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Robert M. Donald

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

MAY, 1862.

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HALIFAX, N. S.:
JAMES BARNES, 179 HOLLIS STREET.
1862.

ACCOUNTS.

Special Effort for Seminary in account with ABRAM PATTERSON Treasurer.

		<i>Cr.</i>	
1861			
Feb. 3.	By a friend in Maitland, 3rd inst., 5s.	£0 5 0	
" "	" David Freize, do. 1st inst., 30s	1 10 0	
" "	" Mrs. Daniel Thompson, do. 1st inst., 20s	1 0 0	
Mar. 15	" Chatham Miramichi, per Rev. Prof. Rose	30 0 0	
May 27	" Members of Salem Church, G.H.	30 0 0	
		£62 15 0	
1861			
May 27	To Paid Rev. D. Honeyman Geological Cabinet	30 0 0	<i>Dr.</i>
" 31	" Commission on £62 at 2½ per cent.	1 11 0	
" "	" balance	31 4 0	
		£62 15 0	
May 31	By balance brought down	£31 4 0	

ABRAM PATTERSON, *Treasurer.*

Examined and found correct,

GEORGE WALKER,
RODERICK MCGREGOR, } *Auditing*
ALEX. FRASER, } *Committee.*

Synod of the Presbyterian Church of the Lower Provinces in account with ABRAM PATTERSON, Treasurer.

		<i>Cr.</i>	
1860			
Oct'r. 4	By balance at date	£13 18 6	
Decr. "	" E. B. E. River, per A. McGilvarys Congregation	0 19 7	
1861			
May 30	" balance	24 16 2	
		£39 14 2	
1860			
Oct'r. 4	To balance of expense of accommodation Committee	£22 10 5	<i>Dr.</i>
" 27	" paid Mr. Barnes printing Synod Minutes, 1600 copies	16 3 9	
" "	" " D. Dickson, Esq., for parchment and writing Basis of Union	1 0 0	
		£39 14 2	
1861			
May 31	To balance brought down	£24 16 2	

ABRAM PATERSON, *Treasurer.*

Pictou, May 31st, 1861.

Examined and found correct,

GEORGE WALKER,
RODERICK MCGREGOR, } *Auditing*
ALEX. FRASER, } *Committee.*

Mr. Matheson's Bequest for Home Missions in account with ABRAM PATTERSON, Treasurer.

		<i>Cr.</i>	
1861			
	By received from Executors of late W. Matheson, Esq ,	£200 0 0	
1861			
Ap'l.	To paid travelling expenses of Missionaries from account	£ 9 16 0	<i>Dr.</i>
" "	" loaned by Rev. A. McKnight to 4 Missionaries	14 0 0	
May 7	" Rev H. D. Steel, Missionary labours Annapolis, &c.,	5 11 0	
" "	" Commission on £200 at 2½ per cent	5 0 0	
		£34 7 0	
May 31	By balance	£165 13 0	

ABRAM PATTERSON, *Treasurer.*

Examined and found correct,

GEORGE WALKER,
RODERICK MCGREGOR, } *Auditing*
ALEX. FRASER, } *Committee.*

THE HOME AND FOREIGN RECORD.

MAY, 1862.

THE AMERICAN STRUGGLE.

The most important event of the last twelve months has unquestionably been the mighty struggle going on in the neighbouring republic. It has deranged the commerce of the world, and self-interest would lead the nations of the earth to contemplate it with the deepest attention. But independently of this, the greatness of the struggle, the peculiar circumstances connected with it, the interest of the issues involved, the mighty consequences likely to result, must claim for it the thoughtful study of every intelligent mind. We do not consider that this is the place to discuss the questions involved. We do not by any means look upon this struggle as a religious one. It may have a bearing upon religion and a connexion with the progress of the Redeemer's kingdom, as every movement in the world has, but yet in its essential character we can see nothing, that entitles us to look upon it, either on the one side or the other, as properly a contest on behalf of religion. Hence we regard the practice, of which there is so much in some American papers, of one party applying to their opponents passages of Scripture which refer to the enemies of the Church, and even those which describe Christ in his contest with his enemies, and victory over them, as little short of blasphemy.

Still there are aspects of the struggle of a moral nature, claiming the attention of every Christian man. To a few of these we would now advert. The very first impression which a contemplation of the struggle must produce upon every right-thinking mind, is one of the deepest sorrow at the spectacle now presented. War at any time and under any circumstances is fraught with tremendous evils, but according to all past history, these evils are in civil war fearfully aggravated. This is already partially felt in the present case. Near relatives, even brothers, are engaged on opposite sides and meet in deadly conflict, while there are evidences that the peculiar rancour, which characterises civil war, already exists, and is increasing as the war advances. And then, when we consider the extent of the conflict, the numbers engaged, and especially that this is taking place in a Protestant nation, and that which, next to our fatherland, is entitled to rank as the greatest Protestant power in the world—a nation characterised by so many of the great qualities of the Anglo-Saxon stock—possessing such immense resources for good, and, with all its faults, wielding so vast an influence for the welfare of mankind, we may well regard the present war as the most lamentable spectacle, which modern times has witnessed. No man of right feeling can reflect on it without feelings of the deepest sadness. Doubtless the wise dis-

poser of all events has important ends to accomplish by all that is transpiring, and we may perhaps even now see how good is likely to result in the end, but this does not diminish ought from the painfulness of present events.

In looking at this struggle as a dispensation of Divine Providence, we regard it as affording an instructive example of God's retributive justice for national sin. We need not say what we regard as the great national sin of the United States. Every reader at once responds slavery. We are not of those who would indulge in indiscriminate abuse of the American people for the existence of this woeful evil. We know how it was introduced, and once existing we acknowledge the difficulties connected with its removal. Nor should we demand that they should immediately and without regard to consequences proclaim universal emancipation. Had they as a nation shown any sense of the wrongs of the system—had they been preparing for emancipation and taking any measures toward its accomplishment, at a future though distant date, we should hold that they would have been entitled to the sympathy and encouragement of all intelligent lovers of freedom and humanity. But it is too well known that the course pursued has been the very opposite. For years the whole measures of the South with regard to slavery have been framed with a view to rivet the fetters of its unhappy bondsmen. It is now admitted too, that for years the South guided the policy of the general government, which became thus deeply implicated in the sin. By the iniquitous fugitive slave law, by the war with Mexico in the interest of the slave power, and other measures of the same nature, the whole nation has become involved in the guilt of oppression. That there were many at the North faithful in denouncing the evils of the system and in protesting against the subserviency of their government to it, we are happy to be able to record; but this was far from being the case with the majority of the Northern people. Had the moral influence of the North been brought to bear upon the South for the abolition of slavery, since the agitation of the question commenced, we believe that the emancipation of the coloured race might have been effected ere this without disturbing society, and in a manner that would have secured the welfare of all classes. At all events the general government would have been freed from all complicity with this iniquity. As it was however by the votes of Northern men slavery maintained its influence in their national affairs, and public sentiment at the North was so decidedly against all agitation of the question, that anti-slavery men were not only a small but an unpopular minority. They were mobbed, and in some instances lost their lives by mob violence. And the Churches were not only silent, but reverend divines defended slavery from the Bible. One minister of the highest standing in the Old School Presbyterian Church, declared that if one prayer would secure the liberty of all the slaves in the United States he would not offer it. Strangers will scarcely credit the feeling which prevailed on this subject among the guides of religious sentiment in the United States. We knew an instance in one of the celebrated noon-day prayer meetings in one of the principal cities, where a request for prayer on behalf of a fugitive slave, "that he might be savingly converted to God" was twice in succession thrown out and not allowed to be read.

"Shall I not visit for these things, saith the Lord: and shall not my soul be avenged on such a nation as this." All history as well as the word of God teaches, that nations may expect their sins to be visited with national retributions. The proper retribution upon individuals is in the life to come. But nations as such have their existence only in the present life, and if they are to have retribution as nations, it must be here below. And the more we

study the history of the world, the more evidence we will see of the great truth, that the righteous ruler of the universe is in the arrangement of his Providence, awarding just retribution to nations according to their deeds.

We know too that oppression is a sin which has in past ages brought down severe punishment. God said of his ancient people, "They shall be a stranger in a land that is not theirs, and they shall afflict them four hundred years, and also *that nation, whom they shall serve will I judge.*" And now in the fearful events we are considering, we may hear God saying to the American people, "Behold the hire of your labourers who have reaped down your fields, which is of you kept back by fraud crieth, and the cries of them that have reaped have entered into the ears of the Lord God of Sabaoth." "If I did despise the cause of my man servant, or of my maid servant, when they contended with me; what then shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me in the womb make him? And did not one fashion us in the womb?"

Of course the guilt of slavery rests especially upon the South. But when we consider the more favoured circumstances of the people of the North and particularly that they were not, like the people of the South, under those influences of self-interest and early training, which blind the moral perceptions even of good men, their complicity with slavery was the less excusable, and involved heavy guilt before the righteous judge of all the earth. Hence while the chief suffering in the present war must fall on the South, we might have expected that the North should not be exempt from the scourge. Accordingly in the death of so many of her sons on the gory battlefield or the pestiferous camp—in so many weeping widows and orphans—in the derangement of her trade, with its consequent suffering to multitudes—and the tremendous national debt which we have seen estimated on good authority, as amounting already to over a thousand millions of dollars, she is being made to receive the reward of her fatal tenderness toward slavery. Having sown the wind, she is reaping the whirlwind.

In the present case it is specially instructive to notice, that slavery has been the direct cause of all the present troubles. We do not say that the present is a war on the part of the North for emancipation. We take the war, as all intelligent Americans represent it, as simply a war for the Union under the Constitution. But what has imperilled the Union and the Constitution? No intelligent man on either side hesitates to assert that it is slavery. And if so then may we not see in this another fulfilment of the divine word, "Thine own wickedness shall correct thee and thy backsliding shall reprove thee."

Sad as these events are, it is pleasing to see the indications already appearing, that the present war is being overruled by God for the destruction of that evil system. Slavery can never regain its power in the general government, and the public sentiment of the North is roused to resist its encroachment and abolish it where and when practicable under the Constitution.—Already in the liberty gained by so many slaves in the track of the Northern armies, in the abolition of slavery in the district of Columbia, and in the emancipation project of President Lincoln, we see the commencement of a policy, which in the event of the success of the Federal arms, must within a reasonable time lead to the utter extinction of slavery. But we would regard the result as no less certain, should the South gain their independence. With a border line of more than 1000 miles long bounding a free territory, it would be impossible to retain slaves in bondage, except in the more southerly of the slave states, while in these latter the progress in number of the

coloured races, and the increasing disproportion of the whites, would in all probability lead in a few years to changes, which might possibly end in complete social revolution, if not in a complete disorganization of society. The idea of the Southerners to perpetuate slavery by their present movement we regard only as an example of that madness, which even a heathen believed higher powers sent upon those when they wished to destroy. "He disapproveth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong."

Another lesson forcibly taught by the present war is the folly of compromises with wrong. For many years the slave power has been pressing upon the general government, and instead of being met by firm resistance, it was always met by concession and compromise. The fear of offending the South and thus endangering the union, led Congress once and again to yield to its demands, even to the granting a measure so obnoxious as the fugitive slave law. But it is now seen that all these concessions, instead of securing the end of conciliating the slave power, only rendered it more insolent and importunate in its demands, until when concession could go no farther, the result has been the present attempt to dissolve the union. Thus the very compromises made to slavery to preserve the union, have been the very means by which in the end it has been imperilled.

It is always painful to a man of right feeling to point out another's faults, when he is in misfortune. Even telling the truth at such a time seems like acting the part of Job's comforters. Nor can it be any more agreeable to point out the faults of another nation, in the crisis of their trials. Rather would we exercise the privilege of Englishmen of grumbling at and abusing the British government. Nor would we at such a time refer to the faults of the American character, in a spirit of ungenerous taunt, or with any other feeling than good will. But we only say, what the more intelligent among themselves frankly admit, when we say that as a people they were characterised by a spirit of proud and vain-glorious boasting regarding their country, which must have provoked the displeasure of him, who has solemnly declared that "he that exalteth himself shall be abased." National pride is not characteristic of a single nation, but we believe that no nation of either ancient or modern times was as boastful as the Americans. As we have passed through the United States, and beheld the mighty resources of their country, and marked the progress which they have made as a people—and especially their social, benevolent and religious institutions, we have felt inclined to say, "well after all it is not wonderful that the Americans are vain of themselves." But yet the length to which they carried their national vanity, and the universal manifestation of it on all occasions and under all circumstances, where it was not ridiculous, have been insufferably disgusting. Even the pulpit was often a feeder of their feeling. A good proportion of the sermons we have heard in the United States, were plentifully strewed with the strongest superlatives, regarding our great country and its glorious institutions. Had the manifold blessings and advantages enjoyed by them as a people, been referred to with a view of exciting gratitude to God, the great author of all good, as we know they were in many instances by good men, they had been blessed anew of him. But too often they have been referred to in a tone of self-gratulation like that of Nebuchadnezzar, when he said, "Is not this great Babylon which I have built for the house of my kingdom by the might of my power and for the honor of my majesty," and in the spirit of contempt and arrogance toward all the other nations of the

earth. Such a spirit if not repented of, must sooner or later have provoked the displeasure of the Most High. "Those that walk in pride he is able to abase" and "his eyes are upon the haughty that he may bring them down."

There are other faults of the American character, which intelligent men among themselves are ready to acknowledge. But we think that viewing the present war as a dispensation of *Divine Providence*, we may see that this is especially receiving the rebukes of the Almighty. Of nothing were the Americans so boastful as of their Union. John Angel James some years ago remarked that they were making this their idol, and said in tones of solemn warning, that if this feeling continued to prevail among them as a people, God would dash their idol to the ground. The blow has fallen most heavily upon them in those very points on which they were most boastful and looked with most contempt on other nations. Hitherto the whole course of events has appeared as if it were the special design of God to humble them as a nation. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

In these remarks we have no other feeling than good will to our American neighbours. We have too many friends among them—we have seen too much to admire in their country—we appreciate too highly the position as a nation, which they hold in regard to Protestant Christianity, not only on this continent but throughout the world, to wish anything but their advancement in material, moral and spiritual greatness. Our hope is, and we should think it would be the prayer of all good men, that these trials will through the kindness and overruling power of the ruler of the universe, end in the purging out of those evils in the state which have provoked his displeasure, and in correcting those elements of national character, which are offensive in his sight; and thus preparing them as a people for a higher destiny, and for those important services to humanity and the world. But if these ends are to be secured, it must be by their *faithfully searching out what is wrong among them—by confessing it—by humiliation before God on account of it, and especially by putting away the evil of their doings from "before his eyes."* "Then shall their light break forth as the morning, and their health shall spring forth speedily; and their righteousness shall go before them, and the glory of the Lord shall be their reward."

What is to be the issue of the present struggle is beyond the ken of mortals. Parties predict very confidently one way or other. The overwhelming majority of the people of the North look for the establishment of their union in all its entirety at an early period, and the people of all the states dwelling peaceably under the shadow of the Constitution as in former days; while the general opinion abroad is that a re-union of the two sections in a spirit of harmony is hopeless. *To us we confess that the prospects every way seem dark.* The peaceable separation of the two sections into separate nations it is vain to think of at present. And there are difficulties connected with the restoration of the union by force of arms, which are only beginning to be appreciated by thoughtful men among the Americans, and the way to the removal of which we confess ourselves unable to see. Even success is yet a matter of some uncertainty. Looking at the immensely superior resources of every kind on the part of the North, the likelihood is altogether on their side, and one year ago, when they took up arms, we would have supposed that the South could not have resisted six months. But "the race is not to the swift nor the battle to the strong." All history warns us against the conclusion that immensely superior resources necessarily obtain success.—

Had this been the case the Kings of England must have forever subjugated Scotland—the United States could never have gained their independence—and Napoleon must have been successful in his Russian Campaign. “There is nothing saved by the multitude of an host.” Certain it is that success can only be obtained by such sacrifices, as one year ago it would have been deemed incredible that any nation would have undertaken, and which must cause wide spread financial embarrassment. We have seen it stated on what professes to be good authority, that the debt of the United States is now over a thousand millions of dollars, and that the expenditure is now going on at the rate of three millions a day. The result of this, if the war continue six months longer, cannot be otherwise than disastrous. Then when success is achieved, how are the Southerners to be brought to such a state of reconciliation, that they will voluntarily unite with their Northern brethren to live together under the Constitution. It has been well known that a very bitter feeling has been growing up for years between North and South, particularly on the part of the latter. This has increased since the war began, and should the North succeed in their present undertaking, what else can we expect than that the humiliation of defeat must render so proud a people as the Southerners more rancorous in their animosity than ever. But the issue is with God. The Lord reigneth and he will bring all things to an issue worthy of himself.

To us who are in a great measure beyond the reach of these troubles, we would say that there is a loud call to gratitude to the God and giver of all good. Our fields are not desolated by invading armies—our sons are not called to go forth to war—there are no widows and orphans among us, mourning the loss of their beloved on the gory battle field—our trade is only partially affected, and we enjoy freedom with security of life and property. “Bless the Lord O our soul and forget not all his benefits.” But let us not be high minded. It is easy to look at the faults of our neighbours, but we are too apt to do it in the spirit of self-righteousness, saying, “Stand by for I am holier than thou” There is sufficient guilt among us to bring upon us sore judgments, were it not that the Lord is very pitiful. “It is of the Lords mercies that we are not consumed.” “Except ye repent ye shall all likewise perish.”

GOSPEL SUPPORT.

Other denominations as well as our own feel that the most difficult problem before them is the due support of the Gospel. How can a competent stipend be secured to all our ministers? How can ministers be supported and Churches built in the poor and thinly settled districts where there is little wealth and less will to contribute? We must not be the Church of the middle or upper classes, who are able and willing to build Churches and pay stipends. If we deserve the name of a Church at all we must “preach glad tidings to the poor;” we must send the Gospel where there is no demand for it; plant ministers where an ignorant and degraded population does not desire their services, however much more those services may be needed.

We have said that other denominations as well as our own are grappling with this subject. We have before us a Circular issued by a Committee of the “Reformed Presbyterian Church in America,” appointed “to take into

consideration the whole subject of gospel support ; to obtain all useful information regarding it, and to disseminate it through the Church."

The Committee remark :—

" Much has been said, and well said, as to the duty of giving for gospel support, and the vast importance of the Church being aroused to the deep and grave consideration of her responsibilities and privileges, in regard to that matter ; but there seems to have been comparatively little attention paid to the question of the best machinery for aiding the development of the liberality of the Church—for strengthening and expanding the grace of liberality ; there has been little done in the exhibition of the comparison of the results of different systems of temporal economy, so far as regards practical arrangements for gathering in the contributions of the membership of the church, which arrangements are nevertheless of vast importance to a successful result.

It is quite true, that a large outpouring of the influences of the Spirit will draw forth the grace of liberality, and manifest that grace practically, in spite of any defects in external arrangements ; yet it is also true, that *judicious* practical measures for gathering in the church's liberality, or measures of a contrary description, may do much as a means to the increase or the injury of that grace, independently of the difference in the practical results.

Certain grave assertions have been made, as to the short endurance of the pastoral relationship, even in those denominations where there is no circulating ministry ; as to the existence of a startling amount of ill-health amongst the ministry, and that such is greatly owing to the want of the means of bodily support : and, further, of gross injustice in the non-fulfilment of pecuniary obligations of congregations to their pastors, and that in difficulties between congregations and their pastors, church courts flinch from doing their duty."

In order to be able to test different systems by their results, the Committee solicit full information on the following points :—

1. As to raising a pastor's salary by pew rents.
2. Raising salary by subscriptions payable annually or semi-annually or quarterly in advance.
3. Raising salary by collecting small sums weekly or monthly, through agency of collectors.
4. Paying salary subscriptions in equivalent value of goods.
5. Effects of donation parties as a system.
6. Effects of salary being paid mainly from other sources than the direct contributions of the congregation, such as from a " Book Concern," or some other general fund or local endowment.
7. Value of bonds for salary, and to what extent they are enforced.
8. Effects of pastors' carrying on some other business to supplement salary ; especially, instances of dissolution of the pastoral relation, through disputes in money transactions connected with such other business.
9. Instances of dissolution of pastoral relation through non-payment of salary.
10. Where congregations are noted for frequent dismissal of pastors, whether such congregations were punctual in payment of pastor's salary ; and, if not, whether dissatisfaction with his services was ordinarily expressed *after* or *before* the congregation fell behind in their contributions.
11. Cases of pastoral relation being broken up by ill health of the pastor, and where, at the same time, his salary had not been paid.
12. Cases of ministers being "starved out," through the withdrawal of the contributions of the friends and connexions of some member whom the minister may have rebuked, or with whom the minister may have had a difficulty.
13. Cases of gross discrepancy between the expenditure of the congregation in other things, and their expenditure for gospel support.
14. Results of the annual publication for distribution amongst the members of a balance sheet exhibiting the contributions of each member of a congregation.
15. Effect of publication by Presbyteries of the contributions of each of the congregations, not only for Foreign Missions, but for the support of their own pastors.

The perusal of these questions suggests some practical observations.—“The children of this world,” lawyers, judges, all in “Caesar’s employ” are promptly and liberally paid. Many of them accumulate riches, and close their days surrounded by every comfort this world can afford. The merchant, the lawyer, the physician, has laboured diligently and has a right to his reward. Let him enjoy and be grateful to the bountiful ONE who has blessed his efforts.

Those who are appointed to the Gospel ministry are taught not to look for their reward in this life. They labour for a magnificent inheritance beyond the grave, and can well afford to encounter poverty and want in the glorious cause to which they have consecrated themselves. But is the Christian community justified in forsaking God’s ministers to penury and a cold, dreary struggle with the hardships of life? It is a scandal in the face of an ungodly world; it is a sin in the face of high Heaven, this starving of the Gospel Ministry. God forbid that our Church should be guilty of it! If we have transgressed—and that we have admits, alas! of no doubt or concealment—let us confess our fault and hasten to amend our ways.

Perhaps the foregoing questions may serve to suggest to some congregations new methods of raising funds to support their Pastors. It must not be forgotten, however, that the secret of efficient support is a liberal spirit, a due sense of the importance of the Gospel and the obligations of incalculable weight under which we lie to give of our substance for the service of God. Whoever stints and starves Christ’s ambassadors, would mete the same miserable measure to Christ himself, were he a sojourner among us.

In looking over the Statistical Tables issued by the Synod in August last, some strange facts stare upon us from the column headed, “*Stipend paid during past year.*” Only twenty of our ministers received £150 and upwards; while twenty actually received less than £100. Some were even under £50; while not a few ranged between £100 and £120.

Those of our ministers for whom the amplest and most liberal provision is made, who are paid promptly as the quarter-day comes round, have still enough to do in making “both ends meet.” What then must be the condition of those who have to struggle from year’s end to year’s end on a hundred pounds or less! Christian brethren, ministers and people, think of these things; and pray that as a Church we may speedily rise far above this deplorable and disgraceful condition!

NOTICES OF BOOKS.

SELF SACRIFICE, or the pioneers of Fuegia, compiled for the Board of Publication, by Sarah A. Myers. Philadelphia, Presbyterian Board of Publication. Small 12 mo., pp. 300.

This is an intensely interesting, though painfully affecting narrative. It records the life, labours, suffering, and death of a most devoted band of Christian labourers. Much of the work is taken up with an account of Captain’s Gardener’s labours in South Africa and South America, and no person can read it without being filled with admiration of his devoted zeal, astonishing energy and indomitable perseverance. The wisdom of some of his undertakings may be doubted by Christians who stay at home at ease, and gain

a cheap reputation for superior wisdom, by crying out fanaticism, &c., after intrepid Christian explorers, who seek to plant the Gospel, like Paul, not where Christ is known, but in fields, of which alas the earth is yet so full untrodden by the foot of the Christian Missionary. But such men are the glory of the Christian Church, and though their labours may not be attended with as great immediate results, as those of some other men, yet in preparing the way for others they do a good work. We have also here a short biography of Richard Williams, the medical Missionary, of the band, who perished in attempting to plant the standard of the cross on the sterile shores of Terra del Fuego. The chief interest of the volume however, is concentrated in the unhappy fate of this last expedition. A more affecting narrative of privation, sustained by Christian faith, we have never read. Although the result was so disastrous, yet the perusal of the whole narrative has left a more favourable impression regarding the management of the expedition than we had formerly entertained. The fatal end of the intrepid band was owing under God to two circumstances. In the first place, by some strange accident, the supply of powder was not landed from the vessel that carried them out, along with their other supplies. In the second place, the supplies from England failed to reach them. They landed in December 1850, with sufficient supplies as they conceived to last till June, and arrangements had been made for vessels to ply regularly between the Falkland Islands and Fuego. The first which should have reached them in January was wrecked, the second would have reached in June or July, but the Captain totally disobeyed his instructions, and thus, though the devoted Missionary band lived till September, it was October before any vessel visited the place. Thus it will be seen, that there was not such want of forethought in the management of the Mission as is very generally supposed. The Mission work is still being prosecuted in that quarter, and though the prospects at present are very dark, yet after what has been accomplished among various savage tribes, we see no reason to despair of ultimate success.

The work contains a well executed engraving of Captain Gardiner, and coloured representations of two natives.

THE EXILES OF MADEIRA, by the Rev. W. M. Blackburn. Same Publishers. Small 12 mo., pp. 216.

This is a well written narrative of a deeply interesting movement. The writer graphically describes the labours of Dr. Kalley and the Rev. W. H. Hewitson in Madeira, the astonishing success of the Gospel there, the cruel persecution by the Romanists, the reading of the Bible, the fearful sufferings of the converts in consequence of their heroic fortitude, their patience in suffering, and finally their expatriation and wanderings in other lands. The work also contains biographical sketches of some of the leading exiles. To those very liberal Protestants, who believe that Romanism is changed, and that she would not persecute in this 19th century even if she had the power, we commend the following account of the trial of Mrs. Maria Joaquina Alves, an inoffensive woman.

“The more firm her faith was, the more angry was her persecutors.—They resolved that she should suffer the severest penalty of the law. The long expected day for her trial came. She went in the Court room prepared for the sentence of death. The Court made a great display. The Judge was very grave. Her indictment was read. Three charges were written against her, “Apostacy, heresy and blasphemy.” She was tried only for

blasphemy and what had she done that was blasphemous. She had refused to say that the "wafer" in the Romish communion was the real body and the real blood of Jesus Christ, and refused to adore it. The question was asked, "Do you believe the consecrated host is the real body and real blood of Jesus Christ." On the answer her life would hinge. She knew it. But she dared not give a false answer. "I do not believe it," she calmly replied. All eyes were fixed on the woman, who could not be frightened. She could boldly say, "*I do not believe it.*"

"What was now to be done? One would suppose that such an honest opinion of what is as plain as day light, would not meet with harshness.— But while all eyes gazing, the Judge rose and pronounced upon her the sentence of DEATH. The sentence was in these words:—

"In view of the answers of the Jury and the discussions of the cause, &c, it is proved that the accused, MARIA JOAQUINA, perhaps forgetful of the principles of the Holy religion she received in her first years, and to which she still belongs, has maintained conversations and arguments condemned by the Church, maintaining that veneration should not be given to images; denying the real existence of Christ in the sacred host; mystery of the most Holy Trinity, blaspheming against the most Holy Virgin, the mother of God, and advancing other expressions against the doctrines received and followed by the Roman Catholic Apostolic Church, expounding these condemned doctrines to different persons thus committing the crimes of heresy, blasphemy, &c., I condemn the accused Maria Joaquina, to suffer DEATH, as provided in the law; the cost of the process to be paid out of her goods.

Funchal Oriental, in Public Court, May 2nd, 1844.

JOSE PERREIRA LEITO PITTA ORTEGUEIRA NEGRAO, *Judge, &c.*

"Such a sentence ought to go down to every generation that will know anything of Romanism. Remember this was not done in the dark ages, but in 1844. It was not for murder nor treason, but for daring to deny an absurdity. She had not united with any Protestant Church; she had simply refused to believe an error.

"She thought the sentence would be as unchangeable as the laws of the Medes and Persians. She did not ask the Court to reverse it. No apology escaped her lips, no mercy was asked; but she stood with heroic firmness, and commended her persecutors to God praying for their salvation. Death had no terror for such a spirit. Her Lord endured the shame of the cross, and she was ready to die in any shameful way that they dare propose. Her expectation was soon to be in Heaven.

"The English people on the island were deeply affected by such a cruel procedure. They drew up a petition to the Queen of Portugal, asking that this Christian lady might not be so unjustly put to death. An appeal was also carried up to the higher Court, and in 1845, it was declared, that as there had been no trial for two of the charges (heresy and apostacy) she might be released from the penalty of death, but should be kept in prison for three months and should pay a fine of six dollars. But how could she pay this fine? They would not allow her friends to do it. So she must suffer on the fine. Month after month she was kept in the dismal prison. For these six dollars she was imprisoned twenty three months. In all she was kept in prison more than two years and a half."

WALKING WITH GOD, or the practical Christian life, by James B. Ranken. Same Publishers. 18 mo., pp. 252.

This is an admirable manual for the guidance of Christians in the duties of religion. The following titles of the chapters will indicate the character of the work:—Manual of the Godly Walk; Duty of Prayer; Attendance upon Public Services of the Sanctuary; Observance of the Sabbath; Searching the Scriptures; Liberality; Charity; Government of the Temper; Humility; Self-examination; Domestic Duties; Christian Labours; Conflicts; Clouds and Darkness.

MINISTERIAL EDUCATION.

CLOSE OF THE SESSIONS OF THE COLLEGES.—The annual examination of the classes in the Seminary at Truro, took place on Wednesday week, in the presence of members of the Board, and a large number of spectators.—The exercises occupied the greater part of the day, extending from 10 o'clock, A. M., to nearly 4 P. M. At the close, members of the Board, and other brethren who were present, expressed high satisfaction with the manner in which the students had acquitted themselves. The Board regretted to learn however, that a considerable number of Students had left on the week, previous to the closing of the Session. Circumstances might render such a course necessary, but it cannot but prove injurious to the young men, and they should be careful not to *yield* to difficulties which ought rather to be *overcome*.

The Session of 1861–62 of the Theological Hall, Halifax, closed on Friday the 11th inst. Altogether it has been one of the most agreeable and profitable Sessions that has been experienced in the history of this Institution. Both Professors and Students, with the exception of one who was prevented by sickness from attending the classes for a short time, have enjoyed excellent health, for which we should feel truly grateful to Him from whom every good and perfect gift cometh.

Sixteen Students have been in attendance—all devoting their time, and talents, and youthful energies in preparation for the work of the Holy Ministry. Five of these, viz: Messrs. J. A. Sutherland, W. Garvie, W. Sinclair, W. Stewart, and J. Lamont, have completed their curriculum; and are now to go forth to labor in wider and more responsible fields than hitherto. Of the others, six are Students of the second year, viz: Messrs. E. McNab, T. Cumming, M. G. Henry, J. D. Gordon, W. Campbell and H. McQuarrie, and five are Students of the first year, viz: Messrs. E. McCurdy, E. Anand, J. R. Millar, J. D. Murray and D. Stewart.

We would only say to our readers, do not forget our Colleges. To them we must look for our supply of Ministers and Missionaries. Give them your cordial and liberal pecuniary support, and pray to the Great Head of the Church, that he would bless them, and that the Students may be fitted for that great work to which they are looking, and become workmen that need not be ashamed rightly dividing the word of truth.

HOME MISSIONS.

(From the Free Church Record.)

CAPE BRETON.

The Rev. Isaac Mackay, a licentiate of the Presbytery of Cape Breton, is engaged in home mission work under the Synod of Nova Scotia, assisted by the Colonial Committee of the Free Church of Scotland. Last autumn, Mr. Mackay made a tour of nearly the whole island of Cape Breton, as well as some of the adjacent islands. Every traveller is interesting, if he tells us simply what he saw. Mr. Mackay does so, and we are sure that his unpretending but lively descriptions of the rugged regions where his lot is cast will be read with pleasure:—

“The combination of forests, lakes, rivers, mountains, rocks, and seas, to be met with in Cape Breton, is truly picturesque. Nor is the character of its population less interesting than that of its scenery, to the intelligent traveller who passes successively through English, Scotch, Irish, French, &c., settlements, together with some straggling Indian encampments; whilst these are again either agricultural, fishing, or mining; and, ecclesiastically, Presbyterian or Roman Catholic for the most part. Nevertheless, those features that render our island so attractive to tourists make the labors of a minister of the gospel toilsome and arduous, inasmuch as our population is necessarily sparse; whilst national and denominational distinctions are barriers no less formidable to the progress of the truth as it is in Jesus.

“During my tour I officiated at the dispensation of the sacrament at three different places, situated at considerable distances from one another, and preached, either on Sabbaths or week-days, in nearly every Presbyterian settlement of consequence on the island.

“There are several outlying seaboard places along the shores of Cape Breton, at which considerable numbers of fishermen collect during the fishing season, but whither regularly settled ministers cannot conveniently follow them with the bread of life. I visited and held divine service at the most important of these not very accessible stations.

“I spent a few days last summer on Scatarie, an island which has often been the scene of most disastrous shipwrecks. This island, which is about six miles long and from one to two miles broad, lies off the eastern side of Cape Breton, from which it is separated by a channel of about two miles in width. It is one continuous barren rock, covered with a stunted growth of dwarfish fir and crowberry heather; but it has a light-house, the keepers of which, with two or three fishermen and their families, are the only permanent human residents there. In summer, however, fishermen resort thither to prosecute the fisheries, when it becomes a seat of active, bustling life. A few days previous to my going to it a large English barque of nine hundred tons had struck, in a dense fog, on one of the many fatal sunken rocks that surround it, and become a total wreck. The sea being calm at the time, the crew betook themselves to their boats and were all saved. The visits of ministers to this sequestered isle, though few and far between, are always welcome. The superintendent and keepers of its light-house, as well as the transient fishermen there, of whom there was a considerable number at the time, gave me a right hearty welcome, and urged me to prolong my stay among them.

“I have also been in Isle Madame, which lies to the south of Cape Breton, and is separated from it by a narrow strait of about a mile in width. It contains a population of five thousand or upwards, all of whom are French, with the exception of perhaps five or six hundred. I preached at Arichat, its capital, on two Sabbaths, to a congregation numbering about sixty, the most of whom were Presbyterians. In this little town the Roman Catholics have a large cathedral, a nunnery, a convent, and a college at which students are taught for the priesthood. Their influence here is certainly great, and their zeal such as Protestants would do well to imitate.

“There have lately been opened, in Roman Catholic settlements in Cape Breton,

some now coal mines, at which a large proportion of the miners and workmen are Presbyterians, that are like sheep without a shepherd, in the midst of adversaries. I have, during the past year, preached several times at some of these stations; and it was truly interesting to witness the audiences that attended on these occasions—audiences composed of seamen and other persons of various religious denominations, from different parts of the world, in addition to the comparatively more permanent residents.

“ I further extended my tour to the north end of Cape Breton, to the extreme point of Cape North, and thence trended my course to its western side. This part of my travels was mostly accomplished on water. Having rounded, in an open boat, with an experienced crew, Cape Enfume, or Smoky, the highest and boldest headland in this province—its bluff, precipitous cliffs rising some 500 or 600 feet sheer and abrupt from the surging sea—we sailed northwards several miles, abreast a rugged, iron-bound coast, along which, for thirty miles or more, a few miserable, straggling fishermen's huts, perched among the rocks, are the only signs of civilization observable from the sea; whilst in the background is an extensive, dismal wilderness of barrens, swamps, rocks, hills, and forest. Judge, then, of our surprise and delight when, after a few hours' sailing along this inhospitable shore, there opened to the view a small creek, with a white sandy beach at its head, and a pebbled shore lining a tongue of land that jutted from it into the sea. Here we landed, among an interesting group of Gaelic-speaking fishermen who, during the three or four months of their residence there, are in the habit of meeting every Sabbath to sing, pray, and read (in Gaelic) the Scriptures, and such works as Boston's 'Fourfold State,' Alleine's 'Alarm,' Welsh's Sermons, &c.—They earnestly wished me to remain there that night, to preach to them—a request with which I cordially complied, and found them, as I expected, attentive and serious hearers. And so this spot, which is called Neil's Harbour, might, both physically and morally, be termed an oasis in a desert. The chief regret I experienced in leaving this and similarly situated settlements along this coast was, that I could not supply those poor, hardy fishermen with Gaelic copies of some such religious books as I have just named, for which they made frequent and urgent demands. The Gaelic editions of these works are published only in Scotland, and so cannot be procured here without being imported thence to this country. Many of our friends in Scotland might easily supply this want among us in Cape Breton, were they to hear of it.

“ Fronting the Gulf of St. Lawrence, on the western flank of the Cape North Mountains, is a remote, outlying settlement, called Grand Tosh, which is most difficult of access, except by water. It consists, however, of about twenty-three families, all of whom are Presbyterian, with the exception of two or three who are Baptist. I was therefore determined to visit it, and so set out with a guide to accomplish that object. We had, at the outset of our journey, to wade a wide, rapid river; next, to climb the acclivities of a steep, forest-clad mountain, that stood 1500 feet, or upwards, above the level of the sea; and then, after trudging for six hours over a foot-path passing, for the most part, through the barrens and swamps, we found ourselves ensconced in this small but interesting settlement, where I remained a few days, and preached on a Sabbath in English and Gaelic. Here I met a good, zealous man, a native of the isle of Skye, who after several years' residence in Aberdeenshire, immigrated to this obscure corner, where he has ever since, during a period of upwards of twenty years, regularly conducted a Sabbath school, and thus has taught all the rising generation of the district to read the Scriptures.

“ Such is a brief outline of some of my missionary labours during a part of the past year. The sphere of these imperfect operations has, it is true, much spiritual destitution and darkness, calling for new zeal, energy, and prayer on our part; yet there are visible some tokens that the Lord is blessing his work among us.”

FOREIGN MISSIONS.

MEETING OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions met at New Glasgow on the 27th ult.— A large amount of interesting correspondence from the Missionaries was submitted and read. We regret that it came too late to appear in our present No., but the principal portions will appear in our next, which will be issued early. We may mention however, that while these letters contain much interesting information regarding the labours of the Missionaries, and the state of the work on neighbouring islands, there has been no particular change, since the date of the letters already published.

A deeply interesting letter was read from Mr. C. B. Pitblado, enclosing the following medical certificate:—

“This is to certify, that I do not think Mr. C. B. Pitblado's constitution, such as to warrant his safe removal to a tropical climate.

“J. W. DOWERTY, M. D.

“Kingston, Richibucto, April 18th, 1862.”

A similar certificate was given by another gentleman. In consequence of this, Mr. Pitblado to his deep regret felt himself under the necessity of abandoning the cherished desire of his life to preach the Gospel to the Heathen. The certificates of the medical men were so decided, that the Board felt themselves reluctantly compelled to acquiesce in this decision, though the loss of Mr. P's. services was no inconsiderable disappointment to them. It was resolved accordingly to advertize for another missionary to supply his place.

DR. TURNER'S VISIT TO ERROMANGA.

In our last we noticed Dr. Turner's work on Polynesia, and referred to his visit to Erromanga in 1859. Our readers will be interested in his account of the state of matters on the island at that time. We therefore insert it in full.

ERROMANGA.

Anchored at Dillon's Bay on the following morning, viz., Saturday the 15th October. Mr. Gordon was soon on board, and, accompanied by him, some of us went on shore, and up the hill to his residence, about 1000 feet above the level of the sea, and there we found Mrs. Gordon, well. Owing to the unhealthy swamps on the low grounds, Mr. Gordon has built his cottage on the high land. Close by the house he has erected a small chapel, and has a fine bell at the one end, which echoes from hill to hill, and calls the tribes to their little Zion.

Every direction is associated with the tragic scenes of November, 1839. At the foot of the hill on which the chapel stands is the stream in which Mr. Harris fell, and the beach where Mr. Williams ran into the sea. Down the hill, below Mr. Gordon's study window, is the spot where the oven was made in which Mr. Williams's body was cooked. Over in another direction is the place where the body of Mr. Harris was taken. Inland is a grove of cocoa-nuts, underneath one of which the skull of Mr. Williams was buried. The bones taken to Samoa by Captain Croker, in H. B. M.'s ship, “Favourite,” in 1840, were *not* the remains of Williams and Harris. He had no proper interpreter. The natives thought he wanted to buy human bones, and took off for sale whatever were handy from one of the adjacent caves, where they deposit their dead. One of the skulls was that of the father of a lad we had for some time with us in our institution in Samoa. It is difficult, at present, owing to hostility among the tribes, to get at the precise tree under which the skull of Mr. Williams was buried; but there let the remains

of the martyr rest, and still form part and parcel of that palm which waves its foliage in every breeze, emblematic of the Christian hero's triumph!* A piece of red sealing-wax, found in Mr. Williams's pocket, was supposed by the natives to be some portable *god*, and was carefully buried near where the skull was laid. Mr. Gordon lately recovered this, and handed it to me to convey to Mr. Williams's children, as the only relic which he has been able to obtain of their lamented father. At first he thought, from the description of the natives, that this "*god*," would turn out to be Mr. Williams's *watch*; but, when found, it was only red sealing-wax. The clothes, and other things found on the body, after the massacre, were all distributed about, with the exception of this bit of sealing-wax, an inch and a half long.

We had the pleasure of spending a Sabbath at Erromanga, and met with about 150 of the people in their little chapel. All were quiet and orderly. It thrilled our inmost soul to hear them, as led by Mrs. Gordon, strike up the tune of "*New Lydia*," and also the translation and tune of "*There is a happy land*." Mr. McFarlane and I addressed them through Mr. Gordon. They were startled and deeply interested as I told them of former times, when we tried so hard to get intercourse with them, and to show them that we were different from other white men who had visited their shores. When I read out the names of seven who swam off to us in 1845, and to whom we showed kindness, and took on shore in the boat, it appeared from the sensation created that one of them was present. He came after the service, shook hands; said some two or three more of them were alive; that our visit that day greatly surprised them, and that they marked our vessel as the one which showed them kindness, and did not take sandal-wood. They thought us quite different from all the white men with whom they had previously come in contact.

Mr. Gordon was glad to see so many at the service, and considered our visit providential and opportune. There had been a reaction. Reports were raised that the Aneiteum people were all dying, and that it was occasioned by the new religion. The chiefs forbade the people attending the Sabbath services, and the consequence was that the chapel, the Sabbath before our visit, was quite deserted; only some five of the people ventured to attend. We hope that the good effects of our visit will not soon pass away. But Mr. Gordon finds it up-hill work. The population is not only widely scattered, but constantly occupied with petty inter-tribal wars. He thinks the entire population of the island may be set down 5000. There is one dialect which is known all over the island, and in this Mr. Gordon has printed some small four-page elementary pieces, catechisms, hymns, etc.—The Erromangan teacher Mana is stationed on the other side of the island, and has collected a number around him. There is also an Aneiteum teacher assisting Mr. Gordon at Dillon's Bay, and Mr. G. has six young men under instruction, who, he hopes, may yet make useful helpers. But Mr. G. sadly wants another missionary for Forteria Bay, on the opposite side of the island.

On the Saturday I saw and shook hands with the chief Kauiau who killed Mr. Williams, and on the Monday met with him again. I also saw one of his men, called Oviaallo, who killed Mr. Harris. These two men feel ashamed and shy when the "*John Williams*" comes. Neither of them were at service on Sabbath. Probably they have had a fear also which they found it difficult to shake off. I hope, however, that Kauiau has now perfect confidence in our friendly intentions. On the Monday, he and Oviaallo walked about with us, showed us the place where Mr. Harris was first struck, the place in the stream, a few yards from it, where he fell, and the course along the road, and down to the beach, where Mr. Williams ran right into the sea. Here, too, Oviaallo helped us to pick up some stones to take with us as mementoes, to surviving friends, of the sad event. Mr. Gordon has erected a little printing-office and teachers' residence close to the spot where the first blow was struck at Mr. Harris. I have planted a date-palm seed there,

* In a letter just received from Mr. Gordon, it appears that after I left Erromanga last year, he got some further light on these sad transactions, and is now led to think that the body of Mr. Harris was cooked in Dillon's Bay, and that the body of Mr. Williams was taken to a place a few miles distant, and divided among three different settlements.

in a line towards the stream with the spot where Mr Harris was struck, and in a line towards the sea with the place where Mr Williams fell.

But the most striking and permanent momento of that sad day is a great flat block of coral on the road up the hill, about a gunshot from the place where Mr. Williams fell. There the natives took the body, laid it down, and cut three marks in the stone to preserve the remembrance of its size. The one mark indicates the length of the head and trunk, and the other the lower extremities. A native lay down on the spot, and, lying on his right side, with his knees somewhat bent, said that was how it was measured.

When the "Candem" hove in sight on that morning of the 20th November, 1839, the Erromangans thought it was a sandal-wooding party returned who had but recently killed a number of their people, and plundered plantations. They were the more confirmed in this impression from the fact that the boat pulled in to the very place where that party had landed before, and erected some huts.—That morning they had all ready heaps of yams and taro, for a feast which was to take place close by up the river; could not bear the thought of their being stolen by the white men, and determined to try and prevent their landing, or, if they did land, to attack them if they attempted to go up the river to the place where the yams and taro were. They sent the women and children out of the way, and hid themselves in the bush, but especially off the road leading up along the western bank of the stream. Whenever Mr Harris made up there, and had reached the spot where I have planted the palm-tree, the shell blew. Kauiau rushed out with his party, and commenced the attack. Five out of the seven who were present at the massacre are dead. The people were not united in the affair; some were for it, and some against it. Hence the remark of Captain Morgan: "They made signals for us to go away." But the principal thing, on that sad day, which melted their hearts with pity, was, they say, "the man in the boat, who stood, and wrung his hands, and wept." And that, I suppose, was good Captain Morgan.

After surveying these scenes, so full of affecting recollections, we went off to the vessel, and took Kauiau with us. We got him down into the cabin; and as this is the first time he has ventured to go below, it proves that he has now entire confidence in us. We exchanged presents also. We gave him a trifle, and he and his people brought off to the ship forty yams, twenty head of taro, and three bunches of bananas—the first present which the missionary vessel has ever had from Erromanga, and the murderer of John Williams. On showing Kauiau all over the ship, we stood before Mr Williams's portrait in the saloon, and told him *that* was the missionary he killed. He gazed with intense interest; said he thought he could recognize the full face and the stout body, and was earnest in leading up to it some others who were with him, and explaining what it meant. Kauiau is still a heathen comparatively; but let us hope that he may soon take a stand on the side of Christ. Mr. Gordon says that O'viallo is a more hopeful character, and seems to be deeply grieved, as he thinks of his having had a hand in killing "a man of God."

In March last, three white men, and two natives of Vate, belonging to sandal-wooding establishment at Dillon's Bay, were killed by the Erromangans. So far as we could learn, the affair originated in a dispute about a native woman. The white men were mainly to blame. "They brought it upon themselves," was the remark of Captain Edwards, in whose employ the unhappy men were, and he, very properly, did not allow any attempt at retaliation. As Mr. Gordon's position is distinctly understood by the natives, this melancholy affair did not involve him. While the white men were fortifying their premises down on the shore, firing off their guns to intimidate, and in constant dread of an attack from the natives, Mr. and Mrs. Gordon were safe in their cottage up the hill among the natives, without either fort or fire-arms.

While at Erromanga, our attention was called to a somewhat questionable system of acquiring native labour, which is now extensively practised. The sandal-wooders cannot get the Erromangans to work as they wish, and therefore remove thither natives of the adjacent islands to work for them. We saw upwards of thirty natives of Vate, and were told that there were as many more in the bush

cutting wood. There were a number of Lifu natives also. In the night eight Vate men swam off to our vessel, imploring us to take them home; and ten Lifu men also wished us to compassionate them. They say that they are badly provided for, flogged, or beaten with a stick, at the discretion of their overseer; are kept longer from their home than they wish to stay, etc.; and we were informed by Mr. Gordon, that numbers of the poor creatures sink under it, and either die, away from their friends, or are taken home in a dying state. Captain Williams and I went on shore to the sandal-wood establishment, to see what was to be done about the said runaways and others who wished us to take them away. A Captain Mair claimed all the Lifu people as his men, and begged us not to take one of them; and Captain Edwards said that the Vate men, to the number of about sixty, were under engagement to him for six months, and that he wished to keep them, and take them home honourably, according to his contract with them. He readily gave up two, however, in whom we felt a special interest, as belonging to the Christian settlement at Erakor, to which we were going, and paid them for the four months they had been with him. Captain Mair sent his boat to remove from our vessel any Lifu natives who were there, and to watch, until the anchor was up, that none escaped. We preferred his doing this, that the natives might see it was his doing, not ours, that some of them did not go with us.

Mr. Gordon, if spared to labour at Erromanga, will be able in a few years to furnish many details respecting the manners, customs, and traditions of that interesting branch of the Papuan tribes. For the present, the following fragments, partly from him and partly from a Samoan teacher who was three years on the island, will not be uninteresting. The population, it has been observed, may be set down at 5000. They are a kindred race to the Tanese. They are scattered, and without any settled, well-ordered village. They are migratory in given localities, as war and planting may require. Their chiefs are numerous, but not powerful. There are two dialects on the island, differing widely from each other, but the one is only partially known on the north-east end of the island, and among a tribe which numbers but a few people. Children are kindly treated in general, but Mr. Gordon thinks there are some instances of infanticide, and that on the death of a mother, her infant child is buried alive with her. There are but few children in a family. Four is considered a large family. One albino has been seen. The population of the island is thought to be less now than formerly. The dysentery which raged in 1842 in other parts of the group, and which led to the breaking up of the Tana mission, and the massacre of our teachers on Futuna, raged fearfully in Erromanga. They traced it to some *hatchets* taken on shore from a sandal-wooding vessel, and threw them all away. It is supposed that about a third of the population of the island died at that time.

Women carry the children on the side. Circumcision is practised. Connected with marriage there is a formal dowery. Polygamy prevails. A great chief has perhaps ten wives. The wife of a deceased husband is taken by the brother of the departed. Bread fruit, yams, taro, fish, pork, and human flesh are the prevailing kinds of food of the people. The women cover their persons from the waist to the heels with leaf-girdles. The men prefer nudity, and a thick rope-work of leaves or cloth in front, half a yard long. The women tatoo each other about the mouth, cheeks, and chin, with rude devices of leaves and flowers. The people are fond of such amusements as dancing, racing, dart and stone throwing. The principal articles of manufacture are clubs and bows and arrows.

A number of old people are to be seen. The sick are not well cared for. They have some medicines for cases of poisoning, difficult labour, etc. They believe in witchcraft, and other things as causing disease. There are few hunchbacks.—Ulcerous sores are common, and also elephantiasis, and fever and ague. The dead are buried, in some cases, without any covering, and, in others, with a winding-sheet of cocoa-nut leaves. They do not *raise* any mark over the grave. It is known rather by a *depression* in the earth of a few inches, and by two sticks standing up, the one at the head and the other at the feet. Some also are laid in caves, without any earth or covering. They do not eat anything which grows within about 100 yards of a place where *their own* dead are buried, but strangers from another district will pluck cocoa-nuts, and eat freely of such things as grow there.

The spirits of the dead are supposed to go *eastward*, but they do not know where. Spirits are also thought to roam the bush. *Nobu* is the name which they give to their great god. They say that after creating the human race at Erromanga, he went away to another land. When they first saw white men, they concluded that they were made by the same great spirit, and to this day call foreigners, whether white or black, by the name of *Nobu*. They say that "once upon a time" men walked like pigs, and the pigs walked erect! The birds and some reptiles had a meeting about it. The lizard said he thought the pig should go all fours, and the men walk erect. The "water-wagtail" disputed this. It ended in the lizard going up a cocoa-nut tree, falling on the back of the pig, and making it stoop, and creep as it now does, and ever since pigs creep, and men walk erect! The first of the human race, they say, was a *woman*, then her son, and from them sprung the race of men. They have many tales about the doings of that woman and her son.

Rain they suppose to be caused by the sun, and say that if he is a long time without giving any, some of the stars get angry and stone him until he causes rain to fall. In another curious fragment, we trace the Scripture account of the prophet *Jonah*. One of their people, they say, fell into the sea, and was immediately swallowed by a *whale*. After a time the projecting pieces of wood, which he wore horizontally as earrings, pricked the inside of the whale and made it vomit him forth again. He was still alive, but as he walked up from the beach he was thin and weak!

Monday, 17th October.—In the forenoon we parted with Mr. and Mrs. Gordon, and there, as at Tana, it made us sad to think of but one solitary missionary on such an island. Another missionary should be sent out at once for Erromango.

NEW HEBRIDES.

We have been expecting letters of later date from our Missionaries in time for our present No., and especially to have had Mr. Geddie's account of his visit to Erromanga and other islands. In this expectation we have been disappointed, though we believe that private letters have been received. In the meantime we have pleasure in extracting from the *London Missionary Magazine*, an account of the visit of the *John Williams* to Savage Island and Erromanga. Our readers will be gratified with the interesting account of the progress which the gospel has made on the latter island, and with the encouraging prospects presented for prosecuting the work. Verily the labours of martyred Missionaries have not been in vain.

VOYAGES OF THE "JOHN WILLIAMS."

The voyages of the Missionary Ship in the South Pacific, during the past year, have been full of interest and importance. The Rev. A. W. MURRAY, who was one of the founders of the Samoan Mission in the year 1836, was appointed by his Brethren to visit the several islands in which Missions are already established, and to ascertain the practicability of introducing the Gospel among many populous islands yet shrouded in heathen darkness.

His copious journal contains many important and instructive statements affecting the numerous islands which he visited, and from these we make a selection of the following:—SAVAGE ISLAND, and ERROMANGA. With regard to the former, the readers of our Magazine will be prepared, by the report of Dr. Turner's visit in 1859, for the cheering statements which we now transcribe from the journal of Mr. Murray:—

SAVAGE ISLAND.

"The *John Williams* sailed from Apia for the Western Islands, on Monday the 12th of August. We had on board Mr. and Mrs. Lawes, proceeding to Savage Island, the sphere of labour to which they had been appointed. On the 13th, took on board Mr. Pratt and family, he having been appointed to accompany Mr. and

Mrs. L. to their field of labour, to assist in the commencement of their work.— We had on board an edition of 3000 of the Gospel of Mark, in the dialect of that island, which had been printed in Samoa. It was originally translated by the Samoan teachers labouring in that island, and afterwards revised and prepared for the press by Mr. Pratt, with the assistance of a native. It is the first attempt at the important work of Scripture translation by Native Teachers in Polynesia; and though it is no doubt imperfect, as indeed all first translations are, it will be a great boon to the people. On our arrival we found that the Teachers had gone on with the work of translation, and had completed the Gospels of Matthew and Luke, and were engaged with the Gospel of John.

“ We made Savage Island on the 24th of August, a week from the time of our leaving Samoa. My last visit to the island was at the close of 1853, and at that time it was in much the same barbarous state as when it was discovered by Cook. Now, how changed—how marvellously changed! Strong representations have been given by those who have been privileged to visit the island of late years; hence our expectations were highly raised. We expected great things; nor were we disappointed. A wonderful work, indeed, is that which God has wrought on Savage Island. Of this the most convincing evidence met us wherever we went.

“ Mr. Pratt, Mr. Lawes, and myself landed at Avatele, one of the principal Stations, occupied by Samuela, a Samoan Teacher. It is only about five years since this Station was commenced, and the progress that has been made is astonishing. The most prominent object at the Station is the chapel, truly a noble structure. I have not seen a place of worship, of purely native workmanship, equal to it, either in Eastern or Western Polynesia. It is 120 feet long by 36 broad, exclusive of a verandah, which extends all round the building; and, what is best of all the spacious structure is filled to overflowing every Sabbath, and also on Wednesdays. The congregation numbers *eleven hundred*. The present chapel was built in consequence of the old one, which is also a respectable building, having become too small, and which is now used as a school-house. Quite in keeping with the chapel and school is the Teacher's house. It is a plastered house, containing no less than seven rooms. The roof, like that of the chapel, is of beautiful workmanship. The rooms are furnished with sofas, chairs, tables, and bedsteads; they are of rather rude construction, but still highly creditable to the ingenuity and industry of the Teacher, by whom all have been made. We passed a pleasant night at Avatele, and on the following morning started to walk to Alofi, where we had appointed to meet the ship. It was the opinion of former visitors that Alofi, which is about eight miles distant from Avatele, is the most eligible place for the residence of the Missionary; and, after seeing both, we were led to concur in this opinion.

“ We had an interesting walk: our way led us a considerable distance inland, so we had a good opportunity of seeing the country, which was covered with low stunted vegetation, vastly different from the rank luxuriance of Samoa. Clumps of trees, cocoa nut, papau, apples, bananas, and taro and yam plantations diversify the scene, and every now and then a hut appears, indicating the presence of human beings. The native huts are miserable things; they are only about six feet from the floor to the ridge pole, and two and a half feet from the ground to the eaves. But they are being superseded by houses of a greatly superior character, after the Samoan model. The surface of the ground is covered with immense blocks of coral scattered about in wild confusion, as if at one time the whole had been under water. Other indications of this also appear, such as sea shells towards the interior of the island, and numerous caves, which appear to have been formed by the action of the sea. Nothing worth the name of a mountain appears. Travelling in former days must have been a formidable thing; now, however, a good road has been made all round the island.

“ The Teacher called our attention to one very remarkable thing—a vein or stratum of lime about three feet below the surface of the ground. We saw several pits which had been dug, in order to get at the lime, which had been used in plastering the chapel at Avatele. How this lime was formed, it is difficult to conjecture; but there it is all ready for use, and in very large quantities.

“ A most cordial greeting awaited us at Alofi, similar to what we had at Avatele.

The people were ready to smother us with kindness. Old men and maidens, young men and little children, crowded upon us with every demonstration of gratitude and joy, and it was with difficulty we made our way through the crowd.—The chapel and teacher's house at this Station are exactly similar to those at Avatele, only the chapel is somewhat smaller. As soon as the vessel got sufficiently near to communicate with the shore, the boats were despatched with our female friends and their children. There was quite a scene when the boats reached the shore. Hundreds of natives were assembled; with tumultuous joy they rushed upon the boats, and seized the ladies and children, bearing them off on their backs, or in their arms, as they happened to get hold of them.

“There are other three Stations on the island beside those already mentioned, each of which is occupied by a Samoan Teacher, and at all the state of things is similar. The Teachers reported to us one pleasing circumstance which deserves notice; the census of the present year shows an increase of 400 over the last.—Thus, the population now is 4700 instead of 4300, which it was when last numbered.

“Savage Island is a fine field on which to train Teachers for Missionary work in Western Polynesia. Its own wants, as regards Teachers, will be easily met; and the people are such an energetic, enterprising race, that, when under Christian influence and suitably trained, they are likely to form very effective labourers in breaking up new ground, and preparing the way for Missionaries in their early labours.

“Having taken an affectionate farewell of our esteemed friends, we returned to the ship, and on the evening of Friday, the 23rd of August, we stood for Aneiteum.”

It will be seen from the preceding statement that the object of the *John Williams* in visiting Savage Island was the introduction of Mr. and Mrs. LAWES, as the first European labourers among that interesting people; and the following letter, written by the newly arrived Missionary, expresses the joyful reception which he received, and the delightful prospects with which he commenced his labours.

“ALOFI, SAVAGE ISLAND, October 17th, 1861.

“*Rev. and Dear Sir*,—I am glad to be able to tell you of our safe arrival at this place. We left Samoa on the 12th of August, accompanied by the Rev. G. Pratt and family, who were appointed by the Brethren of the Samoan Committee to introduce us to our future sphere of labour. We landed on the 20th of August. We were, indeed, heartily welcomed by the people, who were expecting their promised Missionary. The landing-place was crowded with hundreds of men and women, who were so eager to shake and smell our hands, that it was with difficulty we reached the Teacher's house. The people are very lively and energetic, and no doubt fully merited the name which Captain Cook gave them. We could not help contrasting the two landings—the present and the past. Now, they are all clothed, joyfully welcoming their Missionary—then, they were naked savages, rushing down like wild boars upon their visitors. We found a good house ready for us, which our female friends soon made a comfortable home. As soon as the excitement of our landing had subsided a little, a joyful sound broke upon our ears in the stillness of the evening hour. It was the voice of praise and prayer ascending from around the family altars of a people but fifteen years ago degraded savages. Although there was not much poetry in their hymns, or music in their song, it was a joyful sound to us; no Christian heart could hear it and remain unmoved.

“As soon as our good ship had gone, and I was able to look round upon my field of labour, I was amazed at the extent of the work already done. So far as I have been able to ascertain, there is not a vestige (outwardly) of heathenism remaining; all has crumbled away beneath the power of God's word. There are five good chapels on the island; one of them will hold 1100 people, *but it is too small*. They are fine specimens of native ingenuity; they have been built, of course, without European oversight; except in the doors, there is not a nail in the building; all is firmly tied together with cinnet. The teachers seem worthy men, and God has manifestly been with them in their work: of course, their knowledge is very limited, and the work to be done great and arduous. I am appalled

when I think of the work before me : may I not hope for help ? The word of God has to be translated, and all this land cultivated for Christ.

" I can do but little until I get a thorough knowledge of the language. If anything will *make* a man learn a language, it is to be surrounded by a loving people thirsting for the word of God, and to be unable to speak to them. You will be glad to know that I have made a *commencement* in the native tongue ; I conducted the Missionary Prayer Meeting, a fortnight ago, and gave an address in the native language. A Missionary Prayer Meeting in Savage Island is very different from a Missionary Prayer Meeting in England. *All the people attend here* ; there could not have been less than 800 on either of the occasions we have witnessed. I have a class of fifteen young men, which I meet every week. They are remarkably quick and intelligent : I hope that at no distant day they will be usefully employed as assistant Teachers on their own island. I hope in my next letter to be able to give you some interesting information respecting the laws, customs, &c., which my limited knowledge of the language prevents my doing now.

" I am happy to say Mrs. Lawes and myself are both quite well ; and, with kind regard to Mrs. Prout and yourself,

" I remain, dear Sir,

" Yours very truly,

(Signed)

" W. G. LAWES.

" REV. DR. TIDMAN."

ERROMANGA.

This island, beyond all others visited by the *John Williams*, has obtained a mournful notoriety from the barbarous murders perpetrated by its savage inhabitants upon WILLIAMS and HARRIS two and twenty years since, and very recently upon Mr. and Mrs. GORDON, who had nobly ventured to settle on its blood-stained shores. But, notwithstanding the shadow of death has rested so heavily upon this island, the friends of Missions will learn, from Mr. Murray's journal, that the prospects for the future are far from hopeless. It appears that the lamented death of Mr. and Mrs. Gordon was effected by a heathen chief, coming from a distance, and instigated to his murderous act by a wicked and abandoned stranger of the name of Rangi. Mr. G. had obviously cherished a misplaced confidence in his own security, and removed his residence a considerable distance from the people among whom he had previously lived, and by whom he was venerated and loved. These Christian natives, had they been present when the fatal attack was made, would have proved themselves his defenders, and when he fell, they wept over his remains, and that of his beloved wife, as children weep over the ashes of a father.

Another attempt will yet be made to replace the loss of Mr. and Mrs. Gordon ; and we trust that the sad experience of the past may be followed, through the Divine blessing, by the safety of the future devoted messenger of mercy, and the wide extension of the Gospel throughout Erromanga.

" We anchored in Dillon's Bay on the morning of Tuesday, September 11th.— Varied and conflicting were our feelings as we sailed along the coast of this land of melancholy interest. Everything that met the eye, especially in the Bay, looked beautiful and lovely as of old ; but the recollection of the sad scenes of May last cast a gloom over all. The sight of the unfinished house, especially, at which Mr. Gordon was working on the day of his death, and which was full in view, brought these scenes very vividly before us.

" We found in Aneiteum seventeen refugees whose lives had been in danger after the murder of Mr. and Mrs. Gordon, and who on that account had left the island. Among these were our old friends Joe and Mana, through whom we succeeded in past years in introducing Teachers to the island. They had been inmates of Mr. Gordon's family during the whole time of his residence in Erromanga, and besides, they are well acquainted with the Samoan language ; hence it was important to have one of them in communicating with the Erromangans and in obtaining information relative to the murder of Mr. and Mrs. Gordon. Joe was considered eligible for our purpose, so we had him with us. As soon as we got to anchor, he was sent on shore to ascertain the state of things. We were soon cheered by Joe's return with a company of Natives presenting a very different appearance from anything we had expected to see in Erromanga on the present occasion. They were all clothed, and had nothing in their appearance indicative of the degradation

and ferocity which we are wont to associate with the natives of this island. We found that they were parties who had been attached to Mr. Gordon, and as they gathered around us, and manifested the depth of their grief by silent tears, some of us were ready to mingle our tears with theirs, while we rejoiced to witness proofs that some rays of light and some traces of life are still found in this land of darkness and the shadow of death. We had thought that, except the seventeen refugees whom we found at Aneiteum, the Erromangans were still heathen idolaters. How surprised and delighted, therefore, were we to find that instead of this there is a goodly number besides on whom the truth has manifestly made a considerable impression—who stand aloof from heathenism and keep up the worship of the true God on this dark and blood-stained shore, and who seem determined, at all hazards, to walk according to their light. The number of those who thus adhere to Christianity it is impossible at present accurately to ascertain. There are ten—six men and four women—in the Bay; and at a place called Tapontamasi, in the neighbourhood, where Elia, a Samoan Teacher, laboured in former years, there is a considerable number, both men and women, who were in the habit of attending schools and services while Mr. Gordon was alive, and who assisted him in building his house. These we were unable to see, but they remain steadfast, observing the Sabbath and keeping up the worship of God as best they can.—After our interviews with those who came on board, Mr. Geddie and I went on shore and satisfied ourselves that there was no risk in landing, and in the afternoon our whole party, consisting of Captain and Mrs. Williams, Mrs. Johnston, widow of our brother who died in Tana, Mrs. Murray, Mr. Geddie, and myself landed. We pulled up the memorable stream, near which Williams and Harris fell, to the printing office built by Mr. Gordon. It was a mournful sight to look upon this, and the press, which a few months since promised to be an effective auxiliary in diffusing the light of truth and the blessings of Christianity throughout this dark land. Years must pass before we again possess the facilities which existed a few months ago for the evangelization of Erromanga. But God will not forsake His own work, the time will come to favour Erromanga, and its deeply degraded people will yet take their place among Christian nations, and stand forth clothed in the beauty of holiness, the sons and daughters of the Lord Almighty. While surveying the desolate-looking printing office, the sadness of the scene was heightened by women gathering round our female friends, grasping their hands, and manifesting the depth of their emotions by silent tears.

“From the printing office we went to the grave of our martyred friends, which is close to the stream a little way lower down. There they rest in one grave, waiting the resurrection of the just. The spot is marked by a mound raised over the grave, and plastered with lime. Around this a friendly hand has planted a row of mulberry trees, and around all is a rude fence. We gathered pebbles and small pieces of coral from the grave, to carry with us as mementoes of the mournful scene, and left sad and sorrowful to return to the ship. For the sleepers within the peaceful enclosure it was useless to weep; but for Erromanga—poor Erromanga!—how could we feel otherwise than sad! God pity Erromanga, and speedily arise for her help!

“After returning to the ship we had an interview with Rauiaui and Waris, the chiefs of the Bay, and others who are friendly. The chiefs told us that the reason why Mr. and Mrs. G. had been killed was, the notion put into their heads by a man named Rangi, a native of Singapore, who had lived many years on the island, that the introduction of the measles to the island, and the mortality consequent thereupon, were caused by Mr. Gordon. Rangi is a notoriously wicked fellow, and he has managed to acquire an influence on the island, which makes him a most dangerous character. He owes his influence chiefly to the fact that he has nine wives, all daughters of chiefs in different parts of the island. Hence he is the most influential man on the island, and certainly he is the most dangerous. There will be no safety for Teachers or Missionaries while he occupies his present position on the island. He is a British subject, and so might be removed—perhaps we might say *ought* to be removed—by a British man-of-war; and a greater service to the island it would not be easy to render than to rid it of the virtual murderer of its Missionary. Moreover, deeds of blood have been perpetrated or instigated

by this man among the Erromangans themselves, the narration of which would make the reader's blood run cold.

“ But to return to our conference with the chiefs. They and the people present declared it to be their conviction that if Mr. and Mrs. Gordon had remained in the Bay, instead of removing to a place two miles distant, and living alone, they would have been safe, notwithstanding the misrepresentations of Rangî, and the consequent anger of the people at a distance. In that case, they would have been among their friends, who would have stood by them and made common cause with them. That Mr. G. took the step referred to, is matter of universal regret among all his friends and the friends of the Mission. His reason for doing so was a conviction that it was necessary to the health of Mrs. Gordon.

“ The chiefs and people declare themselves desirous of having Teachers and Missionaries again settled among them ; but they recommend that nothing be attempted till another visit of the *John Williams*, by which time the present excitement will have subsided, and the way will be open for recommencing the Mission.”

LETTER FROM MR. PATON.

(Concluded from page 102.)

Visit of the “ John Williams.”—On September 7th the *John Williams* came to anchor in Port-Resolution, with the Rev. Messrs. Murray and Geddie, and Mrs. Murray, Mrs. Johnston, and Mrs. Williams on board. They had a friendly meeting with our chiefs, who refused to let me leave, and promised well for the future. At Miaki's request Captain Williams kindly gave our chiefs two large fat swine, to try and induce the people to be more friendly, and not to take my life and Mr. and Mrs. Matheson's. They were brought ashore, killed, and cut to pieces, and sent all over this side of the island ; but no sooner had the vessel sailed than they said it was only to deceive us and procure other presents, which their subsequent conduct has proved to be true. And though Nowar got the lion's portion, even before the vessel sailed, in my hearing, he told a large number of Tanese that he had got nothing, and that our statements were all false, and then tried to force his way into our house, to take a pot and anything else that suited him. I appealed to his eldest son who stood by, and said before all, “ Nowar is telling lies, his conduct is bad.” So Nowar left, vanquished and ashamed. On Sabbath morning sixteen persons were at worship. Mr. Murray addressed them, and I interpreted. They were attentive, and we had an interesting conversation afterwards. In the afternoon the Rarotongan and Samoan teachers met (about twenty persons), at our house. We had a delightful meeting. Mr. Murray preached on board in the evening, and I in the forenoon. To me it was a refreshing Sabbath, and I felt much encouraged by the presence and advice of those time-honoured fathers of our mission. Oh, how sweet is the communion of Christian friends ! I felt sorry that the rough sea would not admit of our dear brother and sister, Mr. and Mrs. Matheson, being present with us. And I feel truly grateful to Captain Williams, and all God's servants, for their kind sympathy.

Important Visitors.—On the 19th September a vessel called here with three gentlemen on board, commissioners from H. M. the King of the Belgians, and introduced to me by the Rev. William Cuthbertson, Sydney. They were very particular in their inquiries regarding Tana and our Tanese. At their request, on Saturday 21st, we visited the volcano, guided by Navka and a number of natives. As the Kasirumini people had threatened to kill us, they were all well armed, and had three armed men from the vessel ; but though the Kasirumini people killed three men when we were there, and not far from us, yet we got safe back. As we approached the mountain, all was covered with ashes and lava, or rather cinders ; yet not half-a-mile from the main orifice, on the weather side, the ground is covered with vegetation. It has seven large, seemingly connected openings, all in a state of constant activity. Every three or four minutes we saw the boiling lava thrown high into the air from the five orifices, and almost simultaneously ; and at times, when the smoke would permit, we saw down to the bottom, where the red lava was con-

stantly boiling. On approaching, the mind is awe-struck by its very large and desolate-like appearance, and by the smoke ascending from its thousand little orifices all around; but as we stood and sat upon the very edge of the crater, there was an awful grandeur in the whole scene, calculated at once to raise the mind to the great Artificer. What an idea such a sight gives man of the omnipotence, goodness, and restraining power of God. Well may the Christian say, Who is like unto our God? I felt reluctant to leave it, and can never forget its appearance. From our house it is often seen, like a continuation of splendid fireworks, illuminating the whole sky. When about two miles from it the natives climbed a large banyan tree, and from a part about 50 feet high, they brought us two bottles of excellent water, and said it always contained a large supply. They were exceedingly superstitious about the volcano and much afraid, and told me many of their superstitious traditions regarding it. They were dull, and spoke little when going, but when returning they were singing and talkative, because, they said, they feared we would all be killed, but now the danger was past.

Other two narrow escapes.—On the 13th September Mr. Matheson's boat came round for his goods, when Miaki's men took possession of it by force, and set sail for a distant part of this island. I had made a sail for his canoe on condition that he would get me coral to make lime to plaster my house, and the day before the *John Williams* left he came and entreated me to lend him the sail, and assured me he would return it that night, and let it remain in my house till he got the coral; but he did not return it, nor will he let us get coral. Because I asked if his present conduct agreed with his promises in the *John Williams* a few days before, he ran and got his huge club and two kawases, declaring he would kill me dead like the Erromangans. In the excitement of the moment I ran a few steps from him, but knowing that this would likely have led to certain death (for, impelled by fiendish fury, he was approaching me rapidly), I turned and walked up to him, saying, "Miaki, if you kill me Jehovah will surely punish you. O Lord! have mercy on me." He then threw his kawases and sprang at me with his club, but I leapt into his arms, and, with my head to his breast, escaped the first blow, and God enabled me to keep to him, so that he could not strike me, while I reasoned and struggled with him till his wrath abated; and being intimidated by the shrieks of a crowd of women, who were pleading for me, and undoubtedly being awed by the fear of God, he turned from me a few steps, but again ran at me, when the women gave a scream and instantly blocked up the path, which had a fence on both sides, and though his great club was raised over their heads, while he struck and tore at them, they clung together, imploring him not to kill me, and entreating me to run. But I could not run, and said, "Unless Miaki repents, God will surely punish him for his deceit and wicked conduct," when he left, and I got safe home. I wrote a note to Captain Anderson, whose vessel was at anchor in the bay, telling him of my danger, and that Mr. Matheson was in need of food; and as he had just told me his boats were going there to trade, I was sure Mr. M. would be glad to pay him to take a little round, as the Tanese had stolen his boat. But he took no notice of my letter, but set sail next morning at daylight. Perhaps he durst not come ashore, for while we were holding our peace-meeting here a few days before in the *John Williams*, Captain Anderson had a quarrel with the natives of Wagusi, and he told me his mate shot a man for stealing a musket; but two Tana women on board his vessel informed our people that he had stolen them, the two women who were sent to trade with his boat, and when their friends offered to rescue them they shot two men, and kept firing at the others till they were out of reach. One of the men who was shot and cut to pieces by the axes of the captain's (Murray) men in his boat was a chief sitting in his boat as a hostage while his people were trading. When the Belgium gentlemen were here, a Hobartown whaler called here, had a white woman on board, and purchased and took away three Tana women, and decoyed twelve young men to sleep on board all night, who found themselves far out at sea next morning. These young men were very friendly, and assisted to protect me on the 18th of July; therefore, I feel sorry at their loss. One of them had lived at our house for about five weeks before leaving. This makes twenty-one native females purchased and taken from

this in six months. Little wonder that dark-coloured races melt away before the white.

On the 20th of September, Yosian, Miaki's colleague, saw me engaged with some inland people, and stole a quantity of reeds, for which I had just given his daughter a knife. On seeing him, I called the people to see a chief's conduct, and asked if it was good or bad, when he ran at me with his axe and the usual threat; but having a spade in my hand, I was able to defend myself till the others interfered, and he left subdued. Some time ago a musket was fired at my bed-room window in the night, with what design I know not; and last night another was discharged near to it. Miaki says, "Let us fight Missi, till he leave or till we kill him."

Such are a few of the constant dangers and trials attending our mission in Tana. Yet let none think that we are disheartened, so as to wish to leave. We believe that God's promises regarding the heathen are true, and that he is all-sufficient to fulfil them; and though our opposition is very great, our work as a whole never has been so encouraging on Tana as it is at present. The prejudices of such a heathen people are not generally broken down at once; and though it requires time, with the diligent and prayerful use of means, and even sometimes costs a few lives, yet what is this compared with the taking of a stronghold in Satan's kingdom, and rescuing thousands of perishing souls from his dominion and from eternal misery. Surely we ought never to lose sight of what God has done for us; and though many native teachers and one and another of God's faithful servants have fallen in the siege on Tana, and four have reached the martyr's crown from Erromanga, and though the clouds gather and darken over us, so that others may fall from our already weakened band, we cannot despair of success or raise the siege, but are resolved to try and keep at our posts of duty while able, not only defending our position, but constantly assailing the enemy, whose kingdom, though strong, is destined to fall, so that of our ultimate victory there can be no doubt. But Oh, that God may soon raise up and prepare some of the noble-minded, pious youths of our church to come, that they not only may occupy the places of his departed servants, but take up new ground, until all these islands shall be vocal with the praise of Jesus. To the efficient on carrying of this work we must have reinforcements, and the sooner the better. Meantime the standard is fallen on Erromanga, and may soon fall here; but surely the sons and daughters of our Scottish Covenanters cannot rest till they see it again unfurled, maintained, and extended in glorious triumph over all these islands, and over "all the world," in accordance with their oath of allegiance to the King of Zion and of all nations. Entreat- ing you all to continue earnestly and constantly remembering the heathen and us in prayer, I remain yours, &c.,

JOHN G. PATON.

Rev. John Kay, S. R. P. F. M. Committee, Castle-Douglas.

FIRESIDE READING.

DEATH IN THE MIDST OF USEFULNESS.

If there be a real and necessary, not merely a shadowy agency in heaven, as well as on earth; and if human nature is destined to act its part in such economy, then its constitution, and the severe training it undergoes, are at once explained; and then, also, the removal of individuals in the very prime of their fitness for useful labour, ceases to be impenetrably mysterious. This excellent mechanism of matter and mind, which, beyond any other of his works, declares

the wisdom of the Creator, and which, under his guidance, is now passing the season of its first preparation, shall stand up anew from the dust of dissolution, then, with freshened powers, and with a store of hard-earned and practical wisdom for its guidance, shall essay new labours in the service of God, who by such instruments chooses to accomplish his designs of beneficence.

That so prodigious a waste of the highest qualities should take place, as is implied in the notions which many Christians entertain of the future state,

is indeed hard to imagine. The mind of man, formed as it is to be more tenacious of its active habits, than even of its moral dispositions, is, in the present state, trained often at an immense cost of suffering, to the exercise of skill, of forethought, of courage, of patience; and ought it not to be inferred—unless positive evidence contradicts the supposition—that this system of education bears some relation of fitness to the state for which it is an initiation? Shall not the very same qualities, which here are so sedulously fashioned and finished, be actually needed and used in that future world of perfection? Surely the idea is inadmissible, that an instrument wrought up at so much expense, to a polished fitness for service, is destined to be suspended for ever on the palace walls of heaven, as a glittering bauble, no more to make proof of its temper?

Perhaps a pious, but needless jealousy, lest the honour due to Him, "who worketh all in all," should be in any degree compromised, has had influence in concealing from the eyes of Christians the importance attributed in the Scriptures to subordinate agency; and thus, by a natural consequence, has impoverished and enfeebled our ideas of the heavenly state. But, assuredly, it is only while encompassed by the dimness and errors of the present life, that there can be any danger of attributing to the creature the glory due to the Creator.—When once with open eyes that excellent glory has been contemplated, then shall it be understood that the divine wisdom is incomparably more honoured by the skilful and faithful performances and by the cheerful toils of agents who have been fashioned and fitted for service, than it could be by the bare exertions of irresistible power; and then, when the absolute dependence of creatures is thoroughly felt, may the beautiful orders of the heavenly hierarchy, rising and still rising toward perfection, be seen and admired, without hazard of forgetting Him, who alone is absolutely perfect, and who is the only fountain and first cause of whatever is excellent.—*Isaac Taylor.*

SPECIAL PROVIDENCES.

No doctrine of the Bible is more clearly taught and more precious than that of the special providence of God. His care and government over us, and over

all things around us, extends to the minutest particulars. He numbers the hairs of our heads, and notes the fall of every sparrow. The practical scepticism of Christians in this respect is wonderful and most criminal. By it they grieve and dishonour their heavenly Father—by it they bring darkness and sorrow on their hearts. We should strive earnestly to rid ourselves of such an atheistic mode of life and habit of thought. We should accustom ourselves to see God in every thing—to seek wisdom and aid from him in every emergency, and to expect to receive it. This filial confidence he will approve of and bless. And looking for special providences, we shall find them surrounding our daily pathway, and making it bright, as renewed evidences of parental love gladden the life of a child.

To a stranger, the petty troubles or joys of a child might seem small indeed; but to the father and mother they are matters of interest, because they affect the happiness and help to mould the character of their off-spring. So the Christian's daily trials or blessings are important in the sight of God, because they affect not only the present condition of one who is dear to him, but the preparation of the spirit for glory. These petty and ever recurring events are like the patient chiselling of the sculptor—on them, rather than on the great blows of the hammer, depends the perfection of the statue. Let, then, the Christian realize his intimate relation to God, and the great object of his present probationary state, and he will feel that not to expect special providences is to repudiate his sonship—is to doubt his Father's omnipresence and love.

THE MARCH OF PROVIDENCE.

So the Almighty Providence, which never sleeps, draws his children on.—And where he draws, it is no aimless movement. We see but the surface—or only margins and glimpses of the mighty plain. All the revolutions of our latest times are only the breaking crests of a wave of light that has been rolling on ever since God divided the ocean from the land, the morning from the night. The world is not a self-impelled caprice. History is not a tangled skein. Civilization is not scattered by chance, but grows by law. We call single events, or lordly men, the cause of great epochs.

But the causes lie deeper and act further than single events or the lordliest men. They are bedded deep by the Creator in the bosom of humanity. They act through long reaches of social succession. Moses, inspired prophet as he was, did not rear the Hebrew commonwealth, nor emancipate Israel; but He who said to Moses, "The I AM hath sent thee." "The Roman Republic was overthrown, not by Cæsar and Pompey, but by that condition of things which made Cæsar and Pompey possible." Luther, Calvin, and Zuingli did not reform Europe and transform the Church, but He, the Church's Head, their Lord and Master, who said once, and says forever, "If the truth shall make you free, ye shall be free indeed."

Down through all that mingled play of the evil and the good that have made up the fortunes of the world, there has run the adamant chain of heavenly design. Its first link is held by the hand of a personal God; and however dim our eyes may be in tracing out its windings, yet when all shall be unfolded at last, faith tells us that it will end where it began; that the last link shall lie firmly, with the first, in the same Father's hand, binding all in one, and all to Him.

CONFORMITY TO THE WORLD.

It is perilous to a scrupulous Christian to attain to wealth or social distinction, for he is sorely tempted to lay aside many conscientious views of worldly amusements and habits as mere prejudices, which a sounder wisdom discards. Dr. J. W. Alexander, who had generous views of Christian liberty, has some excellent remarks on this point:—

As I grow older as a parent my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter which countervail parental instruction and example, I am persuaded is *yielding to the ways of good society*. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have

found nothing yet which requires more courage and independence than to rise even a little, but decidedly above the par of the religious world around us. Surely the way in which we commonly go on is not that way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often traced to our leaving so little difference between us.

A MISSIONARY BOY.

It is Sabbath morning. John is going to the Sabbath school. He has a comfortable home. His father, who keeps a shoe shop, is a decent man. He has mother, too, and a number of brothers and sisters. He was always a well-behaved boy, but a little petted sometimes, and careless; and he had a great conceit of himself.

Last October he heard a sermon to the young. The Lord that night touched John's heart. Ever since, he has been a new boy. His father and mother and everybody notice it. He never gives a proud or cross word or look, and he is almost constantly reading his Bible.—He is a great favorite with his sisters, and everybody else, he is so gentle and obliging.

Before, he used to be careless about his lessons; now, he is very diligent, and has been head of his class almost ever since. The Bible says that if we are Christ's, we will not be slothful in business, but fervent in spirit, serving the Lord; and that whatsoever we do, we are to do with all our might.

He is greatly taken up about the Sabbath school. He says that, next to the church, it is the place where most of all he loves to go. He says that there "the bread is broken down into little bits for the children," his teacher makes everything so plain. John used to wonder what his teacher meant, when he prayed that the Holy Spirit would come and quicken all the dead souls in the school; now he understands it, and prays constantly for the same thing.

Every now and then boys are coming to John's class. The teacher wonders, and is glad. It was John that asked them. But he never tells. He is also a great friend to the missionary box.—He seldom passes it without having something to say. Lately, a sixpence was

found in it. The *treasurer* wondered, for there were few sixpences among the scholars. At last it turned out that it was John. His uncle had given him sixpence for copying out a long account; John had given it at once, without anybody knowing it, to the cause of Christ. He meets Robert, who went to the same day-school with him. He wants Robert to go with him to the Sabbath school. "It is just round the corner, and I am sure Mr. — will be glad to see you." Robert's father ran away from his mother, and soon after, his mother died; and now he lives with his aunt, a poor but kind body. Robert used to notice in John's Bible the hymns and tracts John's Sabbath school teacher used to give him, and wished he was at the same class. But nobody ever asked him, and he "did not like" to go, his clothes were so shabby. Now he is glad, and John and he go to the school together.

My dear reader, have you felt, like John, the value of your soul? Have you felt the love of Christ constraining you? Have you ever got *one* neglected boy or girl to come to your Sabbath school? Is there no one in the street, or alley, or house you live in, whom you could try to get to go with you next Sabbath? You cannot, perhaps, go as a missionary to a foreign land; but are doing what you *can*? If you saw a poor child in the street perishing from hunger and you had a loaf, far larger than you could yourself need or make any use of, would you keep it all to yourself? Now *try*: and pray for a blessing.—*Eng. Mag.*

THE MISSIONARY'S REWARD.—A missionary in a heathen land had been preaching on the Lord's day about heaven; at evening he was standing by the couch of a dying convert from idolatry to the inspiring faith and hopes of the cross. Said the dying one—"Teacher, I understand that you have been preaching about heaven to-day; before another Lord's day I shall be there, and the first thing I shall do after I get there, will be to go right to Jesus, and thank him for sending you from your home across the ocean to this dark land, to teach us poor heathen the way to heaven; and then I shall return to the gates of paradise, and there wait, wait, until you come; then I will take you by the hand and lead you right to Jesus, and

tell him, 'This is the man who taught me the way hither.' "

Robert Hall and Charles Simeon are well known among the lights of the evangelical interest in England, in the days when it cost something to be faithful to spiritual truth. These two servants of Christ, the former a Baptist, and the latter of the Established Church, both living at Cambridge, formed a warm friendship for each other. In time, however, a breach was made, which grew so great that they refused even to speak to each other. A reconciliation was at length effected by the Rev. John Owen, Secretary of the British and Foreign Bible Society, whose memory is still fragrant in the English churches. The means used was the following plan, adopted after several others had been in vain. He wrote and left at the house of each these lines:—

"How rare that task a prosperous issue finds,
Which seeks to reconcile discordant minds!
How many scruples rise at passion's touch!
This yields too little, and *that* asks too much;
Each wishes each with other's eyes to see,
And many sinners can't make *two* agree,
What mediation, then, the Saviour showed.
Who *singly* reconciled us *all* to God!"

It is said that, upon receiving the lines each minister left his residence to seek the other, and that they met in the street where a perfect reconciliation took place.

GOOD RESOLUTIONS.—Which of our young friends will form the following resolutions? Will one? Will many? Will all?

1. I resolve to be interested in Missions; and, for this purpose, to get all the information I can about the heathen world, and the spread of the gospel.

2. I will read, and try to understand, the prophecies about the state of this world, when it shall be full of light and love, and all shall know the Lord, from the least unto the greatest.

3. I resolve to do what I can to hasten the time when this happy state shall be enjoyed.

4. I will, therefore, work for Christian Missions:—First, by prayer; Secondly, by spreading knowledge; thirdly, by collecting money; and, fourthly, by trying to get others to join in this pleasant and useful labor.

If every girl and boy would form these resolutions, and act upon them, how much help might they give to missionary effort!

Demirdish Building Fund in account with ABRAM PATTERSON, Treasurer.

		Cr.	
1860			
Dec. 6	" amount from Tatamagouche Congregation		£10 10 7½
1861			
Feb. 14	" Mr. Charles Millar, Noel, 5s		0 5 0
" 25	" Rev. J. Downie's Bible Class, Antigonish, 35s.		1 15 0
Mar. 15	" Prince Town Congregation, P. E. I., cy. L16 13s. 0d.		13 17 6
Apr 8	" Bedeque Congregation, do. L10 0s. 0d.		8 6 8
May 7	" John Knox Church, N. G., per Rev. Stewart		3 0 0
" "	" do. for Demirdish Schools		2 5 4
			£40 0 1½

ABRAM PATTERSON, *Treasurer.*

Pictou, May 3 1st, 1861.

Examined and found correct,

 GEORGE WALKER,
 RODERICK MCGREGOR,
 ALEX. FRASER,
} *Auditing
Committee.**Turkish Mission of the Presbyterian Church of the Lower Provinces in account with ABRAM PATTERSON, Treasurer.*

		Cr.	
1861			
Jan. 2	By Ladies Religious and Benevolent Society, St. John's Church, Chatham	2 10 0	
Feb. 25	" Mrs. Daniel Murphy, Antigonish,	0 10 0	
Mar. 8	" Master Hugh Henry, Antigonish,	0 2 6	
			£3 2 6

ABRAM PATTERSON, *Treasurer.*

Pictou, May 31st, 1861.

Examined and found correct,

 GEORGE WALKER,
 RODERICK MCGREGOR,
 ALEX. FRASER,
} *Auditing
Committee.***NOTICES, ACKNOWLEDGEMENTS, &c-**

The Presbytery of Tatamagouche meets there on Tuesday the 13th May.

THOMAS SEDGEWICK, *Clerk.*
 Church, Halifax, 20 0 0
 William Hogg, Pictou Island, 0 5 0

MADAGASCAR MISSION.

From Philadelphia, per Rev J. Bayne, 1 5 0

SEMINARY.

William Hogg, Pictou Island, 0 5 0

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

FOREIGN MISSION.

From Sabbath School, Shakespear, Canada West, per A. A. Drummond,	£ 1 15 0
Missionary Society, Poplar Grove Church, Halifax,	10 0 0
Congregational Society, Rev. Dr. Jennings, Toronto, C. W.,	12 5 0
Sabbath School, do. do.	3 0 0
A member, Primitive Church, N.G., per Rev. J. Bayne,	1 15 0
A widow, Tatamagouche Congregation, per Rev. T. Sedgewick,	0 10 0
William Hogg, Pictou Island,	0 10 0

HOME MISSION.

Missionary Society, Poplar Grove

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The Publisher hereby acknowledges the receipt of the following payments :-

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Mr. Oldmixon.	0 60
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Rev. A. McKnight,	5 00
Mrs. Whittier,	0 60
John Scott, Charlottetown.	2 00
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Rev. A. L. Wyllie,	22 00
James McGregor,	35 00
James McDonald, Piedmont,	90 50
Rev. James Fraser,	1 00
A. Patterson, Esq., Tatamagouche,	16 00
D. Sinclair, Goshen,	4 00

TWO MISSIONARIES WANTED.

The Board of Foreign Missions are desirous of obtaining two Missionaries to the New Hebrides. Any minister, licentiate or student of the Presbyterian Church of the Lower Provinces, willing to tender their services, are requested to communicate with the Secretary of the Board, the Rev. JAMES BAYNE, Pictou.

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.

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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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