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THE
HOME AND FOREIGN RECORD

OF THE
Presbyterian Church
OF THE
LOWER PROVINCES
OF
BRITISH NORTH AMERICA.

JUNE, 1861.

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

ACCOUNTS.

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

1860.	Cr.	
May 31	By Balance at date	£ 49 9 1
June 1	“ Wm. Matheson, Esq., 20s.	1 0 0
“ 21	“ Maitland Juvenile Society	0 11 1½
“ “	“ Nine Mile River, 180s., Head of Kennetcook Miss'y Soc'y, 20s.	10 0 0
“ “	“ Richmond Bay Congregation for 1858, L3 17 6 P. E. I. currency	3 4 7
“ “	“ East Brauch, East River, 47s. 8d.	2 7 8
“ 22	“ Central Church, West River, 46s. 9d.	2 6 9
“ “	“ Hopewell, W. B. E. R., 70s.; Middle Stewiacke, Brookfield, 224s. 5d.	14 14 5
“ “	“ Musquodoboit Middle Settlement, 69s. 9d.; do. Higgins Sett. 9s. 8d.	3 19 5
“ “	“ do. Upper Settlement, 65s. 2d.	3 5 2
“ “	“ Shubenacadie, Gny's River, Lower Stewiacke, 102s 8d.	5 2 8
“ “	“ Upper Londonderry, 104s 3d.	5 4 2
“ “	“ Sabbath School Missionary Society, Chatham 37s 6d.	1 17 6
“ “	“ Lower Londonderry. L6 8 6½; Do. L6 4 11½	12 14 6
“ “	“ Miss Mary Campbell, S. Hill, 2s 6d.; Poplar Grove Church, L10 10 0	10 12 6
“ “	“ 1-3 Collection Missionary Meeting, 16s 3½d.	0 16 3½
“ “	“ Central Church, West River, additional, 10s 0d.	0 10 0
“ “	“ Stewiacke L8 0 0; Mr. Robert Geddie, Musquodoboit 3s 1½d	8 3 1½
“ “	“ St. Mary's Congregation, Sherbrooke, 40s.; Stenelg, 30s.	3 10 0
“ “	“ Jas. Teat, Canso, 20s; Caledonia, 18s 4d; Robt. Smith, Truro, L14 7 8	16 6 0
“ “	“ Windsor, L12 0 0; Merigsmish 20s.	13 0 0
“ “	“ Shelburne Section from Mrs W. T. Kelly & Miss McGill's colls. 29s 9d	1 9 9
“ “	“ Ohio Section, Mr. Adam Bower	0 2 6
“ “	“ East Jordan Section, Miss Jane Lyle, Collector.	0 8 9
July 18	“ Mr. George Ives, Fisher's Grant, 12s 6d.	0 12 6
“ 21	“ Evangelical Society, Fishpools, East River, 25s.	1 5 0
“ 26	“ Religious Society, Salem Church, G. H., 81s 10½d.	4 1 10½
“ “	“ Ladies Penny a week Society, R. Hill, 24s 2½d.; Do. Meadows 34s 3d	2 18 5½
“ “	“ Young Ladies Society, W. R. 35s 5d.; Do. Roger Hill 16s 3d.	2 11 8
Sept. 1	“ Baddeck per Mr. McGilvary 35s.; James Church, E. R., 80s.	5 15 0
“ “	“ Maitland Juvenile Missionary Society	0 9 6
“ “	“ Miss J. W. Waddell, per Rev. G. Christie	0 10 0
“ “	“ Mr. & Mrs. Andrew Lander, River John	1 0 0
“ “	“ James McCallum, Esq., L7 0 0 P. E. I. currency	5 6 8
Oct. 3	“ P. Peebles, Esq., Quebec, 20s.; J. D. McGilvary loan returned 100s.	6 0 0
“ “	“ In Robert Smith's hands, 4 drafts	14 4 4½
“ “	“ Balance	6 17 6
		£222 7 6
1860.	Dr.	
June 22	To Paid Rev. George Patterson expenses &c	£ 3 0 0
“ “	“ Rev. J. Murray L25; Do. Rev. Mr. McLean, 53s.	27 13 0
“ “	“ Rev. Mr. Laird	3 10 0
“ 25	“ Paid order to Rev. James Allan	4 3 4
“ “	“ Order to Rev. S. Johnson, Harvey	10 0 0
“ “	“ Rev. Mr. McKay, per R. Smith, Etc.	12 10 0
“ “	“ Rev. J. Byers L6 0 0; order paid do. 90s.	10 10 0
“ “	“ James Allan supplying Charlottetown	9 7 6
“ “	“ J. Waddell do.	4 0 0
July	“ George Roddick, expenses to Charlottetown	1 10 0
Sept. 1-	“ Mr. McGilvary Mission to Cape Breton	9 15 0
“ 28	“ do. supplying Charlottetown	6 0 0
Oct. 3	“ Rev. R. Sedgewick expenses to Annapolls	4 10 0
“ “	“ Mr. J. McLellan, Truro Presbytery, L6 5 0; Halifax do. £3 0 0	9 5 0
“ “	“ do. P. E. Island	4 0 0
“ “	“ Per Jas. Byers 30s.; Locke's Island for Church, £10 0 0	11 10 0
“ “	“ Rev. James Murray L25 0 0; Rev. Mr. Darrach £20 0 0	45 0 0
“ “	“ Rev. J. Thompson per Rev. Mr. Millar	5 0 0
“ “	“ Mr. Allan, supplement per Covehead, £20 0 0 P. E. I. currency	16 13 4
“ “	“ J. Bayne, expenses to P. E. I.	1 10 0

THE HOME AND FOREIGN RECORD.

JUNE, 1861.

MEETING OF SYNOD.

THE Synod of the Presbyterian Church of the Lower Provinces will meet on Wednesday, the 26th of this month, at 11 o'clock, A. M., in Chalmers Church, Halifax. This we trust will be the largest gathering of Presbyterian ministers ever held in this city. Ministers and elders will come from every corner of Nova Scotia, Cape Breton and Prince Edward Island; two or more may come from New Brunswick, and we may hope for one or two from Newfoundland. Presbyterians in this city will give the members of Synod a most cordial welcome; and we have no doubt that arrangements will be made for accommodating every minister and elder that can come forward. It is very desirable that the attendance should be large. The Church has need of all the wisdom and energy of all her members. Feeble hands require to be strengthened, fainting hearts to be cheered, by mutual counsel, encouragement and aid. You can help your brother and your brother can help you; do not then deprive yourself or others of the benefits to be derived from a large assemblage of brethren engaged in the same great work, animated by the same holy motives, bound by the same laws and paying allegiance to the same glorious King. Many of our ministers are young and comparatively inexperienced, while a few are veterans, having their minds richly stored with the results of long years of experience and observation. Some are naturally over-sanguine and impulsive; others are cautious to the verge of timorousness. Some devote their thoughts more particularly to one subject of interest—others to another. One has his mind set on Education, another on Home Missions, a third on Foreign Missions, and so on. It is when all are assembled together to devise, to deliberate and to act, in the name and by the authority of the Lord Jesus Christ, that the highest results in each department of Christian effort are attained.

We trust that the Eldership will be fully represented. It is of vital importance to the Church that the "laity" should take a lively and intelligent interest in all her schemes and movements.

Many subjects of deep moment will come before the approaching Synod; and it is earnestly to be desired that there should be not only a large attendance of ministers and elders, but that those who remain at home should be constant in prayer for those who are rulers and overseers in Christ's house, that they may be endowed with wisdom from on high enabling them to realize their solemn responsibilities and to act in such a manner as will secure the purity, the peace and the prosperity of the Church.

Let us remind congregations that the salaries of their ministers should be punctually paid up to the first of this month, or to the end of the financial year whatever that date may be. Your ministers require more than all you

can give them to pay their way and enable them to look comfortably into the faces of their brethren. If you have treated your minister shabbily during the past year you will most certainly be exposed and put to the blush before the whole Church. You cannot imagine what pain it gives a minister to confess before a whole Synod that his congregation have failed to fulfil their promises.

Let your collections for the various Schemes of the Church be promptly forwarded to one or other of the Treasurers. If you have forgotten or overlooked any of the Schemes now is the time to make amends for your neglect. The Synod in October left the 'time and mode' for taking subscriptions and collections to the decision of Sessions.

In order to refresh the minds of some congregations we will give a list of the Schemes of the Church for which Collections and Subscriptions are required :—

1. COLLECTION FOR THEOLOGICAL EDUCATION.—The necessity for this collection was fully explained in the *Record* for April.

2. FOREIGN MISSIONS.—We need not add one word as to the necessity of being prompt and liberal in the support of our Foreign Missions.

3. HOME MISSIONS.—This is but another name for Church Extension. Our existence as a Church depends on the energy and liberality with which this Scheme is worked. There is great need for more funds at this very moment.

4. SYNOD FUND.—This Fund is intended to defray expenses connected with the meeting of Synod. These expenses must amount to a very considerable sum, say £200.

5. There are collections to be made for the proposed Church at Demirdesh—for defraying Expenses of Missionary Children, and also a Special Effort for Education.

It will greatly facilitate the operations of the Synod if the "Treasury" will be found fairly replenished.

We would also call the attention of all *the Sessions* in the body to the duty of filling up in good time the Blanks which will be immediately forwarded by the acting Synod Clerk, addressed to their respective ministers, and to be forwarded to Synod. Let the questions be *so answered* that the replies may be expressed in the Statistical Table *by figures*, and sent forward, whether the ministers attend the approaching Synodical meeting or not. We need scarcely add that it is peculiarly desirable that the returns, especially this year, should be *numerous, full and accurate*.

Let us pray that the approaching Synod may prove a most delightful one, useful alike to ministers and people, strengthening us in each others affections, intensifying our faith in God and our devotion to His cause. If, by the grace of God, we have accomplished much as a Church, how much more remains to be done—and the meeting of Synod is just the time for looking to the past that we may avoid its errors, and to the future that we may be equal to its emergencies. Let us not be weary in well doing, for in due time we shall reap if we faint not.

THE TESTIMONY OF MIRACLES.

"The works that I do in my Father's name, they bear witness of me."—
JOHN x. 25

Men of learning and ability, as well as those who have been denied these gifts, are sometimes guilty of strange inconsistencies. And of these none

seems more absurd, than that of a certain class of so-called theologians, who, while they admit the high moral character of Christ, deny that He really wrought miracles. Carried away by a fantastic love of order, and by a belief in the inviolable constancy of the operations of nature, they start from the atheistic presumption that miracles are impossible; and find it necessary, in order to be consistent with this principle, to explain away by the most arbitrary and improbable assumptions, every supernatural act ascribed to Jesus; while at the same time they are loud in praise of the virtues and beauties of his character, his piety, humility, sympathy, self-denial, faithfulness, rectitude, and truth. It seems strange that they cannot see, not only that their first principle is virtually pantheistic, and destructive of all belief in the existence of a personal God, but that their admission as to the moral character of the Saviour, is fatal to the conclusion to which they wish to come. Let the truth be established,—and who can deny it?—that the moral character of Christ was above suspicion, and it follows as a necessary consequence, that the wonderful works he performed were miraculous, the product of Divine power; and that He was himself all that He professed to be; nay more, that all that is told us concerning Him is the truth of God, supernaturally revealed. The works that He did in his Father's name, bore witness not only to his personal character; they testified further to the truth and divinity of the doctrines involved in his incarnation, sufferings, and death.

The power of working miracles in the name of God was bestowed only upon those who otherwise deserved and had His favour. We can easily see the inconsistency of the supposition that He would bestow such a gift upon a wicked and ungodly man. They only who enjoyed the ordinary gifts of His grace, were thus extraordinarily favoured. When John on one occasion, came and told Him of a person, whom they found casting out devils in His name, and whom they rebuked because he followed not with them, the answer of Christ to them was, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me; for he that is not against us is on our part" (Mark ix. 39, 40.) It was on the same principle that He confuted the unbelieving Jews, who accused him of casting out devils by Beelzebub, the prince of the devils. It was inconsistent to suppose that Satan would do anything contrary to the interests of his own kingdom, for if it were divided against itself, how could it stand? And if therefore devils were cast out, the power by which this was effected must be a power bestowed from above, by the Spirit of God,—a fact which implied that Christ possessed the favour of Him who bestowed these miraculous gifts. The possession of this gift therefore is an unanswerable argument in favour of the moral character of the Saviour, even were that not otherwise fully established; while it also shows, as He so frequently asserted, that He was the expected Messiah, of whom it was foretold that He should "open the eyes of the blind, and unstop the ears of the deaf." But the perfection of His moral character is also clearly shown by His biographers, in what they tell of His sympathising and pitying kindness on the one hand, and his stern and faithful adherence to truth and righteousness on the other;—in His labours in behalf of those who were poor both for time and eternity, and his keen and searching denunciations of the hypocrisy and malice of the "Scribes and Pharisees," who, while they pretended to the utmost sanctity, were at the same time "full of extortion and excess." Honesty and truthfulness and straightforward candour, were characteristic of the defences which he made against the attacks of His enemies; of the weighty words of wisdom which He proclaimed for the instruction of the people; and

of His ordinary bearing and manner among them; while He was still the meek and gentle and lowly Jesus.

Taking these therefore as the data from which to start, it will not be difficult to establish the conclusion to the truth of which His miracles testified. He frequently asserted that He was the expected Messiah, "the One that should come," the One "whom God had sanctified and sent into the world," and He pointed to his works as a proof of it. He must have known whether or not in making these assertions He spoke the truth, for his clearness of judgment, and freedom from everything that savoured of fanaticism, were not the least remarkable traits of His character. If therefore His honesty and truthfulness were above suspicion, to what conclusion do the above considerations force us? He must have asserted what was true when He appealed to His miracles as a proof of His Divine commission, and thus His simple statement proves both the reality of the miracles performed by Him, and the truths they were intended to confirm. If Christ was not what He professed, then how is it that He wrought these works in the name of the Father? how is it that He was in everything else, true, honest, faithful, and self-denying? how is it that His enemies have never found the shadow of a ground for ascribing to Him ambition, selfishness, or unworthy motives of any other kind, in any one transaction of His life? If He was not what He professed to be, then are those who assert it, forced to the awful conclusion, that insincerity, untruthfulness, and a dishonest ambition, were the ruling motives of His life. The ingenuity and hardihood have never yet been found together, that would pervert the statements of Scripture to support such a theory. It is however the inevitable conclusion to which a denial of Christ's divinity, and miraculous power, leads. The assertion of His Messiahship was not one, to be confirmed or denied by any one act of His life, and to extend no farther. If true, it included the reason for which He came to earth, as well as every event of His history, and the end for which He lived and suffered and died. He does not hide His knowledge of the reason of His incarnation, or of the special and peculiar purpose which His life and death were to subserve. He continually asserts them. If His assertions are true then is He the Divine Saviour; if not (and may God pardon the supposition!) then do they contradict what every act of His life confirms, His honesty and truthfulness. These qualities admitted, as they are and must be by every candid reader of the Scriptures whatever the dogmas he may otherwise hold, settle conclusively the question as to the divine character of Him "who spake as never man spake."

It would thus appear that the argument for the Divine nature of Christ and the Divine character of the wonderful works which He performed, rests upon the foundation of His truthfulness and honesty. If he meant to be candidly and unequivocally understood in what He said and did, then the question is settled to every candid mind. His miracles, as they were performed, bore evidence that it was by His own inherent and original power He wrought them, as He so often asserted. Some whose character showed that they were not actuated by the Divine Spirit sometimes performed actions that excited wonder and that seemed miraculous; but such actions were wholly different from the miracles of Christ. They were but the clever tricks of legerdemain performed to catch the popular eye. The works of Christ on the other hand showed unmistakably, that it was by Divine power they were wrought, especially when viewed in connexion with the doctrines which He taught, and with His personal character. They were works that could consist only with faith in God, and holiness of character. They presume these qualities as a *sine qua non*, to their being performed. The power exercised in the performance

of them must have been from above. We take, therefore, Christ first as a man. We find that He wrought miracles. We believe His word, for He has established His character for veracity. We find Him asserting that He is the Messiah, the Son of God, and pointing to His miracles as confirmatory of His assertion. We are bound to admit the truth of this in common with every other statement that he makes, especially when we consider the evidence to which He appeals in confirmation. And the conclusion therefore to which we are led is inevitable,—*He is the Son of God, the Saviour of the world.*

HARD TIMES.

It is admitted on all sides that the present aspect of the world is very gloomy and sad. War treads on the heels of commercial disaster, and the beautiful brow of Spring is bathed in blood. While the countries of Europe resemble so many camps resounding with preparation for battle, the people of the United States, but lately so strong, so proud, so secure, are in a paroxysm of fratricidal strife. These troubles deeply affect ourselves. Not only do we naturally share in the feverish restlessness and the deep sorrow that is always felt when blood is being shed, but our trade and commerce are seriously affected, and to that extent our ability to support the Church in her operations must be impaired. We have fallen on "hard times"—exciting, terrible times, when God has come to reckon with the nations for their iniquities. Perhaps we, in these Provinces, are much poorer than we were even last year. Money is scarce. Trade is dull. Times are hard. Therefore let us do as little as we can for the cause of God! Let us starve our ministers and cripple all the schemes of the Church!

Does not the heart of the reader instinctively revolt from the sentiment contained in the last two sentences? Is it not at once seen to be worldly, wicked? Yet we have only uttered in so many words what too many, bearing the name of Christ, express too plainly in their conduct. They would be horror-struck if their course of action were translated into plain language, forgetful of the fact that actions speak louder than words—that Christ will judge us, not by our professions, but by our works.

What then is the lesson of hard times. Our picture of the "present distress" is perhaps a little too dark. We have a great deal for which to be thankful. The actual scene of war is far from our borders. All our people have food and clothing. Our fields are green with the promise of an abundant harvest. Indeed our "mercies" are innumerable, and it becomes us thankfully to acknowledge that the lines have fallen to us in pleasant places. We know nothing of the actualities of war, famine or pestilence. The toils, conflicts, tears, heartsinkings, that form the portion of our neighbours are almost unknown to us, at peace as we are among ourselves and at peace with all the world.

Yet there is sufficient cause for our pursuing the inquiry, What is our duty in these hard times?

God's object in sending hard times may be to try our faith. It is easy for the rich to give of their abundance. Will they, when they become straitened, give abundantly of their poverty? This is a test by which the world will try Church members, and by which men may well try their own hearts.

We must learn to endure hardness like good soldiers of Jesus Christ. He, the Captain of our Salvation, was made perfect through suffering. All his

days on earth were spent in poverty ; yet this never made him selfish : he was always bountiful, and through his poverty many were made rich. Let him be our example in all things, and especially in his unselfish care for others and his ceaseless longing for their welfare.

Hard times should draw us nearer to God. The affectionate child nestles in the parental bosom all the closer for the frown or the word of rebuke which expresses disapproval of childish error. So when God frowns on us in his providence let us cling closer to him, walk more carefully in his statutes, and cherish more fondly his love in our hearts.

Hard times should enlarge our hearts, even as the darkness of night widens the sphere of our vision. Experience is the only successful teacher in life. We can never sympathize fully with the sorrowing till our own hearts have been wrung with sorrow—nor with poverty till we have tasted the cup that is drained by the poor. When we realize, however faintly, the evils and horrors of war let us think of the wretched Heathen whose normal condition is warfare, relentless exterminating warfare.

Hard times will never hurt us if we are true to God and the right. The storm and the floods may rise and beat against the house founded on a rock, but it cannot fall. The furnace may be heated seven times yet not a hair of the heads of the Children will be destroyed. The gold may be tried in the fire, but it comes out brighter, purer, more precious for the trial. Let us then walk bravely, manfully, Christlike, on our way, rejoicing in tribulation, learning the vanity of earthly wealth and seeking eagerly after the true, heavenly riches ; devoting ourselves and all we possess to our Saviour, and illustrating our faith when poverty and trouble are pressing upon us by deeds of love and holy self-denial. God has not promised us riches or honors in this world ; but he has promised us all our share of trouble, sorrow, conflict,—our share of hard times to try our faith, to purify and strengthen it. These are just the times when we should all rally round the standard of Jesus Christ as held aloft by the Church, and do what we can to plant and sustain that standard not merely within our own borders, but far away where it has never floated to the breeze.

C A T E C H I Z I N G .

WE trust that the good old Scottish practice of catechizing will never be allowed to fall into disuse in this Church. Sabbath Schools, Bible Classes, Day Schools, however excellent and indispensable in their respective spheres, should never supersede family catechizing. Every parent is a priest in his own house, and ministers in spiritual things to his offspring. God has committed the souls and bodies of his children to his charge, and he is as solemnly bound to attend daily to the wants of the one as to those of the other. The seeds of sound doctrine should be sown in the youthful mind just as the light of reason begins to dawn. You cannot begin too early to bring the truth into contact with the soul—for if the soul is a *tabula rasa* be it yours to inscribe it all over with the precious words of God. It is also the part of ministers and elders to attend to this sadly neglected duty. The primitive Church, as well as all the Churches of the Reformation in their purest and best days, laid great stress upon the duty of catechizing. Luther composed a "rugged, plain, good Catechism." Calvin produced an incomparable one, which was the basis of our own Shorter Catechism as well as of the Heidelberg Catechism. It is

a fact obvious to every careful observer that the Churches which use good Catechisms diligently are marked by great soundness in the faith. Look at the Presbyterians of Scotland—the Dutch Reformed—the leading Presbyterian Churches in the United States—and you find that Orthodoxy still prevails—that the foundations of sound doctrine lie, deep and secure, in the hearts of the people. If then we as a body desire to see our people settled in the faith, safe from the assaults of false teachers, let us not fail to encourage the good old system of catechizing.

NOTICES OF BOOKS.

MARION LESLIE, or the Light at Home, with an Introduction, by the Rev. H. A. Boardman, D.D. 18mo., pp. 295. Philadelphia Presbyterian Board of Publication.

Part of the interest of this little work is derived from the fact, that it was written by a young lady during the course of her last illness. Early devoted to the Saviour, she not only enjoyed the comforts of his presence during her long and trying illness, but sought for usefulness in the preparation of this little work, by which she being dead might yet speak, in lessons of warning and instruction, especially to those of her own age and class. It describes the temptations of young Christians surrounded by gay relatives and friends, and forcibly teaches the benefit of firm adherence to religious principle in such cases, and it is particularly fitted to be useful to that interesting class.

REMARKABLE ESCAPES FROM PERIL, Illustrative of Divine Providence. 18mo., pp. 308. Same Publishers.

The title of this work explains its nature. Truth is stranger than fiction, and the hair-breadth escapes from imminent danger as here recorded in the lives of such men as John Newton, John Bunyan, and in the history of the Church, particularly in times of persecution, form one of the most remarkable chapters in the records of Divine Providence. Such a work therefore supplies not only reading of an interesting character, but also matter that is fitted to excite the most reverent and *confiding* feelings toward the Divine Ruler of the Universe.

THE BEAUTY OF IMMANUEL, by LeKoy J. Halsey, D. D. Small 12mo., pp. 204. Philadelphia Presbyterian Board of Publication.

“His name shall be called wonderful.” Such is the motto of the present volume. We noticed lately a work from the same author entitled “Life Pictures from the Bible,” in which he gave a brief delineation of the leading characters of the Bible, heroes and sages, kings and statesmen, prophets and apostles. In the present volume the author rises to the fountain head. Instead of gazing on stars of greater or less magnitude, he rises to the contemplation of the Sun of Righteousness. The work is an attempt to exhibit, in some measure at least, the glories of the Son of God, as these have been or will be presented to man—in his holy life, his mighty miracles, his matchless in-

structions, his manifestations of glory, his sufferings and death, his resurrection and ascension, his mediatorial offices and work, his second and glorious appearing, and in the saving power of the gospel. The theme is boundless, and can be fully unfolded by no human pen. But every attempt made in a devout spirit, and following the guidance of inspiration, to exhibit "the glory of the only begotten of the Father" deserves encouragement. And the present, both in matter and manner, merits high commendation. Its matter consists of a brief but comprehensive outline of the life and character of Immanuel, and the style is vigorous, simple and polished.

CONFIRMATION WITHOUT LAYING ON OF HANDS, by the Rev. N. Hoyt, D. D., Athens, Ga.

A clear and able defence of the Presbyterian view of Confirmation.

CORRESPONDENCE.

REVIVALS.

Much has been said during the past two or three years on the subject of "revivals." We have all been surprised and gratified by reading the accounts of what God hath done for his Church. I think I may also add that the effect of these things has been to strengthen the faith of Christians, and encourage them to labour and pray for still farther manifestations of the power and grace of the Most High. I am far from thinking, however, that all the accounts of these revivals have done good to the Christian Church. The statement of the fact that God had visited his people in any particular section of the world with "times of refreshing" would, I apprehend, always do good: but it is very questionable whether the very minute accounts of what the writers deemed remarkable conversions has been of any benefit. So far as I have noticed, there has been too little care to discriminate between that which is scriptural and, therefore, commendable, and that which has arisen from the mere operation of natural feeling. I am aware that, with many, a distinction of this kind is looked upon as altogether unimportant. Nay, a disposition to subject every manifestation of feeling to such a test is by some—perhaps by many—looked upon as a sort of daring impiety. Their idea is that, at such times of remarkable visitation, the Spirit of God operates in such a way as to set aside both the laws of mind, and the ordinary and fixed rules which the Scriptures represent as governing His own modes of operation. Having adopted this view, they represent every act of professed converts, however wild and extravagant, as the work of the Spirit of God: and thus they ignorantly and impiously set aside the word of God altogether.

Another of the evil effects of such accounts of revivals as we generally meet with, is the leading of other people, while labouring for a revival, to adopt the "experiences" of others as the model according to which they must have the work carried on among them. For example, the "striking down" is, to the minds of some, such a very remarkable and palpable token of a *powerful work*, that they earnestly covet a similar display of converting power. Others again, whose taste is very much in favour of a noisy revival, notice particularly the prevalence of a disposition among some of the converts to indulge in noisy demonstrations. In cases where it is a part of the system of particular denominations to *get up* a revival—which is very common in our Province, as well as other places, these peculiar and exceptional cases are aimed at, as if they constituted the very sum and substance of conversion.

Now it is no part of my design to attempt to prove that those revivals, so called, in which "bodily exercises" and noisy vociferation were indulged in and

countenanced, could not be genuine. I would rather be permitted to indulge the hope that they were what they are represented; but I do not hesitate to say that their claim to be so considered must rest on evidence very different from what is furnished by such wild and unscriptural demonstrations. From facts abundantly furnished by the past history of those Churches which delight in these things, I feel warranted to affirm that they afford no evidence of the presence and power of that Divine Agent by whom alone a true conversion can be effected. Both in the United States and in the western part of this Province, they were common thirty or forty years ago, and the fact—proven in such a way as to leave no room for doubt—is that they did not yield such fruit as to warrant the belief that they were from God. In many places, they are still a yearly occurrence. In other places, they occur about once in two or three years. And I believe it now admits of positive proof that, just in proportion to their frequency, has a loose standard of morals prevailed; or I might even say that those who have been oftenest overwhelmed by such wild deluges of feeling have, by their subsequent walk and conversation, given the greatest cause to doubt whether they possessed any religion at all. I am aware that many will be startled by such a statement as I have now made, and wonderingly inquire—“If these things be not the work of the Spirit of God, what can they be?” Now I think such a question is easily answered. Speaking from experience I can most confidently declare that, in my opinion, they are exhibitions of mere natural feeling. After a pretty careful study of the subject, I have come to the conclusion that they can be explained by natural causes. I do not say that I can give a philosophical account of the “laws” themselves. I believe they are, as yet, very imperfectly understood. I have witnessed, for example, the experiments of the Biologist, and though I do not feel able to give a satisfactory explanation of the feats by which such persons usually astonish spectators, I am free to acknowledge my belief that there are questions still unanswered that deserve the attention of the Physiologist, or the Professor of Mental Science. “Animal Magnetism,” though still wrapped in mystery, is not a mere delusion: and I am firmly convinced that many of the wonderful conversions (as they are called) that are represented as taking place so frequently in the congregations already referred to await the same kind of explanation as the feats of the Biologist. In proof of this, permit me to state one fact. In one of the congregations that I know in this Province there occurred some years ago what they called a “great revival”—resulting according to their account in the conversion of more than one hundred persons. All these made a profession of religion and were enrolled as members of the Church. But alas! in the course of a year or two the larger portion of them gave evidence of the absence of vital godliness. To use the language of the people themselves—“They went back again into the world.” Shortly before the arrival of the great revivalist minister to whom these aforesaid conversions were attributed—one of those adventurers who now and then appear to astonish the natives of our Province had been in the same settlement where the revival took place *lecturing on Biology*. He had been very successful—had a great many under his influence—and many of these, before the mesmeric effects had passed off, had gone to the religious meetings and were announced as converts. Now I hold that had these same persons been suddenly brought into contact with a company of fanatical Mohamedans they could have, just as easily, been carried forward and led to profess the religion of the “False Prophet.”

Again, there is another principle of our nature which I have reason to believe has hitherto had much to do with revivals in this Province, as well as in other places, viz., “sympathy.” I do not pretend to give a philosophical explanation of the effects of this “law” of our nature, more than the other. But, that it is a powerful auxiliary in many pretended revivals, no intelligent person will doubt. Why, sir, I could find a person in some of the congregations that are accustomed to periodical revivals, that could do more with a groan, in the way of getting up a revival, than the ablest minister in Halifax could do, with one of his best sermons.

I suppose there are people who will receive such remarks as these either with invincible scepticism, or with the curl of pitying contempt for my weakness—and still others who will pretend to be shocked at my impiety. But let them not be too hasty, or too uncharitable. I am just as much a believer in revivals as any of

them—and I am just as anxious as any of them for a true revival. But that I know must come from God. The proof that many so called revivals in this country have hitherto been mere outbursts of natural feeling, is afforded by the subsequent conduct of the persons themselves. Generally they give no scriptural evidence of a change of heart. "By their fruits ye shall know them."

Another evidence of the unsoundness of such conversions may, I think, be safely drawn from a consideration of the means by which they are *got up*. You must allow me to use this expression though I cannot defend it as orthodox—for really they are *got up*. Weeks or months beforehand, the leading persons of the congregation determine that they must have a revival, at such a time. That they shall succeed is with them scarcely a matter of doubt. As for God's sovereignty in the matter—that does not disturb their calculations, in the least. They have, as they think, a scriptural argument for disposing of that. "If two of you shall agree," &c. Now, say they, we are agreed in asking for a revival, and we will have it. But do they never fail? No—not in their opinion. Sometimes they do not accomplish as much as they do at other times. But they always profess to have had "a good time."

One marked feature of the revival efforts to which I have just referred, is the absence of the means which God has especially appointed for "turning sinners from darkness to light and from the power of satan unto God."—I mean a preached Gospel. This is the ordinance of Christ for saving men. Now I do not say there is no preaching. An address, professedly founded upon some portion of the word of God, is usually delivered. But the noticeable fact is, that this part of the service is always deemed the least important. Many of those who are "*greatly exercised*" at these meetings manage to come in about the time the preacher has got through with his discourse—while others, who take a very prominent part in the subsequent exercise of "speaking," will get up and very deliberately, and self approvingly, tell that they were thinking of such a thing during the time the preacher was engaged—and that thing which had engaged their thoughts, to the neglect and exclusion of the preachers address, has been something altogether different from the subject under consideration. In the New Testament we have several accounts of remarkable revivals but the means employed were just the means that modern revivalists hold most in contempt. It is said (Acts ii. 37) "Now when they heard this they were pricked in their heart." It was the hearing of Peter's sermon. Lydia's conversion is beautifully described in these words—"Whose heart the Lord opened that she attended to the things which were spoken." In another place, it is said. "While Peter yet spake these words the Holy Ghost fell on all them that heard the word, Acts x. 44. Now mark the contrast between this and many of the revivals of the present day—which nevertheless are trumpeted as an extensive and powerful work of the spirit of God. In the cases to which I refer, nothing remarkable appears during the time of preaching. At that time, a spectator would see little or nothing different from an ordinary congregation. And not until they have introduced their own favourite machinery, will you notice any thing out of the ordinary way. With some, the great effort is to induce people—especially those for whose conversion they are labouring, to get up and speak. Generally, every one that they can prevail upon, in any way, to rise up and say a few words is pronounced a convert. Some others have another mode, even more ingenious, and I suppose equally successful. Their labour is to get sinners to come forward to the altar, as they call it, to be prayed for. From the earnestness with which they labour for this, a person would be disposed to think that, in their opinion, no place except the edge of their holy ground—the "altar" could possibly be visited by that divine Agent whose work it is to change the heart—and, on the other hand, that none who come to the spot so carefully marked out could possibly fail to receive the blessing. But perhaps the most unaccountable part of this strange device is the mode of operation after they have come forward. Of course, the *uninitiated* like myself are not able to give a very intelligible account of this part of the operation. But we can testify to what we are permitted to witness. Well then, the parties are kneeling close to the altar rail. The officiating minister then calls on one or two of the Brethren to pray. During the prayer, the minister inside the altar rail is passing from one to another—speaking in

a tone too low to be distinctly heard, except by those close to him. The sound of his voice is however sufficiently audible throughout the house to attract the attention and effectually prevent any thing like close application of mind to the prayer which is being offered. The persons around the altar especially, must have their attention so divided that it is impossible for them either to unite in the prayer, or to give very particular attention to what the minister says. Now, if we could trust the opinions of those who rely on such methods as these for effecting conversions, we would have to admit that their labours are eminently successful. But, on the other hand, if we fall back upon the scriptural test of conversion, we will probably, in a majority of the cases, be led to a contrary conclusion.

The great danger, as I apprehend, at the present day, when so much has been paraded in the newspapers and magazines, as well as from the platform on this subject, is that the Christian Church should come to the conclusion that God has "created a new thing in the earth"—and that, now, we should cease to depend on such means for promoting a revival as are sanctioned in the Scriptures. Let us however beware. The past history of those Churches which have depended on artificial means of excitement presents nothing which should make us desire to emulate them. The Apostle said to Christians, in his day—"Ye were born not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever." The direction of Christ to the ministers of the Gospel always is to "teach," to "preach the Gospel"—to aim at turning men from darkness to light, as the means of turning them from Satan unto God. With such directions as these before us, it would be presumptuous and sinful to neglect the great duty of preaching the Gospel. And to ask God to pour out his Spirit, and convert sinners, while we neglected the part of the work assigned to us, could be nothing less than an insult offered to the King and Head of the Church. Time and space do not permit me to enter upon the plain, scriptural, and I may add, common sense arguments by which this view of the matter can be abundantly sustained. Let me however say to those who think the history of recent revivals contradicts this view of the case, that the very supposition is absurd. There cannot possibly be faith without knowledge—a knowledge of the very truths which faith embraces. "How can they believe in him of whom they have not heard?" Faith cometh by hearing, and hearing by the Word of God. Plain, full, bold statements of Gospel truth accompanied with earnest persevering prayer, can alone be depended on for the conversion of sinners. Such means God will acknowledge and bless. But if people presume to set aside these means in order to make room for schemes of their own devising, they will bring upon themselves a curse and not a blessing. "As the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of Hosts, and despised the word of the Holy one of Israel." ALEPH.

MINISTERIAL EDUCATION.

TRAINING SONS TO THE MINISTRY.

MESSRS. EDITORS:—From the infancy of my sons I have in heart dedicated them to the ministry. What course had I best take to make this purpose, under God, effectual?
EUNICE.

[Not by what is called "training them up to the ministry," giving them a theological education merely, and then urging their ordination before they know either their own hearts, or the temptations of the outer world. This is the course taken by the Church of Rome. She opens her school for the boy of eight, and keeps him there until the period of his ordination. But nothing is more calculated to produce a barbarous ecclesiasticism and an un sympathizing heart. The minister thus trained knows nothing of the world and feels nothing for the world. His dialect, his mode of thought, his resources, are all technical. That sacred li-

terature, when separated from secular, becomes a barbarism, cannot be better shown than by an examination of the results of the training schools of Rome. Bigotry, narrow-mindedness, and want of adaptation to the work ensues. There is produced a *cant*, which, by its narrowness, instead of converting, repels the world.

Then, again, there is a great wrong in *checking* a child through to the ministry, so that without further change of self-searching he arrives at the terminus. The work of preparation should be one of deep and agonizing personal struggle. Who can speak to others of sin without an awful consciousness of it himself—who of the need and preciousness of Christ, without a tender experimental knowledge of this blessed Saviour? We do not say that in some cases boys trained to the ministry have not been preachers of unction, but we apprehend that in most of these cases, the experimental knowledge ripened, as in the case of Chalmers, after ordination. And we fear that the arranging a compulsory profession for a boy before hand, and confining his education to this line, makes him either heartless or narrow.

But what is a parent to do?

1. Pray.

2. Discover if your boy is a Christian of real experience. If not he will be a burden to himself in the ministry, and a snare to others.

3. See whether he has more than ordinary capacity.

4. Search your own motives. Are you sure there is no ambition in them? If so, they may pass as poison to your son, and destroy him.

5. Let your son go to college. This is essential to his usefulness. "A Christian boy," says John Newton, "goes to college as an ordeal. If he *stand* then it is an evidence of his having hold of the truth." It is a hard ordeal, but it is necessary. Accompany him there by prayer, brood over him in tenderness, but *send him*. Otherwise he will not be fit to teach.]—*Eds. Rep. Rec.*

"HE WISHED THAT HE HAD BEEN A MINISTER."

This is one of the remarkable expressions made by a late lawyer of eminence in his midnight conversation with a friend, a few hours before his death. He was, however, in no respect conscious of his approaching change, but spoke as if he had many years before him. Yet "he wished that it had been his lot to be a minister of the gospel." As this was not a late and death-extorted admission, neither was it the fruit of disappointment in the common aims of life. Mr S— was unusually successful, both as a professional man and as a politician. He rose rapidly. Honourable and lucrative offices were at his back. His character for lofty integrity was universally admitted. His friends were among the pillars of society. Yet, in the first stages of his career, in the bloom of success, with many glittering prizes before him, and with a moral certainty of soon grasping them, he turns away amid the whirling tumult of an excited political canvass, to sigh after the lot of a gospel minister.

Is there no lesson, no caution here to the young men of piety who turn their backs on the ministry, because other professions hold out the prospect of a speedier and more brilliant worldly success? Mr S—'s case reveals the magnitude of the mistake they make. They may succeed to the top of their wishes, may accumulate honours, offices, means, influence, and political station; and then, after all, feel in their hearts the irresistible desire that the holy peace, humble toil, and spiritual aims of a parish minister had been their lot.

HOME MISSIONS.

We give the following extract from the Rev. H. D. Steele's Report submitted to the Presbytery of Halifax at its last meeting:—

"For the last three months I have been almost constantly occupied in preaching, visiting the sick and dying, attending funerals, and administering the ordi-

nance of baptism, within the County of Lunenburg—except on two occasions when in the discharge of duties devolved upon me by the Presbytery I was called to visit Shelburne and Clyde River in connexion with Mr. Hugh McMillan's ordination and settlement, and still further to visit Annapolis and Bridgetown, where I laboured for two Sabbaths in answer to an urgent application for supply made through the Cornwallis ministers. In the County of Lunenburg I generally preached twice, and occasionally even three times, on the Sabbath, besides travelling from ten to fifteen or twenty miles and upwards on the same day.

“My visits to and from Shelburne and Annapolis Counties involved the fatigue of travelling nearly three hundred and fifty miles—and *that* in the month of April, when the weather was very inclement and the roads in their worst condition. I preached twice at Annapolis and twice at Bridgetown, besides visiting the sick and engaging in religious exercises amongst several families.”

We have before us the Report of the Rev. H. McMillan's labours previous to his settlement in Barrington and Clyde River. Of Clyde River he says :

“The Clyde River section of this congregation is the most numerous. They are Presbyterians not only in name, but in principle. Though they have now for some time been a flock without a shepherd, and exposed to attacks and inroads from other denominations, yet they have stood like a phalanx, faithful and true to the principles of Presbyterianism. In connection with my other labours in Clyde I opened a Sabbath School and Bible Class, which were both largely attended by young and old. The School was conducted immediately after preaching, and it more than repaid my trouble to witness the good attendance and seeming desire manifested to receive instruction. It is due to the people of Clyde to state that they are truly industrious, enterprising, courteous, moral and hospitable. They are liberal towards all the Schemes of the Church, ready and willing to give in proportion to their means and circumstances.”

In Barrington Mr. McMillan generally officiated at 6 o'clock on Sabbath evenings. The meetings were held in a Baptist Chapel. He speaks very highly of the people for their industry, sobriety and apparent piety. Spirituous liquors are not sold in the place. He adds :—

“Presbyterians here are few, but this little flock are staunch to their principles and highly respectable in their character. We have not a Presbyterian place of worship here yet, but it is expected that one will be built next summer. The foundation is already laid, the materials are on the ground, and some funds on hand to commence operations early in the spring. A Society of young men and active ladies has been in operation for some years past, and has done much towards realizing funds for the erection of this new Church.”

Mr. McMillan speaks very encouragingly of Cape Sable Island, and expresses a hope that Presbyterianism, which is very weak there now, may flourish if duly fostered by the Church. There is a place of worship on the Island, erected mainly through the exertions of Mr. William Cunningham and his family. It is a neat and commodious building, but not yet finished inside.

Mr. McMillan also visited Upper Clyde, and preached there on week days.

It will be remembered that since this Report was written Mr. McMillan has been ordained and settled over the field in which he laboured so diligently as a missionary. We trust that his hopeful anticipations will be more than realized.

FOREIGN MISSIONS.

SINCE our last issue the Rev. Petros Constanticides, our Missionary to the Greeks in Turkey, has arrived in Nova Scotia, and will remain at least till

the meeting of Synod. Mr. C.'s health was for many months in a very unsatisfactory state. He found the climate too hot and relaxing, and his medical advisers urged him to seek health in a more bracing atmosphere. His father died about three months ago, after thirty years of faithful service in connexion with the American Missions. We are glad to state that the sea voyage and the change of climate have produced a most beneficial effect on Mr. Constantinides's health, and that there is now a prospect of his speedy and complete recovery.

When Mr. Constantinides left Demirdesh Mr. Apostelos, who has been engaged as a teacher, took charge of the station; and he is now doing what he can to supply Mr. Constantinides's place.

OUR latest news from the NEW HEBRIDES reach us through the *Scottish Reformed Presbyterian Magazine* for May, which contains a letter from Mr. Copeland dated the 28th November, and one from Mr. Paton from Tana, dated 1st November.

Mr. Paton reports very favourably of the prospects at Mr. Matheson's station. Mr. M.'s health is improving, and from 40 to 80 people attend worship on Sabbath. We regret to learn that Mr. Paton's life has been frequently attempted of late. The day before he wrote a Chief surrounded him with his men and kept his spear vibrating within a few inches of his heart; but by reasoning with them Mr. P. induced them to sit down and he got away. Great mischief is caused by European "traders."

We give the greater part of Rev. Mr. Copeland's Letter:—

This is the month of November, and you will be having indications of the approach of winter. With us it is very different; summer is approaching. A few days ago we were shadowless at noon, the heat is increasing rapidly, leaking roofs are being renewed, houses are being secured against hurricanes, and the *John Knox* has made her final trip, and now waits to be hauled up high and dry. Yes, summer, with its sultry, damp atmosphere, its rank vegetation and rapid decay, its deluges of rain and storms of wind is at hand. I have said that the *John Knox* has made her final visit to the islands for this season, and our opportunities of communication for some months are not likely to be numerous. I may therefore just inform you very briefly about matters on Tana and Erromanga, as they were when the *John Knox* left. Mr. Paton will have informed you of an exploratory trip in the *John Knox* made by himself and Mr. Johnston to a place called Black Beach, on the north-west of Tana. The object of their visit was to see the place and judge of its suitability for a mission station, and to ask the natives to receive Aneiteum teachers. The two brethren were well received, and the people said they would take the teachers. On the last day of October the mission schooner left this island for Tana and Erromanga, carrying these teachers with their goods, also goods and letters for the missionaries on both islands. After a day and a night we reached Port Resolution, where I had the pleasure of seeing all the members of the Tana mission, save Mrs. Matheson. Mr. Matheson looks a great deal better, and is evidently much stronger. The natives at both stations were more saucy and turbulent than they had been for a long time. Their talk and conduct were bad. They had nothing good to say about the gospel, the missionaries, and *John Knox*; and when an opportunity of pilfering presented itself, they were not slow to avail themselves of it. When our mission vessel takes plenty of kava and tobacco the Tana men are glad to see her, but when they receive none of these articles by her, their countenances fall, and their evil tongues are let loose. We did not lie there over a Sabbath day, but I believe that the attendance on public worship was perhaps better at the commencement of the mission than it is just now. The people do not come to assemble at the mission stations, the missionaries, therefore, go to their villages, and take the gospel to the doors of the people. A part of every Sabbath is spent in this kind of work. The same plan was adopted in the early

stages of the work upon this island. Both at Port Resolution and the south side the mission premises are being increased by the erection of new buildings. After staying a few hours at the harbour we got Mr. Paton on board to assist in the settlement of the teachers at Black Beach, and set sail toward midnight. At daylight we were off a place called Ating, on the north-east corner of the island, about 20 miles to the north-west of Port Resolution. Attempts were made on the previous visits to have communication with the natives there. One man had come off in his canoe, and returned to bring off the chief, but in the interval the current carried the vessel away to the north of the island. On the second visit we went close in shore at their canoe harbour, saw the natives sitting on the bench, and their canoes hauled up, but they made no attempt to come to us. Though the place is on the weather shore, the sea was not rough at the time, and as they had no great distance to pull, they could easily have reached us. As they would not visit us, we having no boat could not visit them, and so we passed on. We soon reached the north end of the island, and had to change our course from north-west to west; on this latter course we sailed for about five miles, very near the land. At some points we could have cast a stone ashore. From this you will have some idea of the coast on the north end of the island. It is iron bound, the sea runs deep up to the rocks, and no outlying reef. These rocks are high, in most places twenty, thirty, and fifty feet, quite perpendicular, and worn by the action of the waves into great gloomy, hoarse-resounding caverns. Along all the north end of the island there is a belt of cultivated land, with bread-fruit and cocoa-nut trees, and yam plantations. Here and there we saw the roof of a native hut among the trees; but from the number of natives we saw, and the extent of ground cultivated for the raising of food, we can have seen a small portion only of their habitations. In some places the natives lighted fires, and in other places they assembled on the top of some cliff, and shouted loudly. At one canoe-harbour a man ventured off, but his bark was so frail that he could make almost no effort to come near us. After we had gone past him a little, we saw the canoe, but could not see its owner. Having noticed that it was exceedingly frail, we thought at first that it had upset with him, but the natives on board said he had gone into the water to make good some of the fastenings. All along the north end of the island we saw but one place where a boat could go ashore.

Having reached the north-west corner of the island, we stood away south for the large bight, at the head of which is Black Beach. This large bay is on the lee side of the island, faces to the west, and affords a good anchorage with the prevailing trade winds. While beating up the bay, we had a good view of this part of the island. Tana, as a whole, may be said to be composed of two parts—the *high* and the *low*. All the south end of the island, as far as Port Resolution, is high; and from Port Resolution onward to the north of the island, it is much lower. In both divisions you may find the cultivated land near the shore; but the appearance of the high land in the low division is quite different. In the south, the mountains are covered with trees to their summits: whereas in the north the hills produce grass only. In the south part I should think there is not much table land: in the north the whole may be described as table land. The north end of the island resembles Eromanga, and the south end Aneiteum: the former has a greater variety of scenery, the latter is the more fruitful; the former will please the grazier, the latter the tiller of the soil.

But to return from this digression. We anchored off Black Beach, in twelve fathoms water, and about 120 yards from the shore. After some shouting on our part, three canoes put off, but they durst not come all the way, as the sea was rough. We told them our errand, and that we had brought them teachers as they had desired. They went ashore with the news; and we meanwhile pulled up our anchor, to get a little nearer the shore, out of the wind and current. They soon reached us with their largest canoe, but it was far from being seaworthy, and only fit for those who know how to swim. The outrigger was rotten, and all the fastenings in a most dilapidated state. Our first efforts were directed to the improvement of the canoe. Some of the Aneiteumese got into it, and took it ashore, and patched it up a little. Mrs. Paton and the teachers' wives went ashore the first trip, and their property followed them in several canoes. When all was cleared

out of the vessel, we all went ashore. The articles belonging to the teachers were stored in a house belonging to the chief. It was not a very good one, but it was such as they possessed. Mr. Paton talked to the people, as he best could, about the worship and the teachers; thereafter we had a short service, and then hurried on board. These teachers are both from Mr. Geddie's side of the island. Black Beach (so called, I suppose, because the sand on the beach is black, and not white as is common) is one of the places on Tana visited by vessels in quest of food. More vessels call there than at Port Resolution. As you are no doubt aware, there have been quarrels also between the white men and the natives there. As being the next most important place after Port Resolution, I hope we shall see it occupied by a missionary before long. There is another place, about five miles to the north-west of Mr. Paton's station, called Wainasisi, where vessels can call, and where they occasionally trade. By sea, Black Beach will be thirty miles from Port Resolution.

We left Black Beach in the evening, and made for Erromanga during the night. As it was blowing stiffly, we reached Dillon's Bay about three a. m., on Saturday, Nov. 3. We found that the "Zillah," the Bishop's vessel, had just left on her way to New Zealand. Mr. Pattieson, who had been on one of Bank's Islands, to the north of this group, during the dry season, was on board on his way home. We stayed at Erromanga from Saturday till Monday evening. Mr. and Mrs. Gordon were both well. About thirty were present at worship on Sabbath, but I believe the average attendance is higher. Mr. Gordon read and expounded a part of the second chapter of the Acts to his audience. He has finished the translation of Luke. The natives are reading a small book containing the life of Joseph. They have several young men living on their premises, and also some females. The former are being prepared to act as teachers on different parts of the island. At present there is only one teacher on Erromanga, a native named Mana. The natives under Mr. Gordon do not read so well as the natives here, having been but a short time under instruction; but they can repeat the whole of the multiplication table, a thing that no native, on this side of the island at least, can do. I was particularly struck, on my late visit to these two islands, with one point of difference between the mission stations. At Erromanga you see very few natives, and there is no stir; on Tana, you meet them everywhere, and find them in corners and places where you do not at all times wish to see them. Erromanga is very thinly populated, at least about Dillon's Bay; on Tana the people are very numerous.

On our way from Erromanga to Port Resolution we called at Aniwa for about an hour, as we were short of native food. We found the two Aneiteum teachers there in good health. We also met a Tana man there who said that one of the teachers we had just left at Black Beach had been killed. The story turned out to be a false one. After being out three days and four nights from Erromanga, we reached Port Resolution, and after a stay of a few hours to put Mr. Paton ashore and replenish our stores, we left for Aneiteum on Friday evening, November 9. We got up to an anchorage at Mr. Geddie's on Sabbath evening, about eleven o'clock, to put the minds of the natives of this island at ease about their friends at Black Beach. The vessel next day about mid afternoon, was again on her "watery way" to Tana. In about a week she returned with the cheering intelligence that the teachers were not only alive, but had been kindly treated by the natives.

As far as this island is concerned, there is nothing calling for very particular notice. The times of great excitement and momentous movements here, have passed by. The attendance on the several meetings keeps well up, notwithstanding the murdering to which I subject the language. I am in the midst of my school visitations; the number of these, the distance of a great many of them, and a vertical sun, render this work not a little fatiguing. We have been making an effort lately to root up all the kava on this island. The brethren on Tana requested that no more should go from this island to Tana, as it was impeding them in their work. But you are ready to say, have you been allowing kava to be taken from Aneiteum to Tana in your mission vessel? It has been even so. The teachers there have been getting always a little from their friends here to enable

them, as they suppose, to get along with the Tana men. As it has been productive of evil, it has been agreed that no more shall go; and that a very good plan to secure this result, in the absence of an exciseman, will be to root it up. Kava is the name of a plant from which they procure an intoxicating drink. A description of the process of manufacture is sufficient almost to turn one's stomach; and the effects on the natives seem to be alike injurious to their mental and physical powers. So great is their desire for kava, that many of the natives of Tana have demanded to be taken in the *John Knox* to Fotuna to procure it; and no doubt many of those who have come to this island have come more for the sake of kava and property, than for any thing connected with the gospel.

A new, improved, and enlarged edition of our Catechism has just come from the press. By and by we shall have a translation of the Shorter Catechism, I doubt not. I have been thinking of attempting translation—I have been looking at Ruth with this view. As every bad penman writes with a bad pen, and every bad harvester gets a useless sickle, so I think that Ruth is a difficult book. I suppose it will be even so with all the books in the Bible. A little practice is the only remedy for these obstacles. Please remember me to all the members of the Committee. Desiring an interest in the prayers of the whole Church, I am, yours, &c.,

Rev. JOHN KAY, For. Miss. Sec.

JOS. COPELAND.

OUR CHURCH NEWS.

PRESBYTERY OF HALIFAX.—This Court met on Tuesday, the 7th May, in Poplar Grove Church, Halifax, and continued its sittings till Wednesday afternoon. There were present—Revs. Professor King, J. L. Murdoch, P. G. McGregor, J. Cameron, John McLeod, W. Murray, J. McLean, A. McKnight, H. D. Steele and A. Stuart, ministers, and Mr. Langille, elder. A considerable amount of routine business was transacted. In reference to the application of Rev. James A. Murray for certificate—it was agreed unanimously to furnish him with a statement of the facts of his connection with and separation from the Presbyterian Church, at the same time declaring that he is no longer a minister of this Church. The congregation of Annapolis was declared vacant: and it was agreed to request the Home Mission Committee to appoint Rev. Mr. Steele to supply this charge for several Sabbaths. Mr. Steele gave an interesting account of his missionary labors for the last three months. Reports of an encouraging nature were also received from several missionary stations. Appointments were made for the supply of Rawdon, Musquodoboit, and other places. Trial discourses were prescribed for Messrs. D. McMillan and John Morton, who are now candidates for license. The Presbytery adjourned to meet at Windsor on Wednesday, 5th June—Mr. Steele to preach at 1¹ o'clock.

PRESBYTERY OF VICTORIA.—This Presbytery met on the 14th ult., at Whycoomah. The Rev. Mr. McDonald accepted the call from the congregation of Mabou. The call is large and unanimous. The Presbytery of Victoria will meet for his ordination at Mabou on the 19th June. Mr. McDonald enters on an interesting field, where his labours, we trust, will be greatly blessed by the Head of the Church.

The Presbytery of Pictou met in Knox's Church, Pictou, on the 1st of May. Reports were received from the sessions of the congregation^s likely to be affected by the formation of a new congregation at French River as petitioned for at last meeting. Commissioners appeared from the petitioners who laid upon the table of Presbytery subscription lists for the support of a minister. After discussion it was agreed that that section of Merigomish be erected into a separate preaching station, and that the Rev. Andrew P. Miller be appointed to supply it till the end of the year to report to the Presbytery every three months.

The clerk reported that he had corresponded with the Rev. Hector McKay in reference to the call from the congregation of River John, but had yet received no positive answer. It was agreed that the Presbytery meet again that day three weeks, and the clerk was instructed to write to Mr. McKay requiring his decision by that date.

The Rev. A. P. Miller was heard in explanation of his not fulfilling his appointment to supply Dr. Smith's pulpit. The clerk was instructed to write to the Professor, informing him of the circumstances, and expressing the deep regret of the Presbytery at the disappointment which had occurred.

A committee was appointed to examine Mr. Adam McKay, student of Theology, and if satisfied to assign him subjects of trial for license.

After appointing supply and transacting some other business of less public importance the Presbytery adjourned.

The Presbytery again met at New Glasgow on the 22d inst. A letter was read from the Rev. Hector McKay intimating the acceptance of the call from River John, and also a certificate of his ministerial standing from the Presbytery of York in New Brunswick. The induction was appointed to take place at River John on the 5th of June, Rev. James Bayne to preside, and the Rev. Alex. Ross to preach on the occasion.

The Young Men's Association of Murray Harbour, P. E. I., presented the Rev. NEIL MCKAY with a complimentary address previous to his leaving that congregation.

OTHER MISSIONS.

AMERICAN MISSIONS IN EGYPT.

From an American Traveller.

CAIRO.

This mission struck me as being conducted with remarkable efficiency. Indeed, after having seen all the leading missions of the Orient, I may say that this will compare favourably with any of them, if, indeed, in some respects it does not surpass them. The establishment is an academy, embracing schools of various grades, from that for the infant to that for boys of eighteen or twenty years old. They are large as to numbers, and thorough as to instruction. In the infant school I found the little Arab girls learning Brown's Child's Catechism in Arabic, and in the larger girls' school I heard Mr. Hogg conduct a most creditable examination of the pupils in *the Assembly's Shorter Catechism with proofs*, in the Italian language. Most of these girls are from Jewish families, and some of them, at the outset, manifested the greatest impatience and hatred at the very mention of the name of Jesus; but under

the benign influence of these excellent missionaries, their prejudices have been conquered, and they now learn with interest the great truths of the gospel of Christ.

The boys' schools contain quite a number of Mohammedans. In the higher one there are eighteen Mohammedans *who have learned the shorter Catechisms with proofs* in the Arabic language; tolerably strong food, one would think, for Mussulman digestion. What renders this fact still more remarkable is, that these boys pay for their tuition. The missionaries, finding that the free school system did not work well, adopted the plan of making a small charge; so that Mohammedan boys are not only learning the New Testament and the Assembly Catechism, but are paying a dollar a month for the same.

Our missionary friends were also kind enough to give us a specimen of the musical attainments of the children—at least of the girls. Among the airs with which they entertained us, were, "Oh, that will be joyful," "Happy Land,"

and "America," or, "My country, 'tis of thee"—all in English. They also sang one of their Arabic songs. It sounded rather oddly to hear Arabs of the Turkish empire singing of their country as the "Sweet land of liberty," as they sang "America."

ALEXANDRIA.

Of the mission of the same denomination in Cairo, we have not seen so much as at Alexandria. As to the schools here, there is not so much encouragement, but in circulating the Scriptures these brethren are accomplishing a most cheering work. The work of circulating the Scriptures is chiefly among the Copts. These, as the reader may be aware, are nominal Christians—Monophysites, however, holding to but one nature in Christ. They are scattered all along up the Nile, through Egypt, and even as far as Abyssinia—their bishop, or patriarch, living in Cairo. These people have been in the profoundest ignorance of the religion they profess. Their services are in the Coptic language, which has entirely passed out of use, their vernacular being Arabic. That which they hear in the churches is hence emphatically an "unknown tongue." The American Mission is now remedying this great evil by supplying them with the word of God in their own language; and such has been the readiness to receive it, and purchase it too, that they have not been able to get supplies as fast as they were wanted. About three thousand copies have been circulated since the work commenced; and these, it must be borne in mind, have been sold, not granted gratuitously.

EARL OF ABERDEEN.

A most interesting fact connected with this movement is that a British nobleman, Lord Haddo, recently become the Earl of Aberdeen by the death of his father, the late Prime Minister of England, has been for some months past personally engaged in this work. He is now up the Nile, accompanied by his wife, with a colporteur on his boat, and expecting to go as high up as Nubia, and perhaps to the White Nile. We have on our boat a box of Bibles, which the missionaries are sending to him as an additional supply. The Pasha, in compliment to Lord

Aberdeen's high position, furnishes him with one of his own boats, and with such a firman as of course gives him great facilities in carrying out his plans. Let us thank God that he puts it into the heart of such a man to be a Bible distributor amongst the poor ignorant children of Africa.

THEBES.

The Rev. Mr. Lansing of Alexandria, has got access to the Copts in a manner quite remarkable. Usually these corrupt Christian churches, the priests especially, are very hostile to evangelical missionaries. But when Mr. Lansing reached Thebes, the Copt bishop received him most cordially, and asked him to officiate in his church. The invitation was, of course accepted, and for some time past Mr. Lansing has been attending the Copt service on Sabbath mornings, expounding and explaining the Scripture lessons to them. After one or two Sundays he said to them, "Now I have joined you in your services, if you will come in the afternoon I will have another, and conduct it in the way I am accustomed to." And they came at the appointed hour, and seemed much interested; and from that time he has continued to preach to them in the afternoons. Thus far there have not been many fruits at these Egyptian missions in conversions, but these facilities for diffusing the truth surely give promise of a harvest in reserve.

REVIVAL IN JAMAICA—CHARACTERISTICS AND FRUITS.

The following extract from a letter in the *U. P. Record* of May will be read with great interest:—

Altogether the work so manifestly above man's power, that the most hardened were awed, and at times I could only stand looking on, wondering and adoring.

By the end of the week, those who had been most bitter against me because I kept back the revival by forbidding night meetings and other appliances of the idle vagabonds calling themselves "Revivalists," were coming and saying, "Minister, you were right; we can have revival without falling down and doing odder tings." What astonished them all was, that whilst there were about ninety cases altogether during

that week in the church, not one fell down. Many afterwards lay down through weakness, induced by the soul struggle through which they had passed.

There are two or three things which I feel inclined, before closing, to remark, though I believe they are the common property of all the brethren.

1st, The extraordinary calmness that reigned through the whole of that eventful week. There was never anything approaching to commotion, and never a sound which the slightest word did not still; so wonderful, indeed, was this calmness, that it was at times solemnizing.

2d, The joy manifested by all the good members of the church, but especially by the converts. It is, I believe, a good rule to go by, that true conversion can only be certainly known by its fruits; but during these days I saw countenances irradiated with smiles which no hypocrisy could stimulate, which I firmly believe nothing but a sight and a sense of sin washed from the conscience in the blood of the Lamb could produce—smiles which, I believe, I will recognise in a happier world. The joy of the older Christians was often manifested by a warm shake of the hand, and “Oh, minister, I can’t go home to-day, I am so happy.”

3d, Love, the mutual love of the converts, was, and still is, something worth seeing. The shake of the hand was very warm, but more observable was the sisterly kiss with which not a few of the females saluted each other at the first, and the delight with which all the professed converts regarded each other. Much of all this will no doubt wear off; but I trust the substance will remain through. The best effect has been produced upon the members of the church. There never has been so much brotherly love, perhaps, in the church as there has been during the past month.

4th, The class of persons affected is also worthy of remark. They are mostly young, some of them being not more than ten or twelve years of age; but nearly all of those above that age are persons who have been under instruction in classes for years. About twenty were members, and a few were openly wicked. Very few comparatively have been gathered out of the world. The difference between this and other churches is partly to be accounted for from the

fact, that within two or three miles of us, there are comparatively few uttering careless. A few notorious backsliders have, through fearful agony, apparently arrived at peace and joy.

I have found it difficult to arrive at the exact number of those who have professed penitence, but I know that 180 are under the mark. This is, of course, including the young and old. But what may be the number of true converts? This is a question requiring more than one month to answer. There have, doubtless, been some who were affected more with sympathy than sorrow for sin; and, perhaps, still more who have mistaken quiet of body for rest in the Saviour. Perhaps, also, there are some who have the root of the matter in them, who yet may fall off again for a season. But I have a list of about eighty who, I have little doubt, may with all safety be added to the church during the course of the year.

PROFESSING CHRIST: A SCENE IN A HINDOO VILLAGE.

Dr. Murray Mitchell recently visited Indapore. He says:—

I went out to a small village about four miles from Indapore. When the people saw me, they came to the *chawadi*, or village hall. The Patel, or chief man, was there. “I have often heard of your village,” I said, “and have been anxious to see you.” “The oftener you come the better,” was the reply. “I have heard that in this village idols are hardly worshipped now; but I see the god Hanman there.” “Oh,” said they, “some do worship idols, the women particularly; but most of us have quite forsaken such things.” “Do you believe in one God only?” I said, addressing the Patel. “Certainly,” said he; “stone gods are stones, and nothing else.” “And do you believe on Jesus Christ?” I continued. “I do,” said he, but with a little hesitation. “Twenty years ago,” I said, “I heard that in this very place boys read religious books and prayers addressed to the true God, even while watching the fields.”—“Well, I for one did so,” said an intelligent looking man of thirty-two or so. “You believed on Christ?” “Most certainly.” “And do so still?” “Yes, decidedly.” As the conversa-

tion went on, this man shewed much acquaintance with Scripture. "You know much," I said; "but do you act up to it?" "I must do so?" "You believe on Christ; but will that save you without public profession?"—"No," said he; "at the judgment-day He will say, 'I never knew you.'" I cannot attempt to describe the feelings which this conversation awoke in my heart. Joy, delight, and yet intense sorrow—I cannot say which feeling prevailed. For surely this man ought to have professed Christ long, long ago. Why this sad and fearful delay? "Well," said I, "do you now declare your willingness to profess Christ publicly, and confess in the sight of all men that you are His disciple?" "I do," he replied. "Even to be baptized?" With scarcely a moment's hesitation, he said, "Yes." "Baptism!" cried one of the people around, (who were all listening with deep attention,) "what is the use of baptism?" The man who had just declared his readiness to be baptized, replied, "It is a mark, a proof that one belongs to Christ—it is a public acknowledgment." "And shall I write your name as ready to make that public acknowledgment?" I asked, taking out my pocket-book and proceeding to use my pencil. "Write it," said he. And here it stands before me now, written as he wished. "Shall I write yours also?" I said to another man who had spoken against idolatry. "Ask the Patel what he says," he answered. "Well, Patel, we come to you," said I; "you see what influence you have over others; you have declared you believe on Christ; are you ready to make a public profession of that faith?" "I do already; I make no secret of my belief; nor have I done so for years," said he. "Will you profess Christ openly in the sight of the whole world? Will you come out from caste and every vil thing? Will you obey Christ's commandments in everything?" "I cannot be baptized," said he. "Why not?" I sorrowfully asked. "It is not necessary," said the Patel. I quoted a text saying that he who beliveth and is baptized the same shall be saved; but the Patel continued—"The Bible tells us to do justly, to speak the truth, to shun idols, to worship one God, to believe on Christ: all

that is right, and all that I do; but baptism is another thing." "That means," I answered, "that you will not obey all God's commandments, and that you will make no public profession. Will you ever profess Christ's name?" "When my mind changes," said he, "not till then." I was deeply sorry for the quiet, old man, so calmly, yet resolutely, stating his inability to declare himself on Christ's side. All around, with the exception of the man who had let me write his name, sided with the Patel. "Are you not unreasonable?" they asked; "we have given up idolatry; we will obey all the commandments of the Bible except the one about baptism; is not that enough?" After earnestly warning them of the consequences of this vain profession, I said to my two Christian companions, "Let us pray for these poor people." We stood up; and, unbidden, all the natives rose too, and remained quite quiet, and, I believe, attentive, till the prayer was ended. I then said to the Patel and those near him—*anxious to say something that would pierce*: "Idolaters in the wild villages worship stones, because they know no better; they boast of their stone gods, because they think them real gods. You know, but obey not; you scorn God's command; you do to Him as I do to this bit of straw, you trample His command under your feet." I expected the Patel would be displeased; but the quiet, impassive old man, with a kind of half sigh, merely said, "It is too true." I think the reply made me sadder than ever. How dreadful to hang thus suspended for years between heaven and hell, and, finally, with full consciousness, drop into perdition! A pleasing old man in many respects was the Patel—very mild in demeanour, unassuming, and apparently sincere in all he said. Oh that he had strength to declare himself a follower of Christ, and to come out and be separate!

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The anniversary meeting in behalf of the Board was held lately at Irving Hall, New York. Rev. Dr. Peters opened the exercises by prayer, and a hymn was sung, after which Rev. Mr.

Wood, the New York Secretary of the Board, read the annual report :

The first Mission of the American Board was sent when the country was on the eve of a desolating war. It was denied access to the heathen ; and when this was gained, it was prosecuted in the midst of alarms and perils and embarrassments abroad and at home.

Four years ago this day the late insurrection in India was begun by the revolt of the Sepoy troops and the slaughter of the English in Meerut. Terrible was the struggle which ensued. For a time India seemed almost lost to Christianity. But the last hope of Mohammedanism and Hindooism was finally crushed. The transfer of the government from the East India Company to the Crown opens a new era. By a decision, since obtained, the Queen's government declares that Christian converts shall, in respect to all civil rights, stand on the same level with the highest Hindoo castes. Missionary labor was never before attended with equal results. The admissions to the churches under the care of the Mah-ratta Mission, including Bombay and the interior stations, during the last four years, exceed those of the whole previous period of its existence, dating from the year 1813. The Madura Mission in South India is about twenty-five years old, and the conversions of the last five years fall but a little below the number in the first twenty years.

The latest intelligence from Ceylon is of a new religious interest at several of the stations, and especially in the female boarding school at Oodooville, in the Batticotta "training-school," or seminary, and in the English high school, at the same station, which is supported by the native Christian community, with Government aid. The testimony from the Missions on the continent is that truth is taking a stronger hold on the higher castes, from which a gratifying proportion of converts have been received.

Our three Missions in China are prosperous ; but they are weak, and need strengthening. If the new treaty stipulations are maintained, a boundless field invites our energies. Mr. Blodget of Shanghai, writes from Tientsin, near Peking, after a residence there of several weeks, urging that a station be immediately established in that city ;

and he expresses the belief that the capital itself "is open to-day for the preachers of the Gospel."

The Hawaiian Islands have again been visited with an outpouring of the Holy Spirit such as has not before been granted since the great revival in 1838—39. The Hawaiian Missionary Society carries on an independent and efficient Mission among the Cannibal inhabitants of the Marquesas Islands, and assists the Micronesian Mission of the Board.

The Mission to the Nestorians of Persia has had some peculiar trials, but is making steady progress. Former civil conflicts in Syria have tended to the furtherance of the Gospel. The issues of Scriptures from the Beirut depository were nine-fold greater in 1860 than in 1859.

Former successes among the Armenians of Turkey are eclipsed by the greater ones which now come in the accumulated momentum of the Reformation among that people.

The present condition of our country testifies impressively to the might, in their weakness, of the oppressed children of Africa. Our own destiny may be linked with Africa's redemption. Very tender and hallowed associations cluster around the Mission which holds on, under many trials, at the Gaboon river on the West coast. The Zulu Mission in South Africa, is in a healthful climate, and enjoys abundant tokens of God's favor. The Missions to the Cherokees and the Tuscaroras have been terminated. The work among other Indian tribes goes on with the usual results. The Dakota Mission, in particular, reports general progress, an encouraging spirit of religious inquiry, and several recent conversions.

At the late jubilee meeting of the Board the prospect before us was bright and joyous. The heavy debt of \$66,000 was taken off. Five thousand pledged themselves, and those whom they represented, to sustain this cause ; and we hoped that the home support was to be commensurate with the providences and grace that created the demand upon it. But a cloud now hangs over us, in whose thick darkness lightnings flash, and the thunder peals which shake the earth and fill all hearts with trembling. The God of Zion comes forth in terrible majesty, by his own method of judgment and

mercy to hasten the coming of the kingdom of his Son. Faith fears not for the future. But what shall be the fate of our Missions? The appropriation for the year, being not what the Missions need, but the smallest sum that could be given, was \$370,000. Of this amount only \$179,366 has been received in the

first nine months, ending April 30. The Prudential Committee have taken measures to save expenditure wherever practicable, and to prepare the Missions for whatever experience may be in store for them. It depends upon the action of their supporters whether a great disaster shall come upon them.

SUMMARY.

LAUNCH OF A MISSIONARY SHIP.—The *Harmony*, the tenth vessel employed by the Society for the Furtherance of the Gospel since the year 1770, and intended expressly for the perilous service of the Labrador Mission, was launched in May from the yard of Messrs. Fellows, Great Yarmouth. The London committee of the society, and other friends to the cause of missions, came from London expressly to witness the launch and to attend the meeting which was held on board the vessel afterwards, for the purpose of dedicating this missionary ship to Him "whom winds and seas obey." At this meeting the secretary, the Rev P. Latrobe, gave an interesting sketch of the early history of the vessels which have for ninety years sailed between the ice-bound coast of Labrador and the British Isles; alluding emphatically to the Divine protection so marvellously extended on many occasions to the ships of the society.

The missions of Christianity are wielding an immense influence in the world. An imperfect idea of their strength and of the results springing from them may be attained from the following statistical exhibit. In round numbers, missionaries and assistant missionaries are put down at 2,400; native helpers at 2,800; communicants in churches founded by missionaries 181,000, and pupils in missionary schools 182,000.

In China the missions are reported to be gradually gaining ground. The way seems to be opening for their success, and a remarkable spirit of inquiry is manifested by some of the people. In India, says the *Christian World*, the prospect for Christian Missions was never more favorable than at the present time.

GALT—INDUCTION OF REV. DR. THOMSON.—On Thursday, 18th ult., the Rev

Dr Thomson, formerly of New York was inducted into the pastoral charge of Knox's Church Galt. The Revd. Andrew McLean preached and presided, and the Revd. Messrs. Stark and McIntuar addressed the minister and people respectively. The services were most impressive and appropriate, and the congregation was large and attentive. On the Sabbath following Dr Thomson was introduced to his congregation by Dr Burns of Toronto.

Dr Thomson enters on his work in Galt with the best prospects, under the blessing of God, of usefulness and success.—*Canada Record*.

UNITED PRESBYTERIAN (CANADA) DIVINITY HALL.—The Divinity Hall, in connection with the United Presbyterian Church, and which was for several years under the charge of the Rev Dr John Taylor, closed on the evening of Wednesday, 10th ult. An admirable Lecture was delivered by Dr Taylor, and several interesting addresses were delivered by ministers in attendance. The Students in view of Dr Taylor's contemplated departure from Canada, presented him with an address and a handsome token of esteem and affection.—*Id.*

GOOD NEWS FROM ITALY.—From *The Christian World* we gather the following truly gratifying intelligence:

"Chapels are opening in many cities in the northern and central parts of Italy. We can count no less than twenty cities and considerable towns where the Word of God is regularly preached in chapels and churches to congregations of from thirty or forty persons up to several hundred. And all this in the Italian language, with two or three exceptions, in which the German and French are used. Good books are printing at Turin, and still more at Florence; more than fifty colporters are at work in all

parts of Italy, excepting Venetia, and what remains to the Pope of the former 'Patrimony of St. Peter.' Rev Dr Stewart of Leghorn has twelve colporters under his direction, and derives the money to support them from friends in Scotland."

They write from Naples that Gavazzi is showing himself more and more zealous and indefatigable in the work of evangelization. He preaches every week two conversational sermons directed against the Roman Church, and six sermons of instruction and edification. He meddles less and less with politics in his discourses, and it is remarked with joy that these are becoming more and more purely evangelical. There are always crowds at his predications.

REVIVALS ON THE SEA.—It was lately announced in the Mariner's church, New York, that in three ships of war belonging to the Gulf squadron, now stationed off Pensacola, a daily prayer-meeting is held. There is a most earnest interest on the subject of religion, and some conversions are taking place from time to time. The pastor said also that he had received letters from the Niagara, when at Kanagawa, Japan, giving a detailed account of a sailors' prayer-meeting, held by twenty-five pious sailors on shore, in an idol's temple. It was a most animating meeting, and these devoted men of the sea thought that the glorious times of the millennium were just at hand when this could be done—a sailor's prayer-meeting held in a heathen temple! Cheering news was also communicated from some of the ships in the African squadron, and some of the men had signified their intention of leaving the sea as soon as possible, to enter upon a course of preparation for the Gospel ministry. One or two had already done so.—*Presbyterian*.

THE NATIONAL EDUCATION SOCIETY.—In Ulster there were 1,602 schools, with 72,888 Protestant children of all denominations and 81,414 Catholics. In Munster there were 433 schools, with 1,974 Protestant children and 49,092 Catholics. In Leinster 509 schools, with 3,108 Protestant children and 48,890 Catholics. In Connaught 354 schools, with 2,147 Protestant children and 35,737 Catholics. The totals were 2,898 schools, with 80,117 Protestant and 215,133 Catholic scholars.

ITALY AND PROTESTANTISM.—Travelers in Italy soon become aware of the fact, that while a real protest against the odious authority of the Pope is active, growing, and all but universal, the name of Protestantism is repudiated with warmth. Luther was a heretic and a reprobate, and he was the father of Protestantism. Italy united and free, is still to be Catholic Italy. No Pope, in the sense of No King-Pope, if you please; but No Protestantism either. Such ideas and sentiments you meet at every turn; the people are becoming virtual Protestants while repudiating the name. Private letters from Italy illustrate this view continually, and we have seen one curious instance of such illustration. A Protestant conversing with an Italian patriot, had for some time been eliciting these usual sentiments, when they were interrupted in a narrow street by a crowd gathered at a shop window, where they were told there was a picture of a friar burning the Pope's allocution. They supposed, of course, it was the recent allocution; and the people were grinning with delight. But on looking into the window it was found that the object of popular approbation was a picture of Martin Luther casting the Pope's Bull into the fire at Wittenburg. This was an apt text for a homily on the identity of free Catholicism and Protestantism. And if the Italians begin to look with pleasure on the portrait of Luther burning the bulls of the Pope, they will go further ere long. When political emancipation shall have given liberty to the Bible in Italy, the Bible in turn will soon make Italy the scene of true spiritual freedom. How curiously and wonderfully the double work of the sword of war and the sword of the Spirit is seen going forward together in so many lands!—*The Compass*.

There is an increase of £3,353 2s. 6d. in the Sustentation Fund of the Free Church of Scotland for the present year.

The Court of Session will not deliver judgment in the Cardross Case till about midsummer.

The Session of Knox's College, Toronto, was closed in April. Three students completed their course, and are candidates for license.

The Union is to be consummated between the Presbyterian (Free) Church

of Canada, and the U. P. Church of Canada this week. The name taken by the united body is "The Canada Presbyterian Church." The Synods are to meet in Montreal on the 4th inst. A great deal of importance is attached to this event in Canada.

CHINA.—An American Presbyterian missionary in China, Mr. Nevin, in writing to the *Christian Instructor* of Philadelphia gives—

REASONS FOR EVANGELIZING CHINA.

1. He pleads for a regard to the immense multitude of human beings who crowd the Chinese Empire. 2. That there is comparatively an almost utter destitution of the means of grace among them—showing that there is not as yet more than one minister for every 4,000,000 of immortal souls. 3. That China may be said to be the last stronghold of Pagan idolatry and superstition. 4. That the Chinese are entitled to some reparation for the wrongs that have been inflicted upon them by so-called Christian nations. 5. The future position and influence of the Chinese among the nations of the earth, call for the gospel to be prepared for their place.

ENCOURAGEMENTS.

1. In his sovereign providence, God has thrown this wide field open for missionary labour. 2. The written language is such that the Holy Scriptures may now reach the whole of this vast empire. 3. The press is now prepared to issue, in the Chinese tongue, all the written word of God—there being fonts of metallic type carefully prepared, and three large printing establishments with European presses being now in successful operation—two at Shanghai and one at Hong Kong. 4. The preached word may now reach everyone—treaties having been made to open the way for this. 5. Communication with China has now become a comparatively easy matter.

Mr. Lansing, a member of the Presbytery of Egypt, writes as follows:—

"Our winter campaign in this upper country is one of great interest, but I have not time at present, nor are things as yet sufficiently definite to be able to give you an account of it. I am, however, writing very full notes for the benefit of who of our brethren may be my

successor here another year—and when I return to Cairo or Alexandria I shall hope to send you extracts from my journal. I can only say at present, in general, that for the last month and a half I have been preaching regularly in the *Coptic churches*, with an audience of about two hundred—that I have a meeting for Scripture reading and exposition every evening—that the school now numbers over forty pupils, and that over twelve thousand piastres' worth of books have been sold this winter. The priests, however, are beginning to fear what this will grow to, and you must expect to hear of opposition."

JEWISH MISSIONARIES.—At a meeting lately held in the family residence of Mr. Haldane, in London, England, to promote the Gospel in Italy, the Rev. Ridley Herschell, who has lately returned from Sardinia, said:—"Among the striking facts which had come under his notice during his visit, was the part now taken by the *Jews*, as the great disseminators of the Old and New Testaments. The general testimony of those who kept the depots of the British and Foreign Bible Society, was that the *Jews*—merchants and others—were their principal customers for the Word of God. In Rome itself, the *Jews* had circulated the New Testament by thousands, and some of them had acknowledged to him their sense of its being the only remedy for the idolatry of the Romist Church, and of the fact that civil and religious liberty were the accompaniments of its circulation."

Rev. Mr. Ballantine, from the Mah-ratta Mission, India, sends the statistics of the churches connected with the Ahmednuggur branch of the Mah-ratta mission, for the year 1860, and says: "I find that the admissions to these churches on profession, for the year, were 127—about double the number that were received the year before. This gives us ground for encouragement." He gives also a table showing the number of admissions on profession during each period of five years since 1830, which exhibits very gratifying progress, during the last five years especially. The numbers stand as follows, for the six periods successively—for the first, 9; the second, 7; the third, 75; the fourth, 63; the fifth, 78; the 6th, 363. Total, 595.

FIRESIDE READING.

MISSIONARY HYMN.

Go, heralds of salvation,
Fly as the morning light,
O'er ev'ry land and nation,
Dispelling shades of night;
Unfurl the Gospel banner,
Inscribed with Jesus' name,
And cry aloud Hosanna!
Messiah comes to reign!

How beautiful on the mountain
His standard doth appear,
O'er Zion's crystal fountain,
That flows so free and clear.
In streams of full salvation
For thirsty, fainting souls,
Of ev'ry tribe and nation,
The living water rolls.

Immanuel's banner waving,
The Pagan race shall see,
And Gospel blessings craving,
Shall bow the suppliant knee—
Receive the King of Zion,
Whose garments, dipped in blood,
Proclaim him Judah's Lion,
The Lord, the mighty God!

Then, idol temples, shaking,
Shall crumble into dust;
Light on the heathen breaking,
In Jesus they will trust;
O'er earth and sea his banner
Triumphantly shall wave!
Hosanna! high hosanna!
Messiah comes to save.

RAMKORE AND HER MOTHER.

In the early years of the mission there appeared at Ahmednuggur a lone woman, of good caste, leading by the hand a little girl. Her countenance was sorrowful. She was a widow, and the child fatherless. Left destitute in the distant village where her husband died, she had travelled on foot seventy miles, alternately leading and carrying this little girl, her only child, till she reached the city of Ahmednuggur. Wherefore did she come? She had been told that in this city she had a wealthy uncle, and she hoped he might befriend her and her orphan child. But he received her coldly, and, after subsisting a few days on the charity of strangers,

her troubled thoughts reverted to the stinted kindness of some poor neighbors in her distant village at the time of her bereavement, and taking her little girl by the hand, she turned her back upon the city, and started on her weary journey to the village where had been her home.

She could ill conceal her sorrow, and as she was passing through the city gate, a Hindu who had seen her at her uncle's door, and learned her sad story, felt some movings of pity, and thus addressed her: "Good woman, where are you going?" Choking with grief, she replied: "Back to my village, Maharaj; we cannot live here." But you'll die by the way! where will you get bread?" Bursting into tears, she confessed her only resource was in the charity of those who might feel compassion for her. "Yonder," said the Hindu, pointing to a part of the city where lived the missionaries—"yonder live some white people whom we call '*Padre sahib*.' They are not like the English who come here and rule over us. They are white like them, and talk like them. But they say their country is still farther away, beyond another great sea. And really they are a very good sort of people. They take no money from us, but show great kindness. They establish schools for our children, and teach them to read, and many useful things. In one of their schools they even give the little girls food to eat and clothes to wear. The only trouble is, their religion is different from ours, and some of our people have become *defiled* (Christians) like them, and that makes us afraid of them. But really, they are very kind people, and if you are not afraid your little girl will become defiled, you might take her there, and they would take care of her."

The poor woman listened with conflicting feelings. She cast a glance at her child, and then looked in the direction the Hindu had pointed. The act was repeated again and again, and still she hesitated. The thought of her little daughter's becoming defiled was terrible. But after a while, taking the child by the hand, she turned back through the lanes of the city, and they

soon appeared at the door of the missionary.

Little Lamkore was welcomed to the school, and maternal affection kept the mother, too, within reach of daily Christian instruction.

Our next notice of this interesting girl is in the language of the missionaries. They say: "Ramkore is now about ten years old, and has long seemed to love the truth. She is naturally of a very mild disposition, and one of the most lovely girls in the school. Some months ago a neighbor came to her mother, and begged this little girl in marriage for her son. The mother consulted the daughter. Ramkore's first question was, 'Is he a Christian?' and when told that he was not, she replied that she would never marry any one that was not a Christian. Her mother reminded her that she would probably never find a Christian husband, when she at once repeated her resolute purpose never to marry an idolater."

A little further on in the reports of this mission, we find an interesting account of this mother's conversion and baptism. Brought thus incidentally under the influence of the Gospel, coming at first with hesitation and trembling, lest her child should become a Christian, that mother's heart is touched and converted; and instead of fearing her little girl will become a Christian, she begins to pray that she may—brings her forward and consecrates her to the true God in baptism. What agency did God employ for bringing this heathen mother to a saving knowledge of the truth? Does the question admit of any doubt? Is not the agency of the school clear and unmistakable?

But let us return to Ramkore. The missionaries soon say of her: "We do hope this little girl is already a child of God. She has long seemed to love the society of Christians, the reading of the word of God, and the exercise of prayer and praise. Still, as she is so young, being only about ten years old, we thought it best that she should be baptized on the faith of her mother. Her influence upon two or three of her companions has been very good, and our hopes have been strongly excited in regard to them."

The very next year we have an account of the admission of this dear girl, and her three companions, to the fellowship

of the Church, as the first fruits of the girls' boarding school. Ramkore still lives to adorn her Christian profession. She presents in that dark land the pattern of a frugal, industrious, intelligent, lovely, Christian wife and mother, training her children in the fear of God, a true helpmeet for her worthy husband—a native pastor, while her winning and elevating influence upon all around her is precious as ointment poured forth. Her aged mother, too, lives with her, and pleasant must be their remembrance of all the way by which the Lord has led them.—*Rev. R. G. Wilder's Mission School.*

KEEP YOUR TEMPER.

"I never can keep any thing!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easy to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time; but you have not even looked for them. You have only got into a passion—a bad way of spending time—and you have accused somebody, and unjustly too, of taking away your things and losing them. Keep your temper, my dear; when you have missed any article, keep your temper, and search for it. You had better keep your temper, if you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma, subdued her ill-humour, searching for the articles she had lost, and found them in her work bag.

"Why, mamma, here they are! I might have been sewing all this time, if I had kept my temper."

THE CONVICTED NEGRO.

A poor negro thus described what passed in his own mind, when hearing a missionary preach the gospel at Regent's Town, in Western Africa.—"Yesterday morning when you preach, you talk

about the Ten Commandments. You begin at the first, and me say to myself, 'Me guilty!' the second, 'Me guilty!' the third, 'Me guilty!' the fourth, 'Me guilty!' the fifth, 'Me guilty!' Then you say the sixth, '*thou shalt not kill!*' me say, 'Ah, me no guilty! me never kill some person.' You say, 'I suppose, plenty people live here, who say, "Me no guilty of that!" Me say again in my heart, 'Ah! me no guilty.' Then you say, 'Did you never hate any person? did you never wish that such a person, such a man, or such a woman was dead?' Massa, you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart and say, 'Me the same person!' My heart begin to beat, me want to cry—my heart heave so much, we don't know what to do. Massa, me think me kill ten people before breakfast! I never think I so bad. Afterwards you talk about the Lord Jesus, how he take all our sins. I think I stand the same, like a person that have a big stone upon him head, and can't walk, want to fall down. Oh massa, I have trouble too much. I no sleep all night (wept much.) I hope the Lord Jesus Christ will take my sins from me! Suppose he no save me, I shall go hell forever.'

THE FRUIT OF SIN.

What is the fruit of sin? Sometimes it brings honor and fame, as it did to the prophet Balaam; sometimes it bears a wedge of gold, as it did for Achan; at other times it produces purple and fine linen, as it did to Dives. Do you say, then, "I will sin?" Stop! It bears another fruit besides, DEATH. The honors of Balaam, the gold of Achan the linen of Dives, were all poisoned with death. Sweet in the mouth, and bitter and destructive when swallowed, is the characteristic of sin. Do not forget, reader, if you WILL sin, you must die the second death.

THE CHILD'S GOSPEL.

'Oh, mamma,' said a little girl, on returning from church, to a sick mother. 'I have heard *the child's Gospel to day.*' So said another, six or seven years of age, when, on her death-bed, she asked her eldest sister to read the same passage to her. The text being read, and

the book closed, she said, 'How kind! I shall soon go to Jesus; He will soon take me up in his arms; bless me too: no disciple shall keep me away.' Her sister kissed her, and said, 'Do you love me?' 'Yes,' she replied; 'but don't be angry, I love Jesus better.'

HAPPY ILLUSTRATION.

A native teacher in New Zealand, in preaching, made use of the following figure. He said, "A man without faith is like a person going into a shop without money in his hands. He may look around, and long for the article or that, but having no money, it will not be given him. So, although we may talk of heaven, and wish to become partakers of its happiness and glory, yet without faith it will never be given us—with out faith, Christ's merits will never be imputed to us." He also said, "All the good things of this life are transient, and perish in the using; but the riches in Jesus Christ endure for ever."

THE LITTLE MISSIONARY IN HEART.

A little boy in Paris, who attended a missionary meeting, was very deeply affected with the accounts he heard of the state of the poor heathen children. His mother was a poor widow, and he was her great comfort. She loved the Scriptures, and had taught him to love them too. The next morning after the meeting, this little boy collected together all the money he possessed, (only thirty-six sous,) and took it to the minister, saying, 'I hope, sir, the people will soon be converted to God.' The minister told him that there was a great deal to do, and he feared it would be a long while before the work would be all done. 'I hope, sir,' he added, 'it will be finished before I am a man.' The minister expressed his fear that it would not. 'Well, sir,' said the boy, 'I prayed to God when I went home from the missionary meeting last night, that if it was not done before I grew up, he would make me a missionary, and permit me to be useful in this work.' Is there not such a desire as this in the heart of some of our young friends?—*Juv. Miss. Herald.*

" " " J. Waddell, Mission to Truro Presbytery	2 15 4
" " " do. do. do. do.	6 16 0
" " " do. do. Halifax do.	2 19 0
" " " D. Honeyman do. Cape Breton.	3 2 0
" " " Thos. Downie do. Pictou Presbytery before ordination	1 10 0
" " " J. McKinnon, expenses to Charlottetown.	0 10 0
" " " J. D. McGilvary, supplying Mr. Patterson's pulpit	1 10 0
" " " Commission £156 0 0 at 2½ per cent	3 18 0
	£222 7 6
Oct. 4. " To Balance	£6 17 6

ABRAM PATTERSON, *Treasurer.*

Examined and found correct,

GEORGE WALKER,
RODERICK MCGREGOR,
ALEX. FRASER.

} *Auditing
Committee.*

NOTICES, ACKNOWLEDGEMENTS, &c.

TO FREE CHURCH MINISTERS AND CONGREGATIONS.

The amount of arrears on the Free Church Record (N. S.) paid in since the Union, is comparatively trifling. The debt is so heavy that every account would require to be paid in full, in order to meet it. The first resort, of course, is to the individual subscribers. In many places, however, it will be found that some of the subscriptions cannot be recovered. It is therefore to be hoped that earnest and strenuous efforts will be made in each locality to make up such deficiencies. Let each congregation resolve that the expense of circulating the Record amongst their people during the past five years shall be borne by themselves, and not thrown, any part of it, on the funds of the United Synod. Let ministers and other office-bearers attend to the matter immediately, and bring or send up the money when the Synod meets, towards the end of this month. Whether it is raised by a special collection by the people, or voted by the Deacons' Court or Board of Managers, or collected by private subscription, or contributed in some other way, matters little; provided that it be raised, and remitted without delay. If prompt and vigorous efforts be not made wherever congregations are in arrear, the report to be given in to Synod will reflect little credit on the Free Church, and will be a source of great embarrassment to all concerned.

A. MCKNIGHT,
Convener of Committee.

The Treasurer has received the following sums, viz., for

HOME MISSION.

Yarmouth cong'n, Rev G. Christie	£4 10 0
Rev H. D. Steele, balance of Free Church Home Mission Fund	6 13 4½

Rev J. Hunter, old balance of do	5 1 11
Maitland Juvenile Miss'y Society	6 5½
John Knox's Church, New Glasgow, per Rev John Stewart	8 4 3
Legacy late Mrs Fraser, Scot's Hill	4 5 4

SEMINARY.

Dartmouth, Rev A. McKnight	2 2 6
Collection taken in Church, Harvey	1 5 0
Maitland Juvenile Miss'y Society	1 10½
West River congregation, per Rev George Roddick	2 10 6

FOREIGN MISSION.

Maitland Juvenile Miss'y Society	4 9 5
Rockville do do	4 1 6
Lower Salmah do, Maitland	1 7 10½
John Knox Church, New Glasgow, per Rev John Stewart	19 8 2
Add'l from Miss A. Cameron, N.G.	3 9
Legacy of the late Mrs Fraser, Scot's Hill	4 5 4
New Annan congregation	16 10
John J Bell	3 1½

DEMIRDESH BUILDING FUND.

John Knox Church, New Glasgow	3 0 0
Do do Demirdesh Schools	2 5 4
James McCallum, Esq., Covehead, Prince Edward Island	49 5 0

SPECIAL EFFORT.

Members of Salem Church	30 0 0
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ABRAM PATTERSON, *Treasurer.*

A. & W. Mackinlay acknowledges receipt of the following sums:—

FOREIGN MISSION.

An Observer of Providence	£2 0 0
A. Campbell, M.P.P.	1 0 0
Chalmers' Church, collection	12 11 8

EXPENSES MR. GEDDIE'S CHILDREN.

Observer of Providence	£1 0 0
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HOME MISSIONS.

Observer of Providence	£1 0 0
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CHURCH AT DEMIRDESH.

Gay's River, per Rev Mr McLean	£4 0 0
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PAYMENTS FOR FREE CHURCH RECORD.

D. Gunn, Esq., Country Harbour	£0	0	7½
Rev M. Wilson, Sydney Mines	18	9	
Rev H. D. Steele and Jacob Hebb	3	9	
Mr A. Gunn, East River, St Mary's	1	3	3
Rev W. Elder, New Brunswick	10	0	0
Rev Professor King, for old Records	1	0	0
Mr John Scott, Charlottetown	9	4	½

PAYMENTS FOR HOME AND FOREIGN RECORD.

John Archibald, Upper Stewiacke	\$1.00
Rev Thomas S. Crow	2 00
John McDonald, Sydney Mines	12 50
Hugh McDonald, Antigonish	60
Mrs Munro, Portuguese Cove	50
Mr W. Harvey, Newport	50
Rev J. Stewart, New Glasgow	12.00
J. W. Barsa, Esq., Wolfville	50
Rev Dr Cramp, do	50
Dartmouth, per Rev A. McKnight	4.50
A. Campbell, Esq., M.P.P., per do. 2 yrs.	1.00
William Graham, Durham	10 50
John Morton, Bridgewater	3.00

THE RECORD.

We trust that our readers will bear in mind that all subscriptions for the present volume are now due, and must be paid up at or before the meeting of Synod.

We cannot supply any more copies of the February number of the Record. The Record from April to the end of the year will be furnished for 37½ cents (1s. 10½d.)

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The Home and Foreign Record.

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