged jacket and marched energetically whenever the soldiers appeared; flung up his old cap, and joined in the patriotic hurrah; and his eyes sparkled as he danced on the cellar doors to the reel of the street organ. Naturally, the boy had many noble qualities; and with all his ragamuffin pranks, one might perceive that there were hid away, in his childish breast, seeds which, if properly matured,

would bring forth an abundant harvest of noble fruits. But now, how the weeds were springing up, how fast the adversary was sowing the tares, leaving no room for good seed to grow!

The street is a bad school, full of wicked teachers, and our poor little Pat was an apt scholar. He was making fearfully rapid progress, when a kind hand was put out, and he was led lovingly to a better school.

The school was something quite new to the boy, and, at first, he did not understand what it all meant, and hardly fancied its exercises. But soon he began to love the kind voices that spoke to him there, and to understand the teacher's gentle words about God and heaven. The listening face and quiet manner proved that a good influence was at work; and now little Pat is classed amongst the good scholars, and is a special favorite. More than one person has predicted a noble manhood for the boy, if God shall spare his life, notwithstanding the adverse circumstances of his childhood.

Some time ago, Pat's seat was vacant at the school for several Sabbaths, and the vigilant Superintendent, missing his little *protege*, went to look for him; but finding that his parents had moved from their former residence, he did not know where further to seek him.

But one day, as he was walking along the street, he heard his name called, and Pat's hand was gladly thrust into his.

"Why, my boy, where have you been? I have been looking for you," the teacher exclaimed.

"I've moved, sir," Pat answered, and mentioned the name of the street in which he was living.

"But why don't you come to Sabbath-school? You are nearer now than you were before."

"I can't come, sir, because I live *up stairs*," he said, with a comical expression upon his face.

"What difference does that make, Pat—living *up stairs*?"

"You know sir, I used to live *down stairs* before, and when mother locked me up, to keep me from going to Sabbath-school, I used to jump out the

window ; but now, if I jump out, I'll hurt myself."

So it seemed that Pat was a prisoner on Sabbaths, and his absence was accounted for. It was of no use to plead with his obstinate mother, it would only bring fresh difficulties upon the child's head.

But his busy little brain soon thought of a plan to gain his object, and the next Sabbath he made his appearance, having run off early in the morning. He remained in the streets all day without his dinner, so as to be able to attend school in the afternoon !

Poor little Pat ! We cannot help looking at him with interest, wondering if the character exhibited in his bright face, and the intellect which has placed its mark upon his open brow, will expand, and burst through the miserable surroundings of his childhood, and develop into a beautiful Christian life here, and eternal life hereafter.

#### THE WORD OF GOD OPENED IN FOUR DIFFERENT TONGUES.

Fifty years ago there was not a sentence of literature either printed or written in the whole Pacific. Not a single book existed amid all these countless isles. On all subjects, as well as on religion, "darkness covered the earth, and gross darkness the people." In 1818, the Rev. W. Ellis printed the first portion of the Tahitian Scriptures, the first ever printed in any of these languages. Now, however, the whole Bible has been translated, printed, and put into extensive circulation, in seven different languages, viz., the Tahitian, Rarotongan, Samoan, Tongan, Feejeean, New Zealand, and Hawaiian or Sandwich Islands, and in a few months, if the Lord will, the New Testament will be printed in the language of Aneiteum, which will make the eighth. While, in addition, single books and detached portions of the Bible have been printed in nearly as many more languages.

When the *John Williams* returned to England in June last, she brought the Rev. G. Turner, with a corrected copy of the entire Samoan Bible, for a second edition to be printed with marginal references ; and the Rev. G. Gill, with a corrected copy of the entire Rarotongan Bible, for a third edition to be printed with marginal references. I brought with me a translation of the

entire New Testament in the Aneiteum language, to have the first complete edition printed. And but for the unexpected illness and death of the Rev. J. Barff, the Rev. A. Chisholm would have accompanied us, and brought a corrected copy of the entire Tahitian Bible, for a third edition, to be printed also with marginal references. But he followed us two month's afterwards. Surely "the smell of the Pacific is the smell of a field which the Lord had blessed" and not to be lightly esteemed. Since the world began, was any single ship ever freighted with three distinct translations of the entire Bible, and a fourth of the New Testament ? The fabled *Argo* with the golden fleece, and the richest of the real galleons that have sailed from Australia, California, or Columbia, are not once to be compared in value with the homeward cargo of the *John Williams*. For who can calculate what may be the moral and spiritual effects of the word of God opened in four different tongues ? And this is the ship in which you have been so active in helping to repair and equip for another voyage. How many of you would like to accompany her to these far distant isles !—Rev. Mr. Inglis in *Ref. Pres. Mag.*

#### THE HAPPY DEATH-BED.

"It was in the Sunday school," said a scholar of a Sunday school in Kent, Eng. to her teacher, a short time previous to her departure, "I learned those truths which now make me happy ; you often prayed for me, and tried to make me happy, and I thought you would like to know of my happiness. I thought it would encourage you, and reward you for your trouble."

"And what makes you so happy ?" said the teacher.

"Oh !" said the little girl, "I have a prospect of heaven before me, and I know I shall soon be there."

The teacher said, "Do not be too confident, my dear."

"How can I," she immediately replied, "when Jesus has said, 'Thy sins are forgiven thee?' I have been a great sinner, but my sins are pardoned through Jesus Christ, my Lord and Saviour."

She died on the 16th of October, 1849, in the fifteenth year of her age, and is now enjoying the happiness of which she had so sweet a foretaste.

saken body. For this purpose the father who has a child sick, places on the side of his house a figure of Buddha, which he burns. Then with a lantern containing a lighted candle, he stands at the door of his house, and utters with a mournful entreating voice the words, "A-sze, come home." The person inside who is watching the sick child, replies "A-sze has come back." This lasts until the child recovers or dies. The people think that the spirit is attracted by the light, and hearing its voice, comes back to its former residence.

**MISSIONARY PROGRESS AT MARASH, TURKEY.** Dr. Dwight speaks of this place as a missionary wonder. Twelve years ago, there was not a Protestant there, and the people were remarkable for their ignorance and fanaticism. Six years ago, the evangelical Armenian church was organized, with sixteen members. Now there is a congregation of over a thousand, and at a late communion forty new members were added to the church, making the present number 227. Previous to this communion one hundred and sixteen persons were examined, but only forty were admitted to the church. Many of those who were told to wait are truly converted persons, but prudence demanded that they should be kept on trial somewhat longer.

Dr. Dwight says: One old woman, of seventy-five years, was admitted, who was converted only four months ago. She was previously an ignorant and bigoted opposer and persecutor; but now she seemed completely full of the love of Christ. Her emotions almost overpowered her on approaching the table of the Lord. When I saw the tears freely rolling down her furrowed cheeks, and heard her half-suppressed sobs, I wished our dear friends in America could all see the sight. It was a spectacle that I doubt not sent a thrill of joy through all the courts of heaven.

"One thing struck me in the Marash native brethren, from the first moment of my introduction to them; namely, that their thoughts are far more upon the *spiritual* than the *temporal*. The Holy Spirit is evidently at work here, and has been during the whole of the past year, especially during the past winter; and conversions are constantly taking place. The burden of conversation among the brethren is in regard to praying and laboring for the salvation of souls, and nothing else.

"On the Sabbath, one entire half of the body of the church was filled with females, packed closely together on the floor. The other half, and the broad galleries around three sides of the house, were completely crowded with men. A new church, in the other end of the town, is needed immediately.

"I bless God that He brought me here, and I feel almost like saying, 'Now lettest thou thy servant depart in peace.'"

**IRISH PRESBYTERIANS.**—The statistics of the operations of the Irish Presbyterian Church among Roman Catholics are as fol-

lows:—Eighteen missionaries are employed. The average attendance on services each Sabbath is in the aggregate about 900, but as many of the missionaries have outlying stations, the total number of persons receiving spiritual instruction from these missionaries may be estimated at about 1800. About one-sixth of the whole may be regarded as having been delivered from the ignorance and superstition of Popery. There are also day and Sabbath-schools, viz., 31 day-schools, with 1131 pupils, and 26 Sabbath-schools, with 60 pupils. One-half of the pupils attending the day-schools are the children of Roman Catholic parents. Colporteurs are employed distributing the Scriptures and religious tracts, and the missionaries visit the people and converse with them as they have opportunity. Of late their access to the people has been easier than formerly. In Dublin there is a distinct mission. The attendance at the principal preaching station is about 100. There are day-schools with 200 children on the roll, about 80 of them being children of Roman Catholic parents. There are two Sabbath-schools, with an average of upwards of 100 in attendance. Other agencies are employed, such as the visits of Scripture-readers, visiting by members of the church, a mission library, tract distribution, &c.

**NEW MISSIONARY FOR CAFFRARIA.**—The Rev. J. Chalmers has lately left, accompanied by his wife, for Algoa Bay, with the view of proceeding to Caffraria as a missionary in connexion with the United Presbyterian Church.

**MISSIONS IN AFRICA.**—The last report of the London Missionary Society gives an account of the failure, for the present, to establish a missionary among the Makololo, in the interior of Africa. The missionaries, after many difficulties, reached the residence of Sokeletu at Linyanti. The chief insisted on the missionaries living with him, and would not allow them to remove to more salubrious quarters. Soon the whole party were laid low with fever, which proved fatal to many of them, including the Rev. H. Helmore, his wife, and two children, besides others of the missionary party. It is doubtful whether an attempt will be made at present to repeat the attempt to establish a mission to the Makololo. The narrative which is given of the mission shows the hardships to which missionaries are sometimes exposed, and the high Christian principle which often animates them.

**ITALY.**—The work of evangelization is proceeding in Italy under circumstances of great encouragement. While clerical extravagancies and follies are weakening the hold of the priesthood over the people a reaction is experienced within the fold of the Romish Church itself, which is favourable to the dissemination of the truth. There are those who desire a reformation of manners as the only security against impending dangers. Fuller



toleration is enjoyed than ever. The Waldensian chapel at Leghorn, so long closed, has been opened, and since then has been crowded with most respectable audiences. The pertinacious opposition by which it was sought to exclude the Waldensians from the town has served only to fix attention on them. At Rome itself, it is said, the Bible is being read to such an extent that, "when liberty is there proclaimed, the movement in the north will be cast into the shade." It is authenticated that in many of the farms adjacent to the city the Bible has become the object of secret, but daily study.

**THE ABORIGINAL INHABITANTS OF AUSTRALIA—MISSIONARY OPERATIONS AMONGST THEM.**—A most remarkable event has occurred in connection with the labours of the Rev. Jas. Causland, Primitive Methodist minister, Goulburn, Australia. A tribe of native blacks have located themselves at Jerrawa, about forty miles beyond Goulburn. Their camp being convenient to the Primitive Methodist Church, they were attracted by the singing, and many of them attended the services. In a letter dated June 17, just received, the Rev. Mr. Causland says,—"They have been regular in their attendance on my ministry during the last eight months. On all occasions they have shown the most marked attention during the delivery of the Word. I believe many of them to be truly penitent, and I have baptised seventeen of these people. A Sunday-school has been established amongst them, which they attend." This is certainly the most wonderful affair in connection with this much neglected race, as they have hitherto been looked upon by many as incapable of receiving religious instruction.—*Sydney Correspondent of Wesleyan Times.*

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## The Home and Foreign Record.

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