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THE  
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

SEPTEMBER, 1862.

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HALIFAX, N. S.:

JAMES BARNES, 179 HOLLIS STREET.

1862.

## NEWS OF THE CHURCH.

### ORDINATION AT DUNDAS.

On the 19th day of June, the Presbytery of P. E. Island in connexion with the Presbyterian Church of the L. P., met and was constituted by the Rev. Alexander Munro, the eldest Minister present. Present beside Mr. Munro, who was appointed Moderator *pro. tem.*, and Mr. Crawford who was appointed Clerk *pro. tem.*, the Rev. Donald McNeill and the Rev. William Ross, Ministers, and the Hon. Dr. Jardine, and Mr. William Hunter, ruling elders. As the Presbytery had been appointed here especially for the purpose of Mr. McLean's ordination, and as a very large congregation had assembled in the Church, after due intimation, Mr. Munro preached the ordination sermon from Ez. iii. 17, "Son of man I have made thee a watchman unto the house of Israel, therefore hear the word of my mouth and give them warning from me." The sermon was in Gaelic, which is well understood by most of this congregation. It was delivered with unusual energy and solemnity, and seems to have made a most happy impression. After sermon, Mr. Munro narrated the steps that had been taken preparatory to the ordination of Mr. McLean to the pastoral charge of Dundas congregation, and having proposed to him the usual formula, to which he gave satisfactory answers, he offered up the ordination prayer, during which, Mr. McLean was solemnly set apart to the office of the Holy Ministry and the pastoral charge of the congregation of Dundas.—After which the right hand of fellowship was given by the Presbytery, and Mr. Crawford addressed the newly ordained Minister, and Mr. McNeill the congregation. In retiring, the congregation gave to Mr. McLean a cordial welcome by shaking hands with him.

Previous to the formal meeting of Presbytery, the Rev. William Ross preached a very interesting sermon. Thus all the public services of the day were sufficiently attractive, and will not soon be forgotten by the large assembly convened to witness and engage in them.

On the evening of the same day, the Presbytery met in the house of Mr. Murdoch Lamont, when a call from the Presbyterian congregation of Lots 16 and 17, which had come out unanimously and very cordially in favor of Mr. William Frame to be their pastor, was received and sustained. Mr. John Sutherland, part of whose trials for license had previously been delivered and sustained by the Presbytery, gave a very excellent Homily and Lecture, and was examined on Theology and on the History of the English Reformation. In all these trials he acquitted himself with great ability and to the entire satisfaction of the Presbytery, and he was then in the usual manner licensed to preach the everlasting Gospel; and the Moderator addressed the throne of grace for a blessing on his future labors. The Presbytery were highly delighted to welcome a young man so learned, talented, and promising, as an accession to their staff of laborers on this Island. The Presbytery then appointed Mr. Sutherland to preach at Murray Harbor till the next meeting of Presbytery after the meeting of Synod, and appointed Mr. McQuarrie to continue his labors at New London.

Adjourned to meet in the Free Church, Charlottetown, on the last Wednesday of July.—*Com. by Clerk pro. tem.*

### PRESBYTERY OF PICTOU.

The Presbytery of Pictou met in French River Church, on the 24th June, for the induction of the Rev. Andrew P. Miller to the pastoral charge of the congregation. The Rev. Thomas Downie preached from 2 Cor. iv. 5. The Rev. Alexander Campbell, who presided, put to Mr. Miller the questions of the formula, and offered up the induction prayer, and gave the charge to the minister, and the Rev. D. B. Blair addressed the people. The congregation being dismissed, welcomed the newly ordained minister in the usual manner. The congregation there has been but recently formed, but they have made most creditable exertions since their organization, and it is hoped that through the blessing of the Great Head of the Church, the present settlement will increase their prosperity and advance the Redeemer's cause in that quarter.

# THE HOME AND FOREIGN RECORD.

SEPTEMBER, 1862.

## APPEAL OF THE BOARD OF HOME MISSIONS.

The undersigned, in the name and by the appointment of the Board of Home Missions, beg leave to appeal shortly to the people of the Presbyterian Church of the Lower Provinces, for funds to carry on the domestic Missions of the Church. They are persuaded that all that is really necessary, is to shew that there is a *work to be done* in supplying the destitute portions of our country, and *agents to do it*; that this work must be prosecuted in places where the labourers cannot receive any adequate remuneration from the sparse or untrained population who enjoy their services, that the duty of the Board is to see that our Home Missionaries are employed and paid on the terms (certainly not extravagant) appointed by the Synod, and when their funds are exhausted, to inform the Church and ask for more.

This is what the Board has now directed to be done. The Report of operations for the year past has been submitted to, and approved by Synod, and is published in the present No. of the *Record*. By the payments made since the meeting of Synod, our funds are exhausted, save a portion of a bequest of £200 from the late W. Matheson, Esq., the application of which is restricted to one department of the work under the charge of the Board, viz., the payment of Probationers; and even if not so restricted, this sum should not be lavishly expended within two years from the date of its reception; and unless our funds are replenished, either the work must be suspended or the Missionaries subjected to treatment, which must ere long issue in their entire withdrawal from the Home Mission field.

There are three departments in the work of Home Evangelization, calling for funds and requiring the exercise of enlightened liberality on the part of our people. 1st. We have 10 agents for the supply of vacant congregations and Mission stations. These consist of three Ordained Missionaries, six Probationers, and one Gaelic speaking Theological Student. 2ndly. We have eight Gaelic Catechists, giving a portion of their time and receiving a small remuneration, the whole band not exceeding above £50 per annum.— 3rdly. We have fourteen congregations, which on the recommendation of the different Presbyteries, or by the direction of Synod, receive aid varying from £10 to £50, the average being about £15 or £20.

The Ordained Missionaries and Probationers are occupied in furnishing a supply of preaching to 25 different settlements, of which from five to seven only can be regarded as *self sustaining* congregations. The remaining 18 or 20 consist of Mission stations and congregations which require aid.— There are at least 15 of these which draw from the funds of the Board, with the approval of the local Presbytery, a portion of the payment of every days supply received.

Let us suppose that during *one-fourth* only of the Sabbaths of the year the Board should pay one half of the expense of supply for 20 stations, we have an outlay of £195. If we add to this £50 for Gaelic Catechists, who do much work as we are assured for very small compensation, and then reckon an average supplement of £16 each to 14 congregations, making £224, we require a revenue of £469 to meet our outlay.

The sum of £500 per annum should therefore be placed at the disposal of the Board, if they are expected to carry out the directions of Synod and to meet the requests of Presbyteries, watching over the interests of the different stations under their charge.

Nor would any formidable difficulty be formed in accomplishing this, if some plan of systematic contribution were generally attempted, or even if all the ministers of the body would bring the subject before their people and request either subscription or collection. Were each communicant to give a single quarter dollar, we would have our five hundred pounds and a balance to meet the difficulties of some new stations, which would at once be organized. If every hearer were to give two cents each per week, for *one month only*, we should have all the funds we require. We do not indeed expect the Church's liberality to assume this particular form, but we do believe that if every congregation gave its contribution, the want would be supplied and every congregation benefited. The sum of £354 5s. 1½d., which appears on the face of the Statistical Table of 1861, was raised by 56 congregations, while 85 is the whole number in the body. Assume that circumstances rendered it impracticable for nine of these to contribute anything, yet where are the 20? If these would contribute £5 each, our funds would be handsomely augmented.

Without claiming any right of dictation, we only fulfil our duty when we respectfully suggest and ask:

1st. That each congregation which has neglected to contribute during the past year, should attend to this duty at an early day; and we appeal to the ministers and elders to take the necessary steps. We do not know of a single congregation enjoying the regular ministrations of the sanctuary, that might not with advantage to themselves, help in sending a portion to the destitute.

2ndly. That congregations which have contributed, should, if practicable, furnish us with a *second benefit*, a small sum additional. We know that "it is more blessed to give than to receive," and we do not wish to conceal the fact, that our hopes of prompt support rest chiefly on those who by cultivating liberality in times past, *have experienced that blessedness*.

3rdly. We would invite the liberality of individuals and local religious societies, to aid in the diffusion of religious truth in these Provinces, and we would especially look for the aid of the friends of Zion individually, in congregations in which the office-bearers have denied them the privilege of taking part in any joint contribution for this object.

Do any members of our Church meet this appeal, by saying, "*Diminish the No. of your Mission stations.*" Shall we then cast them off as a source of weakness? We should as soon advise you to cast off your children who are under age as a source of weakness. 'Tis true their support now demands an additional effort, but it is equally true that these dependant ones will soon be the glory and strength of the family, "Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

"Diminish the number of your aid receiving congregations!" We grant

that there ought not to be one more than is necessary, nor one continued on the list when the necessity is removed and the requisite ability attained.—Justice alike to the givers and the receivers requires this. But this being granted, surely no friend of the Church would desire to see a policy inaugurated which would contravene the Masters arrangement, that the strong should help the weak, and that the allowance of some should furnish a “supply for the want” of others, so that there should be an *equality*. Most of the aid receiving congregations are in new or sparsely settled communities, or in places where Presbyterians were too few in number to take the whole burthen of supply on themselves, and yet too remote from others to obtain part of a pastor’s services; and we consider it right and eminently scriptural, that men bearing the burthen and heat of the day in new and untrained congregations, should receive the cordial sympathy and support of portions of the Church, who, occupying more central and highly favoured localities, have risen above these difficulties. We have seen congregations in a few years pass from a state of dependance to one of strength, becoming in turn helpers of others, blessing and being blessed, and we trust that similar happy results will soon be developed in every part of our Zion.

There are some peculiarities in the present state and prospects of the Provinces, and perhaps we may say especially of Nova Scotia, which invite remark, and will furnish additional reasons for prosecuting with energy, the work of leavening the present population with the true leaven of evangelical truth. We forbear entering on these topics, being satisfied that this simple statement of facts, if duly considered, will induce our large hearted men and liberal women to furnish us with all the means required to carry on our Home Mission work, without curtailing our efforts, or doing injustice to our Missionaries.

P. G. MCGREGOR, *Chairman.*

ALEXANDER MCKNIGHT, *Secretary.*

Halifax, 28th August, 1862.

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## TO THE CHILDREN OF THE CHURCH.

MY DEAR YOUNG FRIENDS AND READERS,—

I am writing to you now in the heart of a great city three thousand miles away from you, but perhaps you will listen to me all the more patiently on that account. My object in addressing you, is to lay before you a short letter written to her brother’s children, by the late Mrs. Gordon of Erromanga.—You were all very sorry and I know that many of you shed tears, when you heard how the bad and cruel people of Erromanga murdered our dear Missionaries, Mr. Gordon and his wife. If *you* were so sorry, how do you think their relatives, nephews, neices, brothers and sisters must have felt and must still feel? In London I spend a great deal of time with the children to whom the letter was addressed by Mrs. Gordon. Her brothers and her sister and other connections live here; and all of them remember ELLEN POWELL GORDON with the deepest love. They were pleased when I told them that we also—you, my dear young readers,—loved her and still cherish her memory in connection with her husband.

ELLEN POWELL, when she was at your age, loved her Saviour and gave herself to Him, and He honoured her greatly by calling her to a life of hard work and of great suffering on His behalf, and then He gave her the bright crown of martyrdom. You cannot yet understand how very hard it is for

one like ELLEN POWELL, tenderly brought up in the bosom of a christian family, to leave home and all christian society and go far off to a wild and lonely island, to teach the degraded natives to love God and obey His law.— You are not required to go away as she did; but perhaps some of you will yet be called to go. ELLEN POWELL had no thought of going till six months before she went. But there are many things you can do for the Saviour, though you cannot go away to Erromanga for Him. You can pray—you can learn to love Him—you can gather money and give it when it is needed.— You can be good members of the Sabbath School and of the Church where you are. You can love and obey your parents, teachers, ministers, and thus you will be glorifying God and extending His kingdom in the world.

But I must not keep back Mrs. Gordon's letter from you any longer.— Here it is :—

ERROMANGA, August 8th, 1860.

*My Dear little Nephew and Nieces,—*

I cannot write a separate note to each of you just now, and this is a tiny note to show you that I do not forget you, though far, far away. I often pray for you all that you may be good children and may belong to the fold of the Good Shepherd, who says, "I love them that love me, and those that seek me early shall find me." I hope you do not forget *Aunt Ellen*, but remember her in your prayers; and think too of the poor little heathen boys and girls! Do you not pity these children that have never heard of the name of Jesus—the meek and loving Saviour—who while on earth took little children in His arms and blessed them, and said that of such was the kingdom of Heaven! The poor little girls are not loved and carried by their parents as you are, but are used very cruelly—betrothed when mere infants; and they live only to be the slaves of vile men, to be beaten and abused by them at their pleasure. They have no home comfort such as you enjoy, but are huddled together like pigs in small huts. You cannot think how dark their hearts are and how hard it is to make them understand anything about the good God who made them and who sent His Son into the world to die on the cross to save children from their sins. Their parents are quite unwilling that the children should be taught what is good; and several nice little girls have been cruelly beaten because they came to see "*Missi*."

You will be glad to know that I have succeeded in getting one who is not betrothed, to stay with us. Her name is *Moiyesu*. She has been with us nearly a year, and can almost read and write while she sews very nicely. Her parents seldom come to see her, but she is very happy and it is pleasant to hear her when busy about her work singing, "*There is a happy land*," and "*O that we be joyful*." I will some day write out these Hymns in Erromangan and send them to you, when I hope many more children will be allowed to come here to school. I hope you will prize the privileges you enjoy, read your Bibles; love Jesus: be obedient to your dear parents, and gentle and affectionate to each other. I hope to see you again at some future time, but should we not meet in this world, I hope that you and I and all we love may meet in that "*Happy land*" when they "*meet to part no more*." O that *will* be joyful!

Look up dear children, see that star,  
Which shines so brightly there;  
But you shall brighter shine by far,  
When in that world so fair;  
A harp of gold you each shall have,  
To sound the power of Christ to save.

Let me now say good night to you, and commend you all to the kind care and keeping of the tender Shepherd Jesus, with many fond remembrances.

I remain your affectionate AUNT ELLEN.

I need not tell the children that read the *Record*, how much the good children who received the above letter think of it, or how fondly they cherish the memory of her who wrote it, and whom they can never see again on earth. Yet I think they do not hate the wicked and cruel people who killed

their Uncle and Aunt. They pity them, as you and I ought to do. The man who is most guilty is named *Rangi*, and he does not belong to Erromanga, but is a Hindu or a Malayan. Let us pray for the poor people of Erromanga, that God may open their minds to the knowledge of the truth and fill their hearts with love to it. The children in England and Scotland are doing a great deal for the cause of Christ. Do you follow their example.—The money that you spend in useless toys and in “*sweeties*,” would do a great deal of good if you were to give it to the Missions of the Church. You will be better in every respect, if you never spend money in any of the trashy and hurtful things which children and boys and girls and too often grown-up people use such as *sweeties*, tobacco, snuff and so forth. What others waste on foolish vanities, do you my dear children, devote to the cause of Christ and great will be your reward in Heaven. First give yourselves and then all you have to Jesus, and He will give you all that is good for you in this life and eternal bliss hereafter.

Good bye,

Glasgow, July 11th, 1862.

ROBERT MURRAY.

## REPORTS OF SYNODICAL COMMITTEES.

### REPORT OF HOME MISSION BOARD—JUNE, 1862.

In presenting their second annual report, the Board of Home Missions have the satisfaction of stating, that the number of probationers at their disposal is sufficient, or very nearly sufficient, to meet the requirements of the several Presbyteries. An exception must be admitted, however, to this statement, with reference to the Gaelic-speaking probationers—the number of such being inadequate, and likely to continue so. Two causes contribute to this result. One is the unsatisfactory provision too often made, in Gaelic-speaking districts, for the support of the ministry;—naturally tempting the Gaelic preacher either to abandon the use of his mother tongue or to seek employment for it in Canada. The other cause is a marked decrease in the number of Gaelic-speaking students. But looking to the English-speaking part of the Church, we cannot now complain of any great scarcity of probationers. The number of agents at present under the immediate superintendence of the Board is 11—of whom 4 are ministers, 6 probationers, and 1 a Gaelic-speaking student of divinity.

The ordinary course of labour pursued by a Home Missionary does not need description, and presents few romantic incidents to excite the imagination and thus secure the interest of the less thoughtful part of the christian community. Yet who is there entitled to the name of christian, but must feel that it is a blessed work to carry the glad tidings of salvation, and all the ordinances of the Gospel, to the remotest homes and hamlets of our land? The quiet agricultural settlement, the cluster of fishermen's dwellings on our rugged shore, and the busy haunt of the gold miner, are in turn frequented by our 11 evangelists. To secure the maintenance of this missionary band, implies an expenditure on the part of the Church, which may seem, in the aggregate, considerable, though in reality it is very small in proportion to the amount of work accomplished, and the number of those who are benefited by missionary labour.

The severe storms of last winter, interfered very considerably with the operations of our missionaries—exposing them to toil and hardship, sometimes rendering the accomplishment of their journies impossible, and in va-

rious ways obstructing their work—causing disappointment to congregations, diminishing the amount of their contributions, and occasioning heavier drafts on the Treasury than might have been necessary otherwise. The following extracts from a report by Mr. Darragh, will afford a specimen of the difficulties with which a Home Missionary has sometimes to contend :—

“ On the very day I received notice from the Clerk of Presbytery, I started for Country Harbour. I got to Tatamageuche on Wednesday evening, I stopped then for the night with Brother Sedgewick. On Thursday there was a rain storm so severe that no one could travel. On Friday I resolved still to proceed, but in the morning to my great astonishment and disappointment, I found that my horse was crippled and could not travel. I was advised to take him to a horse doctor to see what was the matter—this would take me five miles back. Before I got to the place where the man lived, the horse could proceed no further. I was in a fix—it was no use to stand on the road and look at the poor beast. I took up his lame foot, and found by examination with my knife, that a long rusty nail had penetrated the sole of his foot, near the heel and along side the frog. After much difficulty I got it extracted, and plugged up the wound with wad. I then began a slow and painful journey toward home, which I at length reached. The day after I got home, the horse could not move in the stable. I felt sorry and disappointed, but I could not help it. I at once wrote the Clerk of Presbytery and explained as above to him. It appears since he did not receive it in time—through some delay of the Way Office in forwarding it to Pugwash.

After long waiting I received another note from the Clerk of Presbytery, directing me to proceed if possible to Caledonia, and preach there on the 1st Sabbath of December. This like the former came too late—but I resolved if possible to be there—the mail had gone—my horse was still lame—there was no other mail till Saturday. But I could not brook the idea of another failure. On the very day I received the intimation, I went seven miles and bought another horse. I did not wait to go home with him, but next morning at sunrise started from the place where I was for Caledonia. The western roads were almost impassable. On Friday evening I reached Pictou, my horse was tired out and could go no further; I found out there that even with a fresh horse, it would be in the present state of the roads, impossible to reach Caledonia on Saturday, in time to give notice of preaching on Sabbath. I was therefore compelled by a stern necessity, to remain in Pictou over the Sabbath.”

The following is an abstract of the expenditure of the Board, since giving in their last report :—

Grants and supplements to weak congregations,	£210 0 0
Payments to Home Missionaries,	162 7 2
Paid to eight Catechists in Cape Breton,	48 0 0
Miscellaneous payments, chiefly for travelling expenses of settled ministers on missionary appointments,	23 19 9
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The Board have endeavoured to make some progress towards carrying out a uniform system, in reference to the payment of supplements to weak congregations; but are not yet in possession of sufficient information to enable them to complete the plan. They recommend, however, that £30 be promised to West Cornwallis for one year, on the understanding that the people raise £110, inclusive of land rents; and that the supplement to Lawrence-town and Musquodoboit Harbour be £20, conditional on the congregation raising £90.

The Board beg to submit, for the consideration of Synod, the following set of rules for the guidance of their Missionaries :—

RULES FOR THE GUIDANCE OF HOME MISSIONARIES.

*Adopted by Synod of the Lower Provinces, 1862.*

I. Missionaries are required to labour in the localities and discharge the duties

assigned to them by the Presbyteries, at whose disposal they may have been placed, by the Home Mission Board, for the time being.

II. These duties comprise generally, conducting public worship on Sabbath, and prayer-meetings in the course of the week—teaching Bible Classes—superintendence of Sabbath Schools—visitation of families, and especially of the sick.

III. In Mission stations and vacant congregations, a record of family visitation shall be kept; and each Missionary shall commence visiting where his predecessor left off, till all the families be thus overtaken.

IV. Ordained Ministers in the service of the Board, in admitting parties to the fellowship of the Church, shall act with the concurrence of the Eldership of the congregation, and shall take order that the names of said parties be inserted in the congregational records.

V. Missionaries are required not to interfere unnecessarily in the congregational business or arrangements of localities in which they may be labouring, and especially when congregations may have in view to call a pastor.

VI. Missionaries are required to submit to Presbyteries, a written report of their proceedings, to be transmitted, after approval, to the Board.

VII. Catechists in Gaelic-speaking districts, are expected to report at least once a year to their Presbyteries:—said report, or the substance thereof, to be transmitted to the Board shortly before the meeting of Synod.

VIII. Missionaries may receive money in congregations and stations in which they labour, but shall account faithfully to the Presbytery, and through them to the Board.

IX. Missionaries are to be exceedingly careful to observe a godly life and conversation, that their intercourse with the people in private, may confirm their public teachings.

#### HINTS FOR PRESBYTERY CLERKS.

1. It would be advisable to exhaust such business as may belong to the Presbytery in connexion with a Missionary Report, especially in the way of securing payment of the salary, before transmitting such Report to the Board:—unless the Clerk retain in his own hands a copy of the account appended to it.

2. Measures should be taken to secure promptitude, as far as possible, in the payment of salary by the congregations, and in the disposal of Home-Mission business generally; for otherwise either the Missionary must be exposed to inconvenience, or the Board must incur the undesirable responsibility of advancing payments, in anticipation of the Presbytery applying for them.

3. In reference to the payment of yearly or half-yearly supplements to weak congregations, the Board would recommend that the usual certificate of the congregation having fulfilled their part in the arrangement made with them, be transmitted *through the Presbytery*, instead of being forwarded, as in some cases hitherto, direct to the Board.

A. MCKNIGHT, *Secretary.*

#### REPORT OF THE COMMITTEE OF COLPORTAGE.

*To the Synod of the Presbyterian Church of the Lower Provinces.*

Never during the ten years of our existence in our present capacity, have we had such difficulty in preparing to appear before you. Not that we lack materials for an interesting report, but because of our peculiar and critical situation, the task of bringing it to your notice, and of presenting it in its proper light, is rendered both difficult and delicate. Duty however and necessity alike require that we should be plain and candid in this matter; and by an unvarnished tale, report the crisis at which we have arrived; and the only remedy which we can suggest, as likely to carry us through and give our prospects a cheering aspect.

We have made no addition to our stock since last year. We did indeed

intend to increase it as usual in the fall, but were providentially prevented, and we see now that this was for the best. Our stock was adequate to the demand, which has been gradually diminishing, since the American revolution has brought on hard times and a scarcity of the circulating medium.— Had our stock been increased, therefore, we would only have increased our liabilities without increasing our ability to meet them. As it is, we have been enabled to devote all that we could command, to reduce them to a minimum.

The number of colporteurs and their spheres of labour have been continued much as before. John Faulkner has been the most persevering, and has kept up his rounds pretty regularly in the County of Colechester and Hants, with occasional visits to other Counties. John Maxwell has done what he could in the County of Pictou, and James Gordon along the North Shore.— David A. Steward has completed his trip to Cape Breton, under rather discouraging circumstances, and John Dickson has been sometime in Cumberland. We have had none in P. E. Island. As a specimen of their diligence, perseverance and fidelity, we may mention one or two of the statistical reports which we receive from them at every settlement, before receiving a new supply of books.

John Maxwell reports 64 days' labour; during which time he visited 633 families; with 76 of whom he had religious conference or prayer. He sold 255 vols. of religious books, and distributed 300 pages of tracts.

John Faulkner reports 141 days' labour; during which time he visited 1,521 families; with 184 of whom he had religious conference or prayer.— He sold 692 vols. of religious works, and distributed 500 pages of tracts. He has worn out one waggon in the service, and did not feel able to provide another. To encourage him a little, a private subscription was set on foot to provide another, which has been nearly successful. But Mr Maxwell and perhaps others would need similar assistance; for they have incurred debt in fitting themselves out, which they have not yet been able to liquidate. But the eager enquiries which are sometimes made for certain books, and the sales which they have made, still encourage them to persevere as far as possible; more especially as their visits are generally welcomed, particularly to the house of mourning. The general hospitality extended to them also is another source of encouragement. And being occasionally instrumental in doing good, by instituting or visiting sabbath schools or prayer meetings, is not without its cheering effect. In like manner, when they visit a secluded settlement or an isolated individual, "The blessing of them that are ready to perish comes upon them, and they cause the widow's heart to leap for joy." And they would have more of this gratification if their means were not so limited.

Why then, you may ask, are we not more liberal? Because, we reply, we have not the means, you have supplied us only with credit, not with funds. And our aim has been not to abuse that credit by involving you in debt.— As long as we were supported by the Board of Publication, on the liberal terms of their own offer, we had no difficulty; but when they withdrew these terms, in consequence of more liberal offers being made by other parties in this Province, we were thrown upon our own resources, and were reduced to the necessity of commencing the *per centage system*. Some have doubted the propriety of this course; but we considered it unavoidable. Responsibility for wages and expenses must rest either upon the Synod or upon the Colporteurs. To save the former, it has been laid upon the latter. We were therefore constrained to say to them, "We cannot any longer promise

your regular wages and expenses ; but if you will take the risk of the sales to cover these, we will supply you with books, and allow you all the difference between the wholesale and retail prices ; except the necessary current expenses."

This plan they were willing to adopt ; and in good or even ordinary times, they would do very well with it. But in these hard times, when trade is dull, partly from the civil war raging in the neighbouring States, they have been making so little that they have all got very much discouraged, and some have partially and some wholly retired from the field.

Thus we may say that we have saved the credit of the Synod at the expense of the Colporteurs. Shall this scheme be carried on further at their expense ? or shall it be abandoned ? We can see no other alternative ; unless the Synod afford us some more efficient assistance than an almost barren resolution, such as has been passed these last two years. Therefore we earnestly entreat this Synod to afford us some real and substantial assistance on the ground here stated.

But there is at least another ground on which we would urge our claim for substantial assistance ; and that is the good *we have done*. Since left to our own resources, we have sold about 13,475 vols. for about £974 5s. ; and since we commenced operations about 60,000 vols. at a cost of about £5,000. And we stand this day, as we may say or have said, free of debt. For though there be £133 worth of books not yet paid for ; we have stock in hand to the amount of £203 to cover it. But at present the sale is so dull, that we are afraid that the patience of our creditors (already pretty well tried) will be worn out. And thus notwithstanding all the care that we have taken to support the credit of the Synod ; and all the sacrifices which the Colporteurs have made for the same object, it is yet in danger ; and that without any fault of ours, but owing solely to causes which human foresight could neither foresee nor prevent. On this ground also, then, we respectfully urge our claim for substantial assistance, at least to the extent of paying off our liabilities now, so as to leave us the stock on hand clear, and enable us to give some assistance and encouragement to the Colporteurs, who for their sacrifices and labours are very deserving. We would regret exceedingly if we have to abandon the cause, which we think has been and is still doing so much good, more especially as we have still liberal offers and great encouragement from various establishments, especially one lately from the London Tract Society, of which we have only this month availed ourselves, by forwarding a small order. We hope also to be able to do more in circulating both English and Gaelic Bibles, and Testaments and Confessions of Faith than we have done for some time ; especially if we obtain from the Synod that financial assistance and cordial patronage, to which the scheme in which we are engaged is entitled.

All which is respectfully submitted by your Committee.

JOHN I. BAXTER,

*Convener Committee Colportage.*

Onslow, 23rd June, 1862.

#### REPORT OF COMMITTEE ON POPERY.

In presenting this their first annual report to the Synod of the Presbyterian Church of the Lower Provinces, your Committee would take the liberty of briefly stating what has been the work entrusted to their care. We are a Vigilance Committee. We have been directed to stand as sentinels

on the outposts of our Zion, to detect the stealthy approaches of the foe—to penetrate his designs—estimate aright his forces, and to give faithful and prompt alarm where and to what extent our liberties and rights are endangered. Our observations lead us to report that the enemy in yearly increasing force, swelling now to nearly 250,000, confronts us in every portion of our field. They are actively employed under able and skillful leaders, in strengthening their position and preparing for the occupation of posts which future aggressive movements may place within their power. They are nowhere idle; and their activity is guided by an executive of talent and energy.

Of late years their aggressions in Prince Edward Island, Nova Scotia and Newfoundland, have been signally repulsed. Their unrestrained progress and their habitual success had emboldened them to assume a defiant attitude, and press their advances beyond the dictates of ordinary prudence. Startled by the dominant tones of a dictatorial priesthood, the Protestants awoke to a sense of their position and dangers, and by active and combined exertions under the blessing of God, the lost territory was regained, and Roman Catholics were compelled to feel that an authority superior to theirs existed in these Provinces. They are now feeling their way for fresh aggressions.—They are a power, a mighty power in the land, and that power must and will command influence. It cannot be ignored. The pressure of it is daily felt by all our Provincial Governments. It will accept no compromise except as a stepping stone to the attainment of supreme power.

We must be prepared to bow the neck under its yoke, or offer vigorous and effective resistance in time.

We can only array some 90,000 in opposition to their 250,000; hence an alliance with those who are one with us in the great principles of Protestantism, is indispensable to a successful resistance. These alliances have been the main cause of the success which has been attained in the Provinces already mentioned. As the formation and efficient maintenance of Protestant Alliances, make a large demand on the efforts and energies of such as are zealous for the establishment and progress of Protestantism, we would respectfully solicit a renewed commendation from this Synod of such combinations for scriptural and patriotic ends.

Beyond a few inconsiderable perverses, the main efforts of the Roman Catholic Church in the way of aggression, are directed to the attainment of political power in the Legislature and Executive of these Provinces; that by means of such power a superior social status may be enjoyed, the hereditary odium cleaving to Popery wiped away, and pecuniary grants obtained, to maintain or establish Colleges and Nunneries for the propagation of their faith.

This species of aggression must be met by a Scriptural and conscientious exercise of civil rights on the part of our people. This end can be secured by a pains-taking and faithful enlightenment of our adherents, without in any way committing them in all respects to any political party.

Your Committee have also been led to enquire, whether this Synod is discharging its duty to our Roman Catholic fellow subjects, so many of whom have sprung from the same race with ourselves, bear our own names, and live in our midst. Are the errors of Popery really destructive to the souls of men? Are these our fellow countrymen living by tens of thousands in these deadly errors? Are we doing all we can for their illumination and salvation, by simply arousing a political resistance to their political aggression?

We are not ignorant that any efforts that can be put forth for their salvation, are beset with formidable difficulties. But did not these difficulties confront our forefathers, whether Scotch, Irish, French or Germans? Did not the noble band of Reformers carry the war into the enemy's camp? Was that not their safety and their strength? Did they not cease to expand when they ceased to be aggressive?

What then shall we do? Your Committee would recommend the assumption of aggressive movements. They would suggest a correspondence with the Protestant Institute of Scotland, in order to procure a well qualified Lecturer, who would open a vigorous campaign against the enemy, challenging a public debate in all the strongholds of Popery, and proclaim at the same time the glorious freedom of the Gospel. Let us do something. We may surely raise what will sustain one Lecturer at least, and his agency, we doubt not, would give efficiency to any defensive movements which we may be required to take. Our operations could afterwards be expanded as prudence and success would dictate.

G. SUTHERLAND, *Convener.*

#### REPORT OF THE SYNOD'S COMMITTEE ON TEMPERANCE.

From the time of their appointment, your Committee have been convinced that a matter of no ordinary importance had been entrusted to them, and the more they have reflected on the subject the more keenly have they felt the responsibility it involves. The matter with which we have to deal is confessedly one that has exercised the study, awakened the sympathies, and called forth the exertions of many of the most enlightened and benevolent men of the past as well as of the present generation. But though so many great minds, and kind hearts, and active efforts have been enlisted in this cause for successive years, yet the evil with which it has to contend still exists, and in some districts really increases. In view of this state of matters, we have felt that something more than a formal report was required of us,—that acting in the name of this united Synod, whose moral influence on all the leading questions of the day is now powerfully felt, it became us to enter on our work as a Committee with prayerful and pains-taking anxiety and diligence. We were persuaded that the more extensive and accurate our information on this subject was, the better prepared we would be to present the matter in a true light before the Synod, and the greater weight would our representations or recommendations carry with your reverend Court.—For this purpose your Committee, after careful reflection and earnest prayer, proceeded to issue to each pastor of a settled congregation in connexion with this Synod a circular, soliciting as much information as possible respecting the whole subject; and we are gratified to be able to report that our circulars, instead of being treated with disrespect, or neglect, as has sometimes been the fate of such papers, have by nearly all our ministers been most promptly and satisfactorily responded to, and some of the ministers have even exceeded the request of the Committee in their liberality and readiness to furnish information.

The facts thus elicited respecting this matter, we will now briefly state. The number of communicants connected with this Church engaged in the manufacture or sale of intoxicating liquors, as owners or responsible heads of establishments, is eleven. The number engaged in a subordinate capacity, is nineteen. The number of ordinary hearers and supporters of the Church thus engaged as responsible heads of establishments, twenty-five.—

And further, that during the last few years about 14 have withdrawn their pecuniary support from the Church in consequence of our advocacy of total abstinence; that in twenty-six congregations progress appears to have been made in the temperance reform; that in and around seven the cause seems to be losing ground; and that in seven more it is extremely difficult to say whether or not any progress is being made; that about the one-half of the communicants of this Church are total abstainers, while a large majority are very temperate, if not total abstainers in practice; and that in the case of several, while the cause seems to be making progress in the Church, in the surrounding community over which the Church has no control, drunkenness and all its degrading concomitants are largely on the increase, or as one highly esteemed brother expresses it, "The temperate are becoming more decidedly temperate, but the drunken are becoming more desperately drunken."

Contemplating these facts, your Committee are persuaded that in so far as a considerable portion of our community is concerned, we may well adopt the language of the General Assembly of the Presbyterian Church of the United States of America in their narrative on the state of religion. "It seems as if the efforts of the virtuous in past years to stay the onward sweep of intemperance had resulted only as a temporary dam across the stream, to heave back and pile up the accumulating waters for a surge upon us that now bids defiance to all hindrance, inflicting present and threatening future ills of unparalleled magnitude. None who mingle with their fellow men, and certainly no minister of the Gospel, need be told what crowds of men are thus imbruted, what numbers of women but a few years since so happy and hopeful are doomed to the slow, the awful martyrdom of the drunkard's wife; what hordes of children are beggared in their lives and ruined in their morals. \* \* \* \* Every interest of patriotism, humanity and religion pleads for every effort that can be hopefully put forth for the hindrance and, if it may be, for the extinction of this advancing and threatening evil."

It well becomes an enlightened Synod who revere the authority that commands, "Look not upon the wine when it is red, when it giveth its color in the cup," and who believe the declarations "That wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise;" "It is good neither to eat flesh, nor drink wine, or any thing whereby thy brother stumbleth, or is offended, or is made weak;" It well becomes an assembly of ministers and elders, who believe all this, deeply to deplore any tendency to revive the drinking customs, and cheerfully to throw the whole weight of their moral influence and of their ecclesiastical authority, in favor of total abstinence and the suppression of intemperance.

Influenced by these considerations, we, as a Committee, would humbly recommend to your reverend Court to adopt the following, or similar resolutions:—

1. *Resolved*, That in view of the state of our Church and community in these Lower Provinces, as now brought under our notice, we regard ourselves as under special obligations to advocate by persuasion and example the principles of total abstinence.

2. *Resolved*, That the Ministers of this Synod be earnestly recommended to co-operate with the friends of temperance, in their several fields of labor, in all judicious efforts for the success of the cause, to preach at least one sermon in the year on temperance, and to refer to it occasionally in their sermons.

3. *Resolved*, That the Synod do strictly enjoin on Sessions and Presbytere-

ries greater fidelity and diligence in carrying out the discipline of the Church against drunkenness, and against those who continue in the liquor traffic, wherever evil consequences to morality are clearly traced to it.

All which is respectfully submitted.

HENRY CRAWFORD, *Convener of Committee.*

## REPORT OF THE COMMITTEE OF SYNOD ON SABBATH OBSERVANCE.

It has been well remarked, that from the manner in which the Sabbath is observed, we may judge of the true state of religion in any locality. A respect for God's Holy Day is an indication of the existence of vital godliness; but want of regard for it shews that true religion languishes. Hence we learn the great importance of marking the manner in which the Sabbath is observed.

It affords your Committee pleasure to remark, that this is a subject that is increasingly engaging the attention of professing Christians in many parts of the world. More especially, in Britain and in the United States, is this the case, and the efforts used to secure a greater respect for the Sabbath, have not been without success. But the duty of your Committee more particularly relates to the state of Sabbath Observance, within the bounds of the Presbyterian Church of the Lower Provinces; and, as far as they have been able to learn from the most reliable sources of information within their reach, there is a general external respect for God's Holy Day, among its members and adherents. At the same time there is room for improvement. There is one evil which especially demands our attention, as being prevalent in some localities, we fear in many. There is too much "speaking of their own words" among our people, both in their private dwellings, and at the doors of the sanctuary on the Sabbath. While it is desirable that "they that fear the Lord should speak often one to another" on this sacred day, yet it should be of "things touching the King." Your Committee would respectfully suggest the necessity of urging upon the people, a greater attention to spirituality of conversation upon the day of sacred rest. As out of the abundance of the heart the mouth speaketh, so there cannot be a sincere respect for the Sabbath where worldly conversation prevails.

Your Committee last year adverted to the desecration of the Sabbath, practised by certain parties in Halifax, by indulging in various amusements, such as fishing and shooting, as well as riding and driving out for pleasure. As far as they have been able to learn, no decided improvement has taken place in regard to these matters, since last meeting of Synod. There is, however, one particular, in which there has been progress in the right direction. It affords your Committee pleasure to inform the Synod, that the Military Music in the streets of Halifax, by which the Sabbath was desecrated, and which was so offensive to the religious community, has been discontinued. Soon after the arrival of Major-General Doyle, who succeeded Major-General Frollope as Commandant, the Committee appointed last year by the Synod to attend to this matter, called together the Protestant ministers, and a number of office-bearers and members of the various Christian congregations in Halifax. At that meeting a Committee was unanimously appointed to wait on General Doyle, and solicit the discontinuance of the Music.—That Committee did so, and was completely successful, since the General cordially acceded to their request and ordered the cessation of the obnoxious

practice. Your Committee would beg leave to suggest to your Reverend Court, that while the good hand of God should be acknowledged in this matter, it would be well that they should give an expression of their thankfulness to the General, for the readiness with which he complied with the wishes of the Protestant community. In regard to other parts of the Province of Nova Scotia, as well as with respect to Cape Breton, the Sabbath is treated with outward respect, which we hope indicates an internal regard also for it.

In their last years report, your Committee adverted to the evils arising in Prince Edward Island, especially in the vicinity of Charlottetown, from the holding of the principal market on Saturday, in consequence of which many persons were seen returning home on Sabbath morning with loaded vehicles. At that time, they imagined that the evil would be soon remedied. In that hope they have as yet been disappointed. Application was made to the City Council, in whose power it is to remedy this evil, but to no purpose.—The public prints, however, have begun to agitate this subject, and we think the Council must soon feel that they cannot much longer disregard the wishes of the religious community, that the market should be changed to some other day. Your Committee are not aware of any flagrant violations of the Sabbath practised by the Protestant part of the population of the Island. Public worship is attended with considerable regularity, and other duties of the day performed. Among some classes, however, Sabbath visiting and walking abroad for pleasure, are too much practised.

Thus your Committee have endeavoured to furnish your Reverend Court with as full a report, as the limited information which they could gather, has enabled them.

All which is respectfully submitted.

ROBERT S. PATTERSON, *Convener*.

The Committee of Synod appointed to endeavor in conjunction with Christians of other denominations, to procure the discontinuance of Military Music in the streets of Halifax on the Sabbath day, beg to report as follows:—

Shortly after the last meeting of Synod, a meeting of the Committee was called at the office of the Convener, at which it was agreed not to agitate the question until the arrival of the new Commandant, as it was then understood that Major-General Trollope, who had before refused a similar application, was about to be succeeded by Major-General Doyle, the present Commandant.

Soon after the arrival of General Doyle, a meeting was convened at the Argyle St., Chapel, after the morning prayer meeting, at which meeting a number of clergymen and other leading gentlemen of religious character, were invited to attend and co operate. The meeting was well attended, and a Committee was unanimously appointed to wait on General Doyle, with a document expressing the feelings and wishes of the religious community. This paper was very generally signed by the religious office-bearers in the various Protestant Churches, including His Worship the Mayor of this City; and the effort was seconded by the influence of the Protestant Episcopal Bishop. Your Committee have great pleasure in informing the Synod, that the effort was, by the blessing of God upon the measures adopted, completely successful, inasmuch as General Doyle cordially acceded to the wishes of the religious community, and immediately directed the cessation of the practice complained of.

The Committee desire to acknowledge with gratitude, the goodness of God in thus prospering their humble endeavors to carry out the wishes of the Synod.

ALEXANDER JAMES, *Convener*.

Halifax, 14th June, 1862.

## REPORT OF COMMITTEE ON COMMON SCHOOL EDUCATION.

The Committee to whom was referred the subject of Common School Education in the Province, deplore the very unsatisfactory state in which it has been allowed to remain so long without any improvement. The system pursued is utterly defective, and requires to be revised and remodelled.—Notwithstanding the ample and efficient means provided, to train and secure well qualified teachers, education, after all, is in a languishing condition.—Many of the school houses are in a wretched state, the school furniture is very defective, and the remuneration afforded to teachers very inadequate and precarious. The Committee are of the opinion that the principle of assessment should be adopted in some form, as the only means of drawing out the ample resources of the Province, in a fair and equitable manner, and of enlisting the sympathies of every man in the support of a measure in which all have an equal interest. The Committee believe that the subject of education comes within the province of this Synod, and that the Synod as such may very properly take action in the matter. For this reason your Committee have drawn up a petition to the House of Assembly, in terms of the preceding minute; and recommend that it be signed by the Moderator and Clerk, in the name of the Synod, and presented to the Assembly at its next meeting.

JAMES SMITH, *Convener*.  
 JAMES BAYNE,  
 WILLIAM MURRAY,  
 GEORGE MURRAY.

New Glasgow, 2nd July, 1862.

## CORRESPONDENCE WITH SISTER CHURCHES.

*To the Reverend the Moderator, and Remanent Members of the Venerable, the General Assembly of the Free Church of Scotland.*

FATHERS AND BRETHREN,—

The deep solicitude which the Free Church of Scotland has shown, to promote the spiritual interests of her children in Nova Scotia, and the amount of aid which she has rendered to the Free Church here by her counsels, by the sending out of Ministers, and by the liberal contribution of her funds, render it incumbent on what is now the Synod of the Presbyterian Church of the Lower Provinces of British North America, formally to lay before you documents setting forth the Union, and the terms of the Union, lately effected between the Free Church of Nova Scotia on the one hand, and the Presbyterian Church of Nova Scotia on the other. This ought to have been done by the Synod at its meeting in October last, when the Union was consummated. The variety of matters that required to be attended to within the very short time to which we were limited on that occasion will, we trust, explain and plead our excuse for the omission.

We now therefore with all respect, beg to transmit to you a printed copy of "Synod Minutes," consisting of—I. Minutes of the last Session of the Synod of the Presbyterian Church of Nova Scotia: II. Minutes of the last Session of the Free Church of Nova Scotia: III. Minutes of the first Session of the Synod of the Presbyterian Church of the Lower Provinces of British North America. We hope the Basis of Union may be found by you to accord with the principles of your own Church, and that the friendly relations from which the Free Church of Nova Scotia derived so much benefit, will not be interrupted, now that she is merged in the Presbyterian Church of the Lower Provinces of British North America.

Our Synod has just closed the sittings of its second Session; and we have much

pleasure in stating that the proceedings have been very harmonious, and that the Union promises to be productive of the best results to the interests of religion in these Lower Provinces.

With warmest gratitude for the many favours which you have conferred on us, and with earnest prayers that the God of all grace may more and more bless your labours for the promotion of his own cause both at home and abroad, we commend you to the keeping and the guidance of the Great Shepherd of the sheep.

Signed in name and by the authority of the Synod of the Presbyterian Church of the Lower Provinces.

JAMES SMITH, D. D., *Moderator.*  
P. G. MCGREGOR, *Synod Clerk.*

*The Revd. John Bonar, D. D., Convener of the Colonial Committee of the Free Church of Scotland.*

REVD. AND DEAR SIR,—

Although the Synod of the Presbyterian Church of the Lower Provinces of British North America, omitted at their first session in October last, formally to intimate to the Free Church of Scotland, the Union at that time effected between the Free Church of Nova Scotia and the Presbyterian Church of Nova Scotia, they understand that you have had full information, both of the fact of the Union itself and of the Basis on which it has been consummated. It has given us much pleasure to learn, that both have met with the approval of the Committee of which you are Convener, and that the united body now constituting the Presbyterian Church of the Lower Provinces of British North America, may hope for a continuance of the friendly intercourse which you maintained with the Free Church of Nova Scotia, and also of such aid as our circumstances may seem to require, and as your means, amid the many appeals for help which are made to you, may permit you to afford.

As you will see by the accompanying Extract Minute, the Synod have instructed us to communicate with you, respecting the aid which it is hoped you may be prepared still to grant to us. We are hopeful that our own means may enable us now to provide for the ordinary support of the ministry among us, and for the operations of the Home Mission Committee. Our great difficulty is the upholding of our educational institutions, for the training of a native ministry. The very inadequate provision for elementary teaching in our common schools, and the want of a Provincial College for the higher branches of a liberal education, throw a very heavy burden upon us in attempting to prepare students for the work of the ministry. We are not without hope that Dalhousie College in Halifax, at present in abeyance, may be rendered available at no distant period; but in the meantime, we have to supply the want out of our own resources. Each of the two bodies, before the Union, had made some progress in collecting a fund for the support of Professors, yet without having come very near the object aimed at. The munificent bequest of the late Mr. Matheson, who died since the Union, will help us greatly. The full amount of that bequest cannot yet be ascertained. Some portion of it has been already realized, but a considerable time may elapse before all (perhaps about £5,000, currency), can be gathered in. Even in the prospect of this, however, we are in difficulties; and therefore earnestly request that you will continue for this year, the grant both to Professor Lyall and to Mr. McKnight; the latter of whom was raised by the Synod at their late meeting to the status of Professor. We expect that after this year, we shall be able ourselves to provide for the support of Mr. McKnight. Every effort will be made also to relieve you from the burden of Professor Lyall; although we trust that, should our hopes as to an arrangement about Dalhousie College be disappointed or deferred, you may be willing still to help us with respect to him. The arrangement which for the present has removed him to Truro, is but temporary. It is expected that our whole educational establishment will be fixed in Halifax, as soon as the requisite funds can be obtained.

We are, Revd. and Dear Sir, Yours very respectfully.

ANDREW KING, } *Committee*  
JAMES ROSS, } *of Synod.*

*To the Very Reverend the Moderator, and the Remanent Members of the Synod of the United Presbyterian Church in Scotland.*

REV. FATHERS AND BRETHREN,—

We, the Synod of the Presbyterian Church of the Lower Provinces of British North America, with feelings of no ordinary intensity, embrace the first favorable opportunity after the consummation of our Union, to convey to you an expression of our warm fraternal affection and our christian salutations.

We have heard, and our Fathers have told us, of the great things done by you in times long gone by, to establish Presbyterianism in these Lower Colonies. To you as a Church, we are deeply indebted for the position which we now occupy. When these Provinces were almost an unbroken forest, and could offer to the minister and the missionary little else than toil and privation, devoted men from the bodies which you now represent, cast in their lot amongst us. Without ignoring the valuable and valued assistance received from other sources, it would be undutiful and ungrateful in us, to forget that from the bodies of which your Synod is composed, then in separate organizations, but now happily united, came to our shores the noble band of pioneers, by whose persevering and self-denying efforts, the Gospel of the grace of God was preached to those who dwelt solitarily in the wood; by whom the sparse Presbyterian population were collected and formed into infant congregations; by whom the Presbyterian polity, in its simplicity and adaptation to all the phases of social life, was introduced; and by whose exertions the moral wilderness has been made to rejoice and blossom as the rose.

In reviewing our brief but eventful history, our eyes rest with peculiar interest on the page which records the Union of the Presbyterians in Nova Scotia in 1817. Though that Union was not as complete as its promoters wished, and though all the advantages which they anticipated from it have not been realized, no one at all conversant with the history of Presbyterianism in these Colonies, can for a moment doubt that it has been productive of results, the benefits of which no human arithmetic can compute. The day will declare it.

In observing the doings of the Lord, which are marvellous in our eyes, we notice also the interesting fact that the Union of Presbyterians in these Provinces at that time, was so n followed by the Union of two large Presbyterian bodies in Scotland. Permit us in the fulness of our affection, to breathe the wish, and to indulge the hope, and to offer up the fervent prayer, that the Union so happily consummated on this side the Atlantic in 1860, may soon be followed by the Union of the kindred bodies in our Fatherland. May God hasten it in his time.

At the consummation of the Union, a full account of the proceedings at which is herewith transmitted to you, time permitted us only to attend to matters of mere routine. No discussion occurred to test the strength of the Union which had been formed, and no opportunity was afforded for friendly correspondence.— We have now nearly concluded what may justly be considered the first meeting of the united body in Synod. With deep and devout gratitude to Him who has the hearts of all men in his hand, would we record the fact that it has been a most harmonious and cordial meeting. Nor has that harmony and cordiality been the result of the absence of exciting or testing subjects of discussion or of unfaithfulness to each. While such subjects were discussed with the utmost freedom, the deliverances were much more nearly unanimous than is usual in deliberative assemblies. Irregularities wherever found, were faithfully dealt with, and energetic measures promptly adopted for their removal. The Union is not only consummated but consolidated.

In the united body there are 11 vacancies; 73 congregations with settled pastors; 9 Home Mission Stations; and 11 Missionaries, including Catechists in the Home Mission field. We have 4 Missionaries in the New Helrides, whose labors have been greatly blessed. We had also a native Greek laboring in Turkey, but though the Mission was eminently successful, we have been compelled very reluctantly to suspend our operations in that quarter, from inadequacy of funds to prosecute the work with efficiency. We still entertain the hope, that Providence may yet open the way for the successful occupancy of that interesting field of Missionary operations.

Our efforts to provide within ourselves an educated ministry for Home and Fo-

reign work, we are prosecuting with vigor and success. Of the ministers in the united body at home, 45 have been educated at our own Institutions, and 4 of those in the Foreign field. The effect of our educational operations upon the general improvement of the country, has been extensive and beneficial. In the Theological Department we have three Professors, and in the Classical and Philosophical Department an equal number. During the elapsed Session, 15 Students attended our Divinity Hall, and 52 our Collegiate Institution. The conduct of these young men has been unexceptionable and exemplary. The ministers who have been trained under our inspection, have generally proved faithful and efficient labourers in the Lord's vineyard: acceptable to the people and owned of the Great Head of the Church.

We have also in operation an extensive system of Sabbath School instruction and of Colportage, and we are engaged in maturing a scheme to provide for the more comfortable support of the Widows and Orphans of deceased ministers.

Most if not all of these schemes are in a healthy condition, and wrought out with much vigor and success.

For this prosperous state of our affairs, we are largely indebted to you and to the Free Church in Scotland. You assisted us with your means, your counsels, and your prayers. We therefore invite you to rejoice with us. We are not what we ought to be, nor what we might be, nor what we hope to be; yet by the grace of God we are what we are.

But though much has been done, much remains to be accomplished. We are as yet only laying the foundation. The field of labor assigned us is extensive and important, and we have many difficulties to encounter. The Presbyterian population in many places are few and scattered, and surrounded by other denominations. Our Missionary stations and many of our congregations are weak and need assistance. The development of the material resources of the country, and the probable influx of a heterogeneous population, distinctly indicate the necessity of providing increased supply for increasing want. A great work lies before and a heavy responsibility rests upon us. We know that we must work hard; but of hard work no christian and certainly no christian minister ought to complain, rather should he rejoice that God gives him plenty of employment, and in this respect we have abundant reason for gladness of heart. We are confident that if we are only true to ourselves and to the cause in which we are engaged, a bright future is before us. A great door and effectual is opened. God grant that we may have grace given us to enter and occupy.

Brethren pray for us. We will not—we cannot forget you. For our friends and our brethren's sake, we will say: "Peace be within your walls and prosperity within your dwelling places." We solicit also a continuance of your fraternal affection, and as far as other claims admit, a participation in your liberality.—For past favors accept our sincere thanks. May God reward you an hundred fold.

Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep through the blood of the everlasting covenant; make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Signed in the name, and by the order of the Synod of the Presbyterian Church of the Lower Provinces of British North America.

Halifax, N. S., July, 1861.

JAMES SMITH, D.D., *Moderator*.  
P. G. MCGREGOR, *Clerk*.

Toronto, C. W., 14th September, 1861.

To the Reverend the Moderator of the Synod of the Presbyterian Church of the Lower Provinces of British North America.

REVEREND AND DEAR SIR,—

In name, and by appointment of the Synod of the Canada Presbyterian Church, we beg at present to address you, heartily tendering to you, and the Synod over which you preside, our Christian salutations. The Synod, in whose name we

write, was formed on the sixth of June last by the Union of the Synod of the Presbyterian Church of Canada, and the Synod of the United Presbyterian Church in Canada. We transmit along with this a copy of the Basis of Union. We may state that negotiations with a view to Union, were carried on for several years past, and the Union has now been entered into with a very remarkable measure of harmony,—indeed we might almost say with perfect unanimity. We humbly believe that we have been in this matter guided and directed by the Spirit of God, and we entertain the strongest hope, that through the blessing of the Great Head of the Church, the Union will tend in a very high degree to the advancement of religion in this Province.

The resolution of Synod, in accordance with which we now write to you, is in the following terms, viz; “*Resolved*, That a Committee be appointed to send official information of the Union effected between the Synods and Churches now forming the Canada Presbyterian Church, and to open up friendly correspondence with the Free Church of Scotland, the United Presbyterian Church, the Presbyterian Church in England, the Presbyterian Church in Ireland, the Presbyterian Church of the Lower Provinces of British North America, and the Presbyterian Church of New Brunswick; and also that a copy of the articles of Union be sent to the several Churches with which the Synod shall correspond.”

We beg to state that in connexion with our Synod, we have two hundred and thirty Ministers, thirty Licentiates and Missionaries, and from sixty to eighty vacant congregations and stations, the number of congregations rapidly increasing from year to year. We have also from fifty to sixty students preparing for the work of the ministry. In addition however to the labourers trained up in our own land, we have room for devoted and efficient labourers from other Churches, whom we shall welcome to take part with us in the ministry of the word in this Province. The Synod has resolved to send a minister to British Columbia, and another to Red River, with the view of ultimately acting as a missionary to the American Indians. We purpose also to engage in the work of Foreign Missions, in some other region, if God shall open up a way to us.

We shall rejoice to carry on fraternal correspondence with your Church, and to receive such ministers and probationers as may be designated to us.

In the meantime with earnest prayers for the increased prosperity and success of that branch of the Church over which you, for the time, preside, and desiring an interest in your prayers in behalf of our Church and the progress of the work of God amongst us.

We are yours in the bonds of the Gospel,

W. TAYLOR, D. D.

*Moderator Canada Presbyterian Church.*

WM. REID, } *Joint Clerks*

WM. FRASER, } *of Synod.*

#### BASIS OF UNION BETWEEN THE PRESBYTERIAN CHURCH OF CANADA, AND THE UNITED PRESBYTERIAN CHURCH IN CANADA.

The Presbyterian Church of Canada, and the United Presbyterian Church in Canada, believing that it would be for the glory of God, and for the advancement of the cause of Christ in the land, that they should be united, and form one Church, do hereby agree to unite on the following Basis, to be subscribed by the Moderators of the respective Synods in their name and behalf; declaring, at the same time, that no inference from the fourth article of said Basis is held to be legitimate, which asserts that the Civil Magistrate has the right to prescribe the faith of the Church, or to interfere with the freedom of her ecclesiastical action; further that unanimity of sentiment is not required in regard to the practical applications of the principle embodied in the said fourth article, and that whatever differences of sentiment may arise on these subjects, all action in reference thereto shall be regulated by, and be subject to the recognized principles of Presbyterian Church order.

*First.*—Of Holy Scripture.—That the Scriptures of the Old and New Testament, being the inspired word of God, are the supreme and infallible rule of faith and life.

*Second.*—Of the Subordinate Standards. — That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate Standards.

But whereas certain sections of the said Confession of Faith, which treat of the power or duty of the Civil Magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in his Church, it is to be understood: (First,) That no interpretation or reception of these sections is required by this Church, which would interfere with the fullest forbearance as to any difference of opinion which may prevail on the question of the endowment of the Church by the State.

(Secondly,) That no interpretation or reception of these sections is required by this Church, which would accord to the State any authority to violate that liberty of conscience, and right of private judgment, which are asserted in chapter twentieth, section second of the Confession, and in accordance with the statements of which this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance; provided that no one is to be allowed, under the pretext of following the dictates of conscience, to interfere with the peace and good order of society.

(Thirdly,) That no interpretation or reception of these sections is required by this Church, which would admit of any interference in the part of the State with the spiritual independence of the Church, as set forth in chapter twentieth of the Confession

*Third.*—Of the Headship of Christ over the Church.—That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

*Fourth.*—Of the Headship of Christ over the Nations, and the Duty of the Civil Magistrate.—That the Lord Jesus Christ, as mediator, is invested with universal sovereignty, and is therefore King of Nations, and that all men in every capacity and relation, are bound to obey His will as revealed in His word, and particularly that the Civil Magistrate (including under that term all who are in any way concerned in the Legislative or administrative action of the State) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.

*Fifth.*—Of Church Government.—That the system of polity established in the Westminster Form of Presbyterian Church Government, in so far as it declares a plurality of Elders for each congregation, the official equality of Presbyters, without any officers in the Church superior to the said Presbyters, and the unity of the Church in a due subordination of a smaller part to a larger, and of a larger to the whole, is the Government of this Church, and is, in the features of it therein set forth, believed by this Church to be founded on, and agreeable to the word of God.

*Sixth.*—Of Worship.—That the ordinances of worship shall be administered in this Church, as they have heretofore been, by the respective Bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship. A true copy,

WILLIAM REID. *Joint Clerk of Synod.*

#### STATEMENT OF MONIES WITH THE TREASURER

2nd July, 1862, for the Schemes of the Presbyterian Church of the Lower Provinces, are as follows:—

For Foreign Mission,	£946 10 0
“ Home do.	131 14 6
“ Seminary, after paying balance to Mr. Blanchard, £30, and } Dr. Smith’s salary, £60, }	47 4 5
“ The late Mr. Matheson’s Bequest for Home Missions,	42 16 9
“ Synod Fund, Dr.,	£37 15 4

For Special Effort,	176	4
“ Educational Board,	140	9 3
“ Demirdesh Building Fund,	117	3 9
“ Greek or Turkish Mission,	53	10 10
“ Promoting Christianity among Jews,	8	9 2

ABRAM PATTERSON, *Treasurer.*

Pictou, 2nd July, 1862.

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## FOREIGN MISSIONS.

### LETTERS FROM TANA.

The following Letters from Mr. Matheson, have been lying over for some time for want of space. In our last issue we published one of later date, as the Church was eager to hear all the intelligence received, respecting the expulsion of the brethren from the island. We would recommend now the perusal of Mr. Matheson's interesting letters in their order, the first under date of Dec. 27th, 1861, the second, Jan. 11th, 1862, and the third as published in our last number.

Worthy of being written in letters of gold, are those words of our Missionary, which we quote with a slight variation. “*The work is God's.* It is his determination that the Lord Jesus shall have the heathen for his inheritance, and no power on earth or hell will be permitted to overthrow the work. Let those therefore who have *power with God* and can prevail, *stand by us in this trying hour.*”

TANA, December 27th, 1861.

*Rev. and Dear Sir,*—As I purpose sending a messenger to the harbour shortly, I embrace the opportunity of forwarding a few lines. I had a note from Mr. Paton about a month ago, saying that home papers and letters were there awaiting us, but as the natives have a superstitious fear of carrying letters between our stations, we are often many weeks without having any direct communication, and tantalizing though it be, thus to have your letters brought as it were to the very door and not have an opportunity of taking them in for months—it is only one of the many incidents in which the missionary is often obliged—(reluctantly it is true) to let patience have her perfect work.

Since my last, we have finished the building of our house—and have, I hope, pretty much done with manual labour about the mission premises for some time. You will remember that we commenced the house during the early part of the year, but after the hurricanes, suspended all operations about it until after the completion of the Church. Finding that the hurricanes had thrown a larger amount of manual labour upon my hands than I was possibly able to overtake, without materially interfering with the spiritual interests of the work, in order to save money, labour, and time, and also to husband my strength as much as possible, I ordered a quantity of flooring, &c., from Sydney, all ready for turning to account. The wood having come to hand free of freight, and not requiring to expend any labour upon it, I find that I have succeeded in building at a smaller expenditure, and more expeditiously than I possibly could have done, by buying simply the rough material, and spending time and strength in converting it into shape and form for building purposes. The house consists of four apartments, viz., two bedrooms, a parlor and study, to the back of which we have added the house which was formerly built at the sea, which consisted of three rooms, and which we had removed last year to the hill station. Of the latter we have converted the best room into a dining room, the second into a store room, and the third (which boasts of neither *floor* nor *window*) into a wood house, carpenters shop, &c., &c.

Our object in abandoning the lower station, was as you are aware, to secure a more healthy locality. In that I am happy to say we have apparently succeeded. Since our removal to the hill station 14 months ago, Mrs. M. has enjoyed good health, and I have not had any attack of fever, neither have I by the blessing of God, been laid aside an hour from the discharge of duty. Our removal has also brought us more immediately in contact with the people, though we did not then know that such would be the case.

The village in which we formerly resided, was then inhabited by a wandering tribe, which during a recent war had been obliged to flee their own district, and had there taken refuge; peace having since been restored in their own land, they have returned, and the village now contains neither house nor inhabitant.

Owing to our ignorance of the language, and our non-acquaintance with the roving habits of the people, we did not know during the first year that that village was only temporarily inhabited—a fact of which those too by whom that station was first selected, must have been equally ignorant—else a mission house would doubtless never have been erected in a village, inhabited only by a conquered tribe, waiting the first opportunity of returning to their own land.

In reference to the work, the rays of sunshine with which we are as yet favored, bear but a small proportion to the clouds of darkness which still encompass our path. True we have much to encourage, but it still seems as if one dark cloud is only dispelled to be succeeded by a darker. From the shock which the mission sustained last year, by the breaking out of the war between the people of this land and the Inuakaraka tribe, we were slowly, but I trust happily recovering. Old grievances were being satisfactorily set to rights, friendly intercourse was beginning to be established between the villages, and a more amicable disposition seemingly displayed by all parties, than had ever before been manifested.

This state of matters was not however to be continued—during the past week a young girl in this village was charged with the sin of adultery—and having been taken in the act for either party to plead innocence, was out of the question. As that crime is here furnished with the death of the woman—and also of the man when detected or of some of his relatives—having heard of it, I requested Kapuka to exert his influence with the *girl's husband* (for you know that girls either marry or are given in marriage here as soon as they can walk) and prevent her being put to death. After some consultation, it was agreed that she should only be beaten. The following day it was resolved to bring the young man (a son of Namaka's who was the cause of all our former disturbance) to justice. And in order to do so, they again determined to make war upon that village, and either kill the guilty man or some one or more of his relatives—might and not right is law on Tana, consequently the innocent are often made to pay the penalty of the guilty.

In compliance with our request, the war has been indefinitely postponed, though in order to prevent any intercourse from that quarter, they have meantime made what they call a *nasituv*, viz., a land mark or boundary line, over which none from that direction may pass, under penalty of death,—how long this *nasituv* may be continued in force is still undetermined. it may be only a few weeks, it may be months, or it may be a year. The direct injury which the work is likely to sustain from such a division, may be more easily conceived than expressed. The *nasituv* was made by the people in this village, and passed along one side of the mission premises—on the other side are some who were in the habit of worshipping with us on Sabbath day, but over it they now dare not pass—I may go to them, but they cannot come to us. As Kapuka not only sanctioned but assisted in the making of the *nasituv*, I requested of him on Saturday that Yaresi and his wife might be permitted to pass and re-pass on the Sabbath day, he granted my request as far as he was personally concerned—said that his heart was good to Yaresi—and that if he did come he would not be injured by him, but says he, I don't know the hearts of the people, and you cannot yet ask him to come. On Monday I again saw him, and he told me that I could tell Yaresi that his heart was good towards him, and in reference to coming or remaining, he can exercise his own judgment. As much as to say, Yaresi knows better than you do, the real meaning of *nasituv*.—Yes, poor old Yaresi has had a long training in the school of heathenism, and is

better acquainted than I am with the cruelties practised in the dark places of the earth.

Serious though the above evils may appear, they are not the most injurious which are likely to result, unless sovereign grace miraculously interposes. From time immemorial, the devil has been their god, and to him they have ever given the glory due unto the Lord, consequently in this language there is not only a barrenness, but apparently an entire destitution of terms expressive of spiritual and divine things. Such being the case, even those with whom we have had most intercourse, and who have been longest under instruction, have as yet but very vague and exceedingly imperfect ideas of God. They cannot conceive of him as a sin-pardoning God, willing to receive the returning penitent; but regard him as a God of vengeance, in whom no compassion flows. They believe that God's knowledge extends only to those who embrace the Gospel, and that so long as men continue in a state of heathenism God knows nothing about them, and that they are at liberty to live as they like, without incurring God's displeasure.

On the contrary, they believe that so soon as a person ventures about the mission premises, converses with the missionary on religious subjects, and attends public worship on the Sabbath day, so soon does God acquire a knowledge of that person; and any sin afterwards committed by that person, not only lays the offender open to God's displeasure, but every person of whom God has any knowledge, that knowledge being limited only to worshippers and denied as they blasphemously assert from the missionary. In this case the girl attended school and Church regularly, and was according to their theory, well known to God—for which sin God will, in their estimation, punish some one, or more, or it may be all who attend worship on Sabbath. The question now seems to be, will we still continue to worship and thus run the risk of being disposed to God's displeasure for her sin, or will we abandon the worship, go back to our heathenism, and be again as formerly unknown to God. In fine, they believe that God is indebted to the missionary for all his knowledge respecting the inhabitants of this island, and that the missionary cannot give God any information respecting any person, only while that person continues to receive instruction from the missionary, either on Sabbath or week days, hence a man may come and perform any amount of manual labour and receive payment for it, but if he refuses to listen to the word of God, and will not attend Church on Sabbath, he imagines that he is still unknown to God, as I cannot report of him anything good or bad. How the matter may terminate is known only to God. A sorer trial we have never experienced, neither have our faith and patience ever before been so severely tested. We do not however feel discouraged, (God is with us). It may be the turning point, the dark cloud, soon to be succeeded by the rising of the Son of Righteousness, with healing under his wings. It may be that some of the prayers which have gone up before God on behalf of Tana, may ere long begin to descend in showers of blessing upon the heads of those by whom and for whom they have been offered, and dark though our prospects are at present, even here there may be some hearts of which the fallow ground has already been broken, into which the good seed has been sown, and which if soon watered copiously by the influences of God's spirit, may reveal the speedier dawning of a reaping day than we dare now anticipate. The work is God's. It is high heavens determination that the Lord Jesus Christ shall have the heathen for his inheritance, and I believe that no power on earth or in hell will be permitted again to overthrow the work of God on this island. Let those therefore who have power with God and can prevail, stand by us in this trying hour. Let them discharge their duty faithfully, hold up our hands prayerfully, and while wrestling with God for dark Tana, imagine themselves in Samson's position, when it was said unto him, the Philistines be upon thee, for with a stronger foe than the Philistines we have to contend. Let those to whom God is giving the silver and the gold in abundance, loan back to him a sufficiency of what he has given them for the successful oncarrying of his own work, and who can talk but that even before you call he may answer, that while you are yet speaking he may hear, and that in answer to your prayers, he may soon cheer your hearts by the assurance that the standard of the Gospel has been immoveably planted on this island, that dark Tana has been added to the conquests of the Prince of Peace, that her benighted

sons and daughters are rallying around the cross of Jesus, that one is becoming a thousand and a small one a great nation.

Yours truly,

J. W. MATHESON.

Rev. James Bayne.

TANA, January 14th, 1862.

*Rev. and Dear Sir,*—Your interesting letter under date April 1861, I received on the 2nd inst. Many thanks for the minute details which it contained of the consummation of the Union, and the happy consequences likely to result from it.

From the Minutes of Synod in 1860, I see that now in your united capacity, you are resolved to unfurl the banner of the cross more widely, both in the South Seas, and also in Turkey; may God grant that that resolution may be speedily and successfully carried out.

We are now in the midst of the rainy season, as it is generally called out here—but indeed this season has so many names, all of which seem equally appropriate—that if we call it the rainy—the hurricane—or the unhealthy season, it comes to the same thing. The last eight days have been very wet—nearly one unbroken pour—accompanied at intervals with thunder, lightning, and a pretty stiff breeze from the north-north-west. Had this been our first year on Tana, we might have been inclined to regard the recent blow as a hurricane, not so, however, after our last years introduction to hurricanes. The quantity of rain which fell during the past week, seems entirely unprecedented upon this island, as none of our natives remember having seen rain falling in torrents so incessantly and so long a time. As a natural consequence from such a storm, many of our poor natives are at present suffering from coughs, colds, &c.

You will be pleased to learn that matters are again beginning to look up with us on Tana, and that our prospects are (I think) becoming more than ever cheering. We still however, speak only of the work externally—but we cannot fail to regard the external changes, which we from time to time witness, as so many indications that the day is soon to dawn, when they will be succeeded by spiritual blessings.

Since the first attempts were made to introduce the Gospel to this island, the Tanese have regarded Christianity as the harbingers of famine, disease and death. During the past year, it would appear, humanly speaking, as if their fears had been more than realized; and as if their predictions had even been more than fulfilled. The very things which they feared, did indeed overtake them; and from them, viz., famine, disease and death, they have suffered to an alarming extent.

Though, I would not be too sanguine of success, yet, that God had permitted us to stand by our posts during the past year, and to witness the desolations which famine, disease, and death have wrought, and are still working, is of itself proof-positive, that God's time to favour benighted Tana has fully come.—Though we stood by our posts, we did not, we could not hold our ground; any advance which we had previously hoped had been made in the right direction, was altogether, if not more than lost. The tendency of the mission was downward—not upward, onward, and forward, as we could have desired.

The missionary—the new religion—the mission house,—and premises, were universally regarded as the cause of all their trouble; and how to get rid of such grievances, was often a serious question with them. It was truly a sore, a trying, yea, a sifting time, through which the Tana Mission was last year called to pass, and that we were brought safely through it, can only be fully realized by adopting the language of one of old, and saying—“It was the Lord's doing, and is marvellous in our eyes.”

The natives in this village have now, however, more confidence in us than they ever before manifested—and are also more willing to believe that our mission is a mission of love—that we are here not seeking our own or theirs, but themselves, and that their souls salvation was the one grand object, by which we were actuated in leaving home, and coming here to dwell among them. A similar

state of feeling (though less in degree) is also quite perceptible in one or two neighbouring villages. Last year we were regarded as everything but good, this year the natives among whom we live, and over whom I hope we are beginning to exert some little influence, invariably affirm that I know nothing of the art of making sickness, that I cannot make famine, hurricanes, &c.

In itinerating on Sabbath day, I have also much more encouragement, *e. g.*— In referring to my last years diary in January 1861, I find that in some villages upon my arrival, every man, woman and child, would clear out of sight, and I would not have an opportunity of speaking to one person. This year while many run away some few remain and listen to the word of God in their own tongue, with some good degree of attention. At another village where I sometimes succeeded in collecting a few individuals, yet had they been ever so willing to receive instruction, they could not hear either the voice of prayer or of praise, owing to the fiendish yells of our enemies, and the incessant noise which they kept up by chopping, and beating with their clubs upon trees, old logs, &c. At that village I have not of late been at all *annoyed* or molested. And to mention but another one, along the outskirts of which I seldom or ever passed, either on Sabbath or week day, without having stones or spears, often both thrown at me. I can now pass and repass, not only along the outskirts, but through that village with some feeling of security, and with no small degree of comfort, when permitted to speak to them of Jesus.

Thus, in contrasting the matters with the corresponding month of last year, we feel ourselves irresistibly constrained to enquire, "Is anything too hard for the Lord." "Truly the Lord hath done great things for us."

While matters are thus apparently encouraging, you are not to infer that our situation is any the less perilous, and that we are in less danger of falling by the hands of those among whom we dwell. No, it is quite the reverse, when nothing is doing, and when no inroads are being made upon the enemies territory, we may get along with comparative safety, but any progress in the right direction is sure to excite the opposition of Satan. We know, however, that God reigns, and from our past experience of his protecting power, we would be encouraged to trust in Him for the future.

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### MISSIONARY ADDRESS

DELIVERED BY MR. PATON IN ST. GEORGE'S CHURCH, CASTLEREAGH STREET, SYDNEY, IN CONNECTION WITH A PROPOSAL TO PROVIDE A SHIP FOR THE SERVICE OF THE MISSIONS IN THE NEW HEBRIDES AND LOYALTY GROUP OF ISLANDS.

The Rev. J. G. PATON expressed his cordial thanks for the reception he had met with this evening, and only felt sorry that he was so unworthy of the kindness and approbation evinced towards him by the reverend fathers and brethren he saw around him. His object in appearing before them, as they had been informed, was to plead the cause of the mission with which he was connected, and to give a statement of the work in which, in the providence of God, he had been engaged for a little more than three years. The group of islands which had been the scene of his labours was called the New Hebrides, rather more than a thousand miles from Sydney, consisting of upwards of thirty islands, with a population of a hundred and fifty thousand, and these, with the exception of the inhabitants of one island, living in a state of the utmost depravity and heathen darkness. Fourteen years ago a missionary was sent there. The daily work of these savages then was fighting among themselves and feasting upon human flesh; the women were perfect slaves, having to do all the labour. They were frequently strangled, and infanticide was common. The grossest practices of savage heathen life were indulged in on the island of Aneityum. It had a population of about three thousand, and these had been led by missionary labour to lay aside their idolatry, their worship of sticks and stones, and to embrace the doctrines of Jesus Christ, and the adoration of the true God. No longer were they to be

found clubbing each other, murdering wives and infants, or revelling in cannibalism. They might now be seen sitting at the feet of Jesus, asking that they might learn from him what to do. As the sun rose in the morning they might be seen approaching the mission schools with little baskets containing those portions of God's word they possessed, and when at the school, they might be seen sitting and meekly asking what God would have them do. Some of those schools he (Mr. Paton) had visited, and had observed children of four or five years, with their mother and her infant, around an aged father, all desiring to be instructed. Not being able to read, the aged frequently sat with the young boys who read aloud to them, the elder ones listening with the gravest attention imaginable. They treasured up and committed to memory that which was read to them. Mr. Geddie asked one of those aged men some questions from the Gospel of Matthew. The old man began apparently to read, but he (Mr. Paton) was told that he could not read a letter, and, indeed, when the book was closed he answered just as well as before, having whilst listening to what was read to him by the boys, committed to memory many of the passages, so that when told in what part of the gospel he was to read, he could repeat them from memory. The whole of these people were professed believers in the Lord Jesus Christ, and in their knowledge of the Scriptures would put to the blush many of the professed Christians of our native land. At sunrise their voices might be heard in prayer and praise to Almighty God, and when in the evening they retired to rest, the family assembled and poured forth their hearts to him in fervent devotions.

It was scarcely within the bounds of conception that such a change should have been wrought by missionary labour within fourteen years. When, on visiting some of the schools, he had seen old and young, women and children, pouring forth their voices and their hearts to God in thanksgiving, tears of joy had rolled down his cheeks. The change that had taken place on this island within the last three years, was a hopeful indication of what he expected as the result, in a short period, of the labour of those who worked with the aid of the Holy Spirit. It was, however, but a small island of a large group, and many thousands were still living in a state of savage heathenism, killing and feasting upon their fellow-creatures, bowing down to the most brutish idols, and worshipping even the Evil Spirit, to whom they sacrificed their children, whom they often threw into the boiling springs in a passion. He and the other missionaries had known them to club their children, cook them, and invite their neighbours to feast on them. They had known them to kill more than seven individuals for one feast, to which they invited the whole community. They had been known to seek to drag the missionary to these feasts, and would have succeeded, had they not, in the providence of God, been protected from such a degradation. How seldom was it considered that there were on earth people revelling in the grossest crimes, utterly depraved, and sinking daily into eternal misery and that, too, within so short a distance from this highly favoured city. But now he had come to appeal to its Christian people for the means wherewith to enable the missionary to pursue his efforts for giving these miserable savages the enjoyment of the gospel as it was in Jesus. If those who now listened to his appeal loved Jesus, the appeal would not be in vain. As they valued those opportunities of eternal salvation conferred upon themselves in the same degree would they be anxious to use every effort to rescue from misery those who had not the blessing of the gospel among them. Had his hearers seen these wretched heathens as he and his brother missionaries had seen them, they would put forth every effort until they rescued them from their misery. The missionaries could only visit a few of these islands, having but a small vessel, the *John Knox*, of eighteen tons, with which, however, they had managed with difficulty to place native teachers on five islands. On account of the high winds and heavy seas which frequently prevailed in these quarters, this small vessel did not admit of their extending their visits farther. The society had been requested to make arrangements for the *John Williams* on her return from England, to visit these islands. The request was listened to, and instructions were given to carry out this object as far as it was practicable; she was to visit the islands beyond Aneityum. But that vessel had so much to do that the captain was unable to carry out the wishes of the Missionaries. All they could do, therefore, was to bring back the

native teachers, and for a time to turn their back upon those perishing heathens ; willing as they were to hear of Christ, the missionaries were not able to stretch out a helping hand for the salvation of those wretched beings.

With regard to the *John Williams*, he might remind them how much had been done by the Sabbath school children in England and Scotland, in purchasing and fitting out that vessel for the missionary service. Even when the directors thought of selling her for want of funds, the Sabbath-school children again came forward to supply the money required for the service of a vessel when it was to be engaged in the work of Jesus Christ. The vessel was not sold, more money being thus obtained than was actually required, the Sabbath-school children having been taught to love Christ, and to desire that the word of God might be carried to the heathens in the South Sea Islands. But as she could not extend the missionary work in the New Hebrides and Loyalty Groups, the missionaries in that quarter unanimously resolved to make an appeal to the children of the Sabbath schools in the colonies, believing that they would be willing to afford aid. From America a vessel sailed in the cause of Christ, and the missionaries came to the conclusion that the Sabbath-school children of these colonies were able, like the children of America and England, to send forth a vessel on the same glorious errand. They now, therefore, appeal for such aid, not on their own personal behalf, though it filled their heart with gladness to be engaged in carrying the glorious news of salvation to these miserable creatures who were perishing in idolatrous ignorance. They proposed to place native teachers on various islands of the group. The last attempt they made was to locate two native teachers on the side of Tana, opposite to his station. The vessel was taken round the island. There had been many quarrels between the natives and the traders, and when the vessel appeared the natives fled to the bush. Having no boat, the vessel was kept waiting for men to come off, but although they were called, none of them could be tempted on board. The missionaries felt grieved, and when in the evening they retired without success, they poured out their hearts to God that the heathen might be brought from the bush. Next morning they thought they had gained their object when a single canoe came in sight, but it quickly disappeared. Ultimately, however, a canoe appeared, and the man was told not to be afraid, that he was not going to be killed, but that the missionaries had come to tell him about Jehovah. At length the canoe came near, and a string of beads was thrown out and picked up. They then throw a looking-glass, afterwards a piece of cloth. Gradually the canoe came up to the vessel, and the man came on board trembling with terror so as to be almost unable to speak. He was told that they were missionaries, and that there must be no more fighting or eating of men. He said, missionary "live here." Having made such statements in English, he (Mr. Paton) said in the native language, that he wished to go on shore, and open up the way for the establishment of two teachers to come and talk with his people. He said his people would kill them. The missionaries told him they loved his people, and said why kill them. They then stepped into the canoe, went on shore, and were met by multitudes of savages, who yelled, raised their clubs, and poised their spears in threatening attitudes. However, when they were somewhat appeased, the native teachers were left among them with a promise that the vessel should return in three weeks. On their return at the appointed time, seven or eight canoes came alongside the vessel, returning after examining it. The chief gave up his house to the teachers, who remained for twelve months and instructed the people in many things pertaining to the knowledge of Jesus Christ.

On another island, by God's blessing on the labours of three teachers, at the last visit of the *John Williams* there were twelve of the natives baptized, who sat down with the missionaries at the communion table. There were multitudes of heathens standing round in sad silence, asking themselves, no doubt, what these things meant. It was our intention to place native teachers on all those islands, and have the means of visiting them ; for upon all occasions when it was found necessary to send the *John Williams* home to England, the heathen would think and say that the friends of the native teachers had gone home and had deserted them, and the native teachers would be hardly dealt with. Whereas, if we could shew that we

cared for them, and often visited them, they would be treated with kindness, and their instructions would be better received by the heathen. We had at present eight native teachers laboring in those islands. We had visited them at their work, and had seen the heathens gathered round them, and listening attentively to the reading of God's word. He might have given them an interesting statement regarding a Raratongan teacher, who was placed last year on the island of Fotuna. A severe hurricane visited that island, and the natives were reduced to great extremities for want of food; and on afterwards visiting the island, he asked the native teacher what he had done under the circumstances for support. His reply was, that he loved God, and that God loved him and had provided for him; and on being asked how God had provided for him, he stated that when all his food was gone, and he was very hungry, he sat down and prayed to God, and asked him if he was to die of hunger? Having prayed, he observed some pigs passing by, and following them to the bush, saw them tearing up the native roots, when it occurred to him, that if the pigs could be nourished by the roots, he and his wife could be nourished by them too; he accordingly did collect them and fed upon them. Were not the men who would submit to such hardships in the cause of the Saviour, worthy of our support and of our confidence as Christians? And were not such men calculated, in the providence of God, to do good to those heathens amongst whom they have been placed? Yes. These men were grateful to the missionaries for all they had taught them; and already there was scarcely an island in those parts, upon which some of those missionaries had not sealed their testimony with their blood and had fallen martyrs to the cause in which they were embarked.— We wanted, then, to take the native teachers to all these islands; and from the kind encouragement we had met with, and from the friendly Christian feeling that had been manifested in this large city, by all the children of God with whom we had come into contact, we had grounds for confidence that our appeal would not be unanswered. He hoped that he would not be sent back to those dark heathens to tell them that he had made an appeal to the Christian community in Sydney, but that they would not supply the vessel that was required. He hoped that such a vessel would be obtained, and that it would, in God's providence, be the means of extending the cause of Christ, and of bringing thousands of these benighted heathens to a knowledge of the truth. He still further hoped that the Christians of Sydney, would give him, and his fellow-labourers, an interest in their prayers. We might have your contributions, but these might come short of meeting the desired object; but if earnest prayer were sent forth, it would move that Arm that moved the universe.

Allusion had been made by one of his reverend brethren to the dangers he had experienced; but for that mention he would not have referred to them, as he had not come here for that purpose, but as they had been introduced, he was bound to say something about them. He had witnessed heathenism in the New Hebrides Islands in its most degraded form. When first he went amongst the heathen, fights occurred daily in which lives were lost. On every hand human blood flowed, and human victims were sacrificed almost every day. Seven of these battles were fought around the mission-house. He always went among them to try and put a stop to these quarrels, and always with much fear, and prayed that God would bless his efforts; and the result of his interference often was the laying aside of the murderous weapons. The last heathen fight that was fought on Tanna, before the outbreak which caused the missionaries to leave, was fought in front of the mission-house. At day-break on that morning, the savage war cry awoke him.— Springing to his feet, he rushed in the midst of the combatants, the clubs and spears falling in all directions, and besought them with tears to go away. At length the company on one side sat down, and listened with silence to what he had to say. Presently, one of the chiefs took up his cause and repeated every word he had said, enforcing his speech by appropriate gestures, and appealing to the combatants to put away their clubs and spears. Such an influence as that was not gained in a day.

Mr. Paton concluded by giving a graphic account of his recent escape from Tanna, and of the almost miraculous manner in which he had been preserved.

The Presbytery met at New Glasgow the same evening, for the consideration of the various matters remitted by Synod. In regard to the ordination of elders and deacons by the laying on of hands, the Presbytery agreed to report in favour of that mode. The questions of the various formulas were carefully considered, *seriatim*, and a variety of amendments suggested.

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

This Presbytery met on Wednesday last in the Presbyterian Church at Lot 16. There were present, the Rev. R. S. Patterson, Moderator *pro. tem.*, Rev. George Sutherland, Clerk, Rev. Allan Fraser and Rev. Robert Laird, and Messrs. Thomson and Moyses, elders. The Rev. A. W. McKay being present was associated with the Presbytery. The chief business was the ordination of Mr. William R. Frame, Probationer. The Edict was returned duly served, proclamation was made in the usual manner, and no objections being offered, the Presbytery resolved to proceed with the ordination. Rev. R. Laird, by appointment, preached an earnest and appropriate discourse from 2 Cor. v. 18, and last clause—the ministry of reconciliation. A statement of past proceedings in respect to the settlement of a pastor in the congregation followed, after which Mr. Frame, standing before the congregation, satisfactorily answered the questions prescribed by the Church previous to ordination; and was then by prayer and the laying on of hands of the Presbytery, solemnly ordained to the office of the ministry. The prayer being ended, Mr. Frame received the right hand of fellowship, and was addressed by Mr. Sutherland. The congregation were then addressed by Mr. Fraser, and the whole services terminated by praise and prayer. On retiring, the congregation welcomed their pastor at the door of the Church. Mr. Frame's name was then ordered to be added to the roll, and the Presbytery adjourned to meet the next day in Queen Square Church, Charlottetown, at 7 p. m.

The Presbytery met according to adjournment in Queen Square Church on Thursday evening, the 14th instant. There were present, the Rev. James Allan, Moderator; Rev. Alexander Munro, Rev. H. Crawford, Rev. G. Sutherland, and Mr. William Mutch, elder. The special business of the meeting was the ordination of Mr. A. Falconer, Probationer. The Edict being returned duly served, and no objections being offered after the usual proclamation, Mr. Allan, by appointment, proceeded to the pulpit, and preached a suitable discourse from John viii., 12 verse. After a general statement of past proceedings, and the satisfactory answering of questions prior to ordination, Mr. Falconer, was ordained to the office of the holy Ministry in the usual solemn and Scriptural manner. He then received the right hand of fellowship, and was addressed by Mr. Munro. Mr. Crawford addressed the congregation. On retiring, the congregation welcomed their pastor in the usual way. Mr. Falconer's name was then added to the roll of Presbytery.

SUPPLIES.—Rev. A. W. McKay was appointed the first Sabbath of September to Lot 14, and the remaining three Sabbaths of that month to West St. Peters. Mr. Farquharson was appointed for two Sabbaths in September to Lot 14, after Mr. McKay's removal. The Rev. I. Murray was appointed to preach at Tryon the second Sabbath of September. Notice of two important motions bearing on Education and Popery to come up for discussion at next meeting of Presbytery, was given by Messrs. Allan and Munro. The Presbytery adjourned to meet in the Free Church, Charlottetown, on the first Tuesday of September, at 12 o'clock noon.—*Com.*

#### NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer to 20th August, 1862.

FOREIGN MISSION.	
From Captain Alex. McDougald, Salmah, Maitland,	£ 1 13 4
Alex <sup>r</sup> Baird, Treasurer Lower Onslow Benevolent Society, per Rev J. I. Baxter,	2 0 0

Rev D. Morrison,	26 11 0½
Legacy of the late John Hughan,	5 0 0
Four Widows in Rev S. Johnston's congregation, Harvey, N. B.,	0 12 6
Ladies Society, Salem Church, Green Hill,	3 1 4½
Rev J. Murray's congregation, Cavendish, P. E. I.	8 5 11
Congregation Lot 16, including annual donation from a friend,	10 0 0
West River, P. E. Island,	2 6 11½

Mr James Campbell, Graham's Road, P. E. I.,	0 5 10	Lot 14, Princeton,	1 17 8½
Congregation, East St. Peter's, P. E. I.,	3 6 11½	Lot 16, Summerside, Bedequo, Tryon,	5 14 6 1 10 0 3 10 0 6 13 3 0 17 7
HOME MISSION.			
Captain Alexander McDougald, Salmah, Maitland,	1 13 4	West St. Peters, East St. Peter,	1 13 6 2 8 3
Alexander Baird, Treasurer Lower Onslow Benevolent Society,	1 0 0	Bay Fortune, Dundas,	0 9 3 3 3 8
Four Widows in Rev S. Johnston's congregation, Harvey, N. B.,	0 12 6	Cardigan, Murray Harbour, North,	1 14 9 1 5 0
Congregation, Sutherland's River, Rev J. Murray's congregation, Cavendish, P. E. I.,	1 10 0	Murray Harbour, South, Brown's Creek,	2 5 0 6 19 9
Congregation Lot 16, including annual donation from a friend,	0 14 7	New London, South, Queen's Square, Strathalbyn,	1 17 0 2 2 0 4 9 4
Congregation East St. Peter's, P. E. I.,	3 3 5	Missionary Meeting, Ch <sup>r</sup> Town, Cove Head,	6 8 6 3 0 2½
SEMINARY.			
Captain Alexander McDougald, Salmah, Maitland,	1 13 4	St. James' Church Prayer Meeting, (Kirk)	0 10 11
Alexander Baird, Treasurer Lower Onslow Benevolent Society, per Rev J. I. Baxter,	1 0 0	George Davies, Esq., Mr. McMurray,	1 10 0 1 10 0
Mrs Johnston, Harvey, N. B., Rev J. Murray's congregation, Cavendish, P. E. I.	1 0 0	Hon. Dr. Young, Mr. Swardon,	0 11 0 1 0 0
Congregation East St. Peter's, P. E. I.,	3 16 1½	CAPE BRETON.	
Congregation Lot 16, including annual donation from a friend,	5 14 3	Points, West Bay, N.S., cy., Mr. P. Campbell,	1 15 0 0 3 9
JEWISH MISSION.			
Congregation Lot 16, including annual donation from a friend,	0 14 7	Grand River, Sydney, Sydney Mines, Boularderie,	3 5 6 5 0 0 3 14 2 1 6 0
A. & W. MACKINLAY, acknowledge the receipt of the following sums :			
FOREIGN MISSION.			
Alexander Campbell, M. P. P.	\$ 5 00	St. Ann's, Baddeck,	2 18 10
Windsor Congregation,	37 50	A Few Friends, Forks, Baddeck,	0 8 6 1 8 7½
Grand River Congregation,	9 65	Mrs McKee, Middle River,	0 6 10½ 1 5 3
Chalmer's Church Miss. Association,	27 08	Charles F. Harrington, Esq., Lake Ainslie,	0 5 0 4 10 0
Rev Mr Wilson's Congregation, Sydney Mines,	80 00	Whycocomah, Mabou,	2 15 10 2 0 6
Rev A. Ross, Harbour Grace,	16 63	River Dennis, Malagawatch,	1 2 3½ 1 8 4
Rev James Fraser, Boularderie,	12 07	Loch Lomond, (Grand River,) Bad Copper,	4 15 6 0 4 4½
HOME MISSION.			
Windsor Congregation,	37 50	NOVA SCOTIA.	
Grand River Congregation,	5 80	Antigonish, Bad Copper,	3 7 6½ 0 11 9½
Chalmer's Church Miss. Association,	40 29	Wallace, Contribution of a Lady, Another Lady,	5 0 0 0 12 6
Rev Mr Wilson's Congregation, Sydney Mines,	34 60	New Annan, Tatamagouche,	1 3 10½ 4 5 0
Rev A. Ross, Harbour Grace,	15 95	River John, Guzzar,	4 5 0 6 8 10
SPECIAL EFFORT.			
Donald Grant, (Gore)	9 00	Albion Mines, Merigomish,	0 6 3 4 0 0
John Fisher, Nine Mile River,	10 00	Barney's River, Strathalbyn,	3 4 6 2 5 10
Donald Ferguson, do.	10 00	Woodville, French River,	2 15 0 0 14 0
Rev J. Cameron,	12 00	Lochaber, East River, St. Mary's,	3 1 0 0 15 8
SYNOD FUND.			
Rev A. Ross, Harbour Grace,	12 00	Sherbrook, Gleneig,	6 10 6 3 8 0
Rev. DONALD MORRISON begs leave to acknowledge the receipt of the following sums from individuals, and the respective Congregations visited by him in the service of the Foreign Mission Board.			
PRINCE EDWARD ISLAND.			
Cavendish, P.E.I., cy.,	£3 0 0	Caledonia, Calvin's Church, East River, Pictou,	1 15 0 2 10 5
New London, North,	1 7 0	Roger's Hill, Earltown,	1 14 5 6 0 0
Cascompec,	6 12 0	Mr John Munro,	6 0 0 0 10 7½
Lot 11,	0 5 10		