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THE  
HOME AND FOREIGN RECORD

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

**JULY, 1861.**

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

## SUMMARY.

The most important event which has marked the past month in these Colonies is the Union happily consummated between the Presbyterian (Free) Church in Canada and the United Presbyterian Church. The Union took place on Thursday, the 6th ult., at Montreal. The name of the united body is the CANADA PRESBYTERIAN CHURCH. There were present upwards of three hundred between ministers and elders, and the proceedings were of the most satisfactory character. The Union was unanimous, with the single exception of a Mr. McPherson from the far west, who had not attended the previous meetings of Synod at which the subject was discussed. The arrangements connected with the consummation of the Union were similar to those adopted at Picton on the 4th October. Dr. Taylor of Montreal was elected Moderator. Addresses were delivered by Dr. Burns, Dr. Ormiston, Mr. Ure, &c.

The Old School Presbyterian Church in the United States has suffered greatly from the present war. Nearly two hundred thousand of its communicants, and seventeen hundred of its churches, were in the South. It is now more than probable that all these will break off! Other bodies have suffered in a similar manner, though not to the same extent.

The Old School Presbyterian Church has 75 ordained American missionaries in foreign countries—6 ordained natives; 210 lay teachers; 2837 communicants; 4644 scholars.—We take these Statistics from the last Report of the Board—a very valuable document published this month. The total expenditure of the Missions for twelve months was 211,080 dollars. The Domestic Missions of the same Church are summarized as follows:—The number of missionaries in commission March 1, 1860, was 499, to which have been added, to March 1, 1861, 298, making the whole number 797, and more by 106 than the year previous. The number of churches and missionary stations wholly or in part supplied, (as far as reported,) by our missionaries, is 1,239. The number of newly organized churches is 52. The number of admissions on examination is 2,429, and on certificate 1,683; making a total of admissions of 4,118. The number in communion with churches connected with the Board is 29,013. The number of Sabbath schools is 438; of teachers 3,712; and of scholars 23,208. The number of baptisms is 3,255. Of the 797 missionaries who have been in commission during the year, 251 have sent in no special report for the Assembly—a little less than one-third of the whole number; consequently we must increase all the returns one-third to make them correct.

**THE FINANCE OF THE FREE CHURCH OF SCOTLAND.**—In the Assembly papers there was given the following general abstract, showing the whole sums raised for the various objects of the Free Church of Scotland, for the year from 31st March, 1860, to 30th March, 1861:—

1. Sustainment Fund,	£113,462	17	7
2. Building Fund,	36,539	8	1½
3. Congregational Fund,	100,134	6	1½
4. Missions and Education,	62,487	4	5
5. Miscellaneous,	16,759	6	11
<b>Total,</b>	<b>£329,383</b>	<b>3</b>	<b>11½</b>

**CONGREGATIONAL UNION OF ENGLAND AND WALES.**—*Fund for Disabled Ministers.*—That project was started about two years ago by the venerable and now sainted Angell James, who handed over one thousand pounds, the produce of a jubilee testimonial present from his own people on completing his 50th year as their pastor. He made it a condition of his grant that ten thousand pounds should be raised by the churches, and just previous to his lamented death the stipulated sum was raised. And now it amounts to fifteen thousand pounds, one thousand pounds having been raised during the recent sittings of the union. The present intention is to raise for this purpose the sum of one hundred thousand pounds—and the work may be done.

**RELIGION IN EUROPE.**—In the motley and crumbling Empire of Austria there are indications for good. The downfall of the Hapsburg, which seems imminent, can hardly fail to turn out to the furtherance of the gospel. In Hungary the Protestant churches are active and earnest, and their members and piety exhibit a marked increase. In Bohemia, the land of the martyred Huss, the seed long buried in the dust seems springing to life, whole villages have abandoned the errors of Romanism, and organized Protestant churches. The cry of the martyrs from under the altar has been heard, and Bohemia bids fair to become a truly Christian country. Even in Austria proper there is a strong reaction against the intolerance and cruelty of the Concordat. At the last meeting of the Gustav. Adolf Verein, one hundred and nine evangelical churches in Austria proper were represented as beneficiaries.

**GERMANY.**—In Germany, the revival at Elberfeld is still the subject of comment. An inquiry has been instituted among the children of the Orphan Asylum, and on the side of the municipal council it is alleged that both boys and girls have confessed to feigning convulsions that they might escape for a time from the duties of school. On the other hand, the pastors of the town testify to a salutary change in the prevailing habits of the children as sufficient evidence of the reality of the Divine presence. And the district synod, composed of ministers and laymen elected by the churches, has with one dissentient voice, formally expressed "its profound sorrow that a religious movement, which must be considered essentially as a revival, should have been treated by the municipal authorities in such a manner, that its religious character has been disregarded, and the most important interests of the evangelical churches have been violated."

# THE HOME AND FOREIGN RECORD.

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JULY, 1861.

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## PROGRESS OF THE MISSIONARY SPIRIT IN PRESBYTERIAN CHURCHES.

WE have been much interested recently in reading the first debate in the General Assembly of the Church of Scotland on the subject of Foreign Missions. This memorable debate took place in the spring of 1798, while the nations of Europe were in the throes of revolution, responsive to the influences which emanated from France. While civil institutions, hoary and venerable with age, were crumbling away and disappearing on every side, the Churches also felt the shock and in many cases awoke to a new and deeper sense of duty. The London Missionary Society had then just entered on its beneficent career, and its example and the tidings of the success attending its missions in the South Seas stirred others to enter upon the same glorious work.

The Church of Scotland was at that time bound in the grave-clothes of a godless moderation. The most influential of her ministers were easy-living, theatre-going men who had as much regard for true religion as Hume or Burns, and who could boast that they knew nothing of that "occult quality called *grace*." But there was a faithful minority who loved the truth and struggled nobly for its maintenance and diffusion. The "Evangelical party" was making itself felt even in the Assembly, and the struggle was beginning which culminated in the great disruption of 1843.

The debate to which we refer was occasioned by the introduction of several overtures on the subject of Missions to the Heathen. The Rev. Mr. Hamilton, of Glandsmuir, a thorough-going Moderate, began his address thus:—

"I should blush to rise in this venerable Assembly for the purpose of opposing so beneficent a design in its first aspect as the present, did not mature reflection convince me that its principles, (the cause of missions) are not really good, but merely specious. I cannot otherwise consider the enthusiasm on this subject than as the effect of sanguine and illusive views, the more dangerous because the object is plausible." He next proceeded to develop his theory of missions: "To spread the knowledge of the gospel among barbarous and heathen nations seems to me highly preposterous, as it anticipates, nay reverses, the order of nature. Men must be polished and refined in manners before they can be properly enlightened in religious truth. Philosophy and learning must, in the nature of things, take the precedence." Warming with his argument against the "enthusiasm" of the friends of missions, he insisted that the heathen could be in no such danger as to render such efforts necessary to save them—"that the gracious declaration of Scripture ought to liberate from groundless anxiety the minds of those who stated in such moving terms the condition of the heathen." Not content with this, the Moderate orator took still higher ground, and maintained that the heathen are a great deal better without the gospel than they would be with it: "when told that a man is saved not by good works, but by faith, the wild inhab-

itants of uncivilized regions would use it as a handle for the most flagrant violation of justice and morality!" Mr. Hamilton closed his curious speech by saying: "On the whole, while we pray for the propagation of the gospel, and patiently await its period, let us resolutely unite in rejecting these overtures."

The instant he sat down, the venerable Dr. Erskine rose, and pointing to the table on which lay the Bible and Confession of Faith, uttered in his broad Doric Scotch, that brief but ever memorable sentence, "Moderator, rax (reach) me that Bible." It was the text of a speech which Mr. Hamilton never forgot to his dying day. He was one of those bland, courtly gentlemen of the old school, who deemed it a solecism in politeness to lose temper in company. But the story goes that if any one wished to see Mr. Hamilton blush and get silent in his gayest moods in society, he had only to whisper in his ear those four little words—Rax me that Bible.

Dr. Erskine was followed by the now famous ALEXANDER CARLISLE, of Inveresk who was the ideal of the polite, courtly, elegant, clever and witty Moderate Scottish Clergyman. His speech was so short that we can quote it entire:—

"Moderator, my reverend brother (Dr. E.,) whose universal charity is so well known to me, has just been giving a new and extraordinary instance of it—no less than proposing as a model for our imitation the zeal for propagating the Christian religion displayed by Roman Catholics! When we see the tide of infidelity and licentiousness so great and so constantly increasing in our own land, it would be indeed highly preposterous to carry our zeal to another and a far distant one. When our religion requires the most unremitted and strenuous defence against internal invasion, it would be highly absurd to think of making distant converts by external missionaries. This is indeed beginning where we should end. I have on various occasions, during a period of almost half a century, had the honor of being a member of the General Assembly, yet this is the first time I remember to have ever heard such a proposal made, and I cannot help thinking it the worst time. As clergymen let us pray that Christ's kingdom may come, as we are assured it shall come in the course of Providence. Let us as clergymen also instruct our people in their duty; and both as clergymen and Christians, let our light so shine before men, that seeing our good works they may be led to glorify our Father in heaven. This is the true mode of propagating the gospel; this is far preferable to giving countenance to a plan which has been well styled visionary. I, therefore, do heartily second the motion made some time ago by my young friend, Mr. Hamilton—That the overtures be immediately dismissed." Of course the overtures were dismissed by a decisive majority.

This was the estimation in which missions to the heathen were held in the Scottish Assembly sixty years ago. What a beneficent change! Even the Church of Scotland as now by law established does not discountenance missions to the heathen; and the several Presbyterian Churches of Scotland are now supporting several scores of missionaries in foreign lands. In 1798 we are not aware that any Presbyterian Church had a mission to the heathen; in 1861 our missionaries may be counted by the hundred. There is a Presbytery in Egypt, and no fewer than three in other parts of Africa. There is a Presbyterian Synod in Northern India, Presbyteries in China and Siam, and one is ready to be formed in the New Hebrides—all the result of Foreign Missionary effort. These things are so, and none of the predicted evils have followed. The home field is better cared for than when no eye looked abroad; the doctrine of salvation by faith has produced the same results in the case of the Hindoo or the Polynesian as in the experience of Saul of Tarsus, and "philosophy and learning" have followed after, not preceded, the knowledge of a crucified Redeemer.

While every intelligent Christian must rejoice at beholding the beneficent change to which we have called attention, we must not flatter ourselves that

the improvement is as thorough as it ought to be. We are still slow to respond to the call of Christ and to make sacrifices for his cause. How many congregations do little or nothing for our Home Missions, our Educational Schemes and our Foreign Missions; and, what is still more profoundly sad to contemplate, how many starve their own ministers, and by an ill judged and cruel penuriousness deprive themselves of the ordinances of grace!

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### UNITED PRESBYTERIAN SYNOD.

EVERYTHING connected with the late meeting of the Supreme Court of this denomination indicated vigorous action, great and healthy progress, and a determination on the part of the Church to spend and be spent in the work Christ has given her to perform. The attendance was larger than on any previous occasion; more business was disposed of in less time, and the speeches would compare favourably with those delivered in either the Free or Established Assemblies.

The Synod met on the 13th May. Dr. Robson of Glasgow was elected Moderator. We cannot give even an outline of all the business transacted—we can only indicate the salient points:—

**STATISTICS OF THE CHURCH.**—Number of communicants, 165,566. Accessions during the year, 4682. Baptisms, 9587. Of these, 94 were adults. Amount raised over the Church for strictly congregational purposes, £157,627 13s. 1½d. For missionary and benevolent purposes, £40,152 9s. 4d. The sum of £46,000 was raised during 1860 for liquidating debt on churches. The amount raised for stipends was £78,387. Average contribution for all purposes by each member, £1 3s. 10½d. Each congregation raised on an average £366 13s. 9d. There are 942 Sabbath Schools in connexion with the Church. These are sustained by 8719 teachers, and attended by 68,854 children. Fifty-six congregations had made no returns to the Statistical Committees;—a few through inadvertence, and a few through wilful neglect. The number of prayer-meetings held was no less than 1632, which would give more than two for each congregation. Aggregate attendance at these, 43,970. The entire income of the Church for 1860 was £197,780. This shows an advance of nearly £50,000 in ten years.

**DEBT EXTINCTION.**—Nothing clogs the operations of a Church more disastrously than to have its buildings encumbered with debt. One cause of the great success of the Free Church of Scotland is that its churches and manses are free from the millstone of debt. The United Presbyterian Church has put forth noble efforts within the last four years to secure to itself a position of financial independence. Since 1857 no less a sum than £182,278 has been raised by 483 congregations for the purpose of wiping out old debts. The scheme is to be prosecuted with unabated vigor till every congregation is relieved.

**GENERAL ASSEMBLY.**—An able debate arose on the proposal to have a representative General Assembly. The elders seemed especially desirous of change in this respect. At last a large Committee was appointed to consider the subject and report to next Synod.

**FOREIGN MISSIONS.**—The United Presbyterian Church has Missions in Jamaica, Trinidad, Old Calabar, Caffraria, Algiers, Altona, Hamburgh, Aleppo, India, and Australia. The amount expended in support of these is £15,206. The total income for Home and Foreign Missions during the year amounted

to £21,000. Dr. James Hamilton of London addressed the Synod on the subject of Missions. M. Augustus Glardon, of Geneva, is to be sent out to India shortly by the Mission Board.

REVIVAL.—This subject gave rise to a solemn discussion, and the Synod resolved unanimously to recognize the importance of the revival movement and recommend ministers and elders to do whatever lay in their power to promote it—especially to observe eight days of daily prayer with reference to revival.

MINISTERIAL SUPPORT.—Most gratifying progress is apparent in the liberality with which ministers are paid. In 1858 the aggregate of stipends was £68,020: this year it is £78,204. The Synod is now taking steps to secure manses for the ministers.

A Deputation from the Presbyterian Church of England was most courteously received by the Synod. The well known Dr. Hamilton of London was the leading man of the Deputation, and his address, in which he eloquently urged the advantages of union was received with much applause. There is a fair prospect of the Presbyterian and United Presbyterian Churches uniting in England.

An overture introduced by Mr. Robertson of Stow relative to the spiritual independence of the Church was dismissed. Professor McMichael pronounced it thoroughly Erastian inasmuch as it recognized the right of the civil power to make the Church act in accordance with her own adopted constitution.

The Library of the late Dr. Brown was purchased for the Church, and is to be located in Glasgow. Dr. Cheever of New York, and Professor Blyden (a gentleman of color) of Liberia, addressed the Synod on the subject of Slavery. The Synod expressed its gratification at the prospect of a speedy and harmonious Union taking place in Canada. Two overtures were before the Synod on the subject of Union with the Free Church; both were referred to a Committee. Alexander Paton, of Cowden Park, has left a legacy of about £30,000 to the Church—for Home and Foreign Missions. This is one of the largest legacies ever left for these purposes. The last act of the Synod was to agree to petition Parliament for the abolition of tests in the Parish and Borough Schools. The proceedings were closed with devotional exercises late on Wednesday, the 22nd May.

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## THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

The annual meeting of the Assembly took place at Edinburgh as usual. Its meetings commenced on Thursday the 23rd of May and continued till the 4th of June. It was one of the most satisfactory Assemblies held since the Disruption. A spirit of devotion, brotherly love, catholicity, and noble devotedness to the Redeemer's Cause characterized all its proceedings.

The retiring Moderator, Dr ROBERT BUCHANAN, preached a masterly sermon on the words—"The Fathers, where are they? and the prophets, do they live forever?" He made a brief reference to the departed worthies of the Free Church from *Welsh* and *Chalmers*, down to *Earle Monteith* and *Andrew Gray*.

Dr Buchanan proposed the Rev Dr Candlish as Moderator and the nomination was seconded by the Earl of Dalhousie, and agreed to unanimously amidst great applause.

One of the most exciting subjects before the Assembly was the "*Australian Union Question.*" Mr. Miller of Victoria attempted to obtain a seat in the Assembly as Commissioner or delegate from a Body calling itself the Free Synod of Victoria. The Committee on Bills refused to transmit his Commission. The Assembly was overtured by many Presbyteries, and several Synods on the subject of the "*Australian Union.*" Some prayed the Assembly to favour the United Body, and some the dissentionists, while others prayed that they might be both treated alike. The Rev. Mr. Gibson, a Professor in Glasgow, seems to have been the champion of Mr. Miller's party, while the leaders such as Drs. Candlish, R. Buchanan, Begg, and Principal Cunningham took the most decided stand in favour of the united body, and the terms of Union. The Rev. Robert Rainy, the successor Dr. Gordon in the High Church, Edinburgh, moved the following deliverance on this subject:—

The General Assembly learn with high satisfaction that, in deference to the opinion expressed by last Assembly, and at the instance of the members of the late Free Church Synod of Victoria, the General Assembly of the Presbyterian Church of Victoria have unanimously and unreservedly rescinded the Act passed by the said Synod at Geelong in 1857, cutting off the dissentient brethren from their body, and have in cordial terms declared their readiness to welcome the said brethren into their community: so that what last Assembly was led to believe to be the chief, if not the only serious obstacle to the reunion of the said brethren with those from whom they are now separated, is happily removed. The General Assembly regret, however, to find that the dissentient brethren still entertain grave objections on other grounds, which seem to them sufficient to prevent them from abandoning their position of separation. The General Assembly adhering to the resolutions of former Assemblies in 1858, 1859, 1860, continue to acknowledge the United Church, now called the "*Presbyterian Church of Victoria,*" as standing in the place of the Synod of the Free Church, which has been incorporated with it, and entitled, in that character, to such countenance and support as this Church was in the habit of affording to the said Synod in its former condition. The General Assembly fully admit the right of the dissentient brethren to judge for themselves whether or not they can conscientiously enter into the union now consummated, or are to continue to dissent from said union. The General Assembly further admit the liberty of ministers and probationers, at their own discretion, to join in ecclesiastical fellowship with the dissentient brethren; and, in the event of the dissentient brethren remaining a separate body, the Assembly declare that, if they abstain from claiming the position formerly occupied by the "*Free Presbyterian Church of Victoria,*" and now acknowledged by this Church to belong to the Presbyterian Church of Victoria, this Church will be ready to enter in such friendly intercourse with them, as a Church, as is consistent with this Church's past and present condition." Mr. Rainy contended that it was impossible for the Free Assembly to recognize the two Churches side by side in accordance with the actual standard of the Free Church. The Assembly had already recognised and entered into ecclesiastical fellowship with the majority as the "*Presbyterian Church of Victoria;*" and he held that they could not, without renouncing ecclesiastical fellowship with that body, enter into a similar connection with the minority.

Professor GIBSON'S motion, in amendment, was as follows:—

"That this Assembly, having regard to the conscientious convictions of the brethren who feel themselves precluded from entering into the union recently consummated in Australia, recognise them as a Church in ecclesiastical fellowship with the Free Church of Scotland."

A considerable number of members addressed the house, but the great speech on the question was made by Principal CUNNINGHAM who disposed of the difficulties raised by Mr. Gibson. On the vote being taken there appeared 341 for Mr. Rainy's motion and only 64 for Mr. Gibson's amendment. It is



well to observe that even Professor Gibson spoke in terms of warm commendation of the union in Canada and Nova Scotia.

The whole forenoon of Tuesday was devoted to a private conference on the state of religion, and to devotional exercises. In the afternoon Dr. Wood reported on the state of religion and several ministers from different parts of the country made statements relative to revivals in their districts.

**FUNDS.**—The total amount of the Sustentation Fund for the past year was £112,093 5s.—being an increase of £2,833 7s. 1d. over the previous year. The number of ministers on Presbytery rolls was 839, and of these 730 share in the equal dividend which amounts to £138. The Home Mission Fund amounted to upwards of £6000. All the other funds of the Church were in a healthy condition. That for Ministers' Widows is nearly £90,000.

The Report of the College Committee showed the number of Students in the New College Edinburgh to be 108; Glasgow 45; Aberdeen 43. It recommended immediate and vigorous efforts for the endowment of the Edinburgh Professorships. Rev. Mr. Dunns of Torphichen is to be Lecturer on Natural Science in the Edinburgh College, and Mr Kedic in the Glasgow College.

The Report on *Education* was given in by Dr Candlish. 455 Congregational; 129 industrial; 29 missionary; 4 Grammar; and 2 Normal Schools are supported by the Schen e. The number of teachers is 643. In the Normal Colleges there are upwards of 2000 students.

The Report of *Sabbath Schools* was presented by Mr. W. Dickson. There are 868 congregational Sabbath Schools, and 863 missionary schools. 1631 in all. The teachers numbered 9973, being 5545 male and 4128 female; and the scholars comprised 53,912 boys, 55,201 girls; 109,113 in all.

The *Foreign Mission* Report was submitted by Principal Cunningham. The total amount raised for the object last year was £24,952 3s. 4d., showing an increase over last year of £1161 17s. 6d.

In **MADRAS** there are 8 Stations, 6 ordained European Missionaries, 1 native pastor 2 ordained native missionaries, 3 licensed native preachers, 1 European teacher 1 medical missionary, 18 evangelists and Christian teachers, and 4 students of divinity.

In **BENGAL** there are 9 stations, 6 ordained European missionaries, 3 ordained native missionaries, 1 licensed native missionary, 1 European teacher, 8 native catechists, 6 candidates for the office of catechist, and twelve native christian teachers.

At **NAGPORE** there are 3 Stations with a staff of 12 christian labourers, and 45 native communicants.

At **POONAH** there is one station with 3 ordained European missionaries, 5 other labourers, and 50 communicants.

**BOMBAY** has 3 stations with 23 labourers, 3 of whom are ordained European missionaries, and 87 native communicants.

In **CAFFRARIA** the Church maintains 33 labourers, of whom 5 are ordained European missionaries. There are here 577 native communicants.

A *New Mission* has been proposed and is likely to be carried into effect. A Free Church minister and a student of the New College who has nearly completed his theological course propose to commence a mission in Africa, somewhere in the countries laid open by the genius and enterprise of Dr. Livingston. A correspondence has been opened with Livingston through the Foreign Office in London on the subject. The Rev. James Stewart is about to proceed to Africa at the expense of private friends, to inform himself as to the best location for the enterprise, and to gather other needed information.

The Foreign Missions of the Church are more than ordinarily prosperous this year.

REPORT OF COLONIAL COMMITTEE.

Dr. Bonar laid the report of the Colonial Committee on the table of the Assembly. He said it would be gratifying to the Assembly to know that over every part of the colonial field the work had been increasing; and they had been greatly encouraged by symptoms of God's blessing upon the Churches in Nova Scotia, Canada, the West Indies, and in Victoria, New South Wales and elsewhere. Last year, one minister was sent to Africa, and now there are applications for other two—one from Port Elizabeth and the other from the capital of British Caffraria—and which the committee were unable to respond to. Dr. Bonar then referred to the tendency to united action on the part of Presbyterians all over the colonies—Canada being now about to follow the example of Victoria and Nova Scotia, had asked that a representative of this Church should be present at the marriage of the Free and United Presbyterian Churches there, to be consummated on 6th June. Further, they found a spirit of revival or deepened religious feeling prevailing very generally over the Presbyterian Churches in the colonies, leading to an increased missionary spirit in Nova Scotia, and in Australia, where missions to the Chinese and among the aborigines are being promoted. Turning to the state of the Continent, Dr. Bonar read a letter he had received from the Rev. F. Monod, which stated that the visit to Paris of Mr. Radcliffe had created a strong sensation there among old and young, rich and poor. About forty public meetings had taken place, and between 200 and 300 had come forward to profess their faith in Christ. With reference to Italy, he believed that during the year not less than 50,000 copies of the Scriptures had been circulated in the Northern parts of it; the book stores are crowded too, and religious books openly advertised on the walls.

A Friend of Missions made the munificent donation of £2,000 to the Foreign Missions of the Free Church.

The Assembly before its close engaged in humble prayer to God, in behalf of the United States of America, and adopted a very tender resolution in reference to the great crisis through which they are passing at present.

The next meeting of the General Assembly is to be held at Edinburgh on the 23rd day of May, 1862.

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### SYNOD OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES OF BRITISH NORTH AMERICA.

This Court met at Chalmers' Church, Halifax, on Wednesday, the 26th of June, 11 o'clock, P. M. The Rev. Professor King, Moderator, preached from Psalms lxxix. 9: "For the zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me." After sermon the Synod was constituted, and the roll called. Since last meeting of Synod it appeared that the following changes had taken place in the roll: In the Presbytery of Pictou, the Rev. A. P. Miller was loosed from his charge at Merigomish; and the Rev. Hector McKay was inducted into the pastoral charge of the River John congregation. In the Halifax Presbytery, the Rev. Messrs. Steele, Hunter, James A. Murray and A. W. McKay had demitted their charges, and the Rev. Hugh McMillan had been ordained over the congregation of Barrington and Clyde River. In the Presbytery of Victoria, the Rev. A. McDonald had been ordained over the Mabou congregation. In the Presbytery of Truro, the Rev. James Byers had been in-

ducted into the pastoral charge of the congregation of Clifton or Old Barns. These were all the changes that had happened since last meeting of Synod. The roll having been made up, the Rev. William Duff moved that Rev. Dr. SMITH be Moderator. The Rev. J. Watson seconded the motion, which was carried after a short discussion. The retiring Moderator expressed his thanks to the Synod in brief and appropriate terms for the uniform courtesy and consideration extended to him. Dr. Smith was then welcomed to the chair, and the Synod adjourned with prayer.

## AFTERNOON SESSION.

The following is a full list of ministers and elders attending the Synod.

**MINISTERS.**—*Presbytery of Pictou.*—Messrs. McGillivray, Watson, J. Roy, McCurdy, Stewart, John Campbell, Walker, Bayne, Alex. Campbell, A. Sutherland, D. B. Blair, J. Munro, G. Pattison, Thomson, Roddick, McKay, McKinnon, Downie, Thomas Sedgewick, Alexander Rosa.

*Presbytery of Halifax.*—Messrs. Murdoch, King, Sedgewick, McGregor, Christie, Duff, John Cameron, Clark, Forlong, John McLeod, J. McLean, W. Murray, A. Stuart, Stevie, McKnight, A. W. McKay, H. McMillan

*Island of Cape Breton.*—Dr. McLeod, M. Stewart, James Ross, K. McKenzie, D. Sutherland, A. McDonald.

*P. E. Island.*—Messrs. R. S. Patterson, R. Laird, Allan, G. Sutherland, I. Murray, W. Ross, D. Morrison, H. Crawford, A. Munro, D. McNeill.

*Presbytery of Truro.*—Dr. Smith, Baxter, Professor Ross, McCulloch, Byers, E. Ross, Darragh, Wyllie, J. McG. McKay, Jacob McLellan, Professor Lyall, A. Cameron. Rev. P. Constantides, Foreign Missionary.

**ELDERS.**—H. McDonald, St. Mary's, K. McGregor, New Glasgow, Adam McKean, Pictou, Wm. Irving, Barney's River, Jolin Brown, Green Hill, John McKenzie, West River, David Clarke, West River, James Lauder, River John, James Sweet, Windsor, J. Putnam, Noel, W. Reynolds, Musquodoboit, Alex. James, Halifax, F. W. George, Halifax, James A. Scott, Nine Mile River, J. S. Newcomb, Cornwallis, Archibald Smith, Newport, Wm. Landells, Stubenacadie, C. Taylor, Lawrence town, P. McNab, Dartmouth, J. Beariso, Princeton, Sergeant Henderson, Charlottetown, D. Laird, Charlottetown, Hon. S. Creelman, Stewiacke, J. Crow, Onslow, W. C. Smith, Truro, J. Little, Londonderry, David Fulton, J. Graham, Isaiah Smith, Wm. Kennedy, Matthew McCurdy, Clifton, J. Burgess, Cornwallis.

All these members of Synod were not present on the first day, but ministers and elders continued arriving till Thursday evening.

Dr. Smith, the newly elected Moderator, addressed the Synod briefly, thanking the brethren for the honor conferred upon him and asking their kind indulgence. He referred to the signs of the times—the happy unions that are taking place—the delightful aspect of this United Church and the prospect of usefulness and prosperity now before it. God is doing great things in our day, troubling the nations and breaking up every system founded on false principles. Prince Messiah is rising up in divine majesty to avenge his quarrel with the guilty nations and to sweep out of the way effete and injurious systems antagonistic to his own glorious cause. At such a time it is of the utmost importance that this Church should be alive to her responsibilities.

Rev. Mr. Watson then proposed that the thanks of the Synod be tendered to Professor King for his very excellent sermon as well as for the manner in which he presided over the Synod. He also proposed that the sermon be printed on account of its intrinsic merits, its massive and sound theology, and as exhibiting the system of doctrine held by the United Church. It would also have a historic interest as the first sermon preached before the united Synod.

The motion being seconded by Rev. Mr. Roy, was cordially agreed to, and the Moderator thanked Mr. King accordingly and obtained his consent to have the sermon published.

The following committees were appointed:—Rev. Messrs Blair and A. Sutherland and Hon. S. Creelman to arrange Statistical Returns; Rev. Messrs. W. Murray and McKinnon and Mr. Irvine, Elder, to examine the Records of the

Prince Edward Island Presbyteries; Rev. Messrs. Crawford and Baxter and K. Henderson, Elder, to examine the Cape Breton Presbytery Records; Rev. J. McLean and A. Stewart and Mr. Londells, Elder, to examine the Records of the Presbyteries in Nova Scotia Proper Rev. Messrs. Duff and G. Patterson and F. W. George, Elder, were appointed to examine the Minutes of the different Boards of the Church.

Rev. A. McKnight moved that ordained missionaries, whether engaged at home or abroad, be regarded as ordinary members of our Church Courts. Rev. E. Ross moved that pastors of congregations, representative elders, and professors being ordained ministers, and they only, be recognized as constituent members of the higher Church Courts. Rev. George Patterson moved the following resolution, which, after discussion, was unanimously agreed to:

“That for the present Session of Synod those ordained ministers who are actively employed in the service of the Church, whether in the Home or Foreign Mission field, be added to the Roll of Synod; but that the general question as to admission to seats in the Church Courts of ministers not having pastoral charges be remitted to Presbyteries for consideration, to be finally determined at next meeting of Synod.”

[In the Synod of the Presbyterian Church of Nova Scotia it was customary to invite ordained missionaries to sit in Court as corresponding members. No minister had a vote unless he stood connected with a congregation (except the Theological Professor). In the Free Synod the practice was to allow ordained missionaries actively engaged in the service of the Church to sit as constituent members of Court, with power to vote. The former practice is that which obtains in the Scottish Churches: the latter, we believe, prevails in the American Churches. It will be for the Church to make up her mind during the present year as to what course she shall follow.]

#### EVENING SESSION.

This Session was taken up with devotional exercises and accounts of the state of religion in various parts of the Church. The Rev. John Munro, being called upon, gave a brief account of the state of religion in the western portion of the Pictou Presbytery. Amidst much that was discouraging there were a few drops that seemed to be token of a refreshing shower. He referred to the wonderful work of revival he had witnessed last autumn in Scotland and England and expressed an ardent desire that our eyes might behold a similar work in this country.

The Rev. Mr. Downie gave an interesting account of the peculiar circumstances and prospects of the Antigonish congregation. As an indication of their vigor he stated that they had raised for all purposes during the year the sum of £549 18s. 4d. The Synod then engaged in prayer with particular reference to the case of Romanists.

Rev. W. MURRAY was called upon to speak with reference to the western part of the Presbytery of Halifax. There were indications of improvement and advancement in some cases. There were regular additions to the roll of Church members, and they were cheered now and again with what they were privileged to regard as true conversions. Financially this was with them the day of small things owing to the extreme depression of trade.

Rev. Mr. McLEAN gave an account of the eastern portions of the Presbytery, including his own charge with those of Messrs. Sedgewick and Cameron. There was a marked increase in the number of families observing family worship. In Mr. Cameron's congregation there was a most gratifying movement indicative of deep concern for spiritual things. A praiseworthy spirit of liberality towards the schemes of the Church characterized his own congregation.

Rev. JOHN CAMERON referred to the subject of revivals and distinguished between the genuine and the false. In some cases men attempt to take the work out of God's hand and “get up” a revival, “Conversions” of a certain stamp are thus brought about and trumpeted in the press as “a wonderful work of grace.” In his own congregation he had frequently to preach three times a Sabbath and to hold weekly meetings besides. The results were encouraging.

There was a general wish to hear the Rev. ROBERT SEDGEWICK. He accordingly addressed the Synod in a most happy and heart-stirring speech, giving an account

of what he had seen during his recent travels in the United States and Canada. He described the Fulton Street Prayer Meeting—the Philadelphia Prayer Meeting and the Canadian Union. He felt persuaded that the God of nations would lead the great American nation out of its troubles, in a manner that will astonish the Church and the world. Prayers of faith such as he had seldom heard were ascending daily to God at those meetings. He had never witnessed such wrestling with God. There was a pertinacity, an unction and a preciseness about these prayers, that contrasted strikingly with the pointless vagueness which we too often hear. Such prayers were sure to be answered. After describing most happily the union he witnessed in Montreal on the 6th inst., he referred in good natured terms to the Established Church of Scotland in Canada, and had no doubt if there was fair play, but that Church would throw in her lot with united body before five years have gone by. A three fold cord which cannot be easily broken will then be drawn round these Provinces and the great Presbyterian family will live in the enjoyment of unity and peace.

After devotional exercises the Synod adjourned

THURSDAY, JUNE 27.—MORNING SESSION.

According to the recommendation of the Committee on Bills and Overtures, the order of business was adopted—it being understood that the order might be changed to suit the convenience of the Synod.

An overture from the Presbytery of Pieton, regarding a fund for Ministers' Widows and Orphans was discussed. The principle of the overture was adopted on motion of Rev. Mr. Bayne; and the matter was entrusted to the following committee, to report to the present Synod, Rev. Messrs. J. Stewart, Waiker, Roddick, and Messrs. Creelman, R. McGregor and A. James, Elders.

The Rev. Messrs. Duff, Munro, Wylie, and Mr. McCurdy, Elder, were appointed a Committee to ascertain the expenses of members of Synod and arrange scale of payment. We regret to notice that the collections are far from meeting the expenses.

On motion of Rev. Mr. Duff, seconded by Rev. Mr. McKnight, the Synod agreed unanimously to appoint Rev. P. G. McGregor, Synod Clerk, with salary of £20.

Rev. Mr. McKnight gave in the Report of the Home Mission Board, and made a lucid exposition of the principles which guided the operations of the Board. A discussion arose as to whether students should be sent out to labor as Home Missionaries before they are licensed, which was continued into the next sederunt.

AFTERNOON SESSION.

[We may here state that not only were all Sessions of the Synod opened and closed with prayer, but also that half an hour of every evening session was devoted to religious exercises. The Moderator's prayers were peculiarly impressive and solemnizing.]

After a long and interesting discussion, the following resolution, moved by Rev. P. G. McGregor, was unanimously adopted in reference to the employment of Divinity Students in Missionary work:

“That the urgent wants of settlements, destitute of a regular supply of religious ordinances, are such that the continuance of the existing practice of allowing students in theology to supply such destitute localities under the direction of Presbytery is expedient, and may be continued in Presbyteries which wish for such supply. Provided always that students, not being Probationers, shall be governed in their exercises by rules to be framed by a committee, and reported to the Synod.”

Leave was given to the Board to express regret in their Report for the circumstances which led to the Truro Presbytery being disappointed of due supply of missionary labor during the winter and spring.

The scale of payments recommended by the Board was adopted. The great benefit arising from the labours of lay catechists in Cape Breton were pointed out by Dr. McLeod, and the Synod unanimously agreed to continue the usual grant of £5 per annum to them. The report was adopted, and the Board was re-appointed with the exception of Rev. John Hunter, who had removed from the country.

## EVENING SESSION.

After devotional exercises, the Foreign Mission Report not being ready, Rev. John I. Baxter reported from the Colportage Committee. This is the ninth year of the operations of the scheme. The hard times had interfered with sales both this year and the year preceding. Yet 2931 volumes costing £273 were disposed of during the year. £100 of old arrears had been paid. The liabilities are £262, and stock in hand is valued at £384 11s. Two colporteurs had been recently engaged—Messrs. Maxwell and David A. Stewart. During the nine years of operation 60,000 volumes had been sold. The books were all of the best description, and they had served not only to check light and immoral literature, but to drive it in many cases out of the field. All this had been done at a cost of £21 to the Church. Mr. Baxter then showed the need there was for assistance, and urged the claims of the scheme on the Synod. Rev. Mr. Darragh in moving the adoption of the report spoke very highly of the colporteurs and their work. Rev. A. Sutherland, Rev. George Clarke and others spoke in the same strain.

The Synod unanimously agreed to recommend the work carried on under the Committee on Colportage as eminently worthy of the support of our congregations, and to direct Sessions to consider the propriety of giving the committee pecuniary aid by collections or otherwise. The report was adopted, the committee re-appointed and their diligence approved.

Rev. William McCulloch read the Report of the Seminary Board, which was received with much satisfaction. The Education of the Church is in a far better position than ever before. We have six professors and between seventy-five and eighty students. The annual cost of our Institution is now about £1260. The Library numbers about 4000. The apparatus is the best in the Lower Provinces, but it is still very inadequate. The report gave details of the numbers and attainments of the various classes taught by the professors. The Training or Preparatory Department, under Mr. Blanchard, was attended by 16 pupils.

The report was received and the diligence of the committee approved.

## FRIDAY, JUNE 28—MORNING SESSION.

On motion of Rev. W. Murray it was agreed to make the hour of adjournment in the evening, 10 o'clock instead of 9 as previously arranged. It was also agreed to accept of the Steamboat Excursion in the harbor, kindly tendered by gentlemen connected with the congregation of Chalmers' Church and Toplar Grove Church.

The Report of the Educational Board of the Presbyterian Church of Nova Scotia was read by Rev. J. Bayne. It shewed among other interesting facts that there is in the Treasurer's hands the sum of £48-16 18s. 3d., and that of this amount the sum of £3826 is invested, £2500 of this total is from the Matheson Bequest. The present report closes the operations of this Board, and the Synod tendered thanks to the gentlemen constituting it.

Rev. A. McKnight read the Report of the College and Academy Board shewing the state of the funds and investments. The thanks of the Synod were tendered to the Board, and especially to Mr. Liddell, the Secretary, who had given his valuable services gratuitously.

The memorial of Mr. D. McEwan asking for a new trial of his appeal from the decision of the Presbytery of Halifax, was dismissed.

Rev. D. B. Blair read the Report of the Committee of Synod which was appointed with a view of uniting the two churches in Charlottetown. The Report stated the circumstances in which the Committee had found these churches, and the steps taken to effect the object. The late Free Church congregation was willing for immediate union, but the Queen's Square congregation refused to unite while the other was constituted as it is at present. The Committee, in the circumstances, had unanimously recommended that a monthly supply of preaching be given to the Queen's Square church—or as much more as that church would pay for. The Report was received, the diligence of the Committee approved, and their expenses ordered to be paid.

## AFTERNOON SESSION.

The whole of the Charlottetown difficulty was then brought before the Synod, and after much deliberation, was disposed of without division. The first part of the

case was the Dissent and Complaint of the Rev. George Sutherland against the decision of the Presbytery of Charlottetown, granting supply to the Queen's Square church till meeting of Synod. Parties being called to the bar, Mr. Sutherland's reasons of dissent were read, and he was heard in support of them. The members of the Presbytery were heard in defence of their own course. Questions were asked by several members of Synod, when the hour of adjournment arrived.

#### EVENING SESSION.

Half an hour being spent in devotional exercises, the complaint of Mr Sutherland was resumed. After discussion in which a considerable portion of the Synod took part, the following resolution was unanimously agreed to :

“ That the Synod having read all the papers and heard all the parties in the case, while sympathizing with Mr Sutherland in the circumstances, do not sustain his appeal, but sustain the action of the Presbytery.”

The Synod then took up the dissent and complaint of the Rev. Messrs. Allan and Isaac Murray, against a decision of the same Presbytery, refusing to receive Mr David Laird as representative elder from the Queen's Square Congregation. It appeared that the Presbytery did not see its way clear in the circumstances to receive Mr Laird, but referred the whole matter to the Synod. This was the ground of complaint of Messrs. Allan and Murray. Parties having been heard and several members of Synod having expressed their views, it was resolved unanimously (on motion of Rev. James Bayne seconded by Rev. W. Murray) that “ the Synod having read papers and heard parties dismiss the complaint and sustain the action of Presbytery.” It was agreed to meet at 9 o'clock on Saturday morning.

#### FOURTH DAY.—SATURDAY.

There was but one sederunt to day, as is usual—many members having to travel great distances to preach on Sabbath.

The reference from the Presbytery of Charlottetown was taken up. The Presbytery sought advice and decision from the Synod respecting the case of Mr David Laird, representative elder of Queen's Square congregation. It appeared that the Rev. Mr. Allan had acted, in ordaining elders there, on authority which he had received before the Union, but which he did not act upon till March last. Mr. Allan stated that he considered his appointment to preside in the election and ordination of elders did not lapse by the Union, and that as he supposed the new Presbytery to enter into all the engagements of the old, he did not deem any application for a renewal of his powers necessary, and so he proceeded without consulting the existing Presbytery. After mature deliberation the Synod resolved as follows :

“ That the Synod express regret that the ordination of elders was proceeded with, without authority from the existing Presbytery and without consulting them, but resolve that notwithstanding any irregularities in the mode of procedure in this case, the Session of Queen's Square be recognized as *de facto* constituted and Mr Laird as its representative elder.” Mr. Laird's name was then added to the Synod Roll as the representative elder from Queen's Square congregation, Charlottetown.

Then came the Memorial of the Queen's Square congregation, which gave an outline of its history both before and after the Union and stated the reasons why it sought to maintain a separate existence. Mr. Laird, Elder, spoke in support of the memorial. After a patient discussion of the whole case the following resolution, moved by Rev. William Duff, was agreed to without division :—“ That the Synod regret that the efforts made to unite the two congregations in Charlottetown have as yet been unsuccessful—are still convinced that such a union, if effected in a spirit of brotherly love, is extremely desirable ; but as they do not see that at present the way is open to the accomplishment of this object in this manner,—agree to allow both, in the meantime, to remain in their present position—namely, Mr. Sutherland to receive the same supplement that he would have received under the late Free Synod, and the congregation of Queen Square to receive supply of preaching at their own expense :—and urge upon the adherents of this Church in Charlottetown and all interested in or connected with movements there,

to cultivate a spirit of harmony and brotherly feeling, in the hope that the Providence of God may yet open the way for a cordial union of parties there."

It is matter for sincere congratulation that these cases from Prince Edward Island were so harmoniously disposed of. That each case was judged on its own merits is apparent from the fact that the same parties were alternately at the bar as defendants and as complainants, and that, after a full discussion the decisions were unanimous. The discussions on all hands were conducted in the best spirit: and during the three long seditious which were devoted to them, scarcely a word was uttered which required modification or explanation. We trust that these facts will exercise their due influence on the parties concerned, and that before next meeting of Synod all the difficulties in Charlottetown will disappear. A suggestion offered by Professor Ross should not be lost upon them: Let them hold religious meetings—union prayer meetings alternately in each Church once a fortnight or more frequently—and then it will not be difficult to consummate their union.

MONDAY, JULY 1.—MORNING SESSION.

The Synod met according to adjournment, at 9 o'clock. After devotional exercises and the reading of the minutes, the Rev. W. Murray, in the absence of Rev. W. McCulloch, reported from the Committee to prepare an address on Education to the Churches. The Address had been issued in the April number of the *Record*, and was in members' hands. The Report was approved of.

The Synod then took up the reference of the Presbytery of Pictou relative to Division. It was proposed to erect a "Presbytery of Tatamagouche" to consist of the following congregations and stations now in connexion with the Presbytery of Pictou: River John, Tatamagouche, New Annan, Wallace, Goose River and Wallace River. Earlton would have been added, only that the minister resides at Roger's Hill. This division was agreed upon after considerable discussion.

The Synod took up the Report of the Foreign Mission Board which was read by Rev. J. Bayne, the Secretary. It furnished a succinct account of the origin and progress of the Mission to the South Seas. The Board was formed in 1844. Mr. Geddie offered his services in 1845; it was about three years after this that he landed on Aneiteum and commenced his labors. The state of the island on Mr. Geddie's arrival was described, and then its present condition, which is delightful to contemplate. There are 194 members in full communion with the church. Seven deacons and seven elders have been chosen out and appointed, and perform their appropriate work with zeal and discretion. Mr. Inglis, who has laboured most harmoniously with Mr. Geddie, arrived on the field somewhat later, and his church numbers 131 members. He has 14 deacons and elders. These two congregations had last year given no less than £150 sterling worth of arrow-root for the cause of Missions, and it is Mr. Geddie's opinion that they will continue to contribute.

Mr. Gordon was but two years on Erromanga at the date of his last report. Much fruit could not therefore be expected, still there were signs of good, as encouraging as those which marked the Aneiteum Mission at the same stage of its history.

Mr. Matheson had laboured little more than a year in Tana, owing to his serious and protracted illness. There is much promise of success in connexion with his labors.

Mr. Johnston had not had much experience of the work when last heard from. He is settled on the same island with Mr. Matheson. The Report referred to the dangers that surrounded some of our Missionaries, arising chiefly from the machinations of European traders.

Rev. John Stewart gave a sketch of the rise and progress of the Turkish Mission, and of the funds in hand. Two questions were proposed by the Board. 1. Shall the New Hebrides Mission be increased? 2. Shall the Greek Mission be abandoned?

The Board had before them the resignation of Rev. Petros Constantini les—owing to ill health and other discouraging circumstances. Mr. Constantini les stated in his resignation, that even if his health should allow, he could not return



to his field without another Missionary, and adequate provision for Schools, Colporteurs, &c. The Board estimated the expense of the proposed addition as follows: Two Missionaries, £600 sterling; Two Teachers, £200 sterling; Colporteurs, £150; incidental expenses, £50; Buildings, £1000: making in all £2000 sterling, a sum which this Church could not possibly undertake to raise. The sum already raised for the proposed Church at Demirdesh amounts to about £200. Mr. McGregor and others stated that the sum would have been much larger, only having learnt that the Missionary was coming to visit our churches it was thought wiser to postpone the collections till he should arrive.

Rev. P. Constantinides being called upon, addressed the Synod to the following effect:—Four years ago as he was finishing his studies in the New College, Edinburgh, he received letters from Mr. Stewart, inviting him to join the Free Synod of Nova Scotia, and go to Turkey as the Synod's Missionary to the Greeks there. It was understood that the Free Church of Scotland was about to establish a Mission there, and that he would be in co-operation and union with them. He was licensed by the Presbytery of Edinburgh, came over to Nova Scotia, and was ordained by the Synod of the Free Church at New Glasgow. On his way back to Turkey he learned from friends in Edinburgh, that there was no probability of the Free Church of Scotland establishing a Greek Mission in Turkey—that the idea had been relinquished. This discouraged him, and on his arrival at Constantinople, he wrote to the Convener, (Mr. Stewart) and to other friends, telling them the state of the case, and recommending the immediate relinquishment of the Mission. Still he was urged to go on and he did so, single handed. When he was in Constantinople previous to going to Scotland, the American Missionaries had given him the free use of a commodious room in one of the most populous quarters in the city, to meet with his countrymen. These meetings were well attended; but on his return he found that the American Missionaries had given up that room, and that he could not get another place to preach in. Rents had risen owing to the Crimean War, from £30 and £40 to £80 and £90. The Free Church of Scotland pay £400 rent for a very obscure place in the Jewish quarter. A room in this establishment was placed at his disposal at 12 o'clock, (the dinner hour in the East) on Sabbaths, but both hour and place were unfavorable, and the attendance ranged from 15 to 30. No permanent impression could be made in such circumstances.

He was then authorized by the Committee to make a tour through Asia Minor, and fix upon a locality where a Mission might be more cheaply sustained and more effectually worked out. This led him to Demirdesh where the people exhibited wonderful eagerness to hear the Gospel and were quite ready to leave the Greek Church, owing to their disgust at the life and conduct of the Bishop of Bythinia. Here he established a boys' school, and a female school, many of the expenses connected with which he bore from his own private resources. His sister took charge of the female school—having left the bedside of her invalid father (at his own urgent command) to do so. The Schools were attended by 80 to 100 pupils. He preached in the open air to large audiences. He had dispensed the Lord's Supper to 15 persons from 50 to 90 years of age, who had never partaken of the ordinance before, and who he believed had been truly converted under the preaching of the word. That communion, celebrated with a piece of plain brown bread, and a tumbler of the pure juice of the grape, was the most solemn he had ever witnessed.

The salary he had to pay the teacher of the boys' school was £70 sterling. His sister had given her services gratuitously. He had received £60 from ladies in Scotland to pay the teacher; and £50 from the Free Synod to pay a Colporteur, but there were no books or tracts available.

Great progress was made by the pupils in both schools, but when summer came they had to be given up. His father's health having become still worse, his sister had to go to attend on him. The room where the boys' school was held had to be given up to the silk worms. The place, Demirdesh, is damp and swampy, and strangers are liable to fever. He had fever almost constantly during the year he remained there, but he bore up under it. But at the end of the second year he had to give up. He went fifteen times backward and forward between Constan-

tinople and Demirdesh struggling to keep the ground in spite of fever; but at last he was so perfectly prostrated that he could do nothing, and his life would quickly fall a sacrifice. The two causes for giving up the Mission were:

First, and mainly, ill health, and secondly, want of adequate means to carry on the Mission with the least degree of satisfaction and prospect of permanent success.

The Moderator as well as the members of Synod expressed warmly their approval and admiration of Mr. Constantinides' conduct, and especially of the heroic self-denial of his father and sister. Professor King explained that the Free Synod did not contemplate the undertaking of a complete Mission to Turkey. They fully expected the co-operation of friends in Scotland, and stood pledged only to the extent of their resources. The Free Church of Scotland had changed their intention, confining their operations to the Jews in Turkey, and so we were left with the whole responsibility. It was at their suggestion we settled Mr. C.'s salary which would have been adequate before the Crimean War though not so now. Difficulties had arisen which we could not have contemplated. He referred feelingly to the heroism displayed by the sick father and the daughter, and felt that in all the circumstances, Mr. Constantinides had discharged his duty well and nobly. It is clear we have not the means to sustain the Mission, and we may feel ourselves shut up to the necessity of recognizing this as a door closed in Providence against us. It may be a call to throw all our forces into that part of the field where we have already been so greatly blessed.

Rev. R. S. Patterson felt that there were insurmountable difficulties in the way of prosecuting the Mission just now. He fully concurred in the sentiments expressed by Professor King. He and his congregation had taken a deep interest in the Greek Mission from its inception, and we could not part with our Missionary without pain.

Rev. W. McCulloch thought we could not in duty give up the field. It would be retreating before Satan. Though present circumstances compel us to pause, let us still look forward to the resuming of operations in that most interesting field. Let the Board be authorized to open correspondence on the subject with other churches and societies.

Rev. N. McKay also spoke in terms of high admiration of the conduct of the Missionary and his relatives, and admitted the necessity for suspending operations.

Rev. George Patterson referred to the importance of the Turkish field, the success which had attended Mr. Constantinides' labors—the deep interest all our people had taken in him and in the Eastern field. The "Presbyterian Church of Nova Scotia" had accorded to him a welcome as sincere, and had assisted as cordially as the Free Church before the Union; and now we all have an equal interest in it. He could not see that the door was as yet shut against us. He gave notice of a resolution on the subject which he would be prepared to move in a few minutes.

It was moved, seconded and unanimously agreed to, that the Synod express the deep interest with which they have listened to the address of the Rev. Petros Constantinides, and their entire approval of his conduct as our Missionary in the trying circumstances in which he was placed.

The Synod directed the Board to prepare a resolution or statement, expressive of the Synod's appreciation of the conduct of the late Mr. Constantinides, the father of the Missionary, and Miss Constantinides his sister; and also to reimburse any sums which the Missionary had expended out of his own private resources for the Church.

The following resolution was moved by Rev. George Patterson, and seconded by Rev. N. McKay: "That this Synod deeply regret that Mr. Constantinides' health and the state of the Mission, have been such as to lead to his resignation, and that the same circumstances render it necessary to accept the same; but considering the many tokens of divine favour vouchsafed to the Mission since its inception and the encouragement afforded for the prosecution of the work, the Synod are still anxious to continue operations in that quarter as God in his providence may direct them. The Synod moreover not finding themselves at present in possession of means for establishing the Mission on the scale required for its

efficiency, direct the Board to correspond with other churches or societies engaged in Missionary operations in the East, or who may be likely to join in such a mission with the view of co-operating either in establishing a mission on an adequate scale or in uniting our efforts in the support of some other Mission already established."

The Synod then adjourned in order that members might accept of the Excursion in the harbor, kindly offered by gentlemen belonging to the Poplar Grove and Chalmers' Church congregations. These gentlemen enquired of the Synod if it would be agreeable to them to have the Synod of the Established Church also invited. An answer in the affirmative was given by acclamation; but the Synod had adjourned before the invitation could reach them.

## TUESDAY.

The Synod met this morning at 9 o'clock. After prayer by the Moderator, the minutes were read and approved.

Rev. John McCurdy applied for an assistant to dispense the Lord's Supper. The Synod appointed Rev. Isaac Murray to do so. Mr. McCurdy asked the Synod's mind as to whether they would approve of him and his congregation joining, either of the Presbyterian bodies in New Brunswick. Rev. Mr. Christie characterized the question as absurd. Professor King showed that while there was no difference of principle between this Church and the Presbyterian Church of New Brunswick, yet there was decided difference between us and another body there—the Established Church of Scotland. It was then unanimously resolved that Mr. McCurdy's question could not be entertained.

The motion proposed with regard to the Foreign Mission in Turkey was unanimously agreed to.

Presbyteries were authorized to license students in the usual way, without previous permission from Synod.

Rev. W. McCulloch brought before the Synod a letter from Pastor Fisch of Paris, appealing for aid for the Evangelical Society of France, and representing in bright colors the prospects before Protestantism in France. On motion of Rev. G. Sutherland, the Synod agreed to express its sympathy with the Evangelical Church, and recommend that members should send contributions for the aid of that church to the Rev. Mr. McCulloch.

The Board having given an estimate of the funds, the Synod authorized the Board, to advertise for another Missionary to the South Seas. The Rev. George Patterson mentioned the efforts of his congregation, and the indications of a similar spirit in other quarters; and it was generally felt throughout the Synod that to send one other Missionary to the South Seas is the least that we should undertake.

It was agreed to allow the Board to appeal to the children of the church for a collection for the *John Williams*. With regard to the support of Mr. Geddie's children, the Board were instructed to consider the matter, and recommend the best course to be pursued by the Synod. The Board were re-appointed with the addition of the Rev. George Patterson.

The Committee on Union with other Churches reported that they had met and attended to their duties, Rev. Mr. Murdoch reported verbally. A letter had been written to the two Presbyterian Churches in New Brunswick, and also to the Established Church of Scotland in Nova Scotia. The Presbyterian Church of New Brunswick had taken up the matter in a most kindly spirit and referred it to Presbyteries. A letter in reply had also been received from the Synod of the Established Church of Scotland met in this city this week. A friendly letter had also been received from Rev. W. Murray, of Dalhousie, New Brunswick.

The letter of the Rev. J. Turnbull was read and received with much satisfaction. It indicated a sincere desire to promote the best interests of Presbyterianism, by drawing us all closer in the bonds of brotherly love and ecclesiastical unity.

The letter of the Established Church Synod of Nova Scotia was couched in the most friendly and respectful terms, fully recognizing the importance and desirableness of union—recommending exchange of pulpits and co-operation in educational efforts, and thus paving the way for ultimate union. In the mean-

time the Synod felt that however ready the ministers were for Union, the *laity*—the *people* were not by any means prepared for such a step.

On motion the Report was received, and the Committee was re-appointed.

Rev. G. Patterson called the attention of the Synod to an oversight committed by the October Synod in not communicating with the parent churches—thanking them for past support and countenance, and soliciting a continuance of their kindness to the United Body. Professor King coincided with Mr. Patterson's remarks, and hoped the matter would be attended to now. Professors Ross and King were then appointed to draft a letter to be forwarded to the Scottish Churches.

Rev. N. McKay read the Temperance Report, which reflected severely on the liquor traffic and on the drinking habits of society. After a lively discussion in which Professor King, W. Murray, A. Sutherland, A. James, R. McGregor, Professor Lyall, Dr. McLeod and others took part, the hour of adjournment arrived and proceedings were closed.

#### AFTERNOON SESSION.

The consideration of the Temperance Report was resumed, and it was received and adopted. The Report took high ground against the use of intoxicating liquors as a beverage, and the Synod expressed its mind plainly on the sin and danger of engaging in a soul-destroying traffic for filthy lucre's sake.

Rev. Mr. McGregor introduced a resolution about selling and drinking intoxicating liquors on the Railway property. He called attention to facts that were new and startling to many members present, and it was unanimously resolved to adopt Mr. McGregor's resolution, and to send a copy of it to the Provincial Secretary. Rev. Mr. Cameron and others denounced very warmly the abuse of permitting rumshops to exist on public property,—tempting officials to indulge to the injury of their own health and the risk of passengers' lives. The universal sentiment of the Synod is that the Liquor Traffic as it prevails is a nuisance to be checked and put down by every legitimate means. Some would make total abstinence a term of communion. Others who do not admit the propriety of this step would still rejoice to see our churches purged from every man who gives license to his appetite for strong drink.

The Synod then took up the Report of the Seminary Board. The Board was authorized to draw up rules and regulations for the students—also to do what they can to promote the study of Rhetoric—to secure punctuality and regularity, and to enforce strictly the orders of Synod with regard to the qualifications of students seeking admission to the Seminary.

The Board was authorized to procure such books and apparatus as may be essential for the efficiency of the classes.

Rev. D. B. Blair reported from the Committee on Statistics. Of the 85 organized congregations in the Church, 67 had made returns and 18 made no returns. Of these 18 there are 8 in Cape Breton, 4 in P. E. Island, 3 in Halifax, 2 in Truro, and 1 in Pictou. 12 congregations have Deacon's Courts. Several interesting items of statistical information were brought out by the Convener. The thanks of the Synod were given to the Committee, and the Report is to be printed.

An interesting discussion arose on the proposal that Dr. Smith's term for teaching in the College be extended. Professor King urged the necessity for his term being extended from three months to five months yearly. Other members thought it would be better to extend the course to four years. After mature consideration of all the circumstances of the case it was resolved to leave matters in their present condition in the meantime, and to refer the subject to a Committee for mature consideration, to report to next Synod. The following Committee was nominated: Professors King and Ross, Rev. Messrs. McCulloch, McGregor and Murdoch.

The Special Effort for the Seminary was taken into consideration. It was intended to provide for endowment, building, apparatus, and so forth. A portion of the funds has been expended in current expenses. The Board urged that the Special Effort should be continued. The Synod agreed to

urge on Sessions and congregations the duty of aiding this scheme as liberally as possible.

It was resolved to express the thanks of the Synod to the Free Church of Scotland and solicit the continuance of their grant for Ministerial Education for another year. With regard to the religious training of the Students it was resolved to refer the matter to the Board. The Seminary Board was reappointed with the addition of Rev W. Murray and Professor A. McKnight.

On motion of Rev Mr McCulloch it was agreed unanimously to give Rev A. McKnight the status of PROFESSOR and *ex officio* member of the Board.

Rev W. MURRAY proposed that the salary of Professor Ross be Three Hundred Pounds per annum after the end of the present year. Mr. Murray urged several strong reasons why this step should be taken—Professor Ross's long service to the Church—his position as the senior Professor at Truro—the fact also that the largest and most munificent donation made to our institutions was from the late Father in law of Professor Ross. Rev W. Duff cordially seconded the motion. The proposal was agreed to unanimously.

On motion of Rev. D. B. Blair seconded by Rev. W. McCulloch, it was resolved by a majority of thirty six to three or four to reunite the three Presbyteries of P. E. Island into one Presbytery. The impression was general that the subdivision of the Island into so many Presbyteries was premature and would if continued retard the progress of the Church. Some of the P. E. I. brethren were in favour of making the three into two, but the Synod thought it would be still better to put them all into one. The first meeting of the reconstructed Presbytery took place immediately after the adjournment of the session of Synod.

The Synod adjourned at 10 o'clock—having granted leave of absence to a large number of ministers and elders.

#### WEDNESDAY, JULY 3—MORNING SESSION.

The Synod met to day at 10 o'clock. The attendance was considerably smaller than on previous days owing to members having obtained leave of absence. After the usual preliminaries, the Foreign Mission Board, introduced a resolution expressive of appreciation of Miss Constantinides's services and recommending that a suitable pecuniary acknowledgment be forwarded to her by the Board. This was unanimously agreed to, and the sum of £30 sterling was named as what ought to be forwarded to Miss C.

With regard to the support of the children of our Missionaries, it was resolved that £5 sterling per annum be allowed for each child under 8 years of age on the islands and £10 per annum till they are 18 years of age for children residing elsewhere.

It was agreed that in view of the dissolution of the connexion between Mr. Constantinides and the Missions of this Church, the Rev Professor King be called upon to offer up prayer, for a blessing on him who was our Missionary to the now desolate little flock at Demirdesh. Professor King then offered up a very solemn and appropriate prayer, committing Mr. C. and his late charge to the care of the great Head of the Church. At a subsequent sederunt, the Synod directed that the sum of £50 sterling be paid to Mr Constantinides as a parting gift.

Rev. Mr. Sedgewick then called attention to his motion with regard to marriage within the prohibited degrees of affinity and consanguinity. The Confession of Faith was clear on the point, but our people were not sufficiently acquainted with that book. He therefore desired the Synod to issue a Declaratory act explaining the matter to our people, so that ministers and people should be on their guard. After discussion it was resolved unanimously that in the judgment of the Synod the declarations of the Confession of Faith are sufficiently explicit on this subject—that the Synod issue an injunction to the subordinate courts, to discipline parties marrying within the prohibited degrees and ministers celebrating such marriages. Several members expressed strong views as to the great excellence of the Confession of Faith and the necessity for circulating it more largely among our people.

Rev. Messrs. King, McGregor, McKnight and McCulloch were appointed a Committee to call the attention of the Government to the evils connected with the

present Marriage law. Revs. R. Sedgewick, J. Cameron and W. Murray were appointed to issue a pastoral letter to the Churches.

Mr. James reported from the Committee on Widows' Fund. The plan proposed seemed judicious and practicable. The report was evidently the result of much research. The Committee was re-appointed and the report remitted to them to be matured in its details and to be published in the *Record* for the information of the Church and to afford an opportunity to members of next Synod, to investigate the plan in all its details and hearings before the meeting of Synod.

An invitation to visit the Deaf and Dumb School was received this forenoon, but owing to the pressure of business the Synod could not accept of it.

Professor King brought in the report of the Committee on Questions to be proposed to licentiates, ministers and elders at the time of licensure and ordination. The Report was received and ordered to be sent down to Presbyteries.

#### AFTERNOON SESSION.

Rev. Messrs Blair, Patterson, and Walker were appointed a Committee to prepare Forms of Process. The overture of the Princeton Presbytery with reference to uniformity of discipline was referred to the Presbytery of P. E. Island.

The Report of the publication Committee was then read by Professor McKnight. The Synod had resolved in October last that the new periodical should be 32 pages 8vo. The Committee asked for contracts for publishing such a periodical in a specified style. Mr. Barnes and Mr. Edward McDonald had tendered, and it was found that Mr. Barnes's tender was about £50 lower than Mr. McDonald's. His tender was accordingly accepted. Mr. McDonald however prefers a claim for the loss of his contract in not having the publication of the *Instructor and Register* for three years as was arranged with him by the Foreign Mission Board, two years previous to the Union. He would relieve the Synod from his claim if they would consent to give him the publication of the *Record* for one year on the terms of Mr. Barnes's contract. He was also willing to submit his claim to the adjudication of disinterested parties. The publication Committee was instructed to let the *Record* remain as it is and to have Mr. McDonald's claim settled according to the decision of practical men; and should any compensation be awarded to him, one third to be paid by the Home Mission and two thirds by the Foreign Mission Funds. The Committee was re-appointed, and the Rev. George Patterson and Robert Murray were appointed joint Editors.

#### EVENING SESSION.

On a previous session it was agreed unanimously that the status and title of *Professor* be conferred by the Synod on Rev. A. McKnight; and now on motion of Rev. W. McCulloch it was resolved that any surplus arising from the Professorial Fund after payment of Professor King's salary should be paid to Professor McKnight.

It was agreed that a thousand copies of the Opening Sermon by Professor King be published by the Synod and circulated.

Rev. Mr. Laird submitted a very able report from the Sabbath Observance Committee. The various prevailing forms of Sabbath desecration were pointed out and remedial steps suggested. On motion of Rev. W. Forlong seconded by Rev. G. Walker the report was received and adopted and the Committee re-appointed. Special reference having been made to the playing of the Military Bands on the streets of this city on the Lord's Day the following gentlemen were appointed a Committee to take what steps they would judge most wise to put a stop to this profanation:—Rev. P. G. McGregor, F. W. George and A. James, Elders. Rev. Mr. McCulloch mentioned a case in which a so-called minister of the Gospel had on a recent occasion in a place of worship made the following announcement after service.—“God willing there will be preaching here this day fortnight if it is not a good day for fish;”—that is for curing fish! Another member of court gave an instance in which people shut their minister's mouth by sending him a portion of the *shad* they catch on the Lord's day. Mr. James referred to the aspect presented by the question of Sabbath Observance in the House of Assembly.—Mr. Lithgow's Petition was not even enter-

tained.—Mr. A. Campbell's bill, intended to secure the better observance of the Sabbath, was treated with respect though not passed. The Report will be printed.

Rev. Mr. McGregor gave in the Report of the Committee on Incorporation. Owing to Mr. Steele's absence from the city, the work had fallen to Professor King and himself and he now read the Act of Incorporation which was passed last winter in the Legislature. He made special mention of the valuable services rendered to the Committee by the Chief Justice in the preparation of Act. The Report of the Committee was received and their diligence approved. The following members were added to the Board:—Revs. Professor Ross, Bayne, A. Ross, (Pictou) J. Stewart, Dr. McLeod, and R. P. Grant, A. James, W. Gammell, T. Bearisto and D. McCallum Esquires. It is provided by law that no one *can be appointed* a member of the Board, who is not a member in full communion of the Presbyterian Church of the Lower Provinces. This has only a prospective operation. Parties mentioned in the bill, though not members in full communion of said Church, are still members of the Board.

The Rev. Mr. McGregor submitted report of Committee to prepare Questions for Presbyterial Visitation, to be answered by the minister, the session and the congregation. The report was received; the Questions were ordered to be sent down to Presbyteries for approval.

Professor Lyall reported from the Bursary Committee that he had no money to disburse, and that nothing had been done to aid poor students. The committee was discharged.

The following arrangements were made for the supply of Dr. Smith's Pulpit during his term in College. The Presbytery of Truro to supply it for the month of December; Pictou for January, and Halifax for February.

In the absence of the General Treasurer the Rev. George Patterson submitted the following balances, as in the Treasurer's books: Synod Fund £69 11s. 9d. General Foreign Mission Fund £657 14s. To pay expenses of Mr. Geddie's children £15. Support of children £6. Turkish Mission £253. Buildings at Demir-desh £145 Total for Missionary objects £1078 7s. 10d. Home Missions £193. Matheson Bequest for Home Missions £136. For expenses of Seminary £89. Special effort £19. Previous balances were audited in May and the statement will be given at length in the *Record*.

Rev. W. Murray then supported the overture, transmitted unanimously by the Presbytery of Halifax with reference to the laying on of the hands of the Presbytery, in case of the ordination of elders and deacons. He stated that this was the scriptural mode and the mode recommended in the second Book of Discipline and in the Directory. Mr. James and Mr. Sudgewick also supported the overture. It was agreed to send it to the Presbyteries of the Church to consider and decide.

The memorial of Dr. Smith urging the establishing of a Preliminary School in connexion with the Truro Seminary was read. After discussion, in which it appeared that the Synod was by no means clear as to the necessity for such an institution, or as to the means for sustaining it, it was agreed to refer the matter to the Seminary Board, to do what they would judge best in the circumstances.

Rev. George Patterson moved a resolution to the effect that the Synod record its sense of the munificence of the late W. Matheson Esq., towards this Church and other religious societies. The Synod agreed cordially to this resolution.

On motion of Rev. W. Murray it was resolved unanimously to tender the thanks of the Synod to the congregations of Chalmers Church, Poplar Grove Church, and St. James's Church, Dartmouth, for the kindness and hospitality extended to the members of Synod. Mention was also made of the gentlemen who had arranged the Excursion on Monday afternoon.

Professor Ross thanked the Synod for their kindness and liberality in making an addition to his salary.

On motion of the Rev. John Stewart it was agreed unanimously to hold the next meeting of Synod in St. James's Church, New Glasgow, at 11 o'clock A. M., on the fourth Wednesday of June 1862.—The proceedings of the Synod were closed by singing the last two verses of the 72nd Psalm followed by Prayer and the Apostolic Benediction.

The foregoing outline of the proceedings of Synod is less full than could be desired, but it will afford an accurate idea of the business transacted. Fuller details on various subjects will come before the Church in the reports that will appear when space will permit.

There were *ninety nine* members of Synod present—*sixty five* ministers and *thirty four* elders—thus making by far the largest Synod ever held in Nova Scotia. Within the last ten years we have had the opportunity of observing closely the meetings of fifteen or sixteen Synods, and we have no hesitation in saying that this last Synod displayed greater cordiality of feeling, unity of sentiment, and business capacity than any we have ever seen. The most sanguine friends of Union could scarcely have expected so happy and cheering a sight. The keenest observer could see nothing in the proceedings to indicate the existence of the old division lines.

The Synod commenced its meetings on Wednesday the 26th, at 11 o'clock, A. M., and concluded the following Wednesday at 11 o'clock, P. M. Our people in this city did all in their power to make ministers and elders comfortable and happy. The Steamboat Excursion on Monday afternoon was exceedingly agreeable and pleasant, both as a relief from hard and protracted labour, and as affording an opportunity for free intercourse, between members of Synod who would otherwise continue to be comparative strangers to each other.

The decision of the Synod with regard to the Greek Mission is marked by great prudence, and will we hope lead to the best results. Mr. Constantinides in parting with the Church will have our prayers and best wishes, and the Greeks who have been taught to look to us for aid will not be forgotten. Who will not rejoice at the prospect of our sending another laborer to the South Seas, where our efforts have already been crowned with such abundant blessing?

We are all privileged to recognize the loving-kindness of the great Head of the Church in the spirit of wisdom and brotherly affection which marked the proceedings of the recent Synod. Let us be deeply grateful to Him who has lent His ear to our prayers!

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### SYNODICAL MISSIONARY MEETING.

On Monday evening a large and most interesting Missionary Meeting was held under the auspices of the Synod. The Rev. J. I. Baxter presided. After singing and prayer, Professor McKnight, the Convener of the Home Mission Board, read the most important portions of the Board's Report and commented on them. Last fall there were five probationers under the control of the Board; and these were assigned to five Presbyteries. Three have been settled over congregations. That the people appreciate the services of the Missionaries is proved by the fact that they put forth every effort to secure these services permanently, by having a settled ministry. The Home Mission Board is the pioneer of the Church, and through its instrumentality thousands bear the Gospel regularly who otherwise would have silent Sabbaths. It is intended in future to make the grants of the Board conditional on the efforts of the congregations and stations receiving aid. There is now a great need of funds to enable the Board to discharge its duties efficiently.

Rev. JAMES BAYNE read the sixteenth report of the Foreign Mission Board. It gave a brief outline of the commencement and development of the Mission to the South Seas—the sad state in which Aneiteum was found and its present renovated and comparatively happy condition. Mr. Geddie has been on the island twelve years. The first four were spent in constant danger and difficulty and with but little promise of fruit. Now his church numbers 194 communicants—heathenism is unknown on the island—sixty schools are in constant operation—elders and deacons attend to their respective duties, and the congregation on Aneiteum may be looked upon as a model for many in Nova Scotia. The Sabbath is observed most carefully, and worship is held in every family, morning and evening. Mr. Inglis of the Reformed Presbyterian Church, Scotland, who arrived on the island two



years later than Mr Geddie, has ever since proved his faithful fellow laborer. His church numbers 13 members. He has 14 elders and deacons and the good cause is prospering in his hands. Mr Inglis is now in Britain superintending the issue of a large edition of the New Testament in the Aneiteumese language. The publication is undertaken by the British and Foreign Bible Society. There is still some reason to expect a visit from Mr Inglis before his return to Aneiteum. Mr Bayne called attention to the pleasing fact that Aneiteum is now a centre of light to the surrounding Islands. Not only are teachers sent forth as pioneers for the European Missionary but contributions are made for sustaining them. The two congregations of Aneiteum gave the worth of upwards of £150 sterling in arrow root &c., for Missionary purposes in one year, and Mr Geddie believes they will continue to contribute in future with equal liberality.

In regard to the other portions of the field appearances were promising. The door is open wider than ever. Mr Gordon's labors are beginning to tell in Erromanga. Up to the date of his last report he had labored there but two years. Events in providence had aided the influence of the truth, and though there may not be any true conversion, there is in some instances very marked outward reformation. Mr Matheson was greatly hindered in his work by severe and protracted illness. Before he had taken ill the attendance on his Sabbath services reached 300. His health is now wonderfully improved, and he is laboring diligently. Mr Johnston is settled on the same Island, Tana, though at some distance from Mr Matheson's station. Mr Bayne referred to the danger and difficulties arising to Missionaries from the conduct of the sandal wood traders. He concluded by urging increased exertions in this great cause in which God had so signally blessed us already. The lowest estimate of our present expenses for the New Hebrides Mission is £700 a year. But if our congregations were to contribute with as much liberality as the two congregations of Aneiteum, we would have £1500 or £1600 annually for Missions.

Rev. N. MCKAY then brought before the meeting the condition and claims of our Educational Institutions. Without a good College to educate her own ministers the church could never prosper. Our two colleges are like the pillars at the entrance of Solomon's Temple—they beautify and strengthen the edifice. Mr McKay then gave an outline of the branches taught in both the institutions. The expense of sustaining them is £1200; but over and above this there are constant additions required to be made to the Library (now consisting of 4000 vols) and to the philosophical apparatus. He referred to the large sum kindly granted by the Colonial Committee and expressed a hope that we could shortly relieve the parent church from this burden. We are able to do the work if we try!

Rev. P. CONSTANTINIDES was called upon to address the meeting on the subject of the Greek Mission; he did so in a very interesting manner, but as his speech was substantially the same as that delivered before the Synod in the morning (of which we have already given an outline) we need not refer to it more at large.

Rev. Dr. McLEOD then made a short but very eloquent and powerful speech, urging the claims alike of Home and Foreign Missions, and showing the great encouragement; we had to go forward in the cause of the Lord. He showed how the sure word of prophecy and all the revolutions recorded in history, point to the great fact of the permanence and ultimate universality of the Redeemer's kingdom—how thousands of Missionaries and millions of Bibles were now proclaiming the glad tidings—how the dawn we now enjoy promises the outburst of the beams of the Sun of Righteousness in meridian splendor. From the infinite value of the soul and the conflict waged on its account between hell and heaven, he drew motives for redoubled exertion, and from past success he showed the fallacy of objections, the utter groundlessness of prejudices against the work. A voice comes from the world's mission fields—from China, Hindostan, Africa, the South Seas asking for our prayers and our charity. We are unworthy of the name of Christians if we do not now exert ourselves—for the Foreign field; but if we neglect the Home field we are like the man who neglects making provision for his own house—worse than infidels! Let us put forth great and united efforts. Be frugal in whatever you may but to economise in this is profitless thrift. In every instance the shillings now given might be pounds and the pennies might be shillings.

Rev. GEORGE SUTHERLAND gave a sketch of his recent visit to the Magdalen Islands. These islands are situated from 60 to 100 miles north of P. E. Island—in the centre of the Gulf of St. Lawrence. They are 8 or 10 in number—about 50 miles in length and of volcanic origin, extinct craters being still visible. The population is mainly Acadian—numbering about 3000. There are 40 Protestant families. Most of them were Presbyterians. There are three Roman Catholic Chapels and one Protestant Chapel. The Bishop of Quebec located an Episcopalian minister there who is very useful and who is mainly supported by the proprietor of the Islands and by the Colonial Church Society. Our Home Mission Board should send a laborer there at least for the months of May and June when there are from 300 to 400 vessels in two of the ports—most of which belong to Nova Scotia. The crews are mainly Protestant, but even when Roman Catholic they are glad to attend service. Mr. S. had preached in all the islands except one and was most kindly received on all hands. Some sailors travelled four or five miles on Sabbath afternoon, to hear him preach after having heard him in the morning. The Church of England minister treated him most kindly and allowed him to preach in his house. The meeting was concluded with praise and the benediction.

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## FOREIGN MISSIONS.

### LETTER FROM REV. JOHN GEDDIE.

The Rev. James Bayne has kindly placed at our disposal a private letter from the Rev. John Geddie, dated Aneiteum, October 26, 1861. We make the following interesting extracts:

The "John Knox" returned from the islands last week, having made a most interesting voyage. It was made under the direction of our brethren Messrs. Paton and Johnston, who were in her. You will no doubt get a full account of the voyage from the proper quarter, which I am sure you will peruse with interest. Our brethren have succeeded in opening a new station on the west side of Tana, at the district where the massacres have taken place of late years. We have long been desirous to commence a Mission there, but hitherto have been unable. At one time our prospects were good, and we had teachers ready to go to that place, but the doings of some of the sandal wood traders defeated our object. The place at which Messrs. Paton and Johnston landed is next in importance to Port Resolution. There is no harbour, but there is a large bay, with good anchorage, and safe from all winds, except westerly, which seldom prevail. The people wished one of the Missionaries to remain with them, and offered to give land and build a house for him. Our brethren have urgently requested that two Aneiteum teachers be sent without delay to this important place. In compliance with this request, I have appointed two married men, who will sail for their new field of labour next week. Their names are Nasivi and Nuhialeg, both deacons in my congregation. They seem to be good and useful men, and possess I think some qualifications which fit them for the new and arduous duties on which they are about to enter.

I gave a full account of the voyage of our brethren to a large and attentive congregation last Sabbath. They listened with breathless attention to all the interesting details. As there has never been intercourse between this island and Tana, it seemed like a very foreign field of labour to our natives, though the distance is not more than 50 or 60 miles. To improve the occasion as much as possible, I preached from Luke xiv. 21: "Then the master of the house being angry said to his servant, Go out quickly into the streets and lands of the city, and bring hither the poor, and the maimed, and the halt, and the blind." In discoursing from these words I considered, I. The scene of Missionary labour; II. The objects of Christian benevolence; III. The proper season for exertion on behalf of our fellow men. I endeavoured then to improve the whole by explaining the duties and

responsibilities of Aneiteum in relation to the surrounding islands at the present time. Seldom have we had a more interesting Sabbath.

A very affecting incident occurred on the Sabbath day. The natives of Cook's Bay on the east side of Erromanga have long been desirous to have teachers. A few months ago Mr. Copeland visited Nina in the "John Knox" and met there a large canoe containing a chief and several people from Erromanga who had gone to that island hoping to get one of our teachers there to return with them. Finding that neither of them could leave they pleaded that one of the crew of the "John Knox" should accompany them. The chief took a young man in his arms to whom he had taken a fancy, and seemed inclined to take him by force. Some time ago three chiefs and a number of people from the same place sent a man in search of teachers. He first went to Dillon's Bay, but the Missionary there had none to give him. We next went to Tana, but the teachers could not be spared from that island. He came to this island about two weeks ago, and applied for teachers, saying that they would give the choicest of their land to them, and endeavour to make them comfortable. He was present on the Sabbath day and heard me give an account of "John Knox's voyage, and mention the names of the teachers who were to go to Tana, when he was told that none was announced for Erromanga, he burst into tears, and was so overcome, that one of our elders spent the remainder of the day with him endeavouring to console him. When we see such instances of intense desire for the Word of God, we are warranted in numbering Erromanga among the isles that are waiting for his law.

The ordinance of the Lord's Supper will be dispensed here next Sabbath. My esteemed brother Mr. Copeland will be with me on the occasion. The ordinance of baptism has this day been dispensed to fifteen adults and a number of children. May our little church grow in grace as well as in numbers.

The "John Knox" will visit Erromanga in a few days. She goes to take supplies for Mr. Gordon which have been landed on this island, and also to bring supplies which have been left on that island for some of the missionaries.

The latest number of the "Christian Instructor" and "Missionary Register" which has reached me is of date January, 1859.

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## OUR CHURCH NEWS.

THE Presbytery of Princeton, Prince Edward Island, licensed Mr. D. S. Gordon to preach the Gospel, on the 5th June last. Mr. Gordon finished his studies with high credit to himself in the New College, Edinburgh.

PRESBYTERY OF HALIFAX.—This Presbytery met at Windsor on Wednesday, the 5th of June, at 11 o'clock, A. M. The following members were present, viz.: Rev. J. B. Murdoch, Moderator *pro tempore*, Rev. Messrs. Duff, McGregor, W. Murray, McLeod, Steele and McKay, Ministers, and Mr. F. W. George, Ruling Elder. Rev. Mr. Steele reported that he had preached at Annapolis and Bridgetown agreeably to appointment of Presbytery, and declared that congregation vacant. Mr. Steele then gave in a report of missionary labor performed during the last month in the County of Annapolis; and an urgent application having been forwarded by the Elders and people for a continuance of his services, the Presbytery unanimously agreed to appoint Mr. Steele to supply the congregation until the meeting of Synod.

It was agreed to overture the Synod on the subject of laying on of hands in case of the ordination of Elders and Deacons, as well as of Ministers.

Rev. A. W. McKay reported that he had supplied the Rev. Dr. Smith's congregation on the first two Sabbaths of February according to appointment, and also that he had preached in Annapolis and Bridgetown on the 14th and 21st of April. Mr. McKay also tendered his demission of the pastoral charge at Western Cornwallis, when, after deliberation, it was agreed to hold a meeting of Pres-

bytery at Cornwallis on Tuesday, the 18th instant, at 10 o'clock, A. M., and that the congregation be summoned to appear for their interests. Mr. McLeod was appointed to preach on the occasion.

The Presbytery met at Lakeville, West Cornwallis, on Tuesday the 18th June, at 10 o'clock, A. M. The following members were present, viz : Rev. John L. Murdoch, Moderator *pro tempore*. William Forlong, William Murray, Alexander W. McKay and John McLeod, Ministers, and Messrs. John S. Newcomb, Stephen Burgess and John Burgess, Ruling Elders. Rev. Mr. McKay reported that agreeably to appointment of Presbytery he had intimated to the congregation of Western Cornwallis that he had tendered to the Presbytery his demission of the pastoral charge of that congregation, and summoned them to appear for their interests before the present meeting. Mr. McKay having expressed his intention to adhere to the demission laid on the table at the last meeting of Presbytery, the congregation were asked if they had any reasons to advance why said demission should not be received, when they unanimously expressed their highest satisfaction with the manner in which Mr. McKay had discharged his pastoral duties, and their deep regret at the prospect of his removal, but at the same time acquiesced in the demission on the ground of inadequate support owing to the numerical weakness of the congregation and the present general depression of business. Under these circumstances it was unanimously agreed to accept Mr. McKay's demission, and to declare the pastoral relation between him and the congregation of Western Cornwallis dissolved. The Moderator then intimated to the congregation the decision of the Presbytery, and addressed them in suitable terms of direction and encouragement.

A meeting of this Court was held in Poplar Grove Church, Halifax, on the evening of the 25th ult. Rev William Murray was appointed Moderator of the Kirk Session of Western Cornwallis, and instructed to preach there on the second Sabbath of July and declare the congregation vacant. It was agreed to apply to the Synod for leave to take on trial for license Messrs. D. McMillan and J. Morton,—being students of divinity who had completed their theological curriculum. Rev Mr Steele reported that he had fulfilled the appointment of Presbytery to Annapolis and Bridgetown; and laid before the Presbytery an application for the moderation of a call from that congregation. The Presbytery agreed to defer the consideration of this matter till a future meeting. Messrs. Morton and Grant gave in very interesting reports of their labours as catechists—the former at Bridgewater and the latter at Sheet Harbour. The Presbytery agreed to grant supply to Rawdon and Goodwood at least once a month.

The next meeting of Presbytery was held in Chalmers' Church on the 27th ult. The principal business before the Presbytery was a case of reference from the Kirk Session of Musquodoboit.—An adjourned meeting was held on the following morning, when the same subject occupied the whole of the sederunt. It was unanimously agreed to remit the case to the Session of Musquodoboit with instructions to deal with it according to the laws of the Church.

The Presbytery met again on Tuesday the 2nd of July. The Presbytery appointed Mr John Grierson to the office of catechist—to labour in the district of Cornwallis; Messrs. Murray and Forlong having borne testimony to his high character and qualifications.—An adjourned meeting of this Court was held on the afternoon of the same day, when the question as to the expediency of dividing the Presbytery was fully discussed. It was finally agreed unanimously that it is not expedient at present to divide this Presbytery, but that meetings of the Presbytery shall be held as often as desirable in the distant congregations under its charge.

The Presbytery met again on Wednesday, the 3rd inst. The Rev Mr Duff asked the Presbytery for the appointment of a Committee to assist him in the ordination of Elders. It was agreed to grant such Committee or hold a meeting of Presbytery there as soon as the necessary preparatory arrangements shall have been made. The following appointments were then made:—Mr Grant, student, to supply Rawdon for four Sabbaths, beginning with the first Sabbath of July; Rev Mr Duff to supply Tangier on the first Sabbath of July, and Rev Mr McLean on the second Sabbath. The Rev H. McMillan asked and obtained leave of ab-

sence from his congregation for five weeks. It was agreed that the congregations laying on the shore from Lunenburg to Yarmouth be visited presbyterially this season. The Rev John McLeod, Presbytery Clerk, resigned, and Rev William Murray was chosen Clerk.

The Presbytery met again on the 4th inst. Messrs J. Morton and D. McMillan were reappointed as catechists to Bridgewater and Lower LaHave respectively. Rev Mr McGregor was appointed to preach to the Annapolis congregation on the third and fourth Sabbaths of July, with power to moderate a call if circumstances warrant such a step. Rev Mr Steele was appointed to supply Poplar Grove pulpit on the third Sabbath of July and *Tangier* on the fourth Sabbath of July and the first and second Sabbaths of August. The Rev Mr Duff was appointed Moderator for the current year. The next meeting of Presbytery was appointed to be held at Lunenburg on Wednesday, the 14th of August, for Presbyterial visitation and other business—Rev Mr Christie to preach, service to begin at 11 o'clock A. M.

**PRESBYTERY OF PICTOU.**—This Presbytery met at River John on Wednesday, 5th inst., for the induction of the Rev Hector McKay to the pastoral charge of the congregation there. The Rev Alexander Ross preached from Matt. xxv. 14-30, after which the Rev. James Bayne narrated the steps which had been taken in the call and put to Mr. McKay the questions of the formula which were satisfactorily answered. He then called upon the congregation to testify their adherence to their call by a show of hands. This being cordially responded to, he then by prayer inducted Mr. McKay into the pastoral charge of the congregation, and gave to him the right hand of fellowship, in which he was followed by the other members of Presbytery. The Rev. George Patterson, in the absence of the Rev. D. B. Blair, addressed the newly inducted minister, and the Rev. Alexr. Sutherland the people. The services of the day were concluded by prayer, praise and the Apostolic Benediction, and the congregation, as they retired, welcomed their minister in the usual manner. Though it was a fine day, at a busy season of the year the audience was large and seemed deeply interested in the whole proceedings.

The Presbytery again met in the afternoon for business, when the Rev. John Stewart introduced an overture anent the establishment of a Ministers' Widows' Fund, which was adopted and ordered to be transmitted to Synod. It was also agreed to apply to Synod for the formation of a new Presbytery to embrace at present the congregations of River John, Tatamagouche, New Annan, Wallace, and Goose River, and the station of Wallace River.

**MISSIONARY MEETING.**—The Annual Missionary Meeting of the Presbyterian congregation of Antigonish was held in the Church, on Monday, the 10th of June last. Mr. John McDonald, member of Session, occupied the chair. The Rev. Thomas Downie, pastor of the congregation, read the Annual Report, from which it appeared that the congregation had raised during the past year the sum of £519 18s. 4½d. for congregational and missionary purposes. Addresses on the claims of Missions were afterwards delivered by the Rev. John Stewart, New Glasgow, Rev. Thomas Downie, and Mr. Eneas McKay, missionary.

**PRESENTATION.**—The Rev. Thomas Downie, Pastor of the Presbyterian Congregation of Antigonish, was lately presented by the members of his Bible Class with a purse, containing a sum of money, as a token of their esteem for him.

The Rev. ALEXANDER McDONALD was ordained at Mabou, C. B., on the 19th ult., by the Presbytery of Victoria, and inducted into the pastoral charge of the Presbyterian Congregation there. Mr. McDonald enters with good prospects on a very hopeful field.

**PRESENTATION TO REV. J. ROSS, GRAND RIVER, C. B.**—A deputation of the young men connected with the congregation of Grand River, called upon the Rev. J. Ross, and presented him with a comfortable and very handsome waggon of the value of one hundred dollars (£25.) accompanied by a very feeling and affectionate address expressive of their regard for him personally, and appreciation of his ministerial labours among them. Mr. Ross replied in very appropriate terms.

## FIRESIDE READING.

### THE WHEEL OF PRAYER.

A TRUE STORY FOR THE CHILDREN.

*My Dear Children:*—In the Steppes of Tartary, the various tribes live in tents, and roam from place to place with their flocks in quest of pasture. No man calls a foot of the land his own; all have an equal right to any part of it. They neither plant, sow, nor reap. They live chiefly on milk and flesh—horse-flesh being always preferred. One day, when on a preaching tour among them, as I almost daily was, I was informed that a Calmuck princess had pitched her tent near by. Feeling this to be a fine opportunity of informing her of the true God, and of Jesus Christ whom he had sent into our world to save sinners, and that it might be the only opportunity I could have, or she enjoy I rode to her tent, and received an invitation to enter.

I found her at prayer. "At prayer!" you exclaim. Yes, children, at prayer. You are surprised, and ask me if she was converted to Christ. No, my dears, she was not; she had never heard of him, and though a praying princess, was an ignorant heathen. But you ask me, How did she pray, and to whom? That is just what I was going to tell you. In the back part of the tent stood the household or family god—a rude carved image of wood, and painted black. It had eyes, but saw not; ears, but heard not; hands, but handled not; feet, but walked not; and a mouth, but spake not. Such was this heathen princess's god. Before his face she placed a wheel, in the rim of which were cut a multitude of niches, into which were stuck small written prayers, purchased from the molla, or priest, at a great price. She sat on the floor of the tent, turning the wheel round, so as to bring each prayer right before the idol's eyes, allowing it a short time to read the prayer before she turned up another.

What a lesson—a heathen princess at prayer! And what a rebuke, it is to be feared, it administers to some children of Christian parents, and to some, it may be, who attend Sabbath-schools! Children, dear children, do

you pray? True, her god was no God; her prayers, being offered to an idol, were sin. Yet how her conduct reprobates and condemns those children who know the true God, yet pray not to him! If her praying to an idol was sin, how great theirs, who, knowing the God and Father of our Lord Jesus Christ, pray not to him! Surely their silence is more sinful in his sight than were this heathen princess' prayers to her idol; and does not her conduct rise up to condemn theirs? Children, will you not now, all of you, pray to God? All good children do; only wicked children neglect prayer. And God says it is only such as call upon him who shall be saved. Children, your prayers to God cost you nothing, but this heathen princess' cost her much. She had her god, her wheel, and her prayers to buy from the molla, at a high price. You have none of these to purchase. Neither your prayers nor your praying cost you any thing. How true that the yoke of Christ is easy, and his burden light! Praying to him costs us nothing! Shall a heathen be found praying to an idol, which can neither hear nor help her, when it costs her so much, and will not you, each and all of you, pray to the true God, when it costs you nothing? I hope you will. I pray God you may!

### "HAVE YOU A HOUSE WHERE YOU ARE GOING, PAPA?"

Many years ago you might have noticed in one of our large cities, a sorrow-stricken young man, with a lady leaning upon his arm, making their way through the crowd and onward, entering a large handsome house on — street. They ascend silently to a chamber in the third story, in the north-west corner of the house. The room is spacious and airy, the furniture all rich and elegant, but the room is darkened to the sombreness of twilight, for a sick man lies stretched upon the couch. He is panting for breath, yet he is fully conscious of all that is passing around them.

The young man who has just entered is his eldest son. In that same room

are a group of younger children, from Anna, the child of seven, upward to the eldest brother. The wife of the sick man, the mother of the children, is well nigh prostrate in her grief, for it has come upon her in an unexpected moment. Two weeks ago her husband was the strong, active man of business, full of his plans, and prosperous in them all.

These two weeks, how quickly have they been numbered! The slight illness, the feeble, pallor struck frame, then the deep-seated fever, and the mastery of disease, these have brought the strong one to the gate of the grave, and he has summoned his family together that, in as brief a manner as possible, he may dispose of his property to them.

"Henry must have the house on ——— street, and half the ownership of ——— block; Adnan and James the block of houses in ——— place; Maria, the house on ——— street. Wife and Anna must remain here and ———."

But the father can proceed no further. Choking emotion, and his great weakness, have overcome him; he falls back, draws his arms across his eyes, and remains silent. Dear little Anna, his pet, his darling, she comprehends but slightly the meaning of the scene but her heart is breaking for her father. He is going to die, to leave them; this she knows; but where is he going?

It is not a religious family; they have been kind, amiable and true to each other, but they have been living for this world. In the bosom of this child untrammelled thought pierces beyond the present, and in that deep, sad stillness, with the sick man just about to step into the dark unknown future, she makes the startling inquiry—"Have you a house, papa, where you are going?"

Oh, no! the poor man had not a house prepared for him. He had never wanted the Saviour to prepare a place for him, and nobody else in the wide universe could give him a heavenly mansion. Are there not many, very many, in his condition?

Reader, have you a house where you are going?

#### REFUGE FROM STRIFE.

I have all along been vastly too much disquieted by the misconstruction of

those who did not comprehend me, and have suffered much, both from the fatigue of refuting and explaining the same thing a hundred times over, and from the vexation felt in finding that in spite of every effort there is a character assigned my views the very reverse of every principle by which I am actuated. But why should the opposition of men thus affect me? Does it not test my belief in the reality of an all-perfect mind, that is now looking on when I suffer so painfully from the adverse understanding of the limited and subordinate minds by which I am surrounded? Would it not nobly accredit my faith in God that in quiet communion with him I found a resting-place when sorely urged by the strife of tongues? To him may I at all times patiently commit my cause, and be still in the thought that he is my God. Let me consider him who endured not merely the controversy of adverse judgments, but of adverse wills, the contradiction of sinners, and let me not be weary nor faint in my mind. "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."—*Dr. Chalmers.*

#### ALL FOR THE BEST.

Dr. Johnson used to say that a habit of looking at the best side of every event, is better than a thousand pounds a year. Bishop Hall quaintly remarks, "for every bad, there might be a worse; and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission—one of the most beautiful traits that can possess the human heart. Resolve to see this world on its sunny side, and you have almost half won the battle of life at the outset.

A CHILD'S THOUGHT.—A little New Zealand girl said to a missionary, that her thought was, that she would wait under the cross of Christ, that she might catch his issuing blood; and that, like a child hanging at its mother's breast, she might partake of the grace of God.

REV. WILLIAM ARTHUR.—It is reported that the Rev. William Arthur has recently received a legacy of two hundred thousand dollars, and faithfully carrying out his principles concerning the duty of Christians giving, he stated amount of their income to the cause of benevolence, he has given five thousand dollars to the British and Foreign Bible Society, fifteen thousand dollars to the Wesleyan Metropolitan Chapel Building Fund, and five thousand dollars to the Wesleyan Missionary Society; making in all twenty-five thousand dollars.

THE BIBLE MOVEMENT AMONG THE REGIMENTS.—The principal business of the New York Bible Society, for some time past, has been, by the Committee on Posts and Naval Stations, in supplying those occupying them with copies of the New Testament. These operations have been very active to the marines of the Navy Yard, and the men on board our naval ships, as also to the soldiers at the forts. Twenty-one of the volunteer regiments which have left this city, or are now stationed in it, have received for each man a copy of the New Testament. These are neatly bound, and on the inside of the cover of each is an appropriate colored design, exhibiting the Stars and Stripes, and below it the inscription, "To the defenders of our country—presented by the New York Bible Society."

### NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th May to 20th June, 1861:—

#### FOREIGN MISSION.

Little Kirk congregation, Baddeck, for 1860	£5	2	8½
Collection Port Hood	1	10	0
Divinity Students' Missionary Society, per M. G. Henry, collected at Cornwallis (St.) 9s. 9d.; Upper Musquodoboit Debating House, 12s.; Deans Settlement, 18s.	2	0	0
Princeton, £30, less £6 Discount			
P. E. Island currency	24	15	0
Special appropriation, 30s. I. c'y	1	5	0
Huntly, Cascumpeque, £18, less £3			
7s. Discount P. E. I. currency	14	17	0
Bédoque cong'n, £17 16s. do.	14	6	8
Evangelical Society, F. Pools E.R.	3	0	0
L. Harbour sec'n Primitive Church	11	1	

#### HOME MISSION.

Princeton, £4 19s. P. E. I. c'y	£4	2	4
Huntly, Cascumpeque, £3 19s. 2½d. Island currency	3	6	0
Collection tak'n Primitive Church	18	4	0
Little Harbour section of do.	11	1	
Ladies' Penny-a-week Society, Roger's Hill	19	0	

#### SEMINARY.

Princeton, £5 Island currency	£4	3	4
Huntly, Cascumpeque, £2 do.	1	15	0
Bédoque congregation, 5 do.	4	3	4
(Collection taken Primitive Church	16	2	5
Little Harbour section of do.	11	1	

FOR EDUCATING MR. GEDDIE'S CHILDREN. Ladies' Penny-a-week Soc'y, R.H. £1 0 0

#### DEMIDRESH BUILDING FUND.

Rev D. Morrison's congregation, £7 0s. 7½d. Island currency £5 17 2½

PROMOTING CHRISTIANITY AMONG THE JEWS. Princetown, £4 Island currency £3 6 8

#### PROTESTANT INSTITUTE SCOTLAND.

Cavondish, £2 13s. 1½d. Island c'y £2 4 3½  
Strathalban cong'n, £2 0s. 1½d. do. 1 13 5½

ABRAM PATTERSON, Treasurer.

#### PICTOU.

##### HOME MISSION.

Knox's Church, Pictou Town £2 10 0  
Melville Church, Carriboo River 10 4

##### COLLEGE CURRENT EXPENSES.

Knox's Church, Pictou Town £2 14 9  
Melville Church, East River 10 3

##### FOREIGN MISSION.

A Friend, per Rev Alexander Ross £1 0 0  
CHARLES McDOALD, Treasurer.

The Treasurer of the New Glasgow Bible Society acknowledges the receipt of 10s. from an anonymous donor, per the hands of Dr Mitchell.

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The Publisher acknowledges receipt of the following sums for the "Home and Foreign Record":—

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Rev. D. Morrison, Strathalbyn	19	5	0
Rev. Mr. McGillivray, East River	6	5	0
Rev. A. Sutherland, Rogers Hill	8	5	0
Mr. John McKay, Earlton	4	0	0
Mr. John Baird, Londonderry	7	0	0
Rev. R. S. Patterson, Bédoque	14	5	0
Rev. James Thomson, West River	5	0	0
Rev. M. Stewart, St. George's Channel	5	5	0
Rev. Jas. Ross, Grand River	1	0	0



Rev. D. Sutherland, Cape North	3 00
Rev. W. Forlong, Cornwallis	8 00
Rev. Jas. McLean, Shubenacadie	11 50
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Rev. Wm. Murray, Cornwallis	5 00
Mr. J. D. McLeod, French River	9 00
Rev. Geo. Christie, Yarmouth	9 50
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Mrs. Young, Stewiacke	37½
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Collections for Foreign Missions in the congregation of Rev. A. W. McKay, West Cornwallis:—

Collected by Miss E. Marchant	£1 0 7½
“ “ “ M. Marchant	1 11 3
“ “ “ A. Pingo	2 1 6
“ “ “ Osborne	18 3

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## The Home and Foreign Record.

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

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

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