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THE
HOME AND FOREIGN RECORD
 OF THE
Presbyterian Church
 OF THE
LOWER PROVINCES
 OF
BRITISH NORTH AMERICA.

DECEMBER, 1861.

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

SUMMARY.

RELIGION IN THE HIGHLANDS OF SCOTLAND.

—The following statements were made before the Free Presbytery of Edinburgh, by the Rev. Mr. McLauchlin. They will be read with special interest in some portions of the Presbyterian Church of the Lower Provinces:

There is throughout a very large portion of the Highlands a marked increase in the religious earnestness of the people. For the most part this earnestness is not exhibited in connection with any external manifestations, beyond an increased and more regular attendance on the various means of grace. But the fact will, I know, be testified to all by our ministers in the Highlands. In other cases there are those external manifestations which have been so prominent in the religious movement in Ireland. I was myself witness recently to a very remarkable scene at the communion in Bracadale, in the Island of Sykk. That island has been visited with what one cannot but trust as an outpouring of the Spirit of God. At any rate, the state of matters is such as to carry with it many of the outward marks of His work. I do not refer in this to the bodily convulsions and prostrations now seen frequently there; but, as an eye-witness, I must acknowledge that these were to me deeply solemnising. It was an unusual and impressive scene to see a church at the close of the services more like a field of battle than anything else, the apparently dead and wounded lying in every corner of the church, until carried away by friends and relatives. I do not make more of this than it deserves. I do not call it conversion, but it encourages the hope that men are really in earnest, and that good will come of it. Better this, if not made too much of, than to find men perfectly stupid and unmoved under the preaching of the truth. I was lately in another island, when on entering one of the lochs that intersect it, and which is lined with hamlets on both sides, for the purpose of examining a school, the Free Church minister who was with me said I would only have to tell one of those men to give a whistle, pointing to the rowers, when we would have that schoolhouse full to hear sermon in half an hour. There never was a time when the demand throughout the Highlands was louder and larger than now. The Highlanders have strong claims on this Church. As any one acquainted with the country must have observed, nowhere has the population more generally or ardently adhered to her testimony. Nowhere was the Established Church of Scotland stronger previous to 1843. Nowhere is it weaker to-day. The change is remarkable, and is evidence of the strength of the popular feeling in that portion of the country on the subject of intrusion and spiritual independence. In the parish of Tain, with a population of about 4000, largely Gaelic speaking, it has been proposed to give up Gaelic preaching. The Free Church Gaelic congregation cannot be under from 1200 to 1500. In the parish of Golspie, in which lies the ducal residence of Suther-

land, while there is a Gaelic congregation of about 400 in the Free Church, there has not been any regular Gaelic service in the Establishment for years. I was lately in a neighbourhood in the county of Ross where the Established Presbytery went through the whole ceremony of settling a minister to the church, manse, and stipend, amidst a population little short of 2000, while there is not a single hearer. On that I can speak with the most unquestionable authority. Now, it is not out of hostility to the Established Church I say this; I feel no such hostility, but I put it to any reasonable member of that Church whether these things should be so—whether it is a right thing that that institution should be maintained at the expense of the nation in its present state? Nor do I blame the present ministers of the Established Church in the Highlands for it. I cannot conceive but that they regret the existence of such a state of matters.

—
SOUTH AFRICA.—At a single station in Umvoti, more than forty Zulus have professed and desired to become disciples of Christ, in regard to most of whom the missionaries think they have good ground to hope. The mission has better prospered than at any previous era of its history. A native preacher has been set to work, and it is expected he will be supported without foreign aid.

The missionaries on the Sandwich Islands are much encouraged in their work. In reporting the year's labours, they say:

“Never, within the last twenty years, has there been so much evidence of the Spirit's presence in our churches, as during the year just closed. From nearly all our stations, the voice of rejoicing has come up for spiritual mercies. Most of the reports of pastors have been cheering. The churches have been revived, backsliders reclaimed, the fallen raised, the weak strengthened, the timid made brave for truth, and hardened sinners converted to God.

“About 1500 converts have been gathered into the churches during the year, and there are still many candidates who may be received hereafter.

“In supporting the preaching of the gospel; in erecting and repairing churches; in sending the word of life to the heathen; and in many other acts of Christian enterprise, our churches have done well. All the reported contributions amount to more than twenty thousand dollars, besides much that has been done in a more private and quiet way.”

—
SUCCESSFUL AFRICAN MISSIONS.—Ten years ago, the first missionaries were sent to Crisco. Now there is a Presbytery, a church of sixty-three members, including fifty-two converts from heathenism, and forty more are seeking a spiritual knowledge of Christianity. There is an eldership, including three native converts, all candidates for the ministry. There are Sabbath Schools, numbering one hundred and sixty pupils.

THE HOME AND FOREIGN RECORD.

DECEMBER, 1861.

MARTYRDOM OF MR. AND MRS. GORDON:

SECOND ARTICLE.

IN our last we adverted to the facts connected with this sad and solemn event, reserving for our present number the consideration of those lessons which it was intended and fitted to teach the Church, and the duty to which we are now summoned. Viewing the event however as the early and, according to human ideas, the premature removal of a faithful and laborious servant of Christ, the remarks we have made in another part of our present number in regard to the death of Mr. Johnston are equally applicable to the death of Mr. and Mrs. Gordon. Indeed, when we consider that from the longer time which they had spent on the Mission field they had become more thoroughly equipped for their work—that from the want of another missionary on the island, their labours in acquiring the language and other preparatory work will be in a great measure lost—and that their removal is a second dispensation of the same kind treading upon the heels of the first, the event may be regarded as still more mysterious and as repeating the same lessons with even tenfold force. We shall therefore, in our present article, confine our attention to what is peculiar in the case. Mr. Johnston died peacefully in his bed, surrounded by the sympathetic attentions of tender and beloved friends. Mr. Gordon was cut off by the hand of violence and wickedness, and his spirit may be said to have ascended to heaven in a chariot of fire. He was called to seal his testimony with his blood, in short, to die a martyr's death. Such an event is, blessed be God, comparatively rare in the Church in modern times; but now that it has happened to us as a Church, we are the more urgently called to consider what may be the designs of God in such a dispensation. Without professing to be able completely to fathom the counsels of him whose ways are past finding out, we may yet see that the martyrdom of God's servants serves the following important designs.

Firstly. It *unfolds the awful depravity of human nature*. From the days of Cain, who slew his brother, (and wherefore slew him?—because his own works were evil and his brother righteous,) from that era, we say, he that is after the flesh hath persecuted him that is after the Spirit, and the history of the world exhibits no deeds of deeper cruelty than those in which Satan and his seed have manifested their enmity against the seed of the woman. Our earth has witnessed no scenes of darker depravity than, for example, the barbarities with which Pagan Rome endeavoured to extinguish Christianity, or

the devilish ingenuity of torture to which the Romish Inquisition subjected its hapless victims; while the more modern cruelties of Indian mutinies or Erromangan savages show that human nature has not changed by the lapse of ages. Had such things been inflicted upon the vilest of men, who had blasphemed God and lived but to curse their fellow men, such scenes would have disgraced humanity, but when we consider that those who suffered thus were men who lived to do good and to bless their fellow men, and who spent even their last hours in seeking the welfare even of their murderers, we may well be appalled at the revelation thus afforded of the depths of depravity in the human heart. Looking at the present event in all the circumstances of ingratitude, deceit and cruelty attending it, we believe that upon a darker deed the sun scarce ever shone.

But undoubtedly the Church needed such a lesson. We only see human nature as it is exhibited under the restraining influence of Christianity, and we needed to learn what man is without the Gospel. We needed this individually that we might value the privileges we enjoy, if only in the improved social life of Christian lands—we needed it that we might be humbled as the possessors of a nature which only requires to be left alone to develop itself in such appalling forms—and we needed it that we might be taught to magnify the riches of divine grace, which interposed for the salvation of a race of such beings. The Church needed it that she might have a proper conception of the greatness of the work in which she is engaged, in endeavouring to christianize the Heathen. We are apt to have but slight impressions of the awful wickedness of the Heathen; and from the success which has attended the labours of our first missionary, we are ready to expect the Gospel to prevail among them almost immediately and as a matter of course. Such a dispensation God saw to be necessary to show us how great the conflict in which we are engaged when we assault Satan's kingdom, especially where his seat is—to lead us to appreciate the self-denial and devotedness of his servants, who have gone as our messengers into the dark places of the earth—to fill us with deeper compassion for the condition of the Heathen—to urge us forward to that self-denial and dependence on God, and to that higher elevation of faith and prayer, which are the preludes of success—and to induce something like adequate views of the mighty working of that divine grace which can convert the lion into a lamb—which on Aneiteum and other islands of the South Seas has made just such savages as Ouben and Narabuleet meek and humble servants of Jesus, and which we trust will yet gather many precious jewels for the Redeemer's crown on the blood-stained soil of Erromanga.

Secondly. The martyrdom of God's servants is a *signal honour to them*. No names have been held in deeper veneration in the Church than those of her members who have laid down their lives for the gospel. This feeling has indeed been perverted to the purposes of superstition, yet is it in itself both natural and laudable. The Church does well thus to honour her heroes. The world reserves its highest honours for the memory of those who have fallen either in those explorations which have been undertaken to extend the boundaries of human knowledge or at the call of patriotism on the battle field. Their names are considered the proudest on the rolls of fame. Yet far nobler, and sanctified by holier motives, is the death of those who in love to the Saviour and purest benevolence to their fellow men have laid down their lives.

O is it not a noble thing to die
As dies the Christian, with all his armor on?
What is the hero's clarion though its blast
Rings with the mastery of the world to this?

What are the searching victories of mind—
 The lore of vanished ages? What are all
 The trumpeting of proud humanity
 To the short history of him who made
 His sepulchre beside the King of Kings?

Yea, among mankind at large the martyrs have a fame higher and purer even than those who may have won the highest earthly honours. The name of John the Baptist is perpetuated with honour, while those of Herod and Pontius Pilate are covered with infamy. The memory of Brown, of Priest-hill, the humble carrier, is treasured in the hearts of thousands, while all the efforts of the great literary leviathan of the 19th century (Sir Walter Scott) and others of similar spirit cannot preserve the memory of Claverhouse from the execration of mankind. And so more real, more true, more heart-felt, is the esteem in which the world holds the names of John Huss and Jerome of Prague, of Ridley and Latimer, of Hamilton and Wishart, and the multitudes who in humble spheres have shed their blood for the testimony of Jesus, than any regard it has for the mightiest earthly conquerors either of ancient or modern times, not to speak of the Neros and Domitians who have filled the highest thrones of earth.

But it is a small matter truly to such to be judged of man. What is the breath of human applause compared with those honours beyond this life to which they are advanced. "After this I beheld, and lo! a great multitude, which no man can number, of all nations and kindreds and people and tongues, stood before the throne and before the lamb, clothed with white robes, and with palms in their hands. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which *came out of great tribulation* and have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them into living fountains of waters, and God shall wipe all tears from their eyes.' These words are frequently used as descriptive of the final state of all Christians, and in a degree the words may be justly so applied. But this is not the proper and peculiar design of the passage. All Christians cannot be said to have "come out of great tribulation;" and the best interpreters agree in opinion, that the passage has a special reference to an age of persecution, and was designed to comfort the Church in the midst of severe trials, when many of her members would be called to pass to heaven in a fiery car, by showing the *special* honours and glories reserved for such. As we then contemplate our departed friends as having joined that white robed company, well may we raise our hearts and voices even in thanksgiving and praise to Him who in grace and mercy has counted them worthy of such a glorious position.

Thirdly. The martyrdom of God's servants brings honour and blessing especially to that portion of the Church thus tried, and to the Church generally. The regiment of an army, that which is chosen for some particularly arduous and dangerous duty, feels that an honour has been conferred upon it, and when it has borne itself nobly in the fatal close, while it mourns for the brave who have fallen, it looks upon its torn banners and its thinned ranks with proud satisfaction as the evidence of the glory of its achievements. Its very losses, when borne in honorable conflict, are the mournful tokens of its blood bought

glories, while the names of those who have fallen may in after days be the inspiration of a whole army.

But in a much higher sense, we hesitate not to say, that the Church ought to regard her martyrs' roll as her highest honour, and generally she does so. What does the Scottish Presbyterian look back upon, in the past history of the Church, with the highest satisfaction? Is it not to those struggles in which so much of the best blood of Scotland flowed freely for the testimony of Jesus? Whence arises the veneration with which thousands in all countries regard this land? Far exceeding the honour which she deserves for her patriotic struggles—and the achievements of her sons in science and art—is the affectionate reverence, of the devout at least, towards her glens and mountains as the spots where the martyrs of Jesus lived and died. Far deeper than any feelings which the glories of her landscape might inspire is the interest with which they contemplate the solitary glens where these humble witnesses prayed and worshipped their covenant God—the Leather hills stained by their blood—or the graves, it may be nameless, where they sleep their last sleep.

We believe then that a new and peculiar honour has just been conferred upon our Church. She is not merely descended from a Church of martyrs—she *is herself a Church of martyrs*. She has had honours already conferred upon her, not indeed to be proud of, but calling for humble gratitude to God, “in whose hand it is to make great” She has had her fathers, who amid toil and privation planted this Church in the wilderness, and whose labours are written as with a sunbeam on the very landscapes of our country. She has had and still has her learned professors, toiling for the intellectual and spiritual advancement of our country—she has had and still has her faithful pastors, breaking the bread of life in village and hamlet, and in many a solitary dwelling—she has had and still has her devoted eldership, “the messengers of the churches and the glory of Christ”—she has had and still has her thousands of praying people, exemplifying the beauties of holiness in the circle of private life—she has her faithful missionaries, who in devotedness and success may take a high rank with any who have laboured in the Church since the Apostles left the stage of time. And in the matter of union she has been privileged to take a step, whose influence is telling widely in other lands. But now she has something more, and perhaps even greater, than any of these, she has her white robed martyrs before the throne. What are we, O God, that we should be thus honoured of thee!

Nor is this a fruitless and useless honour. The memory of the martyrs of Christ is a living reality. Subordinate to the influences of the Holy Ghost, it is one of the most inspiring influences which a Church can possess. The Scottish martyrs still live in the influence which their lives and deaths exert upon Scottish Presbyterians, not only in Scotland, but where they have wandered to the farthest bounds of the earth—on the prairies of America and in the sheep-walks of Australia, aye, and upon their descendants there, from generation to generation—teaching them to value the heavenly principles for which they bled—surrounding them with new responsibilities—supplying solemn safeguards against dishonouring a profession sanctified by such holy memories, inspiring them with holy principles, and inspiring them to deeds of “high emprise,” and in the time of trial to play the men for our people and for the cities of our God.”

God grant that it may be so with us! May it be found that Mr. Gordon's mantle fell when he ascended, and that it has been seized by many of a kindred spirit—and may the whole Church be roused to act a part worthy of her new responsibilities.

This leads us however to remark, Fourthly, that the martyrdom of God's servants is *overruled for the advancement of his cause*. Satan never made a greater mistake than when he excited wicked men to put Christ's servants to death, though his restless malice still impels him to the same course. The example of faith and patience, of joy and peace, which they have given in the most trying scenes, have proved more convincingly than their lives the reality of that religion which they professed; and, in conjunction with their fervent prayers, has been the means of bringing many to embrace the same truths, though they might thereby be subjected to a similar fate. The scattering of Christians by persecution has been the means of disseminating the truth to distant quarters—and thus it has become a proverb, that "the blood of the martyrs is the seed of the Church." The very scene of our present sorrows has already given an example of the same principle. We believe that the death of John Williams has been overruled as a means of doing more for the cause of Missions than all the labours of his life—as the enemies of the Lord slain at the death of the Hebrew champion were more than all that he had slain in his lifetime. Nay, we question if a single event can be named in the history of modern Missions which has had wider influence in kindling the missionary ardour of the Church, and awakening in many a spirit of devotedness to the work, and thus of advancing the cause of Missions among the Heathen, especially among savage tribes, than his martyrdom on Erromanga. We cannot expect Mr. Gordon's to have the same world wide influence, but in the same manner, if not to the same degree, we are confident that the Church will yet see that his blood has not been shed in vain.

Lastly. The martyrdom of God's servants *brings honour and glory to the Author of our religion*. The calmness and patience with which the saints of God have borne the most fearful tortures—the serene joy with which they have met death even in its most appalling forms—and the spirit of love and forgiveness, which hallowed their dying moments, have told of One more than mortal who was standing by them, according to his promise, and loudly proclaimed the power of him who has said, "My grace shall be sufficient for you, I will perfect my strength in your weakness."

Then, too, the manner in which the malice of Satan and his seed has been overruled for the defeat of his own purposes and the advancement of the Redeemer's cause, illustrates the wisdom, power and goodness of him who is "wonderful in counsel and excellent in working."

And here we may remark what reason the Church has for gratitude to the Great Head of the Church as to the time at which this event has happened. When God brought the Israelites out of Egypt he led them not by the way of the Philistines, although that was near; for he said, lest peradventure the people repent when they see war and return to Egypt. So the early planting of the Christian Church, though the malice of both Jews and Gentiles was excited against it and occasional and partial persecutions were the result, yet God did not permit the power of the Roman Government to be exerted against the infant cause till it was firmly planted in all the chief cities and provinces of the Empire. Nay, during its infancy it was sometimes protected by the Roman authorities. And when at length the whole power of imperial Rome was put forth to crush Christianity, it was so deeply rooted as to defy the utmost efforts of that power which had subdued the world. Had the present afflictive event occurred soon after Mr. Geddie commenced his labours, *as it might have done*, the effect, humanly speaking, would have been, that the Mission among these Islands would have been extinguished—that the missionary operations of the Church founding the Mission would have been at an end

—and that probably a generation would have passed away before they would have been resumed. Not then until by many evidences of the divine power and favour accompanying God's servants in the Mission field the Church had been nurtured to a higher faith, and thus was able to bear the trial, and by bearing it rise to a more advanced position of Christian attainment, does God send these fiery trials. In this let us thankfully acknowledge the hand of Him who will not quench the smoking flax, nor suffer any of his people to be tempted or tried above what they are able to bear.

From these views of the design of Christian martyrdom the duties devolving upon the Church in the present emergency will generally be obvious, but there are two or three which we desire particularly to press upon the attention of our readers.

In the first place the Church is called to the devout acknowledgment of God as the author of this dispensation, and humble submission to his will. It is the lamest theology to regard any class of events, even the worst doings of wicked men, as not embraced in the counsel of God. To represent him as either not able to control them or standing by as an idle onlooker, "permitting" them, as no concern of his, is to rob him of all that distinguishes him as God. Dark then as is this deed, as far as its human actors are concerned, and awfully guilty as they truly are, yet Scripture and true piety require us to regard it as part of "the determinate counsel and foreknowledge of God." And this recognition of the hand of God is *the first step* required of the Church in order to that resignation and submission to his will which is justly due to the Great Ruler of the Universe—to that humiliation which will lead to our being exalted in due time—and to that faith and hope through which we shall glory even in tribulation. Let us then follow the example of our Saviour, who with the full prospect before him of all that he was to suffer from the hands of wicked men and devils, raises his thoughts to the great Lord of all, and humbly bows his head in submission to him, saying, "The cup that my Father hath given me shall I not drink it?"

Secondly, we are called upon individually to imitate the example of our departed friends by manifesting the same spirit. True it is that we are not called to die as martyrs, but the same spirit is required in every individual follower of the Lamb, and should animate us in every department of Christian activity. What is the spirit of the martyr? Does it not consist in the unflinching courage with which they adhere to their profession of Christ's name in defiance of danger and opposition, and a readiness to sacrifice every thing, even life itself, for the sake of him who died for us? And does not Christ require this of all his followers? "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." But what are the dangers we are called to face, and what the sacrifice required of us, compared with the martyrs of Jesus? If we now prove unfaithful to the honour of Christ amid the slight temptations to which we are exposed, or grudge the trifling sacrifices we are called to make for his cause, have we the spirit of the martyrs whom we profess so highly to honour? If the sneer of an ungodly acquaintance now terrifies us, or we are unwilling to sacrifice a small portion of our worldly prosperity for the advancement of His cause, how would we have stood at the martyr's stake or worn the martyr's crown? "If thou hast run with footmen and they have wearied thee, then how canst thou contend with horses, and if in the land of peace, wherein thou trustest, they wearied thee, then how wilt thou do in the swellings of Jordan?"

Lastly and especially, the Church is called to redoubled efforts for the

christianizing of Erromanga. We do not say that we should rush heedlessly into the work, and therefore we think that the Board acted wisely in waiting for Mr. Geddie's report before taking decided action. We must too examine our past course that we may learn wisdom by our errors. We remarked in our last that one error had been committed, and to this we must now advert, not for the purpose of throwing blame upon any person, but with the view of learning our duty for the future. *That error was the occupation of Erromanga by a single missionary.* The commission of Christ, the example of his apostles, and the experience of modern Missions, alike teach that at least two missionaries should have been stationed there. Humanly speaking, had there been another missionary at the other side of the island, and he blessed with equal success, this catastrophe would not have happened. Had there been two on the island, how much greater the probability every way that their lives might have been saved, or at least that one might have escaped, and if so, then the labour of Mr. Gordon in acquiring the language would not have been lost, as it now is in a great measure. We know too that as our Lord saw meet to send forth the self-confident Peter, and the loving John in company, so there are still deficiencies in one servant that require to be supplemented by the excellencies of another.

Let us then count the cost, and be prepared to put forth all the energies that the exigencies of the work may require. But we cannot draw back. The simple question is, *shall Satan have Erromanga* in undisputed and undisturbed possession? Ye soldiers of the living God, can you hesitate to answer, "No. In the name of our God, for the love of his Son, and by the help of his Spirit, it shall not be." Surely you will not speak of retreat. No, you are committed to the enterprise, and cannot retreat without bringing dishonour on yourselves and your glorious Captain, and allowing Satan complete triumph. What though the soldiers of Emmanuel have been twice repulsed, as they have gone up to the assault upon the throne of the Prince of darkness, which seems established there? The good soldier in a good cause is by repulse only nerved to redoubled efforts. What though the great adversary has come forth in great wrath, and twice has quenched the invasion in the blood of the servants of the Lord, *the work of God must not be abandoned for such opposition.* And in its onward course *we cannot pass by Erromanga.* There it stands the very Malakhoff of Satan's power in Western Polynesia, and stopping the onward march of the army of the Redeemer in their progress toward the large and populous islands to the North. *It must be taken,* and its proud towers levelled with the dust.

And we have abundance of encouragement. The progress already made, the example of other islands, and especially the promise of Christ and the power of his Spirit, all encourage us to go forward with the prospect of final and glorious success. What though the rage of Satan is excited to the highest pitch. It is, we firmly believe, because he sees the approaching downfall of his power there. "The Devil is come down to you, having great wrath, *because he knoweth that he hath but a short time.*" Arduous then as may be the difficulties yet to be encountered, and fearful as may be the sacrifices yet required, ere Erromanga receive Christ's law, yet let us remember that all the greater will be the glory of success, and the brighter the honours with which its conquest will encircle the brow of the Redeemer.

THE LATE REV. SAMUEL F. JOHNSTON.

[CONCLUDED.]

WE have before us a considerable number of Mr. Johnston's private letters. From the date of his first leaving home till his death he was a faithful and attentive correspondent, not only with the members of his father's family, but with many other friends. These letters are fine exhibitions of affection and piety. We would not be doing justice to our subject without giving specimens, though we regret that our space will render it necessary to curtail them.

On the 13th December, 1857, writing to his parents in reference to a very painful event, the death of two near relatives on one day, he says:

"I received yours of the 10th inst. to-day. Truly it conveys sad, melancholy intelligence. This makes a wide breach in the family, and is surely a loud call to those who are left to prepare to meet their God. May this dispensation of God's Providence be sanctified to all who remain. This stroke, so heavy, severe and mysterious is not without a design. Let us endeavour to learn this design and thus to derive that lesson from this affliction which God is, in infinite kindness and goodness, designing to teach those who are left. Think not that because I am absent from the scene of affliction I will not feel the stroke or be interested in it. True I am absent—as it is probable I shall be on all such occasions in future—but my thoughts are not absent, and my sympathies are with you. Your sorrows are my sorrows. * * * * *

"Truly it must be trying to you to part with those who have been with you in all your innocent childish sports, and with whom since the days of childhood you have lived in the bonds of perfect *unity* and tenderest affection. But as you beheld the cold earth covering them from your view did you not turn your thoughts to the mansions of glory to which they had gone, and where you in a short time at most will meet them with songs and everlasting joy? With such thoughts, and such a glorious prospect before you, were you not comforted and enabled to rejoice in the spoiling of your goods? But farther, when you were thus comforted with these delightful anticipations, did you not think of those who have no such consolation—no such hope—no such prospects in the future—where friends separate to meet in everlasting burning? Should not our hearts, on such occasions particularly, yearn with compassion for those who are in such a condition, should not each thoughts move us to *earnestness* in our endeavours to extend to them the blessings which we enjoy? Oh! what base selfishness to enjoy these unspeakable blessings and not labour earnestly to extend them to those who have them not!

"In the death of every friend I hear a voice, *still*, silent, earnest, appalling, crying, 'Go preach the gospel to every creature.' Let us attend to it as it now comes with unusual earnestness—let us beware that we do not mistake its import.

"I feel that the time is fast approaching when I must either shrink back or assume responsibilities, great, numerous and trying. The nearer they approach the more weighty do they appear. Yet, at times I could, were it not that such work is enjoined on human instrumentality, willingly lay myself in the silent tomb. For who is sufficient for these things? I sometimes fear that you will not give credit to such strong expressions of a sense of responsibilities because you may hear no such expressions from my lips. This is my nature, and I cannot help it I love to keep my thoughts, troubles, &c., to myself, hidden within my own bosom, and only to pour them out in retirement to one who knows how to sympathize."

The following is an extract of a letter to his parents dated Philadelphia January 15, 1858:

"Since I came on here my mind has been little occupied with thoughts relating to my country and its dear and tender associations. These are gliding from my

mind. The withering hand of time and the stern calls of duty are rapidly sinking them in the deep shades of eternal oblivion. Do not suppose that I am becoming morose and losing my natural affections. No, my affections and sympathies are unchanged; but they lie concealed in the depths of my bosom. This life is not the place to develop and enjoy these emotions and feelings of our natural constitution. There is not time. Their indulgence is not compatible with the calls of duty, and every thing around us seems to point to another world as the proper time and situation for developing this characteristic of our nature. And when we call to mind how well adapted our future home will be to develop and gratify these elements of our being, surely we will not be so ungrateful as to complain because duty and the character of our present home will not allow us this indulgence *here*. No, let us give up all our feelings for time and look to eternity as the home in which they will all be gratified far beyond what we can conceive or think. It is to this period that I look with pleasure and fond anticipation; and until I reach that home, I *wish* no rest—no time for indulging natural feelings. Active employment in God's service is my great and I trust sincere desire. Apart from this life to me would be a most unpleasant and burdensome weight. Who would desire to live in this world, full of sin and suffering, unless he were employed in the service of his all-wise and merciful Creator? Surely nothing but this should induce us to live amidst such most unpleasant and soul-rending scenes. Nothing else should wed us to this world—a world wholly at enmity with every sentiment of the Christian's soul—a world whose constant aim is to afflict and oppress and injure the believer's soul in every possible manner. As our Saviour has expressed it, 'Ye are not of the world, therefore the world hateth you.'

The following extract of a letter written on his way to Kansas to a young sea captain will serve as a specimen of his faithfulness in attending to the spiritual interests of those whom he addressed:

"But, my dear friend, may I say a word to you, as I have taken up my pen to write you. Remember that we were not born into this world to sport and flutter about for a time, like so many butterflies, and then to sink into an eternal oblivion. No; we were sent into this world for one special purpose, and our Bible tells what that is. No matter what profession or mode of life we may live the object is the same. An account of the manner in which we have spent our lives will be demanded of us, and the life which we may have lived will not in the least justify our neglecting this duty. In your profession you have abundant opportunities to do good or to do wrong and exert an evil influence. Remember, whether you think it or not, you are constantly exerting an influence on those with whom you associate for good or evil. Remember the shortness of time and the length of eternity. Once more, forget not that there are only two conditions in which we can possibly spend eternity, and in one or other of these you must spend it. Receive these words as they are intended. They are written in sincere friendship.'

The young man to whom the above was written is now in eternity. We can only find space for some extracts from another letter, one written while engaged in Home Mission to his brother, in which, though writing in haste and on business, he finds time for the following expressions of his affection and piety:

"My brother, we shall be together little more in this world. Our callings lead us to spheres of labour far apart. I trust that God in his Providence has pointed out to you the sphere in which he would have you serve him. It is truly a pleasant one, free from many of the trials, temptations and harassing cares of many callings to which I might refer. It is a position in which, if you are faithful, you may do much good—may do much to extend God's cause in our world. What more noble object could we live for? What would it profit to gain great riches, to gratify our own feelings, or to live according to our own inclinations? How soon will all these be as though they had never been. But let us live for God's glory and our labours will bring forth lasting fruit, which will fill our souls with

lasting joy and peace—far more to be prized than the gold of Ophir or the self-gratification this world and flesh could yield.

“Be kind to your parents and you will never repent it and will possess a bosom full of peace. Make their declining years soft and sweet; their youth and vigour they have spent for us. It would be pleasant and sweet to me, were it my calling, to labour to render their last days happy and pleasant. Be kind to your brothers and sisters and you will have a rich reward. Remember that their future happiness and usefulness largely depend on you. But, while yours is a responsible position, it is truly a pleasant and enviable one. In ourselves we have no sufficiency, but our sufficiency is of God. Go forward then in his strength and you will have eternity to rejoice in over the fruits of your labours. And as we are soon to part let us so live that we may meet where parting is unknown.”

We need not dwell on the remaining part of his life. During the summer of 1859 he was married to Miss Elizabeth O'Brien, of Noel, a distant relative of his own, and one who, as our readers know, proved a helpmeet for him in his arduous undertaking.

On the 8th November he left Halifax in the Steamer *Eastern State* for Boston and finally bade adieu to his native land. “My feelings on leaving,” he says, “I will never forget. I felt that every tie was sundered—that I was alone without friend or counsellor—that the interests of this Mission rested on me. But I was enabled to look to the God of Missions and the Friend that sticketh closer than a brother. The thought of his ‘always’ being present with us filled me with comfort, and I resolved to go forward in his strength and look more and more to him for guidance,” &c.

He arrived at Boston on the 11th, and found that the vessel in which he intended to take passage for Melbourne would not sail so soon as he had expected. The intervening time was spent in travelling and seeing as much as he could. From New York he thus writes, “We daily attend Fulton Street prayer meeting. It is truly refreshing to our souls to be present where such earnest prayers are offered up. It is *full* every day. But you must not suppose that the revival here is making any visible impression upon the city. No. Mammon is the great God worshipped by the masses.”

On the 1st December he set sail from Boston in the Ship *Herbert*. The voyage was marked by nothing peculiar, and on the 8th March following he arrived in Melbourne. There he was most kindly received, particularly by the United Presbyterian ministers, Revds. A. McRamoay and Robert Hamilton. Here he engaged a passage for Aneiteum and again set sail on the 3rd April. The vessel went by the way of the Fiji Islands, where he had an opportunity of becoming acquainted with the Missions of the Wesleyan brethren there. After a tedious passage he at length reached Aneiteum on the 25th June, to his own great joy and the joy of all the missionaries on the group, and also of the christianized natives of that island. The remaining part of Mr. Johnston's labours, as well as the closing scenes of his life, have been given in former numbers of the *Record*, so fully that we need not dwell on them. We may just mention, that after he had visited all the islands of the New Hebrides on which missionary operations had been commenced a conference of all the missionaries was held on Aneiteum in July, at which Tanna was unanimously agreed upon as the scene of his labours. After a few weeks pent in becoming acquainted with the practical working of Missions he at length landed on Tanna on the 10th September, and commenced his labours. These were unremitting until his last illness, which terminated, as our readers know, by his removal from the Church on earth on the 21st January last.

During the short period of his labours on the Mission field he had deeply endeared himself to the brethren engaged in the work. Mr. Geddie says,

"We are now mourning the loss of Mr. Johnston, a very dear brother, who was permitted only seven short months among us. He was a young man of piety and great promise. I have met with few on the Mission field to whom my heart was more drawn out." And in another letter he says, "His death is a serious loss to the Mission. He was all that we could expect, and almost all that we could desire."

We need not, after what has been said, occupy much time in discussing Mr. Johnston's talents or delineating his character. His talents, if not superior, were certainly very respectable, and had been diligently cultivated, so that the productions of his pen were generally appreciated through the Church. In particular as a correspondent he handled the pen of a ready writer, and his Journal-letters since he left Nova Scotia were highly prized by the readers of the *Register* and *Record*. In his disposition he was gentle and affectionate. He was a man of deep tenderness, and all the kindly natural affections of our nature ruled in him with peculiar power. After what has been stated it is scarcely necessary to remark, that as a Christian he was a devoted servant of Christ. Few men have been more so. He daily walked with God; and in such a sense as is given to mortals here below "his meat and his drink was to do the will of his Father who is in heaven."

We might be disposed to dwell longer on the remarkable dispensation of divine Providence by which he has been so early removed. But the events of a still more striking character which have since occurred now occupy our attention and require us to be brief. To human apprehension it certainly appears an exceedingly mysterious arrangement that a young man possessing to the view so many qualities fitting him for usefulness in the Mission field—having spent so many years of labour as well as expended so much money in preparation for his work, after the Church had incurred such heavy expense in bringing him to his desired sphere of labour, should be cut down at the very outset of his career—when his real work could scarcely be said to have commenced and that at a time when the field stands in such urgent need of labourers. It seems to our limited views scarcely reconcilable with the wisdom of the divine procedure. It at all events makes us feel that "his ways are not as our ways," and to say "how unsearchable are his judgments and his ways past finding out."

Yet such have been the arrangements of divine Providence in every age. Not unfrequently the most zealous and devoted of his servants are called to an early crown, and at the very time that the Church on earth seems most to need their services. The good Josiah, whose faithfulness for a time arrested the destruction impending over Israel, was cut down in his early prime. John the Baptist was raised up at a critical era in the history of the Church, and was sent with a high commission to reclaim a degenerate race and make ready a people prepared of the Lord. He came forth in the spirit and power of Elias, scorning the pomps and fashions of this world, and, in the spirit of undaunted courage, rebuking the pride of kings, as well as preaching repentance to the multitude. And his success was extraordinary. "He was a burning and shining light, and many for a season were willing to rejoice in his light." But his course was short, his public ministry perhaps little exceeding that of our beloved friend in the South Seas, and he was cut off by a violent death while yet his years were comparatively few. At the outset of the Church's career in propagating the gospel she was called to mourn over a Stephen, "a man full of faith and of the Holy Ghost," summoned to wear the martyr's crown while seemingly but beginning his work. In after ages God has been pleased

to deal with his Church in a similar manner. How mysterious the arrangement by which an Edward VI. is removed, leading to the arresting of the work of Reformation in England and the subjecting the Church to the cruelties of "Bloody Mary." And in modern times how untimely seemed the removal of a Spencer, a Summerfield or a McCheyne.

And yet we know that all these things are the doing of the Lord. "Our times are in his hands, the number of our months is with him, he hath appointed our bounds that we cannot pass." "Not a sparrow falls to the ground without our Heavenly Father," and much less can we suppose that the termination of the life of one of his intelligent creatures is left in uncertainty. Especially we know that all the circumstances as to the time and mode in which his servants terminate their earthly services are directed in infinite wisdom. In reality the death of the righteous can never be untimely. As far as they are personally concerned we all acknowledge this. "Death cannot come untimely to him who is prepared to die." But we should have the same confidence that the removal of none of God's servants is untimely as far as their work on earth is concerned. No Christian dies *in the midst* of his usefulness, as we often improperly say. He cannot be removed till the work assigned him has been finished. Whatever then we might have wished, or whatever we might have considered best, we may be assured regarding our dear friend that all was determined in infinite wisdom. He had finished the work given him to do, his course was fulfilled, his warfare was accomplished.

But still human reason asks why was his course so short. It were enough to reply, that such was the will of God, and that our duty is to manifest submission to his will, and to have faith in his wisdom, even when we cannot understand. Still we can see important ends to be served by such a dispensation. How loudly does it proclaim the *divine sovereignty*—that "he doeth according to his will in the armies of heaven and among the inhabitants of the earth—that none can stay his hand or say unto him what doest thou." With equal clearness does it teach us God's *independence and all sufficiency*. We are apt to imagine that the cause of God is dependant upon this or that human agent. But by such removals God teaches us that no man is necessary for his cause—that he can work with or without human agency—that if he removes one he can raise up others with equal or better qualifications, and even make the death of his servants to conduce to the promotion of his cause. Thus, while the Church is daily losing the fairest of her children and the most devoted of her labourers, the cause of God still goes on. "All flesh is grass and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand for ever;" thus illustrating the all sufficiency of him, whose is the work, and who will bear the glory. We know too that their removal *is in kindness* to them, and we might hear them saying, "If ye loved me ye would rejoice because I go with my Father." True, their course was short, but their reward will be none the less brilliant. We know who has said, "It was well that it was in thine heart," and he has taught us that in his judgment those servants who were ready to labour and willing to sacrifice in his cause, but who had not the opportunity afforded them of so doing, shall, though they should have laboured but one hour, be rewarded even as those who have borne the burden and heat of the day (Mat. xx. 1-16). We know too that none of their powers are lost—that they have gone to a scene, not of idle self-indulgence, but of *nobler employment*, where they shall find a higher and perfectly holy sphere for the exercise of every capacity for serving God. We know too that such dispen-

sations teach many solemn lessons to survivors individually and to the Church at large, especially calling upon us loudly to "work while it is day, for the night cometh when no man can work."

That the death of our beloved brother will serve valuable ends both among the Heathen in Tanna and in the Church at home we believe, as we believe in the wisdom of Him whose doing it is. He has given the people there an example of Christian benevolence of the highest kind, even the laying down his life for their salvation—which indeed their darkened souls cannot yet appreciate, but which we hope they will yet understand and value. But it seems that more than the instructions of his life were needed. Our Heavenly Father saw it good that he should also show them how the Christian dies—that he afford an example of Christian burial and of the hopes that blossom o'er a Christian's tomb. In these ways, he being dead, will yet, we trust, long continue to speak; and who knows but his grave in that dark and distant land may speak in louder tones and yield more profitable lessons than even his living voice.

The Church at home too has her lessons to learn from this event. If it teach us to cease from man and confide more fully in the power and promises of the Great Head of the Church—and thus evoke throughout the Church a spirit of more earnest and believing prayer—it will be the harbinger of glorious days for our Mission on those Islands—yea, indeed, of the years of the right hand of the Most High. Oh! that we all felt too the call addressed to us to imitate the faith and devotedness and zeal of him who has gone to rest, and that the whole Church were awakened by his example to a deeper consecration to that glorious work in which he laid down his life. Surely we have now a new interest in Tanna. Its soil contains precious dust. The patriarchs of old, in burying their dead in Canaan, intimated that thus they claimed the land as promised for a possession; and has not the Church, when she has secured a possession of a burying-place on Tanna, likewise signified that she has taken possession of that isle as part of the promised inheritance of the Redeemer. Oh! then, "let us go up at once and possess it." Let there be no failing of faith—no magnifying of difficulties, as there was on the part of the unbelieving Israelites. "If the Lord delight in us, then he will bring us into this land and give it us." So that on the glorious Resurrection morn, when the mortal part of our beloved brother shall put on immortality, thousands of the redeemed and regenerated sons of Tanna, rising like him in glory and beauty, shall gather round to utter their acclamations of joy as they behold him receiving his everlasting crown.

THE CENSUS.

It appears from the Census taken in March last that there are sixty-nine thousand four hundred and fifty-six adherents of our Church in Nova Scotia Proper and Cape Breton. These are distributed as follows over the several counties of the Province:—

Halifax City, 1953; Halifax County, 4597; Colchester, 12,016; Cumberland, 3232; Pictou, 13,444; Sydney, 1,477; Guysborough, 1,425; Inverness, 6,239; Richmond, 2,089; Victoria, 5,726; Cape Breton County, 5,928; Hants, 5,065; King's, 1,758; Annapolis, 454; Digby, 159; Yarmouth, 408; Shelburne, 935; Queen's, 80; Lunenburg, 2,381.

The increase of the Church during the last ten years is somewhat satisfactory, though not what we would like to see it. In 1851 the Presbyterian Church of Nova Scotia numbered 28,767 and the Free Church, 25,280, making a total of 54,047. In 1861 the united Church numbered 69,456—thus showing an increase of 15,409, or about thirty per cent in ten years. Though the Established Church of Scotland increased only a fraction over one per cent in ten years, yet other bodies, the Wesleyans and Baptists for example, have increased at the rate of *forty* per cent or upwards! Let us be truly thankful for the progress we have made, but let us be stirred up to renewed exertion by the diligence of other Churches and by a sense of the great work lying before us.

It will be seen that in two or three Counties we have scarcely a foothold. Still, the nucleus of a congregation exists even in Queen's. *Eighty* souls are not to be neglected. Other denominations plant a Church where they have but three or four adherents, and thus manage to strengthen themselves and do much good. When will our Home Mission Treasury be sufficiently replenished to enable us to do likewise?

There are now besides our own Church, two other Presbyterian denominations in the Province—one numbering 19,063 and professing adherence to the Scottish Establishment; the other, connected with the Scottish and Irish "Reformed Presbyterian Churches" and numbering 263.

The number of our adherents in Prince Edward Island is 15,591. In the other Provinces we have probably three thousand more. This will make the total number of adherents a little short of ninety thousand. Such being our strength as a denomination, surely a heavy responsibility rests upon us to do much for the glory of our Redeemer, by proclaiming his Gospel at home and abroad.

MINISTERIAL EDUCATION.

OPENING OF THE SESSION 1861-62: INAUGURAL ADDRESS BY PROFESSOR M'KNIGHT.

THE Session of the Theological Hall at Halifax was inaugurated on the evening of the 5th November. The number of Students attending the Classes is *fifteen*. Professor McKnight delivered the Inaugural Address, his subject being the *Importance of the Study of Hebrew and other Languages akin to it as part of a course of preparation for the Ministry*. The Lecture was excellent and very appropriate. We give a few extracts:

"Fitness to teach implies two things—the possession of knowledge, and ability to communicate it. Either of these may exist apart from the other. A man whose mind is well stored with knowledge may be so deficient in the faculty of lucid and effective utterance that no one can be induced to listen to him. And on the other hand there may be an unflagging volubility of tongue when there is no substratum of sound and solid information on which to base its utterances. The learning of the one is profitable, but only to himself. The fluency of the other fills the ear but not the understanding. The light of the one is good and beautiful; but it is hid under a bushel. The light of the other is an *ignis fatuus*; and those who attempt to follow it are drawn into the mire. It is only the man who is possessed, in moderate degree at least, of both endowments—the man who *knows* the truth, and *can express* it, that is an 'apt instructor.'"

“The fact that the Word of God was written in Hebrew and Greek is of itself sufficient proof of the necessity, in modern times at least, of an educated ministry. Men who, like Timothy, read Hebrew and spoke Greek from childhood, might dispense with a large part of our curriculum. It is only by arduous and prolonged study that we can place ourselves alongside of those by whom the Gospel was first preached, in respect to a knowledge of the languages of Scripture.

Let it not be supposed, however, that we would disparage, in the slightest degree the labours of good men, though imperfectly educated, who, fired by zeal for God's glory and yearning with compassion over the perishing, employ themselves, whether occasionally or systematically, in disseminating those glorious truths which lie upon the surface of every translation of the Scriptures, and thus winning souls to Christ. So far from feeling jealous of such agencies we would gladly see them multiplied a thousand fold. ‘Let him that heareth say, come’ It is the duty of every Christian man, as well as of the Christian minister, to do good to all men as he hath opportunity. But what we contend for is that, in addition to such agencies, the Church also requires something higher in point of literary accomplishment—that it is requisite for the edification of Christian congregations that they should have one to minister to them in holy things who is in some good degree qualified to *expound* the Scriptures, as well as exhort to a life of faith and holiness—and that an extended course of preparatory study is necessary, on the part of those who are to be consecrated to this work of feeding the flocks of God.”

The Professor then pointed out three reasons why Hebrew should be studied. We can only give the last, with which we must conclude our extracts :

“Hebrew scholarship is requisite, in the present day, for the purposes of apologetics as well as of exegesis—or rather, a scientific exegesis is necessary for the defence of truth as well as for ascertaining it. The tactics of infidelity vary from time to time; and the Christian apologist must of course defend himself when he is assailed: In one age, for example, the truth of the leading facts of the Gospel history was coarsely denied; and it was necessary to show that the New Testament was not a collection of legends written in the dark ages, by exhibiting the Historical Testimony in its favour. In another age it was maintained, on grounds of a general and abstract kind, that no amount of human testimony was sufficient to prove the reality of a miracle; and a deeper metaphysics was required to expose the fallacy. In our day the camelion wears a more fascinating hue. It is learned and literary in its tastes and habits. It smatters Hebrew, as well as Sanskrit, Praerit and Pehlvi. It is conversant with ancient M.S.S. and still more ancient versions. It is skilled in discovering interpolations, exhibiting anachronisms, fixing dates of documents—in tracing Mosaic institutes to their supposed sources in Egyptian or Zoroastrian lore—and generally in finding errors and absurdities where we have been wont to look for doctrine, reproof, correction, and instruction in righteousness. Infidelity, in its literary and antiquarian phase, must be met by a literary and antiquarian research more thoroughgoing and profound. And as the older of the two Testaments affords many a favourite battlefield, a mastery of its language must be the first and most essential literary equipment of those who would descend to the arena, and take their part in the momentous contest.

“For these three purposes, then,—that we may be competent to weigh the opinions of interpreters—that we may be able to investigate for ourselves, when the views of others are unsatisfactory—and that we may be prepared to give every man a reason that will command his respect, however high his literary attainments, for the faith that is in us—Hebrew scholarship, and that of no mean order, is required of us, that we may be qualified to discharge aright the functions of the Christian ministry.”

FOREIGN MISSIONS.

LETTER FROM REV. JOHN INGLIS.

We have to thank the Rev. JOHN INGLIS in the name of all our readers for the following most interesting and seasonable Letter. We commend it to the profound attention of the Church :—

Medical Missionary—Williamu weeping for Mr. Gordon—joy mingled with sorrow in the Mission work—recent disasters—death of Missionaries—encouragement to prosecute the work—what other Missions have suffered—desperate diseases requiring desperate remedies—the present a most favourable juncture—a strong force needed—ten or twelve Missionaries should be sent—organization suggested—proposed plan of operations—difficulties to be surmounted.

NEWTON STEWART, SCOTLAND, Oct. 9th, 1861.

MY DEAR SIR,—

I duly received yours of September 16th. I also received by the same post four numbers of your *Record* from June to September inclusive. I read with much interest the very able article on the present position of the Mission in the September number. I shall feel much obliged by the *Record* being continued. I have missed it very much since January last. I was present at a meeting of our Missionary Committee in Glasgow on the 27th ult. Mr. Kay read your letter to the Committee, and was appointed to write to your Board, which, I have no doubt, he has done. I would have answered yours sooner, but for the last three weeks I have been mostly from home preaching in behalf of the Mission. As regards the most important topic in your letter, the proposal for a medical missionary, I may simply say that, as far as my individual opinion goes, I would consider such an agent a great acquisition to the Mission, provided that both the Churches do, as I trust they will, not only sustain the present number of missionaries, but greatly increase them. Cases have arisen, and no doubt will again arise, when medical skill of a higher order than that possessed by the missionaries would be required: and the very presence of a fully qualified medical practitioner would give confidence to the Mission families, and would prevent painful reflections to relatives and friends at home in the case of sickness and death.

In other circumstances I should have written very briefly at present. But God has been speaking to us such "terrible things in righteousness," and your portion of the Mission has suffered so very severely, that I cannot allow this opportunity to pass without entering somewhat fully into the state and prospects of the Mission. In the first place, allow me to express my sincere and heartfelt sympathy with your Board of Missions, and with the relatives and friends of Mr. and Mrs. Gordon, in this most appalling dispensation of God's Providence. My wife and I feel this deeply distressing event very severely: all the more so, as we were both present at their settlement on Erromanga. Williamu has felt their murder more than he did the death of his own wife. The one event he looked upon as coming direct from the hand of God, but the other as caused by the savage barbarity of wicked men. When I told him of the murder he cried like a child, and as soon as he was able to speak he said with great emotion, "*Netho aupat ura, netho aupat ura!*" (Oh their heathenism, oh their heathenism!) The fact, however, that devout men (Christian converts of Erromanga) carried them, like Stephen the proto-martyr, to their burial, and that the chief Erromangan mourner was the murderer of John Williams, is an omen of great significance; it is the golden lining of the darkest cloud that has ever overshadowed the prospects of the Mission. The fact too that Mr. Cope land mentions, in a letter to me, that he has not heard of a single native that sympathized with the burning of Mr. Geddie's Churches, is a pregnant proof of the thorough hold that Christianity has taken of the public mind on Aneiteum. Another fact too, incidentally mentioned by Mr. Paton in one of his letters, that the Aneiteum teachers on Tanna, when sick and dying, "suffered with much patience, read the Scriptures as long as they were able, prayed much with each other, and appeared to derive much consol-

tion from Christianity," and that Abraham, one of their number, one of the first converts under Mr. Geddie, "spent much of his time reading the Scriptures to them, exhorting them, and praying with them, for which they all seemed very grateful," showed that the truth had been embraced by them in reality. These facts, and many similar that could easily be enumerated, show that God is making his word to be felt as a new and a vital power among those islands, and if the first-fruits be of such a character what may we expect from the full harvest?

During the first six and a half years of my connexion with the New Hebrides Mission the Lord favoured us with uninterrupted prosperity; our hearts were again and again cheered by the arrival of new missionaries. For the last two years and a half, however, although the progress of the Mission has been equally satisfactory, it has been chequered with manifold trials. For several months our letters from the New Hebrides have been like the messengers that came to Job, every one has brought us sadder and more distressing tidings than another, till at last we are appalled by the massacre of Mr. and Mrs. Gordon, an event that has not been paralleled since Williams and Harris met their death at the same place twenty three years ago. But the present calamity is more discouraging than that. At that time the natives were all heathen, and knew nothing of the character and objects of missionaries. In the present instance it was after the missionary and his wife had lived four years on the island, and after Mission families had been residing for thirteen years on the group. Our first stunning trial was the death of Mrs. Paton; then came the sickness of Mr. Matheson, which partially broke up the Tannese Mission for a twelvemonth. The same year Nemajin, a native teacher from my side of the island of Aneiteum, was murdered on Aniwa. On the following year Namuri, another Aneiteum teacher, from Mr. Geddie's side of the island, the first convert on Aneiteum, was attacked by the Tannese at Port Resolution, and sustained such injuries that he died of his wounds. Moreover Mr. Paton suffered repeatedly from attacks of fever and ague, and was frequently in danger of his life. The present year, however, eclipses all the past in the fearful calamities that have fallen on the Mission. Into the space of five short months there has been crowded an amount of disaster, suffering and crime, which would have filled up the average proportion of those evils, though spread over a quarter of a century. There has been an unprecedented loss of property, a still greater loss of native life, while the breaches in the Mission band have been distressing in the extreme. The brand of the incendiary kindled a flame on Mr. Geddie's two Churches that reduced the roof of the one and the whole of the other to ashes. God commissioned the elements and hurricane after hurricane swept over the islands with desolating fury, till on the 14th and 15th March a cyclone, unparalleled there in the memory of living man, completed this work of destruction. This was pre-eminently destructive on my side of the island, and the sea was greatly more so than the wind. The centre of the cyclone passed over Aneiteum. This was known from the dead calm that occurred. In the centre of the cyclone there is always more or less of a vacuum, and into this vacuum the sea rushes. At my station the sea rose seven feet above high water mark, while about three miles distant from my station, at a jutting headland, it rose upwards of thirty feet above what it rises at spring tides: and the consequence was that it made a clean sweep over the whole side of the island. And to say nothing of the destruction of native houses and native plantations of food, and that was very great, and the damage done to the personal property of the missionaries, the loss to the Mission in my district, in school houses, churches and mission buildings, cannot be less than £1000 sterling. The labour of years perished in a night. But this is neither the whole nor the worst: the mortality among the natives has been without a parallel. Measles were brought from Sydney and carried by trading vessels from island to island, till they spread over New Caledonia, the Loyalty Islands and the New Hebrides. Measles were followed by dysentery, and the natives were swept away by thousands. On Aneiteum, in spite of all that the missionaries could do, nearly a third of the entire population have died, while on many of the other islands the mortality may be estimated at one half or two thirds of the whole population. To add to our loss and grief Mr. Johnston, whose name was begun to be much set by, and who is so highly spoken of by all who knew him, was re-

moved by death, after a short illness, the precise nature of which appears not to be clearly ascertained. Mr. Paton thought that his death was occasioned by an overdose of laudanum; Mr. Geddie and Mr. Copeland are both decidedly of opinion that that could not have been the case. After his narrow escape from the clubs of the savages on the 1st of January he appears never to have been well. But whether his illness arose from the shock given to his system by the fright, or whether it was caused by atmospheric influences inducing fever and inflammation of the brain, and that terminating in apoplexy,—whether it was one, or other, or both of these, or something else, it is difficult to say. The Great Master called his young, promising and faithful servant home, and the youthful widow, a stranger in a strange land, is lamenting her early loss. “Even so, Father! for so it seemed good in thy sight.” I was one of the four missionaries who were present at the location of Mr. and Mrs. Gordon. The prospects at that time were highly encouraging. For nearly four years their lives appear to have been in no special danger. From all the evidence that has come before us we have always regarded the Erromangans to be a mild and tractable people when compared with the Tannese. And but for this fearful epidemic, by which two thirds of the population were swept away, they might never have been in any danger. But the universal belief in witchcraft or sorcery,—the belief that sickness and death are occasioned, not by natural causes, but by sorcery or witchcraft, and that the way to prevent these is to kill the sorcerers,—and the fact that this was a foreign disease, directly traceable to the white men, excited the revengeful feelings of the dark-hearted Erromangans, and led to this fearful and fatal catastrophe.

Mr. Gordon was a strong, bold, fearless man; a aboriginal, self-denying missionary; eager, earnest and unwearied in seeking the salvation of the heathen. If it is true, as the account of his death before the public would lead us to infer, that in some instances his zeal was greater than his prudence,—that in the peculiar circumstances of the island his preaching was calculated to have an irritating rather than a soothing effect,—that it was putting the new cloth on the old garment, pouring the new wine into the old bottles, and making what was previously had only so much worse,—although on this point, till we have fuller information, we must suspend our judgment,—yet, admitting it were true, we would still tread lightly on the ashes of the dead—it was only an error in judgment, not implying any moral obliquity, but nevertheless teaching a lesson and giving emphasis to the admonition of our Saviour, “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.” No blame, however, even of this kind, could be charged against Mrs. Gordon: hers was a meek, gentle, loving spirit; quiet and uncomplaining; prudent, earnest, and devoted to the service of Christ; she was esteemed and beloved by all who knew her. And her name will henceforth be written in the same martyr list with that of Mrs. Hilmore and Mrs. Price. Her sufferings and death in the cause of Christ, and while seeking the salvation of the heathen, will awaken loving sympathies in many hearts, and excite to noble efforts in many and far distant lands. Amen. So be it. But your young men and your young women may say, “What possible encouragement can you hold out to us to become missionaries to the New Hebrides, when you tell us that, within a few months, nearly a third of the population of Aneiteum has been swept away, and a half or two thirds on some of the other islands—that the winds and the waves have left the islands in desolation—that Mr. Johnston has fallen a victim to disease, and Mr. and Mrs. Gordon to the savage cruelty of excited, superstitious savages—and that Mr. Paton’s life was hanging trembling before his eyes?” The case is certainly discouraging, but by no means hopeless. The work is God’s, and he is faithful to his promises. Where Churches and missionaries are earnestly and honestly seeking the advancement of God’s glory, and the salvation of the heathen, he may try them and purge them, but he will not cast them off. These calamities have almost all come directly from the hand of God, and great are his tender mercies. “For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy, saith the Lord thy Redeemer” (Is. liv. 8, 9). I have just received a communication from an excellent Free Church minister, requesting me

to preach for him on the Monday after his communion and give some account of the Mission to his people. "I have just been reading," he says, "of the recent disasters which have (under God) overtaken the Mission in the New Hebrides. * * One feels that a mission so inaugurated is destined to a glorious future." These are just such trials as almost all Missions, at some period or other of their history, have passed through. The Tahitian Mission, in its early stages, was often distracted and broken up by the wars of the natives, and in its later stages it has suffered from Popery and France. The Rarotongan Mission suffered very severely from hurricanes and sickness. The Samoan Mission suffered greatly from a ten years' civil war. The New Zealand Missions have often suffered and been broken up from war and other causes. The Madagascar Mission passed through the ordeal of a bloody persecution. The Caffre war sorely tried the South African Missions. The Indian rebellion entailed fearfully heavy trials and losses upon the Missions to the East. And the melancholy death of the Helmores and Mrs. Price has arrested for a time the Mission to the Makololo. But those trials and those losses, although they have fearfully retarded, yet they have never permanently arrested the onward progress of Christianity. On the other hand they have often given it a stronger impulse, by attracting more attention to the claims of Missions, awakening a deeper interest and warmer sympathies in their behalf, and leading those conducting the Missions so tried to a more careful adaptation of the means at their command for securing the ends which they were seeking to accomplish.

It would be presumption in us to say what God's final purposes may be in those terrible calamities. But this we know, that by such fearful judgments God often removes impediments to the progress of his work: he takes away the incorrigible, and trains and stimulates the hopeful. After a certain point, moral depravity, like disease in the human body, is beyond the power of all ordinary means—beyond the power of all human remedies; and as a limb is amputated to save the life of the body, so the worst portion of society must be cut off to save the rest. Hence there is mercy in judgment. Witness God's mode of dealing with the old world at the flood, with Sodom and Gomorrah, with the children of Israel in the wilderness, with the kingdom of Judah at the captivity, and with the Jews at their final dispersion by the Romans; their polity was dissolved that Christianity might be established in the world. The principles of God's government are the same in every age. And so fearfully obstinate, cruel and degraded are the native races in those seas, that God's judgments, such as hurricanes, pestilence and bloody wars, must often cut off the incorrigible, in order that the means of grace may be effectual and the less hardened may be saved. When John Williams was lamenting to an intelligent Christian native that the ravages of war had thinned the population of one of the islands, the native, who knew the character of his countrymen better than the missionary, shrewdly remarked to the effect that it was perhaps well, that if the heads of chiefs had not fallen the lives of missionaries might have perished, and the people would have remained in heathen darkness. One of the most intelligent of my teachers on Aneiteum has oftener than once remarked to me, in reference to the epidemic that passed over the island about nineteen years ago, that God, at that time, took away the chief opposers of the gospel. "A number of the chiefs," he said, "used to beat us boys, and threatened to kill us, if we went to the Samoan and Rarotongan teachers, and we durst go to them only at night; but God sent the sickness and these men are all dead." In all such national judgments the innocent must often suffer with the guilty, if they are not sufficiently numerous to save a guilty land: and God sends temporal judgments to prove and purify the good, as in the case of Job, as well as to punish and destroy the wicked.

I look upon the present as an exceedingly favourable juncture for making special efforts on the New Hebrides. The most formidable sources of opposition have been removed. Mr. Gordon wrote that nearly all the chiefs were dead on Erromanga. Mr. Paton said nearly the same thing about Tanna. The middle-aged, those who are invariably the worst opponents of Christianity, have been cut off, while the young, those who are the most hopeful, the most easily impressed, have been left. For some years after this the public health is likely to be unusually

good. The hurricanes of last season will have purified the atmosphere ; the weak and sickly will all have been swept away, and nothing but the strong and healthy left ; and consequently it may reasonably be expected that the sickness and mortality will be greatly less for some years to come. It has been found in this country that when cholera, or any epidemic, has cut off an unusual number of people in any particular districts, the bills of mortality in such places are greatly lighter for some years afterwards. So that, if the average for three or four years is taken, the mortality is not greater than if no epidemic had occurred. I do not expect the mortality to be so low in the New Hebrides as to neutralize the effects of this year's epidemic, but I do expect the rate of mortality for two or three years to come to be very low, and consequently the prejudices of the natives against Christianity will be easily overcome. Now, then, is the time to strike against heathenism : and by all means let it be done. It is, however, a principle recognized in all secular warfare, that it is unwise to undertake any military expedition unless the means employed be fully equal to the requirements of the undertaking. A king with only 10,000 men will not rashly engage in war with him who comes against him with 20,000. It is laid down as a first principle in military science that no commander ought ever willingly to risk a battle unless there is a moral certainty of success, otherwise he is playing with the lives of his soldiers. In the first stages of missionary operations almost all Societies and Churches have committed mistakes and fallen into errors, generally through ignorance, and consequently they have experienced sad disappointments and severe losses : they have gained their wisdom often by dear-bought experience. One common error with Societies and Churches is to send out far too few missionaries, and one common error with the missionaries is to attempt far too much. Among the supporters of Missions there is frequently a feeling of impatience, a strong desire to walk not by faith, but by sight—a longing after the marvellous and the romantic in the results of Missions. Ere the process of sowing the seed is well begun they are looking for the ripened grain : hence missionaries are under strong temptations to undertake more than they can well accomplish. There is also abroad, as at home, the grasping rivalry of different Churches, each afraid of the monopolizing spirit of the other, and preferring to leave large fields, half heathen, under themselves, rather than that they should be christianized by any one else. I am very desirous that your Church would put forth a special effort at this time. You have advertized for two additional Missionaries, and this is so far well. But I would like you not only to double, but to even treble your previous number. I am persuaded, however paradoxical it may appear, that you would maintain ten or twelve Missionaries with less difficulty than three or four. Seven or eight could be more easily got to go out together, than one or two alone. Such an effort would excite the attention of the Church, and a very simple organization would raise all the funds. I do not know the precise number of your membership, but a rough approximation is quite sufficient for my purpose. Say that you have 10,000 members, and this is probably below your actual number. Sixpence a month or three half-pence a week from each member would amount to £3,000 a year, and would maintain twenty Missionaries on the New Hebrides at £150 sterling a year each ; and there is not a servant girl in your Church, but could contribute that sum. Let the decimal principle of Moses be adopted, appoint rulers of hundreds and rulers of tens. Let each congregation count its membership and let a collector be appointed for each nine members ; let every ten collectors be under an active elder ; let them meet for a Missionary Prayer Meeting, say on the 1st Monday of each month, each collector bringing in five shillings, which could be collected monthly or weekly as might be found most convenient for the contributors. I have taken no account of the adherents, who would more than cover all the deficiencies of the poor, the sick or those unable or unwilling to contribute. The Missionaries might be easily forthcoming ; say that you fix upon ten as your number, you might call five ordained ministers and five of those who are, or who soon will be preachers : such a demand would soon create a new supply. The example would soon tell on this side of the Atlantic. I have heard the Bishop of New Zealand, while preaching a Missionary sermon in Auckland, hold up your Church as an example to the colonists of New Zealand. Our Church

here would be stirred up to follow you, and great good might ensue. Moreover this would be a special means of reviving religion in all your congregations. Let your people be set to work more for Christ, and to cultivate more self denial for the sake of the heathen, and their own souls will prosper and be in health. Mere religious excitement, without some practical object in view, soon passes away. It is like a land flood, which soon dries up. But when conjoined with some active scheme of well directed benevolence, it is like a living spring, or a flowing stream, that goes on increasing till it reach the ocean. This would be a special means of preserving the peace and unity of your Church. This is no question of doubtful disputation. It is a question on which the mind of the Church is entirely at one. It is a subject admirably adapted to unite the sympathies of the Church. Where Christians take a full, calm, and deliberate view of the extent and character of Satan's kingdom, when they look at the darkness and degradation, the abominations and cruelties of heathenism; and the obligations under which they are laid to extend the light and liberty, the untold and unnumbered blessings of Christ's gospel, subordinate matters, and matters of detail sink into their properly insignificant proportions, and a common sympathy is felt through the entire Church. "Whereto," says the apostle, "we have already attained, let us walk by the same rule, let us mind the same thing." The surest way to ascertain the doubtful is to practise the well known and the certain. To secure peace at home, let aggressive operations on a large scale be carried on in Satan's kingdom abroad. In all well arranged campaigns, there must be a basis of operations, and the advanced posts must all be in communication with the main body. Missions should be conducted on the same principle. No advances ought to be made into the domains of heathenism, that cannot be vigorously sustained. Napoleon's principle was to conquer completely, to leave no enemy behind him. It is much better to evangelize one island thoroughly than two or three partially. We have seen, even on Aneiteum, what mischief a few straggling heathen are capable of doing. And we see on Tanna and Erromanga the painful hazards, and the fearful deaths to which isolated Missionaries are exposed. Had we eighteen or twenty Missionaries, and I hope we may soon have such a number. I would be for locating them somewhat as follows: continue two on Aneiteum; place two on Fotuna and Anawa, eight or ten on Tanna, and the rest on Erromanga; Aneiteum being still the basis of operations. Let each Missionary or each station be supplied with a good boat, and let the John Knox be sailing continually among them. In this way constant communication could be kept up among the Missionaries, mutual counsel could be taken, mutual help could be rendered, heathenism would be assailed at every point, and a manageable amount of labour would be in the hands of each Missionary. Dr. Turner, in his "Nineteen years in Polynesia," advocates this same principle of conducting Missions, as that best adapted for Tanna. I would be for extending our efforts no farther till these five islands were in some good measure evangelized, and then a broad basis of operations would be laid for acting on the whole group. It would not in all likelihood be necessary to continue that number permanently on those islands. When fully evangelized, the number may be reduced a third or a half, and operations undertaken in the regions beyond. The experience and knowledge of such men would be invaluable in new fields. Any new Mission should, if possible, be headed by men of some experience, to prevent errors and mistakes, and guide the zeal and energy of young Missionaries. Whatever we do, we should do thoroughly and well, however limited our operations. It was within the narrow entrenchments of Torres Vedras that the Duke of Wellington secured his own safety, when Napoleon threatened to drive the British lion into the sea; and he there so disciplined and trained his own troops and his Portuguese allies, so taught them patiently to bide their time, and watch and improve their advantages, that when the fitting moment came, he sallied forth upon the enemy with such energy, and gained victory after victory with such rapidity, that he never came to a pause till he had driven the French beyond the Pyrenees. Let not the children of this world be always wiser in their generation than the children of light. A large Mission field is often a great mistake. In a limited field, such as I propose, well occupied, there is less danger, less expense, while the work can be carried on with more efficiency.

There are three or four sources of difficulty to be grappled with in conducting missions to the New Hebrides. There are the climate, the languages, the superstitious and the political condition of the people. On all these points, however, we have gained some valuable experience. The climate is unhealthy. At one time it was supposed to be so unhealthy, that no white man could live permanently on those islands. This idea, however, is now exploded. We have learned that the elevated inland districts are much more healthy than those on the shore. Mission stations to be healthy, should be located on elevated situations; and the floor of the Missionary's house should be boarded and raised some feet above the ground. These two conditions being attended to, the Missionary's dwelling may be reasonably expected to be the abode of health. The great diversity of languages renders Missionary work far more difficult than it would otherwise be, and renders native agency far less efficient than it has been on the eastern groups. The superstitions of the natives raise up a powerful barrier. The belief that disease and death are always occasioned not by natural causes, but by sorcery and witchcraft, requires to be met and combated with great prudence. And the very limited power of the chiefs renders life much less secure than where the chiefs, as in Eastern Polynasia, are fewer in number, but possessed of much greater power. When the Eastern chiefs engaged to protect the life of a Missionary, they could do so effectually; but when chiefs have little power, as in the New Hebrides, however willing they may be, they are unable to protect the Missionary, and hence the necessity for more concentration of effort.

This is a good time to test the spirit and courage of those looking to the Mission field. Where a Mission is prosperous many seek to join it for the honor it will bring to themselves; but in the hour of adversity and danger, to such it has no charms. It is here, however, as it is everywhere else, the cross is before the crown. If we would reign with Christ, we must first suffer with him. But if we aim at the glory of God and the good of men, honour in due time will follow, the honour which cometh from above. If not on earth, certainly in heaven, the commendation will be bestowed. "Well done, good and faithful servant."

Praying that God who brings good out of evil, light out of darkness, and order out of confusion; who can make the wrath of man to praise him, while the remainder of that wrath he can restrain, may soon bring these sad calamities to an end, and finally overrule them all for his own glory, and the good both of the Mission and the Churches by which it is carried on, so that Satan and his agents may be confounded, and angels and good men may rejoice with exceeding joy.

I remain, my Dear Sir, yours very truly,

JOHN INGLIS.

To the Rev. I. Bayne, Sec. to the Mission Board of the P. C. of the L. Provinces.

OUR CHURCH NEWS.

PRESBYTERY OF TATAMAGOUCHE.—The Presbytery of Tatamagouche met at New Annan on the 5th of Nov., and was constituted, after an appropriate sermon by the Moderator, Rev. John Munro, from Luke iii. 10.

There were present, Rev. J. Watson, J. Munro, W. McKay and T. Sedgewick, Ministers, and J. I. Bell and J. W. P. Chisholm, Ruling Elders.

The Presbytery proceeded to the visitation of the congregation. The questions of the Formula were put, and satisfactory answers were given. The aspect of affairs was upon the whole encouraging, and, while commended for what they had already accomplished, the people were exhorted to still higher attainments.

The audience at this and subsequent seditants was large, and seemed deeply interested in the whole proceedings of the day. According to previous notice, the Rev. John Munro addressed the Presbytery on "Revival of Religion" and was followed by the other members of Court. All were agreed as to the desirableness of such a work, and great unanimity of opinion was manifested as to the means by which it should be brought about. It was felt that some special means should

be devised, for reviving God's work within the bounds of the Presbytery, and to this end a Committee were appointed to draw some such plan and report to next meeting, at which final action should be taken. At the request of the Moderator, the Clerk addressed the throne of Grace in view of the solemn subject to which the attention of the Presbytery had been directed.

The Rev. James Watson reported that according to appointment, he had dispensed the Sacrament of the Supper at Wentworth, on the 4th Sabbath of September, and ordained elders to serve at that station. The Report was received and his diligence commended. Rev. Thomas Sedgewick reported that according to appointment, he had dispensed the Sacrament of the Supper at Goose River, on the 2nd Sabbath of October. He also gave an account of the present circumstances of that congregation. The report was received and his diligence commended.

Mr. Donald Stewart a Student, who had finished his Literary and Philosophical Curriculum, appeared before the Presbytery, and passed a highly creditable examination on the various subjects of the Course. The Clerk was authorized to certify him to the Theological Hall.

The Rev. H. McKay was appointed to supply Wentworth on the 3rd Sabbath of November.

Rev. J. Munro gave notice that he would call the attention of the Presbytery at its next meeting, to the subject of Sabbath Desecration—and also to the desirableness of instituting a Presbyterian Fund. Rev. Thomas Sedgewick gave notice that at the same time, he would call the attention of the Court to the state of Education in the Province.

The next meeting was appointed to be held at Tatamagouche, for visitation and other business on the 17th December, the Rev. W. McKay to preach and address the Minister, Mr. Munro the Elders, and Mr. Watson the managers and people.

PRESBYTERY OF P. E. ISLAND.—The business for the transaction of which the Presbytery at its last meeting had agreed to meet at Cavendish, was taken up. Delegates from the various sections of Rev. Isaac Murray's congregation, appeared before Presbytery, and presented papers relating to the business, which were received and laid on the table. These showed that regular steps had been taken, and proper efforts made in the Cavendish and New Glasgow sections of the congregation, to provide for the support of a pastor among themselves; and these having been successful, similar steps have been taken by the New London and Summerfield section. One of the papers was a petition from the New London section, praying that it might be separated from the Cavendish section, and that Summerfield might be united to it, and these two organized as a separate congregation. After hearing the delegates from the various sections of the Congregation, and fully considering the contents of the papers, which together showed that the members and supporters of the Church in Cavendish and New Glasgow, were prepared to pay £150 annually for the support of a pastor among them, and that like parties in New London and Summerfield were prepared to pay £172 annually for the same purpose, the Presbytery, in view of these circumstances, being highly gratified at the result of the efforts made in both sections of the congregation, and no objections being made after due notice given, agreed unanimously that the now united congregation is ripe for division, and advise that the two sections be separated at the earliest convenient period. Rev. Mr. Murray then addressed the Presbytery, stating that he had taken the circumstances of the congregation, and his relation to it into full and serious consideration, and that he believed the interests of religion in both sections would be advanced, and the glory of God promoted by a division of the congregation; and while expressing his cordial attachment to both sections, declared his intention to demit his pastoral charge of the New London section. Having met after an hour's adjournment, Rev. Mr. Murray presented Presbytery his demission of the New London section of his congregation. The demission was received, laid on the table, and then considered. The delegates were asked if they had any objections to offer to the acceptance of the demission by Presbytery. No objections having been made, and the Presbytery having fully considered the matter, agreed to accept the demission. Rev. Mr. Laird was appointed to preach at New London on the second Sabbath of Nov., Rev. Mr. Mur-

ray supplying his pulpit, and to declare the church vacant; and Rev. Mr. Murray was appointed to supply it on the fourth Sabbath of November and the second one of December. The petition of the New London section, praying to be united to Summerfield was then considered, together with the desire of Summerfield to be so united, when the Presbytery agreed unanimously to grant the prayer of the petition, and to organize New London and Summerfield into a separate congregation, to be hereafter known as the New London and Summerfield congregation. In closing this part of the day's proceedings, the Presbytery was highly gratified at the success which has attended Rev. Mr. Murray's comparatively brief pastorate of the united congregation, resulting as his indefatigable labors have done in the organization of a new and self-sustaining congregation. The zealous and successful efforts put forth by the different sections of the congregations, were regarded as highly commendable and well worthy the imitation of other congregations within the bounds of Presbytery, either to the increase of their pastors' salaries which are in many cases entirely too small, or to the division of extensive congregations and the organization of new ones. It is therefore to be hoped that the example set by Rev. Mr. Murray's congregation, will not be lost on other congregations under the inspection of Presbytery.

The Presbytery taking into its solemn consideration that since its last meeting, information has been received of the violent and melancholy death of Rev. G. N. Gordon, one of the Foreign Missionaries of the Church, a native of this Island, and brought up in connection with a congregation under the care of the Presbytery, agreed unanimously that on the third Sabbath of November, ministers direct the attention of their people to this afflictive dispensation of Providence, seek to humble themselves under the "mighty hand of God," and fervently pray that he would speedily raise up others to occupy the waste places in the missionary field. Presbytery also agreed to express its deep sympathy with the parents and other relatives of the deceased and murdered missionary, and appointed Revs. R. S. Patterson, and R. Laird, a Committee to prepare and forward to them a letter of condolence on this mournful occasion.

Taking into consideration the abundant goodness of God in the plentiful harvest which has been gathered, and other temporal favors which have crowned the various seasons of the year, the Presbytery agreed to recommend to the congregations under its care, the observance of Thursday, the 12th December next, as a day of thanksgiving to Almighty God for his unmerited goodness, should the Government of the Colony not appoint a day previous to that time.

Rev. Mr. Murray gave notice of a motion at the next meeting, respecting the two items in the statistical returns from the Island congregations, specially remarked on by the Committee on Statistics in their Report presented to Synod at its last meeting.—*Protestant.*

WHAT ONE CONVERT CAN DO.

About five years ago, a Chinese convert came to Hong Kong from Bok-lo, a town about a hundred miles in the interior, in the Quang-tong province. He had been converted through the labors of a colporteur, and sought the missionaries for advice and instruction. He was baptized and instructed, and shortly returned to his native town. The next year he came again, bringing with him a new convert, who had been brought to Christ by his teaching; the next year, and the next, he came again, each time with two converts. Early in 1860, he came a fifth time, bringing

nine converts for baptism; and in the spring of that year, a missionary visited the place, and baptized 44 more. At the commencement of the present year, the aged christian came again with 16 more; and on a subsequent visit, the missionaries, Messrs. Chalmers and Legge, found a people prepared for the Lord. A great number offered themselves for admission, and a chapel and mission-house were to be purchased and fitted up at once, the Chinese in Hong Kong furnishing the means. Such a movement is unprecedented in China, and we may well hope it is but the precursor of still more glorious progress for the truth.

NOTICES, ACKNOWLEDGEMENTS, &c-

HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums for the *Record* :

Rev. R. Sedgwick	\$16 00
Mrs. Davison, Aylesford	1 00
Rev. D. McMillan	2 50
Rev. J. Scott, London, C. W.	1 00
Abram Bolong, Pope's Harbour	1 50
Finlay Morrison, Whyacoomah	1 66
Geo. Miller, Pisquid, P E I	1 00
Archibald Gordon, Casumpeec	1 00
Joseph McDill, Rawdon	2 50

The Presbytery of Pictou will meet in Prince St. Church, Pictou, on Tuesday, 3rd December next, at 11 o'clock, A. M.

GEORGE PATTERSON, *Presbytery Clerk*.

JAMES PATTERSON acknowledges receipt of the following Goods for the Foreign Mission:

1 box Goods from Ladies of Cavendish and New Glasgow, P E I, value £23 10 0 Island currency; 1 box Goods from Princetown congregation, P E I; 1 web Homespun, 33 yards, from Ladies of East End, Little Harbour and Pine Tree Gut, connected with Primitive and Knex's congregations; 1 web Homespun, 27 yards, from Ladies of McLellan's Brook and Fish Pools, connected with Primitive Church; 1 web Homespun, 31 yards, from Ladies of Little Harbour and Chance Harbour; 1 web Homespun, 22 yards, from Benjamin Coffin, Savage Harbour, P E I; 1 web Homespun, 28 yards, from Ladies Society, Springville, E. R.; 1 web Homespun, from Ladies Penny a week Society East Branch, East River; 1 web Homespun, 26 yards, from Ladies Penny a week Society, Roger's Hill, connected with Central Church, W. R., for Mr. Matheson, Tana; 1 quilt, from Miss Patterson, Barney's River; 1 parcel Goods from Mrs. Alex. Fraser, Middle River, value 4s. 4d., for Mr. Geddie; 1 quilt, from Young Ladies of Western part Merigomish Congregation, value 15s. for Mrs. Johnston; 1 web Homespun, 35 yards, coloured and pressed, from Western part Merigomish congregation, value £3 10 0; 1 quilt from Ladies of Mabou Congregation, C B, for Mrs. Johnston; 1 quilt from Ladies Mabou Congregation, C B, for Mr. and Mrs. Matheson; 1 web colored Homespun, 27 yards, from Ladies of Baddeck, C B, value £2 14 0; 1 web coloured Homespun, 33½ yards, from Ladies of Mabou, C B, value £3 7 0; 1 box Goods from North Bedeque, P E I. Pictou, Nov. 23, 1861.

The Rev. James McLean acknowledges the receipt of £1 for the Seminary from Miss Joanna Rogers; of Lower Stewiacke.

Monies received by the Treasurer to Nov. 20, 1861.

FOREIGN MISSION.

Oct. 30 Balance due by Rev. James

Murray per Rev. J. Bayne	£10 0 0
Nov. 5 West R. Congregation from Rev. Geo. Roadick	5 4 4½
" 8 Part of the Lord stonith with the prayers of a youth	1 0 0
" 18 A Friend per Rev. J. Bayne	16 3
ABRAM PATTERSON, <i>Treasurer</i> .	

Messrs. A. & W. MacKINLAY acknowledge the following sums:

HOME MISSIONS.

Brown's Creek, P. E. I.	\$ 5 80
Bal. late Treas. of Free Church	11 33
Chalmers' Church, Halifax	34 7 2

SYNOD FUND.

Bal. from late Treas. Free Church	2 17
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FOREIGN MISSION.

Daniel Moody, First Cong. Noel	2 00
Mrs. Longworth, Charlottetown, P E I	3 00
Israel Longworth, Halifax	1 00

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

TWO MISSIONARIES WANTED.

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

The Home and Foreign Record.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; and is published at Halifax by Mr. JAMES BARNES.

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Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

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SPECIAL NOTICE.

WITH our present Number the Subscription Lists for 1861 cease. All subscriptions must be immediately renewed, in order to secure the "RECORD" for the coming year. Orders should be sent to us at once, accompanied with the payment.

Renew your Subscriptions without delay.

All Orders should be in our Office before the 25th of December.

Small balances are due in several quarters for the year's issue now closed. All such balances must be promptly settled.

THE HOME AND FOREIGN RECORD of the Presbyterian Church of the Lower Provinces is edited by REV. GEORGE PATTERSON, *Green Hill, Pictou*, and ROBERT MURRAY, *Halifax*.

All letters, acknowledgments and business communications are to be addressed to Mr. Murray; all exchanges to Mr. Patterson.

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Remember.

All Subscribers (except those who have paid \$1 for two years) must renew their subscriptions at once, the old List being abolished. We beg most earnestly to urge on all our present readers not only to renew their own subscriptions, but to induce others also to subscribe. Let us have a good start at the beginning of the New Year!

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TO OUR READERS.

AT the close of our first volume, we may with advantage, repeat some sentiments uttered in our first number, regarding the importance of securing an extensive circulation for the organ of the Church. It has been our ardent desire that it should find its way into every Presbyterian family. We have spent much time in issuing it and in promoting its circulation, and we are willing to spend yet more. Let every minister and elder, every leal-hearted Presbyterian, whether man or woman, boy or girl, do as some hundreds have already done, and then we shall be all right so far as our periodical is concerned.

Think of the important tidings which these pages convey from month to month! Alas—too important and thrilling at times! What Presbyterian should remain in ignorance of the doings of his own beloved Church, and of the blessings or the chastisements God may please to deal out to her? Many of our Ministers and Congregations have done nobly, and have scarcely left any room for improvement; but other very large congregations are still sadly behind. It is notorious that the congregations in which the *Record* is most extensively read, abound most in love and good works, thus exhibiting their faith in Christ.

When therefore you receive the present number of the *Record*, or turn up the volume, endeavour to induce your neighbours to invest each his HALF DOLLAR in it, and to study in its pages what the Lord is saying in His Providence to the Church he has purchased with His blood. You will thus strengthen the Church to which you belong, and promote your own and your neighbour's welfare.