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Samuel Mackay

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

DECEMBER, 1864.

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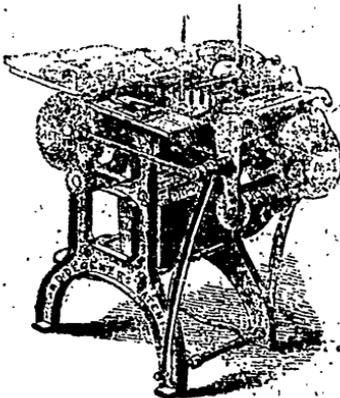


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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

DECEMBER, 1864.

GLOSE OF THE YEAR.

This is a time of gladness, of warm greetings, good wishes, tender remembrances and grateful benefactions between friend and friend, relations, neighbours, parents and children, ministers and people, poor men and rich men. It is fit that we should express our kindly feelings in deeds as well as words. If your heart devises liberally, let not your hand hold back. Among your benefactions forget not God's poor ones far off in heathen lands, waiting in thick darkness for the light of salvation. Forget not His poor ones near your home, along our own rugged coasts and among our lonely hills and valleys. Forget not the CAUSE OF CHRIST in its varied aspects, social, and ecclesiastical, and benevolent. Christ is thy dearest friend who laid down his life for thee; surely at this glad season of the year thou wilt not forget his cause!

The votaries of pleasure falsely so called will expend incalculable wealth on things that perish with the using and that bring no true joy to any man and no glory to the Blessed Saviour. The wretched drunkard and glutton will expend much on his own vile and dying carcase. What will you expend for Him that loved us and that hath washed us from our sins in His own blood? No time of the year is more appropriate than this for bringing our gifts into His treasure house that His cause may be in no respect cramped for lack of the means which we can supply. We can give Him nothing that He has not given us, then let us approach His Majesty with our gifts, humbly, prayerfully, thankfully, cheerfully.

THE HOME MISSION.

It is gratifying to find that while an unusual interest is manifested in our Foreign Mission, the Home Mission is not forgotten but is, on the whole, in a very hopeful if not a thoroughly satisfactory position. This is as it should be. There is not, there cannot be, any antagonism between the two. They must prosper or perish together. It is when a nation is thriving and vigorous in its own proper home that its ships are sent to traffic in the ports of other continents—that its flag is respected on every sea—that its guns thunder terror to the foe and hope to the oppressed. Let languour, weakness, disorganization begin at home, and the effect will be felt to the most distant extremities.

Charity indeed begins at home; but it has been well said that she is often better for a change of air and that to save her life, she must sometimes go abroad and breathe the air of far-off climes. But were she always to have her eyes in the ends of the earth and her feet, upon lofty mountains how speedily would her home become disorganized and desolate, the seat of a curse and not a blessing! How soon would she become pale, nerveless, lifeless!

Beautiful as are the results of Mission work abroad,—peace and love ruling where once there was nought but bitterness, strife, cruelty and death,—not less beautiful is the sight of oases reclaimed in the sad moral deserts at home, when the voice of praise is heard where we were wont to hear the lies and the blasphemies of the wicked,—when the ordinances of a pure faith are established in the heart of the wilderness, and flow-

ers of paradise bloom where there was nothing before but thorns and briars. Such transformations we have frequently witnessed in this country: we may by the grace of God witness them every succeeding year. The **HEAD** of the **CHURCH** has graciously crowned our Home Mission work with great success. Our preachers are ever welcome from one end of the country to the other, and the ever recurring call is for more preaching. Vacant congregations are becoming filled. Charges that are too large and unwieldy are being divided. Stations are being occupied where Presbyterian preachers have seldom or never appeared before. These stations in course of time, (some indeed in a very short time,) become congregations and seek the services of a regular ministry.

Weak congregations thus grow up around us. These require help for a few years; and when vigorously and faithfully wrought up they not only become self-sustaining but speedily pay back to other weak charges the funds once so useful in sustaining themselves.

Almost *one-third* of the congregations in our Synod have been, or are now, receiving aid from the Home Mission Funds. We speak within bounds when we say that *fifteen* congregations which are now not only self-supporting but assist all the schemes of the Church, owe their existence and their prosperity to the aid received from the Home Mission. We hope then that our people will not forget the ever-pressing claims of this vital work. The number of Home Missionaries at present in the field is unusually small, but next summer we expect a very decided increase. Our field is extensive—Bermuda, Labrador, P. E. Island, Cape Breton, Nova Scotia proper, and in a short time it is likely that we may add—New Brunswick.

THE COLLEGE.

The current session of our Theological College was inaugurated on Monday evening the 31st October, in Poplar Grove Church. Professor McKnight delivered a very learned and instructive address on the

occasion showing the value of the Oriental languages to the Biblical Student.

The classes have now been in operation for more than a month. There are twenty students in attendance, and we are glad to say that both Students and Professors begin the winter's work in good health and spirits. May God graciously give them strength for their arduous labours! Dr. SMITH commences his class in December and continues three months; Professors King and McKnight commence their classes on the 1st November and continue till late in April.

We hope that the claims of the College upon the prayers and the purses of our people will not be forgotten in the multiplicity of calls. Any Church might well rejoice in having such Professors, and such students as we now have. It is a privilege as well as a duty to do all in our power to cheer and sustain them in the great work to which they have devoted themselves. The character and prosperity of our Church will depend under God, on our Ministers: the character and success of our Ministers will depend very largely upon their College training: and the prosperity of the College cannot fail to be influenced by the good will, the prayers and the gifts of the people.

OUR STATISTICS.

We hope that the statistical tables given in the November *Record* have been, by this time, carefully studied. They show our strength and our weakness as a Church.—We have 56,429 adherents and but 11,549 communicants; that is, only about one out of every five adherents sits down at the Lord's Table, obeying the Saviour's dying command. This should not be so. The number of baptisms is very satisfactory,—the proportion to the number of families indicating that the duty of dedicating the young to the Lord is very generally attended to. Bible Classes are set down at 116—certainly far too few. More of the young men and of the young women of the Church would be gathered earlier within her fold if Bible Classes were more general. And, in sooth, no one is so old or so well instructed as to be justified in absenting himself from

the Bible Class. The truth is *infinite* and every time we study it something new will turn up; or the old will come with new power. We may thus go on studying the plainest Bible doctrines till the day of our death. It is a great loss to your mind, to your heart and soul, to give up the careful study of religious truth. Do not give it up under any pretence; and if you have not yet commenced, delay not an hour. The Great Teacher is ever ready to help you.

Out of our ten thousand communicants we have but 942 Sabbath school teachers. Surely this is not right. Our schools should be larger and more numerous; and the bar in the way of progress is the want of teachers. We can say from the experience of years that no work is pleasanter—that no work pays better (in the highest sense) than that of teaching in the Sabbath school. It will lead you to read your Bible when otherwise you might be tempted to neglect it. It will whet your desire for information and good reading. It will induce you to consult commentaries and other books that will greatly expand your ideas and help you to grow in knowledge as well as in the fear of the Lord.

The debt on Church Property is set down at \$16,263. This return is manifestly incomplete. The debt on our churches must be nearer \$30,000 than \$16,000. But even the latter sum is a heavy drag which should not be allowed to retard our progress. The interest of this sum alone would be help to sustain ten of our weak congregations and would support one foreign missionary.—Is it not worth while to save an expenditure of such magnitude as this?

We note that \$6,628 are due to ministers as arrears of stipends. Now this is a large sum for poor men to lose. Have you paid your minister? If not, do so immediately. It is a debt of Christian honour which it is ineffably base, mean, disgraceful to neglect. No honest man in a respectable community withholds his proportion. The minister will not *compel* you to pay: but it is all the more your bounden duty to redeem your plighted honour.

There are but 72 *Deacons* returned. We doubt not the more general appointment of

deacons to take charge of the temporalities of the congregations would be a valuable addition to the strength of the Church.—The office of deacon is a scriptural one and it should not be allowed to fall into disuse.

It is with pain and humiliation that we turn to some figures in the column of "stipends." In one case a minister is promised the sum of £75 a year, and £15 of the amount is set down as arrears! Another minister labours year by year on a stipend of £90, and his congregation allow arrears to accumulate to nearly that amount. Two instances occur in which the arrears are double the sum paid during the year. In one case the sum paid amounts only to £54.—This is the dark side of the picture. Some congregations have paid more than they promised. A large number are clear of arrears. Several have built comfortable Manses.—Others have raised their minister's stipend, paid old debts, and exerted themselves in various ways in the good cause.

It is well that all these facts, dark as well as bright, should be pondered. Men expect to undergo privations and are prepared for martyrdom among the heathen. But surely it is too much to expect a man to labour sabbath after sabbath here while his family is starving or he himself is plunged in debt. It is cruel—very cruel—to call a minister, to have him settled over you, and then starve him. We say nothing of the congregations that are poor themselves and do their utmost in the circumstances. In these cases the Home Mission steps in and to some extent makes up the deficiency. But we do complain of some congregations of rich, comfortable, thriving farmers who make a most melancholy figure in this table. It is never too late to mend; and we hope and pray that the figures against several names in next year's returns will be eloquent of changes for the better.

RECENT PERSECUTION IN TURKEY.

Recent intelligence of the most authentic character proves that the Turkish government ventured to inflict very serious injuries on Protestant missionaries and on all who were supposed to favor Christianity. Many

Turks were summarily arrested and thrown into prison. Many have been sent into exile. Thirty or forty have been consigned to Acre where they have been compelled to work with chain-gangs, among the worst and lowest criminals. Everything in the way of "justice" is conducted in Turkey with so much secrecy and jealousy that it is extremely difficult to ascertain all the facts of any one case. In some instances the Government took great pains to make the Protestant converts turn back again to Mohammedanism, but they very firmly resisted all that terror on the one hand and bribery on the other could do. The worst feature of the whole case is that Sir Henry Bulwer, the English Ambassador, seems to have forsaken the noble policy of Lord Stratford, and to be but extremely lukewarm in his defence of the principles of religious liberty guaranteed in the famous Hatti Humayoun. In these circumstances the Missionaries determined to appeal to the British people. They have done so, and we believe the result will be beneficial.—An influential deputation from the Evangelical Alliance waited on Earl Russell and laid all the facts before him in a memorial from which we extract a few paragraphs:—The acts of which they complain are described as "consisting in the shutting up of rooms hired by missionaries and by agents of the Bible Society, in which they peaceably conducted their Christian labors; in the seizure and carrying away of Christian books; and in the imprisonment of converts to Christianity from the Mohammedan faith, and their threatened banishment from their native land.

"These arbitrary and unjust acts, your memorialists submit, are not only inconsistent with the principles of toleration professed by the Turkish Government, but an express infringement of that clause of the Hatti Humayoun in which his Majesty the Sultan employs these distinct and emphatic words:—

"As all religions are freely professed in my dominions, none of my subjects shall be hindered in the exercise of the religion he professes, nor shall he be molested in the exercise of it."

"This concession to religious liberty, as is well known, was made by the Sultan at the urgent and conjoint importunity of nations professing Christianity; and is more especially due to the enlightened and long-continued efforts, and to the deservedly

great influence of Her Majesty's late Ambassador at Constantinople, Lord Stratford de Redcliffe.

"Your memorialists, therefore, would respectfully represent to your Lordship how incumbent it is on the British Government to whom Turkey owes so much, to look to the fulfilment of the pledges she has given, and still to maintain by British diplomacy that freedom from persecution for Turkish subjects becoming Christians, and that liberty for missionaries to propagate the Christian faith, which it is the distinguished honor of British diplomacy to have achieved.

"Your memorialists are not ignorant that the recent intolerance is attempted to be justified by the Turkish Government on the plea that the missionaries and some of their converts have acted with great indiscretion in promoting the spread of the Christian religion, and have preached in places and amongst persons where they were likely to excite public disturbance; and it is even alleged that the converts were imprisoned for their own protection against the violence of the populace, which they either had excited or were in danger of exciting.

"Your memorialists are perfectly assured that this allegation has no satisfactory foundation in the facts of the case, and that the apprehended popular disturbance was little else than a gratuitous and exaggerated surmise. Besides that, it will be apparent to every one that it is as dangerous to admit such a plea as it is always easy to frame it.

"It is particularly objected by the Ottoman Government that missionary operations have been carried on in the khans, or, as they were sometimes called, the inns, of the city, places to which mixed multitudes resort, so that the public peace is endangered, and in which, in former times, it is said nothing of the kind was attempted.

"But your memorialists are able to state, on the contrary, that for more than a quarter of a century the missionaries have been accustomed to rent rooms in the khans, a convenient places for meeting those persons who wished to come to them for religious inquiry. And as some misapprehension exists on the nature of the places thus designated, they submit the following remarks:—These khans in Constantinople, while they are sometimes described, as if for the purpose of a clearer definition, by the explanatory word "inns," are inns not in the sense of the European hotel, but rather in the sense in which Sergeants' Inn or the other Inns of Court in London are so denominated. They are large buildings, having an open court in the centre, and are divided into a great number of rooms, for the most part small,

which are rented and occupied by individuals or companies, and are used by them for storing merchandize, for workshops, or to dwell in, or in short for any purpose, at the occupier's pleasure. The khan is a public place; but these rooms are no more public than are the chambers of a barrister in Lincoln's Inn. No person enters them but at the invitation of the occupier, or with his consent. By no fair use of language could any canvassing of the claims of Mohammedanism, or any exhibition of the superior evidence of Christianity into which a missionary might be drawn in answering the inquiries of those who resort to him in these rooms, be represented as a public attack upon the religion of the country; for the rooms are private. Into a church any one may enter, for it is open to all, but the doors of a room in the khan are closed, and the public are not admitted, but only individual persons whom the missionary pleases to receive. In these private rooms, moreover, religious meetings have been accustomed to be held for years; expositions of the Sacred Scriptures have been given in them; and the doctrines of the Bible discussed with Greeks, Armenians and Turks, and without disturbance given or received. Missionaries, it may be added, have never attempted to preach in the open court of the khan any more than in the streets of the city. To prohibit them, therefore, from thus resorting to and using the khans in the way explained, the only way in which they have used them, is not only any act of intolerance, but an uncalled for abridgement of the liberty which has long been enjoyed, and never hitherto abused."

It appears that the Turkish government is going back to the old policy of exclusiveness, and that Sir Henry Bulwer approves of this fanatical course:—

"The limits of religious liberty, as now defined by the Turkish rulers, are narrowed down to a practical negation of it almost altogether. 'The Ottoman Government,' it is said, in Sir Henry Bulwer's letter to the Secretary of the Committee of the Evangelical Alliance at Constantinople, dated August 1, 'is willing to allow Protestants and all Christians to exercise their own religion in the Ottoman dominions in churches, or quietly at home; but it will not allow any attempts, public or private, to assail the Mussulman religion. It will allow Mussulmans to become Christians; but it will not allow them, any more than it will other Christians, to go about speaking publicly against Mohammedanism.'

"Your memorialists feel certain that they need enter into no argument to satisfy your Lordship that the enforcement of these

views will inevitably put a stop to all missionary efforts, and prove utterly subversive of all religious liberty in Turkey. Nor can they refrain from expressing their surprise and deep sorrow that such views should be sanctioned in express terms, and be sustained by the influence of a British Ambassador, the immediate successor of that eminent statesman to whom Turkey is indebted for the Hatti Humayoun of 1856, which has been justly extolled as the charter of her liberties, and one of the noblest monuments of modern European legislation."

It is gratifying to learn that Earl Russell expressed himself in a manner that left no doubt on the minds of the Memorialists that he would instruct Sir H. Bulwer to do his duty in a manner more becoming the successor of Lord Stratford de Redcliffe. It is distinctly stated by the *London Record* that the Missionaries of the Romish Church, the Jesuits, were at the root of this plot to overthrow Protestant Missions—that they skilfully excited the fears of the Ottoman Government, and that Sir H. Bulwer was not sufficiently shrewd and firm to counterwork their schemes. The cause of Missions is too strong in Turkey to be overthrown by such plots, but they certainly cause a great deal of trouble and suffering.

LOSS OF THE "JOHN WILLIAMS."

We are persuaded that tidings of the loss of the *John Williams* have been received throughout the bounds of our church with deeper regret than has ever before been excited by any mere ship-wreck.—That gallant bark had often borne our own missionaries from island to island—had taken some of them from Britain to the South Seas—had often gone a messenger of mercy from group to group, from station to station, with supplies of every sort, letters, books, clothing, food—all that the Missionaries required. Her name has long been a household word among all interested in Polynesian missions.

The *John Williams* has been twenty years in service. She was built specially for the mission work, and belonged to the London Missionary Society. The money to build her was raised by British children..

She was commanded by Captain Williams, son of the lamented Missionary who fell on Eromanga. She generally made her round among the islands once in two years.

The Captain thus describes her wreck on a reef, on Danger Island, on the 16th May :

"The three boats then proceeded to the nearest landing place, distant about three miles, when two of our native crew swam through the surf to inform the native teacher of our circumstances, and to request the assistance of some canoes to save, if possible, some provisions and clothing from the wreck. Daylight now breaking, several canoes came off and took the passengers twenty-two in number, out of the boats and through the surf. We then proceeded again to the wreck with the three boats, and found the ship with her keel high on the reef, and filling fast, while under her bows was fifty fathoms of water, lurching heavily, and rendering it highly dangerous for the boats to come near the ship until the masts were cut away, after which she lay more easily. As the mainmast fell it crushed the remaining whaleboat, which was on the skins. About seven a. m. we threw overboard the mast and sails of the long-boat for the boats to pick up, and succeeded in saving about eighty or ninety lbs. of sugar and about the same quantity of coffee, but no bread or water. She was now settling down by the head very fast, and we had to quit the wreck, when three or four minutes after she lurched off the reef and disappeared altogether, taking her masts and sails, &c., all down with her.—Nearly all my personal effects were lost or spoiled. The crew have saved some of their clothes, and the passengers have lost the greater part of their effects. Just four hours elapsed from the time she first struck till she disappeared. Picked up a barrel of flour, a few pigs, fowls and ducks which were left on the surface, and about noon succeeded in getting the long-boat through the surf without injury, the other two boats being damaged in getting them over the reef—the natives rendering us every assistance and treating us kindly. No lives were lost. The passengers numbered twenty-two, with nineteen in number of crew, making a total of forty-one souls. I have my right leg rather severely injured from the knee to the ankle; and one of the crew has hurt his foot with a spike nail from the wreck."

Happily the Bibles, Printing Presses, and other supplies which she had on board on leaving England had all been landed at their various destinations before the accident occurred. The escape of the passengers

and crew is also matter for devout thankfulness. The "*Dayspring*" will have to supply the place of the *John Williams* as far as possible for a year or so. We learn that preparations are already being made for building a new "*John Williams*."

Letter from Captain Williams.

"At sea, on board of the brig '*Lalla Rookh*.'
July 29th, 1864.

"REV. AND DEAR SIR,—It is my painful duty to inform you of the loss of the Mission barque '*John Williams*,' on Puka-puka, or Danger Island, on the morning of the 17th of May. We made the island the previous day and at night were heading well off the land. At midnight it fell calm, and the ship drifted about two miles per hour towards the reef, with the life-boat ahead.—About three a. m., finding she was going astern and fast towards the reef, we got out the long-boat and whale-boat. About four she struck the first blow, and I then got all the passengers put into the boats safely.—About five o'clock, I, with the rest of the crew, left the wreck, joined the other two boats, and pulled in company to the landing place, distant about three miles. At day-break we reached the landing place, and two of our native crew swam over the reef to inform the native teacher *Okati* of our sad condition, and to get him to send canoes to take the passengers over the reef. These included the Rev. C. Barff and family, numbering five, Rev. H. Royle and daughter, two teachers their wives, and children, and Mrs. Williams. After they were safely landed, the three boats and some canoes returned to the wreck to endeavour to save what we could. But I am sorry to say that very little could be got at; for we found her filling fast, and settling down at the bows, hanging with her keel on the reef. At great risk we got some coffee and sugar. I also succeeded in saving some nautical instruments and a few articles of clothing. These had to be thrown overboard and picked up by the boats for they could not approach the ship on account of the surf and the heavy rolling of the vessel. I am sorry to tell you that Mr. Barff and myself have lost almost everything.

"About eight o'clock we found it impossible to remain any longer, and, with an almost broken heart, I left the much-loved but ill-fated '*John Williams*' for ever. In about three minutes after leaving she launched off the reef, going down head foremost in very deep water, taking all with her.

"Although I have the satisfaction to know that the calamity was not caused by any neglect, my feelings, sir, can be better imagined than described when I saw her go en-

tirely from my sight forever. No lives were lost; the Lord was very merciful in sparing all without any accident. I need not, dear sir, give you any more particulars, as you will have all details in the protest which accompanies this letter. I must not forget to mention the kindness shown to us by *Okati*, the teacher, and the natives of Puka-puka in supplying our daily wants with taro, cocoa-nuts and fish. During our stay of three weeks on their island, J. C. Williams, Esq., H. B. M. Consul, kindly sent to the islanders, in the name of the Queen of England, a quantity of useful articles of clothing, as an acknowledgment for their kindness to us, and also to encourage them in acts of kindness to any that may be shipwrecked in the future.

Yours truly,

(Signed) "W. H. WILLIAMS."

Rev. Dr. Tidman.

COURSE OF THE "JOHN WILLIAMS"
PREVIOUS TO HER SHIPWRECK.

Our readers will be interested to know the voyage of the Missionary barque immediately preceding her visit to the fatal island where she finished her course; and this is described by the Rev Henry Boyle, who has lived and laboured in the island of Aitutaki for more than six-and-twenty years. He writes as follows:—

"We arrived Atutaki, in the missionary ship, only to take leave, for a short season, of my beloved wife and daughter, and our warmly loving people. They were prepared to bid them God speed. After supplying the ship with everything the captain informed them he needed, and in such abundance, that he could not take all, we prepared to leave. The Aitutakian youth, who had long maintained a steady devotion to the interests of the 'John Williams,' now manifested a stronger regard as they were about to commit their missionary to it, as a home for several months. From fifty to sixty young men—the flower of our Church—having bid us an affectionate farewell, descended into their whale-boat. Spontaneously the captain, officers, and crew, with about sixty natives of the Penrhyn Islands, crowded the quarter-deck of the 'John Williams,' and gave these young men nine British cheers, which the Aitutakians heartily returned.

"We sailed pleasantly forward for one week, and arrived at the Penrhyn Islands. Here we had on former occasions six teachers and flourishing villages. Uniting the whole, they numbered over one thousand. Now we found only sixty of the original owners of the soil and one teacher; the others, with five of their teachers, had been scattered, and most of them were dead, chiefly by the cruel work of the Callao slavers, just before our arrival.

"We completed our work at the above-mentioned islands, and at our stations on Manihiki, where, in every social and moral point of view, decided improvements on former years, in industry and Christian civilization, was manifest. New chapels and schools had risen up—very refreshing to look upon—and the clothing and courteous demeanour of the natives marked the effect of Gospel influence.

On the 11th May, afternoon, we left Manihiki, after very pleasant engagements with the teachers and scholars and members of religious classes. We now began to experience our first unpleasant weather, unusual in these latitudes, and especially at this season of the year. In a gale of wind we brought up near to a very dangerous rock, which throws up heavy breakers, about twenty-one miles from Danger Island.

"On the 16th May we sighted Danger Island. It was early dawn, and with joyous emotions, ere evening we hoped to be in their midst, receiving their welcome greetings and distributing amongst them the ample gifts we had brought from the Christians at Aitutaki to their less favoured brethren at Puka-puka. The winds, currents, and complex character of the reefs, to our great disappointment, prevented our having intercourse with the island that day—not on account of our distance, for we were very near, but we had found the natives of all these low coral islands very shy in recognizing us. We learned, however, that they had suffered so much from the Peruvian slavers and their barbarous outrages, that we ceased to wonder at their reluctance to come out to sea. Disappointed, both in not getting on shore, as we so confidently hoped, and their not coming out to us, we were left to uncertainty as to whether they knew us; so, after our usual domestic worship, the captain called us upon deck to witness the exhibition of blue lights and rockets, in order to facilitate our work of the coming day.—Our signals were replied to by beacon fires along the shore, and especially the landing place, until near midnight, and we all retired very happily to our respective places of repose for the night; but it was destined to be a night of horror, never to be forgotten—the wreck of the noble ship, the 'John Williams.'

"It was early on the morning of the 17th of May, that jubilant month with the Churches at home, when we were called out of our profound slumber by a voice exclaiming, 'Mr. Røyle, get up and pray to God for the 'John Williams;' she is just upon the reef. Affrighted, I started from my sleeping place, hardly knowing what I did, but fully conscious of the reality and extent of our danger, by the height to which our fated vessel was raised on the surging billows, and the fearful roar of the breaking

waters. I sprang to the couch of my dear child, who yet lay in profound and fearless slumber, unconscious of the anguish of her father and her own proximity to a watery grave. All my agonized feelings were compressed in one intense prayer, and I exclaimed, 'O God, save my child.' Again, at this moment, the voice of Mrs. Williams, our Captain's wife, was heard, 'Mr. Royle, bring Harriet upon deck immediately; throw something warm arou d the dear child; but come quickly, the vessel has struck.' I dragged her from her sleeping-place to the deck. The rudder and the stern had given way, and on the deck stood three aged Christians, between seventy and eighty years of age, and four young children trembling and naked by our side. Our Aitutakian young men came near to us, drew their upper garments off, and took possession of my child. Somewhat relieved by their devotion, and satisfied that they would do all they could for our rescue, I threw myself with prayerful confidence into the arms of a covenant-keeping God, and awaited the result.

"Orders were given to get out the boats, which after great labour, and many fine traits of character, the crew succeeded in doing, the vessel, in the meantime, rapidly filling with water. At length orders were given by the captain for the ladies and children to be put into the boats. Aiding my venerable friend the Rev. Charles Barff to follow, I beheld with grateful feelings their rescue from impending death, my own child being one of the number. Seated on the deck of the ill-fated vessel, I saw Mrs. Williams, whom I had supposed to have gone in the boat, approaching. She said, 'Mr. Royle, I give you my place in the boat; go, take care of your daughter; I remain to share the fate of my dear husband—I cannot leave him.' She disappeared, and in a few minutes the captain came and requested me to enter the boat and to keep her out of the reach of falling spars, and within hail for any contingency. I obeyed the welcome orders. Out of reach of immediate danger, I looked around upon the affecting scene; we a half-naked throng—our pleasant home a wreck, and the tremendous crushes of the ship breaking on the silence of the night.—Every blow the ill-fated vessel received sent a vibratory stroke to the ship's bell, and a pang of sorrow to our hearts. At 5 o'clock, A. M., while yet dark, orders were given for all to enter the boats, forty-two in number, occupying three boats. We proceeded along at a safe distance from the reef, to seek an opening whereby to hold communicat'on with the natives of Danger Island. As soon as they saw us, crowds of them hastened to our relief, embraced us in their generous love, and carried us to their homes. Clothing they had none to offer us, but the best of their food they reserved for us and brought

daily to our table, generously denying themselves of the only food that we could eat—a sacrifice all the more to be admired, as they could evidently see we had been deprived of the ability to reward them for such service."

Talking and Doing.

"When Dr. Chalmers was executing his plan of establishing parochial schools in connection with St. John's parish, in Glasgow, a site which belonged to the college was selected for the first school to be erected. Dr. Chalmers called on Dr. Taylor, the head of the college, in order to purchase this site. He expressed hope of obtaining it on reasonable terms, in consequence of the novelty and importance of the undertaking.

"'The undertaking,' said Dr. Taylor, 'is an important one, but it is not a new one. We have been talking for twenty years of establishing parochial schools in Glasgow.'

"'Yes,' said Dr. Chalmers, 'but how many years more do you intend to talk about it? Now we are going to do the thing, and not to talk about it, and so you must even let the price be as moderate as possible, seeing we are going to take the labour of talking and projecting entirely off your hands.'

It often happens that the greatest talkers are the worst workers: they do the talking and leave the work for other hands. How happy a change, if all of us were to follow the example of the illustrious Chalmers and actually *work* instead of wasting time and opportunities in talk! Many find their pleasure in discovering the faults of those who do work while they themselves stand idly by. Brethren, ye have not so learned Christ. Whatever your hands find to do, whatever your hearts purpose in the hour of warmest generosity,—that do with all your might.

A Solemn Warning.

If you be, or become either *graceless* preachers or ministers of the gospel, how terrible is your condition! If you open your Bible the sentence of your redoubled damnation flashes into your conscience from every page. When you compose your sermon you but draw up a tremendous indictment against yourselves. If you argue against or reprove other men's sins, you but aggravate your own. When you publish the holy law of God, you but add to your rebellion against it, and make it an awful witness against your treacherous

dissimulation. If you announce its threatenings, and mention *hell* with all its insupportable torments, you but enfeoff yourselves in it, and serve yourselves heirs to it as the inheritance appointed you by the Almighty. When you speak of Christ and his excellencies, fulness, love and labors, it is but to trample him under your feet. If you take his covenant and gospel into your mouth, it is but to profane them and cast them forth to be trodden under foot of men. If you talk of spiritual experiences you but do despite to the spirit of grace. When you commend the Father, the Son and the Holy Ghost, and invite sinners to new covenant fellowship with them, you but treacherously stab them under the fifth rib, betray them with a kiss, and from your heart cry, 'This is the heir, the God, come let us kill him.' While you hold up the glass of God's law or gospel to others, you turn its back to yourselves. The gospel which you preach to others is hid—is a savour of death unto death to you, the veil remaining on your hearts, and the god of this world having blinded your minds.—Without the saving, the heart-transforming knowledge of Christ and him crucified, all your knowledge is but an accursed *puffer up* and the murderer of your own souls.—And unless the grace of God make an *uncommon stretch* to save you, how desperate is your condition. Perhaps no person under heaven bids more unlikely to be saved than a *graceless minister*; his conscience is so overcharged with guilt, so seared as with a hot iron, and his heart so hardened by the use of the gospel.—Alas! my dear pupils, must all my instructions, all the strivings of the Holy Ghost, all your reading, all your meditations, all your sermons, all your evangelical principles, all your professions, all your prayers, as traps and snares, take and bind any of you, hand and foot, that as *unprofitable servants* you may be cast into *utter darkness*, with all the contents of your Bible and other books—all your gifts and apparent-like graces, as it were, inlaid in your conscience, that like fuel or oil, they may for ever feed the flames of God's wrath upon your souls! After being set for a time at the gate of heaven, to point others into it—after prophecying in Christ's name, and wasting yourselves to show others the way of salvation, and to light up the friends of our Redeemer to their heavenly rest, must your own lamp go out in everlasting darkness, and ye be bidden, *Depart from me, I never knew you, ye workers of iniquity?*—Must I—must all the churches behold you at last brought forth and condemned as arch-traitors to our Redeemer? Must you, in the most tremendous manner, for ever sink into the bottomless pit, under the weight of the blood of the great God our

Saviour—under the weight of murdered truths, murdered convictions, murdered gifts, murdered ministrations of the gospel and murdered souls of men!—*Dr. Brown.*

The Unstudious Pastor.

The complete pastor must be, even to his dying day, no less a Christian student than a Christian teacher. God honors human learning, if used in subordination to Divine grace. It is truly said, "any branch of knowledge which a good man possesses he may apply to some good purpose. If he possessed the knowledge of an archangel, he might apply it all to the advantage of men and the glory of God." An unstudious minister has a paralyzing effect upon a parish. There is a sameness of preaching, which becomes first unprofitable and then intolerable.—There is no suitableness of application, no progressive building up in the faith, no address to individual conscience. The bow is drawn mechanically, and the arrow is shot a venture, and naturally misses the mark. So, too, in respect to literature.—If the preacher betray the barrenness of his intellectual stores, and his want of sympathy with the educated class of his congregation, what can be the consequence but failure of personal respect, and hence of attractiveness, loss of influence for the good objects of his ministry?

Useful Sermon.

How many times we preach and retire discouraged, feeling that we have spent our strength for naught! How many times our utterances seem simple and powerless to ourselves, but afterward find they have been the power of God unto the salvation of a poor sinner!

Many years since the Rev. Edmund Calamy preached in London. As he was truly eloquent, and drew large crowds, a young man in deep despondency of mind travelled some distance for the purpose of hearing him. It so happened, that on Sabbath, when the young man took his seat in the church, the pulpit was supplied by a plain country minister, who took for his text Matthew viii. 26—"Why are ye fearful, O ye of little faith?" Although there was nothing remarkable in the matter or manner of the speaker, the weight was lifted from the hearer's heart by the influence, and "he went on his way rejoicing."—Who the preacher was the young man never knew, but he himself was John Owen; and the long life of usefulness, both in Church and State, which followed, was attributable to God's blessing on that single discourse.

A Timely Sermon on the Shore.

About the middle of last century, the Rev. John Brown of Haddington was once crossing the Frith of Forth in one of the large sailing boats then used for passengers as well as goods. On board was a motley crowd of people, going over to a fair in Fife. Their language and conduct were so offensive, that the godly man's heart was deeply grieved and he wondered how he could do them any good. Midway in the passage a sudden gale arose, and the boat was tossed on the waves. The oaths ceased, and the alarmed people crowded around the servant of Christ, whom they had previously shunned. Mr. Brown offered up a prayer for their safety, in which all earnestly joined. On their reaching Burtisland, he called upon them to stay on the shore for a little. Grateful for their deliverance they did so, while he addressed them on their sins, and Christ as the only hope of sinners. After years proved that souls were gathered into the fold that day.

Our Home Missions.

MISSION TO BERMUDA.

REPORT OF MR. W. STUART.

To the Reverend the Presbytery of Halifax :

In accordance with your instructions, I proceeded upwards of a year ago to Bermuda, in order to assist the Rev. W. Thorburn, Presbyterian minister there.—The field, though not very extensive, is one that demands arduous and incessant toil. The two main congregations, Warwick and Hamilton, severally require two services each Lord's Day, in order to keep abreast of other denominations,—and this duty would of itself occupy two clergymen. In addition to these there is a preaching station at St. George's, twelve miles east of Hamilton, where formerly existed quite a promising charge, but which through the lack of regular supply, and various untoward circumstances, has been suffered to dwindle down to the merest fraction of its former numbers. This being the chief military station renders all the more imperative the location there of a Presbyterian minister, who might combine with his duties among the civilians, the

functions of chaplain to the troops. At the western end of the islands—eight miles from Hamilton by water—the Dockyard, with its numbers of resident workmen and sailors belonging to the fleet stationed there, presents an inviting field for missionary operations, and one which has not been overlooked by others. By conducting a third service every second Sabbath at the Dockyard, and a week night's service at St. George's each alternate week—an arrangement which was kept up last fall, winter and spring—your missionary was enabled to do something towards reviving the Presbyterian cause in both localities. During part of the summer Mr. Thorburn conducted a Sabbath morning service at St. George's, principally on account of the troops, a number of whom had presented a requisition to him asking Sabbath supply. The breaking out of yellow fever, and the consequent removal of the soldiers to healthier localities, as also my departure on the completion of my term of engagement have interrupted this arrangement for the time being; but could it be carried out the probability is that ere long a branch congregation could be organized, which, being combined with the church at Hamilton, might readily be erected into a charge distinct from the parent church at Warwick. Of the condition of the Warwick and Hamilton congregations it is scarcely my province to speak, although amongst them my services have been chiefly distributed. Besides preaching in both churches each Sabbath, and in the out-stations as above mentioned, it has been my practice to conduct a weekly lecture and prayer meeting, which has been respectably attended all along. Visits to the sick and dying have also been paid as circumstances directed, though the work of pastoral visitation has in the main been performed by the resident minister, in consideration of my extra labors in the outlying districts. The most gratifying proofs have been given that these efforts have not been unappreciated; and the enclosed flattering testimonial, extracted from the minutes of session, Christ Church, Warwick, may well excuse me from further dilating on my personal mis-

sion. Evidences have not been wanting that the blessing of the Lord has attended the exertions put forth in his name; prevailing vices have been checked—that of drunkenness, for example, by the formation of a Temperance Association; many of the young seem hopefully impressed; Sabbath Schools are well attended and ably conducted—the children's contributions mainly go towards the support and education of a young Hindoo missionary, whilst the "Dayspring" has not been forgotten; Bible classes have been regularly sustained; from time to time there are admissions to sealing-ordinances; church members are in general ornaments to their Christian profession; and of the many that have been gathered to their fathers within the year, not a few have given strong evidence of their faith in the Redeemer. Of these last I may be permitted to mention as one of the brightest examples, Mr. Ebenezer Darrel, widely and favorably known among the churches of the West Indies as a rare specimen of an active, benevolent, enlightened, and truly Christian merchant. His death in Edinburgh, whither he had gone to recruit his health, has cast a gloom over the church in Bermuda which years will not dissipate—for he was the right hand of his pastor in all schemes of Christian enterprise, and was always forward in every good work. His grave occupies not unworthily a place by the side of Chalmers and Cunningham; for never till the resurrection of the just will it be fully known what a mighty influence for good he exerted over the youth of all lands with whom he came in contact. I may be pardoned for so far invading the sanctity of the tomb as to mention that it was largely owing to his liberality and zeal that the present movement had its rise for procuring assistance to his respected and la'orious but sadly overtasked pastor. And now that he has gone, and the burden of supporting a probationer has fallen on fewer shoulders, and those but ill able to bear the weight;—now that the congregation is contending with a load of debt contracted by building a manse at heavy expense;—now that they are saddled by heavy law expenses incurred in defending

their church property against parties professing to act for the Scotch Establishment, I think it is not asking too much to claim for this, the oldest Presbyterian church in the Colonies, a greater share of attention and encouragement than it has yet received. The prevalence of yellow fever renders it unsafe for the moment to send a new laborer on the ground; and the expense of living during the past year has been unprecedentedly high; but these are only casual hindrances, and must speedily be obviated, I would simply say for the information of Presbytery and probationers that there is in Bermuda as fine a field for missionary effort as there is within the whole bounds of Synod; and to this small but interesting community, one of the remaining outposts of Presbyterianism in the West Indies, something more than a mere nominal connection with our church is due. Through the lack of proper Presbyterial supervision and support the minister there has been compelled to struggle almost single handed amidst overwhelming difficulties, and tho' he has been enabled by prudence and firmness in a great measure to disarm opposition, yet the active sympathy and cordial co-operation of the superior courts are especially called for.

Other Missions.

African Mission of the United Presbyterian Church.

A Missionary meeting was held in London in connection with the recent Presbyterian Synod there. At this meeting the Rev. Dr. Somerville, Foreign Mission Secretary of the U. P. Church gave the following account of Missions to the Africans:

'I recollect, many years ago, hearing the late Rev. Dr. John Brown, when addressing a band of Sabbath-school teachers, say that if an angel from heaven were to become a Sabbath school teacher, he would not select the children of pious parents, but would go into the dingiest and most neglected lanes of our cities, and seek out those for whom no man seemed to be caring; and in like manner we may affirm, that were one of the holy angels permitted to become a

preacher of the blessed gospel—and ah! how gladly would he accept the glorious office—it would be to the most oppressed, degraded, and destitute of earth's population, that he would hasten to convey the glad tidings. Now, there are no people that more fitly answer this description than the children of Africa. Long was it thought that the curse of God rested on the negro race, and that the doom of heaven justified every act of cruelty and wrong on the part of the white man. The horrors of the slave trade, whose disturbing and desolating influence was felt nearly over all that continent have often been depicted, but no mind can conceive, nor language describe, the hundredth part of its frightful atrocities. It may without exaggeration be said, that the fields of Western Africa were for ages the man-hunting grounds of the European nations; and all the time that the white men trafficked in this worst of human crimes, they denied to their victims the attributes of humanity, classing them with the beasts that perish. And though this dreadful trade has in a great measure ceased, yet its deep and multitudinous wrongs have left deep and dark scars on African society.

Ah, what a debt of reparation is due to that people! Now, it is to the spiritual well-being of that despised, down-trodden, and wronged race, that the missionary efforts of our Church have, till within these few years, been mainly directed. It may be said, indeed, that the missionary vocation of our Church has been that of a preacher to the negroes. Four of our foreign missions contemplate their evangelization. These are—Jamaica, with its 26 congregations, its 5626 church members, its 9452 hearers, its 44 day schools and 3000 scholars, and its theological seminary for training natives to be teachers and pastors; Trinidad with its 3 congregations, its 172 members, and its 350 hearers; Old Calabar, in the Bight of Biafra, Western Africa, with its 6 stations, its 46 native members, its 900 hearers, and its 360 children under school instruction; and British Caffraria, in South Africa, with its chief 3 stations, its 289 members, its 800 hearers, and its 300 children under religious training. Or let me in a sentence state the matter thus: We have among the Africans, 38 stations, 6133 church members, about 12,000 hearers, and 4000 children receiving instruction. It is true that those numbers, compared with the millions of Africa, are but few; but they may help, as seed corn, to plant larger and ever widening fields.—I have often rejoiced that, as a Church, we have been devoting our principal attention to the negro race; for while the missionary enterprise, wherever it is carried on among the heathen, embodies "the unsearchable riches of Christ," yet I believe that, in labouring for the salvation of the children of

Africa, we are acting not only in special harmony with the spirit of the gospel, which is emphatically a ministry of pity and love to the wretched and the helpless, but in special accordance with the mind of him who has compassion on the ignorant, and on those that are out of the way, and of whom it was predicted that in his benign reign "he shall deliver the needy when he crieth; the poor also, and him that hath no helper." And we are encouraged to prosecute and even to extend this interesting work by the large measure of success which has attended our labours, by the special promises of God given to the African race, and by the present aspects of divine providence. The measure of success which has been realized in our African missions, as seen in conversions—the best test of missions—has been, according to the means employed very encouraging. Besides the multitudes that have passed away from our mission churches—and that gave satisfactory evidence that they were resting on him "who is the resurrection and the life"—it is a very great matter, a matter the value of which money cannot measure, to have been instrumental in bringing into the Church of Christ the 6133 sable sons and daughters of Africans that now form our mission membership. Again, we hold that the Bible, which unfolds God's gracious thoughts towards men, looks with signal interest upon this people, and grants to them rich and special promises—promises which seem to declare that the gospel shall have among them remarkable and speedy success, affirming that "Ethiopia shall soon, shall make haste to stretch out her hands unto God." And still further, the aspects of providence appear to intimate that the day of Africa's redemption is drawing nigh. And here I refer not to that which is going on in the Western world, where God seems to be "making inquisition for blood," and to be vindicating the cause of the enslaved, but I refer to that which has occurred in Africa itself. There is no part of our earth, except it be the Polar regions on which so much of the light of discovery has been thrown within recent years; and there is no class of travellers that have been more honoured, or have gained a wider fame than those intrepid men who have laid bare the long hidden secrets of this continent. The names of Livingston, Barth, and Speke, here stand out pre-eminent. The courage, the skill, the self-denial, and the wondrous perseverance of these gifted men, have disclosed to us nearly all that was unknown of Africa, so that there remains but a belt of a few hundred miles in breadth along the line of the equator to be explored, when that vast continent, which a few years ago was almost a blank on our maps—a *terra incognita*—will be fully revealed and described. And has not this fact a voice to the Chris-

tian Church? Have not these adventurous men been, at the peril of their lives, pointing out a large portion of the inheritance promised to Christ, and which it is the duty of the Church to possess? Where the traveller and the merchant can go, the feet of the missionary, God's protected messenger, may tread; and it is he alone who carries the balm that is to heal the festering wounds of Africa, and soothe into rest its agitated population. And oh, what a wide field is there! There are thousands of square miles in that land where the sound of the gospel has never been heard, and yet we believe that over its wide and fertile plains, through its spicy groves, and along the margins of its mighty lakes and rivers—its Niger, its Zambesi, its Nile and its Congo—and up even the sides of its snow-topped mountains, the voice of Christ shall go; and instead of shrieks and groans, and the clank of chains, shall everywhere be heard the accents of prayer and of praise—the ransomed children of Ethiopia blessing him who has come in mercy, and covered their country with light, and peace, and love.

Protestantism in Austria.

While Romanism is advancing in England and other Protestant countries, it is pleasant to note that Evangelical religion is making itself felt among some of the oldest and most bigoted supporters of the Papacy. The Protestants of Austria (who by the way are nearly all Presbyterians) have felt themselves sufficiently strong to go in Synod before the Austrian Emperor with the following Protest and claims. The Synod was very courteously received by the Emperor:—

“The General Synod protests: 1. Against the denomination of *non-catholic*, which is the term used in the decrees and ordinances of the political authorities to designate the adherents of the two Protestant confessions—the Augsburg and the Helvetic; 2. The Synod demands that those obstacles which, in some parts of the monarchy, are still presented to the establishment of Protestant congregations, shall be removed; 3. That booksellers shall be allowed to deal in Protestant books; 4. A community of cemeteries; 5. The admission of Protestant pastors, as of priests, into houses of retirement and charitable institutions, to exercise their functions in them; 6. The establishment of the equality of the Protestant and the Catholic festivals, in order that the authorities may be bound to protect the festivals of the Protestants in the localities in which they are the most numerous; 7. The Synod protests

against all interference by the subordinate political authorities in the affairs of the schools of the Protestant congregations. 8. It protests against the ordinance which prohibits the children of Jews from frequenting Protestant, if there are Catholic schools in existence in the same locality; as it also protests against the ordinance which forbids Catholic parents placing their children with Protestant foster-parents; 9. The General Synod advances claims on the funds of the normal school in favour of the Protestant schools; 10. It demands the admission of Protestant teachers in the medical Catholic schools; 11. The institution of Protestant catechists in the schools; 12. The incorporation of the Protestant Theological Faculty into the University of Vienna; 13. The representation of the Evangelical Church in the Diet and in the municipal council.”

The famous *Concordat* is now a dead letter in this great and growing Empire. Protestants are at liberty to at least complain of their grievances, a privilege withheld by tyrants as long as possible.

The Sandwich Islands.

A work of great value and interest to all the friends of the missionary cause has just been issued by the Rev. Dr. Anderson, the venerable Secretary of the American Board of Commissioners for Foreign Missions.—It is a complete history of the progress and present condition of Missions in the Hawaiian or Sandwich Islands. We have perused the volume with great pleasure and we are sure that the attentive readers of the *Record* would enjoy it far more than they would the “last Novel.” The following sketch of the Hawaiian revolution manifests the hand of God in a very remarkable manner and is submitted to the reader with the hope of strengthening faith in the God of Missions:

Forty five years ago the first Missionaries were sent to the Sandwich Islands. The natives were at that time abject savages.

“They had no history, and almost no traditions. They had no letters, and no foreigner had ever reduced their language to writing, or inquired into its forms and structure. Their only dwellings were huts of grass. Their mechanical skill was only sufficient to construct canoes, to fabricate fish hooks and weapons of war, to manufacture mats from grass, and a rude paper-like cloth from the bark of certain trees, and to decorate their persons with the plumage of birds. Their religion was a most degrading heathenism, and their hideous idols were wor-

shipped with human sacrifices. The family institution can hardly be said to have existed among them, for in their practice of polygamy not only might the husband have many wives, but the wife might have many husbands, and children were killed without scruple at the convenience or in the anger or weariness of parents. They had no conscience that made them ashamed of falsehood or of murder; and in licentiousness not Paphos, nor Corinth, nor Sodom, could surpass their universal and brutish degradation. From forty years of intercourse with the ships of civilized and commercial nations they had acquired nothing but new vices, new diseases, new implements of mutual destruction, and the art of distilling a fiery drink for the purpose of intoxication."

The American missionaries arrived at an extraordinary epoch, when the people had destroyed their old idols and trampled on the regulations of the old idolatry, having been led to do so by the example of their lawless king. The missionaries, having with them several converted natives who had strayed to the United States, with much difficulty obtained leave to remain a few months on the Islands.

" Their patient persevering labors, in the face of many disheartening difficulties, were rewarded with remarkable success. They studied the language and mastered its principles and its idioms. They gave it an alphabet, and an orthography so simple and perfect that adult, as well as children, could learn to read it. They established schools. They created school books; they translated the Bible; they enriched the language with Christian hymns; they taught in their schools not only reading and writing, but arithmetic and geography; they initiated a system of higher education to such as might require it; and all the while the one great object of their teaching was to communicate that knowledge of Christ as the Saviour of sinners which is "the power of God unto salvation to every one that believeth." After years of labour they began to rejoice in the manifested efficacy of the Gospel which they preached. They began to see in one and another that ever-marvellous change of character which attests the presence of the Holy Spirit, and in which the Gospel becomes its own witness.

Almost thirty years ago they were permitted to see throughout the archipelago, which was the field of their labours, a most memorable victory of the gospel over ignorance and sin. Thousands of Hawaiian natives gave credible evidence of an intelligent and spiritual faith in Christ, and though some (as was to be expected) have fallen away, the perseverance of thousands through life

and in death, has proved the reality of their conversion to God. The result of our mission at the end of forty years from the arrival of our first missionaries, was that the Hawaiian Islands had become substantially, a civilized and christian nation, recognized as such by the leading powers of christianity. Our missionaries found the natives almost as naked as Adam and Eve, and quite as far from being ashamed. The people whom they found in that condition, are now decently clothed. Thousands of families are dwelling in humble but comfortable homes. Native workmen are busy in the various mechanical trades, and to a wide extent habits of industry and thrift have superseded the indolence and waste of savage life. The Christian Sabbath, that characteristic institution, which distinguishes British Christianity on the continent of Europe, and which we have received as part of our inheritance, is observed by the Hawaiian people as carefully as it is observed in Scotland or in New England. On that day "the sound of the church going bell" floats over the valleys and is echoed from the mountains, and of the entire population, as large a portion, as in any christian country, answers the call to public worship. In cheerful throngs, decently appareled, they resort to Christian temples, humble but comfortable, and in many instances substantial, built by native hands, and paid for mostly by native contributions.

They worship the God of the Bible in their own melodious language, not indeed with ceremonial pomp, but according to the simple ritual of Protestantism and of primitive Christianity, with prayers offered in the name of Christ "with psalms and hymns and spiritual songs, making melody in their hearts unto God," with the reverent hearing of God's word, with the administration of baptism and the Lord's Supper. So great a moral and religious revolution was naturally followed by a corresponding revolution in the administration and form of government. Forty-five years ago, the government there was a simple, absolute despotism. All power was in the hands of one man, the son and the immediate successor of Kamehameha, the conqueror, who in a series of savage wars had brought all the islands under his dominion. The chiefs were the mere vassals of the king, and had no power but by his will. The people were the property of the chiefs, and there was no law that could protect them from any outrage. Twenty-five years ago, the then reigning king, Kamehameha, III, freely proclaimed a written constitution the "Magna Charta" of the Hawaiian nation. By that charter, all the liberties which the English have achieved for themselves, through so many ages of conflict, were conceded and guaranteed to

the Hawaiian nation forever. A frame of government, modelled after the British Constitution, with its King, Lords and Commons, was established, a wise distribution of legislative, judicial, and executive powers was provided for the security of liberty. Such was the natural result of Protestant Evangelical Christianity, victorious over heathenism."

It is a matter of extreme regret that the bitter Puseyistic party in the Church of England have fastened their fangs upon these Islands. They have sent out a "bishop," "deans," "canons," and all this sort of thing to undo as far as may be the work of the American missionaries.— Nothing could be more reprehensible.— They have not however met with much success, as their tawdry dresses and foolish ceremonies remind the simple people of the old Priests and the old and abhorred idolatry.

Religious Intelligence.

A House of Mercy for the reception of lepers has for some time been established, in connection with the London Society's mission at Almorah, India. There has been a remarkable awakening among the poor out-casts sheltered there. Several of them have been baptized, and there are now thirteen more candidates awaiting the administration of the sacred rite. One of those baptized had, before coming to the asylum, travelled in company with his father to the four great places of pilgrimage, and had given large sums to the Brahmins to remove his stain of leprosy, which, according to the Hindoo doctrine of transmigration of souls, he believed to be the fruit of some sin he had committed in a former state of existence.

SOUTH AFRICA.—A missionary of the United Presbyterian Church in Kaffraria, in mentioning the baptism of a woman who has come out of the depths of heathenism, but who had the seeds of Gospel truth sown in her heart while young and in service in the colony, observes:

"Perhaps more than one half of those girls who had learned to read the Word in our stations, and received impressions of good from the instructions of missionaries, but whose parents, living in heathenism, sold them away afterward for cattle, when they came of age, became recovered in the long run. This is true also of young men, or rather of boys, taken away from

our stations as soon as the period of manhood arrived. It is found that these persons are generally the first to come to newly-formed stations, should they happen to be near them. There are many facts of this sort that have come under the observation of missionaries."

THE ARABIC BIBLE.—Rev. Dr. Van Dyck, writing to Boston under date Aug. 30th, makes the very gratifying statement; "I have the pleasure of announcing to you that the translation of the Scriptures into Arabic was completed on the 22d inst. Thus, by the good hand of our God upon this, this work of sixteen years has been brought to a conclusion; and if saints in glory are cognizant of the affairs in this lower world, doubtless our lamented Brother Smith rejoices with us in the completion of that which occupied so many years of his earthly life, and for which he laid such an excellent foundation. In printing, we have now reached Jeremiah's Prophecies, and there is good reason to hope that the entire work will be in circulation by the end of this year. Of the Old Testament, three hundred volumes were bound to the end of Psalms, and were rapidly sold.

MISSIONS IN CHINA.—The preaching of the Gospel in the Chinese capital is now a daily work. The people are attentive, and there are some inquirers. "The harvest in China," writes a missionary of the American Board, "is drawing nigh. I think it may be said hundreds are now uniting with the Christian Church each year." The Rev. W. C. Burns, of the English Presbyterian Mission, who has been visiting Peking, still continues there, the object which he had chiefly in view—namely, full toleration for native Christians—not being yet attained. The rights of Protestant as compared with those of Roman Catholic missionaries are also engaging his attention. Roman Catholic missionaries have the right, obtained by French diplomatists, to hold property in all parts of China; and as English subjects are secured by treaty, the enjoyment of every privilege possessed by "the most favored nation," our own missionaries are entitled to the exercise of the same right. Yet a case having arisen in which the title deeds of a protestant chapel required official recognition, it was refused by the local authorities, and on reference to Peking, the refusal was confirmed, and the missionaries were informed that they had no right to hold property beyond the open ports, and that they must give up the chapel to the authorities. Should this decision not be set aside, as by the efforts of the English and American

ambassadors there is reason to hope it may, "then," says Mr. Burns, "as far as the law is concerned, all our mission stations beyond Amoy might be broken up at once, and the progress of the Gospel everywhere be arrested by government interference; and this while Roman Catholics have had secured to them such ample freedom, both in holding property and in many other respects, such as the immunity of their native converts from taxation for idolatrous purposes," etc. . . . Forty members were received by the American Presbyterian Church, at an out station near Ningpo, during last year, not one of whom receives any support from the mission. They have a native pastor, supported in part by the Church. In all, there are about two hundred members, two native pastors, and four licentiates or probationers.

THE CANADA CHURCH.—Our brethren of the Canada Presbyterian Church are actively engaged in various important enterprises for the advancement of the Redeemer's Kingdom. The last number of the *Canada Record* contains a letter from, REV. D. DUFF who has been sent as a missionary to the wild regions of British Columbia. The Foreign Mission Committee have resolved to open a mission among the Cree Indians in the Hudson's Bay Territory, and the Convener calls for volunteers for the work.

"The missionary would require to leave in May for Red River; and after conferring with the brethren there, proceed to Fort Pitt about 800 miles distant. The Committee do not favor the erection of buildings and the securing of stock, etc., at present. For the first year or so, they would expect the missionary to study the language, itinerate, explore, get acquainted with the habits of the people, and in general to *feel his way*. The formation of a settlement will depend on such information as he may gather and communicate. He may be able also occasionally to preach to the miners at the Saskatchewan, who will not be far from a portion of his field."

This is a most inviting mission field, and most glad are we to see that the Canada Church have resolved to enter upon it.

The *Record* gives also a very interesting historical sketch of Knox College, Toronto, from its commencement till now. The difference between 1844 and 1864 is said to be very great. The College has now a charter, valuable buildings, and a large library.

There have been licensed for the ministry 126 students. One-third of the present ministers in Canada are from the College. 84 are now charges; 24 are probationers; 6 are dead. Dr. Burns has been connected with the College since 1846.

THE HEATHEN A TERROR TO ONE ANOTHER.—Bishop Patteson, the head of Melanesian (South Sea Island) Mission, states:—"At present there is a school in only one of the islands. I have given you some idea of what the state of that island was. People much older than I am would say to me, 'May I walk with you to-day?' They had never before been two miles from their homes, and under the protection of this white man they were able to see their own island. Some time ago I was walking with a lad across his island and he took the wrong path; it was only three quarters of a mile from his own village, and he confessed to me that he had never been there before in his life. But now, thank God, we had for the last two years natives sent to our central school from every island of that Archipelago and the people are living peacefully and securely. At one time it was impossible for the people to feel at all secure when they went away from their own doors. I have seen in one island a stream of water. And when a woman used to go to it with her calabash, a distance of only a hundred and fifty yards, her husband had to watch her with his bow and poisoned arrows, lest some one should pounce upon her and carry her away. But when I walked through the island the other day I did not meet with a single person armed. The people had not only learned to put an end to quarrelling when we were there, but even when there was no member of the mission party there, they have settled their quarrels without bloodshed."

During the last ten years, notwithstanding the terrible Sepoy insurrection, the success of missions in India has more than doubled. According to most reliable accounts, the number of converted Hindoos has increased from 112,000 to 213,000.—The 648 native helpers have become nearly 2000. Ordained pastors, once idolators, have risen from 48 to at least 183.

The *father* of the United Presbyterian Church, Rev. Mr. Young of Lagiealmond is dead. He was 85 years of age, 63 of which he spent in the active work of the ministry.

MADAGASCAR.—The labours of the missionaries have been hitherto entirely confined to the capital and to adjacent places. The missionaries are now contemplating an extension of the work to the Betsileo

country. Every month additions are made to the churches in Antananarivo.

BIBLES FOR THE CONFEDERATE ARMY.—Sixteen thousand copies of the Scriptures have been forwarded for Gen. Hood's army. These are the first instalment of 50,000 presented to the troops of the Confederate States by the America Bible Society at New York.

There are about 50 students in attendance on Knox College, Toronto.

GUIZOT, the illustrious French statesman and philosopher is engaged on a work entitled "Meditations on the Essence of the Christian Religion." The first volume is published and is very highly spoken of.

A great struggle is to take place in Paris in January between the Orthodox and the Neological parties in the French Protestant Church. All the keenness of political canvass is manifested. The result of the contest will be watched with eagerness by the Protestant world.

THE IRISH PRESBYTERIAN CHURCH.—Mr. Findlater of Dublin has erected a church in that city at the expense of £16,000 stg. It is one of the finest, as it is the largest, Protestant place of worship in Dublin. It is very seldom that we have to record such munificence.

COLENSO.—This "Bishop" still subscribes himself in his letters to the papers "J. W. Natal." He has recently made a spirited and amusing effort to convict the Archbishop of York of heresy like his own.

FREE CHURCHES.—A gratifying movement is going on in England—that of making the churches free to all who choose to enter. People are often restrained from attending public worship by their inability to pay pew rents.

FREE CHURCH.—The Sustentation Fund of the Free Church shows an increase of £1487 over the amount received at the corresponding period last year.

Fiveside Reading.

Youthful Indian Converts.

The Rev. R. F. Colvin, Bombay, recently said at a missionary meeting:—

A wicked heathen mother once permitted her daughter to attend one of our day schools at Poona, but refused to send her son, a boy

about four years old. The lessons and hymns which the little girl learned, impressed her so deeply that she used to teach them to her little brother when she came home. One hymn, 'Come to Jesus,' was a special favourite with both children. So deep was the boy's interest in those blessed subjects, that after watching for his sister's return, he would run to meet her with the eager question, 'Have you heard any more of Jesus to-day? Then, with dawning missionary zeal, he told his parents their gods were false ones, and that, too, they must not lie or steal, for God forbade it in the Bible.—At first the parents laughed, then threatened to punish him. They said, 'We can shew you our gods: you cannot shew us this Jesus. We have many gods. We worship fever and small-pox, and pray them not to come near us or hurt us.' 'These cannot be gods,' said the child, 'for they are bad things; and the Bible says, "God is love."' Not long after small-pox was prevalent in the city, and this child became its victim. As he lay on his sick-bed, he tried to join his sister in singing his favourite hymn, and then went, without fear, to that Jesus whom he loved and trusted.—Another girl, who did not attend school, used to linger about the doors, and so acquired a great deal of knowledge. After some time she came to the missionaries, declaring her wish to be a Christian. She was about thirteen, still subject to the control of her parents, who claimed and took her home. She, however, persisted in her resolution; her mother locked her up, but she managed to escape, and came back to the missionaries. She is now in the school at Ahmednugger. Allusion was made to two sisters named De Susa, both of whom were educated in the Bombay Orphanage, and brought to a knowledge of the truth. The elder died at the age of fifteen, after her removal from the Orphanage; the younger was eight years of age. The latter said to the city missionary, 'I feel as if Satan were at my left hand, trying to draw me away, but Jesus is on my right hand.' Mr. Colvin then alluded to the many instances in which those who had received the truth had lived to exemplify it.—*Sabbath Scholar's Treasury.*

Three Steps to Heaven.

Rev. Rowland Hill once visited a poor silly man, and on conversing with him, said, "Well, Richard, do you love the Lord Jesus Christ?"

"To be sure I do; don't you?"

"Heaven is a long way off," said the minister, "and the journey is difficult."

"Do you think so? I think heaven is very near."

"Most people think it is a very difficult matter to get to heaven."

"I think heaven is very near," said Richard again, "and the way to it is very short, there are only three steps there."

Mr. Hill replied, "Only three steps?"

Richard repeated, "Only three steps."

"And pray," said the pastor, "what do you consider those three steps to be?"

"Those three steps are, *out of self, unto Christ, into glory.*"

A touching anecdote is related some time since of a poor servant girl in London, who had attended the ragged schools and received spiritual as well as mental benefit from them, and who one evening, at the close of school, put into the minister's hand, much to his surprise, a note containing a half sovereign, (ten shillings English currency.) Her entire wages were only eight pounds a year. She offered this as a thanksgiving tribute to God for the blessings she had received from the schools, very modestly and beautifully remarking, that it was not much. "But, sir," said she, "I have wrapped it up with an earnest prayer and many tears." Here is, indeed, a most rare and beautiful envelope. Would that our offerings, as we lay them before God's altar were more generally inclosed in such golden envelopes. "An earnest prayer and many tears." Sweet child! thou shalt be recompensed at the resurrection of the just.

News of the Church.

Presbytery of Halifax.

This Court met in St John's Church on Wednesday 2d ult. There were present Rev Mr. Maxwell, Moderator; Messrs Murdoch, King, McGregor, McLeod, McLean, W. Murray, A. Stuart, McKnight, Gordon, and Cumming, ministers; and Messrs E. Taylor, James Farquhar, M. H. Goudge, and R. Murray, ruling elders. After routine business the trial for ordination for Mr. Edward Annand (who had accepted the call to Windsor) were heard and cordially sustained. His ordination was appointed to take place on the second Tuesday of December, at 6 P. M. Mr. Gordon to preach, Mr. Maxwell to preside, Mr. McLean to address the minister, and Mr. McGregor the people. According to appointment of Synod the names of ministers of the two Newfoundland congregations were added to the Roll of the Halifax Presbytery; and several other remits of Synod were attended to. The following students in Theology were examined and ordered to be certified to the Hall: for the third session, D. R. Miller and John Forrest. For the second, A. R. Garvie, A. J. Mowitz, J. Sinclair, J. W. Nelson, A.

McL. Sinclair, H. Archibald and O. Christie. For the first session, D. F. Lockerby. The next Presbytery meetings to be held at Windsor on the 13th December.

Presbytery of P. E. Island.

This Presbytery met in Princetown Presbyterian church, on Tuesday the 25th inst. There were present the Revds. A. Campbell, Moderator, R. S. Patterson, S. Allan, G. Sutherland, Clerk, A. Fraser, A. Cameron, R. Laird, and W. R. Frame; and Messrs Taylor, Stavert, and R. McLean, Elders.

The special business was the visitation of the Princetown congregation. After the delivery of a popular sermon by Mr. Simpson, student of divinity, the various office bearers of the congregation stood before the Presbytery and answered the questions prescribed for such occasions by the Synod.—These answers were very satisfactory. The Moderator then addressed the Pastor, Mr. Patterson the Elders, and Mr. Allan the congregation in appropriate terms.

Certain communications from the H. M. Board were read and considered. The congregations in arrears for the labours of probationers were directed to use diligence to meet these demands.

Mr. Frame reported that he had moderated in a call at Lot 14—hat the call was in favor of Mr. John D. Murray, probationer—that the salary promised was £140—that the call was partially signed in his presence, and since he left has been numerously signed—and that Messrs James Henderson and Jno. Harkness were present as a deputation from the congregation to urge the sustaining of the call. The deputation represented the state of the congregation, affirming the call to be a most unanimous one. After full consideration, the Presbytery on motion sustained the call, and ordered it to be sent to Mr. Murray, at present laboring in Nova Scotia. A petition for moderation in a call from West St. Peters was presented by the Clerk. The petition was accompanied with a subscription list and pledge to the amount of £145 as stipend. The congregation are reported as unanimous. The moderation was granted, and Mr. Crawford was appointed to preach at West St. Peter's on Sabbath first, or the following Sabbath, and give notice of a moderation ten days thereafter, at which he will preside.

REV. MR. GEDDIE.—Within the past month the Rev. Mr. Geddie has held numerous meetings within the Presbytery of Halifax, and a few in the Presbytery of Truro. He visited the three Presbyterian congregations in Cornwallis, Windsor, New-

port, Kempt, Nine Mile River, Shubenacadie, Musquodoboit &c. Both in this city and in the country he has addressed large congregations in churches not connected with our denomination. Everywhere he has met with a most cordial welcome, and everywhere the interest in the Mission appears to be on the increase. The congregations of this city and Dartmouth have had repeated opportunities of hearing Mr. Geddie, but they are as anxious as ever to hear more. We understand that the present month will be spent by Mr. Geddie mainly in the Presbytery of Truro.

Mr. Edward McCurdy has returned from his interesting Mission among the Fishermen on the Labrador coast. We hope soon to lay his Report before our readers.

Rev. James Niven was ordained in Edinburgh on the 4th October, as a Missionary to the *New Hebrides*. Mr. N. was born in Jamaica and is a member of the United Presbyterian Church. He goes to the New Hebrides in connection with the Reformed Presbyterian Church.

Rev. Mr. Paton left Liverpool on the 24 September for Australia, on his way to the New Hebrides.

The congregation of the Rev. John Stewart, New Glasgow recently presented him with a purse containing \$93.50, as an expression of their affection and esteem for him as their pastor during a lengthened ministry among them. Three or four members of the congregation had previously presented him with a pulpit dress of the value of \$40 with their best wishes. These tokens show the estimation of the donors of the ministry of the gospel.

ANNUAL ACCOUNTS.

The Missionary Schooner "Dayspring."

		DR.		
1864.				
May 20	To Received by Mr. Bayne from A. K. McKinlay, Halifax,		£50	7 3
	" do do J. S. McLean,		87	5 9
May 31	" Commission on £553 10s. at 1½ per cent.,		6	18 4½
	" Balance Transferred to Foreign Mission account,		849	7 2
			£993	18 6½
		CR.		
1863.				
June 1	By amount per account at date,		£284	11 11
23	" Sabbath Schools Prince Street Church, Pictou,		53	3 0
	" New Annan 40s. 7½d. Onslow £8 0s. 3d.,		10	0 10½
	" Rev. Mr. Law's Congregation Richibucto, N. B. two donations,		0	10 0
	" Donation from Miss Dunwoodie,		0	5 0
	" River John Cong. £6, Bedeque £6 15s. 2½d., Cascumpeque £11 3s. 1½d.,		23	18 4
	" Rev. Allan Fraser from Nat. Gordon of Newcastle, Miramichi; donations of a few friends there, friends to Foreign Mission,		3	0 0
	" Prince Town, P. E. I. £15 14s. 5d., Earltown, West Branch and R. Hill, £5 12s. 2½d.,		21	6 7½
	" South Cornwallis 22s. 4d., Upper Londonderry £5 15s.,		6	17 4
	" Blue Mountain £5 13s. 10d., Barney's River 81s.,		9	14 10
	" Collected by young people Yarmouth,		8	17 6
	" Miss A. Joanna Spinney, do		0	5 0
	" 1st Cong. Noel 45s. West Bay, C. B. 80s.,		6	5 0
	" Malagawatch set. 15s. 6d., W. St. Peter's and Bay Fortune S. Soc.,		£15	8 9½
	" Mr. Greirson's S. School, South Cornwallis, £5 2s. 6d.		5	2 6
	" Summerside, Richmond Bay, 21s. 3d.; Mabou, £8,		9	1 3
	" Neripas, N. B. Sab. school, per Rev. N. McKay,		10	0
	" Coll'd by sev. children, Cavendish, 75s. 10d.; Do. Do. Dundas 68s. 6d.		7	4 4
	" " Miss Temple, New Glasgow,		1	13 4
25	" Sydney, 40s.; Economy, 48s. 7d.; Five Islands, 58s. 8d.,		7	7 3
	" West River, P. E. I., £5 5s., Brookfield, P. E. I., £5 3s. 4d., West End Mount Thom, 14s. 6d.,		11	3 2½
July 13	" A. K. McKinlay, Esq.,		245	12 4½
15	" Ladies W. River cong. 20s., Little Harbor S. School 23s. 9d.,		2	3 9
	" Rev. A. Fraser's cong. collected by Miss M. A. Ramsay £3 0s 9½d., I. c.		2	10 7½
	" " do do Mr. John Montgomery £4 12s. 0d. I. c.		3	16 8
	" " do do James McArthur, 17s. 3d. I. cy.,		0	14 2

July 15	Rev. A Fraser's congregation. colfrom Lot 11, 17s. 3d. I. cy.,	£0 14 4½
"	" Rev. D. McNeill's congregation. L1 16s. 2d., I. cy.,	1 10 1½
"	" Wallace cong. L7 16s., Hugh A. Robertson 10s.,	8 6 0
"	" A friend per Rev. D. Roy 6s. 3d., add. Knox Church, N. S., 5s.,	0 11 3
"	" John McKay McLellan's Brook in March last,	0 2 6
"	" Miss Helen McKay 6d., Mr. McKay 7½d.,	0 1 1½
"	" R. McNeil Little Harbor 10s., A. McKay March last 1s. 3d.,	0 11 3
"	" Children of Clifton cong. per R. Smith, Esq.,	13 15 2
"	" Truro Village Sabbath Schools per do	24 8 0
"	" Lower Londonderry cong. per do	14 13 0
"	" Collected by Miss M. Eaton per do	0 3 9
"	" Miss H. Stewart Westchester per do	1 0 6
"	" Miss M. Stewart do per do	0 11 10½
"	" Add. Portapique and Great Village do	1 0 8
"	" West River Cong. per Rev. G. Roddick add.,	8 2 6
"	" Children of Lochaber Cong.,	0 8 0
"	" Mr. McLeod's children Broad Cove, C. B.,	0 13 1
"	" Children of D. McNaughton's Fisher's Grant,	0 10 0
"	" Caledonia, St. Mary's, 10s., Geo. Lowden, Esq., 5s.,	0 15 0
"	" Collected in Mission Schemes N. Glasgow,	6 13 9
"	" Light dues on Mission vessel Charlottetown returned,	2 7 10½
"	" New London, North P. E. I.,	7 11 3
Oct. 20	" Collected by Miss McDonald Caledonia,	1 10 7
"	" " Mr. James Wilson,	1 2 6
"	" Central Church W. R.,	3 11 6
Nov. 11	" Rev. J. McCurdy collected by Miss Alberton,	1 18 1
Dec. 15	" Master Arthur Murray, Loch Broom,	0 1 8
"	" Children West River cong.,	4 8 3½
Mar. 20	" Prince St. Church Sabbath School Pictou,	5 0 0
May 20	" Margaret McKay 1s. 3d., James McKay 7½d. Wm. McKay 7½d.,	0 2 6
"	" Lawrence McKay 7½d., (Children of Mr. J. McKay Marsh)	0 0 7½
"	" Received by A. K. McKinlay, Halifax,	50 7 3
"	" " by J. S. McLean,	87 5 9
30	" M. A. McKinlay	2 15 6

£993 18 6½

Examined and found correct.
Pictou, 31st May, 1864.ABRAM PATTERSON, *Treasurer.*
GEORGE WALKER,
RODERICK MCGREGOR, }*Auditing*
*Committee.***The Foreign Mission of the P. C. of the L. P.**

1863.		Dr.	
July 2	To order paid Rev. D. Morrison,		£100 0 0
"	" J. D. Gordon,		50 0 0
4	" Mr. Johnston,		14 1 4
6	" Capt. W. Fraser,		20 0 0
Aug 18	" J. W. Carmichael,		500 0 0
29	" Capt. W. Fraser,		50 0 0
Sept 8	" J. S. McLean, Halifax,		200 0 0
18	" J. W. Carmichael,		500 0 0
22	" James Hepburn,		10 0 0
Oct. 2	" Wm. Johnston,		14 1 3
3	" Alex. Munroe,		8 3 4½
21	" Robert Beattie,		28 18 9
"	" Capt Forbes,		15 0 0
29	" James Hepburn,		16 9 0
Nov 20	" Sterling Bill £180 stg. at 13½ per cent.		227 0 7
1864.			
Jan. 5	" Wm. Johnston on account of Mr. Geddie's children,		14 1 3
Ap. 27	" Wm. Johnston do do		14 1 3
May 31	" Commission on £788 at 2½ per cent.,		19 14 0
	Balance on hand,		327 0 6
			<hr/>
			L2128 11 2½
1863.		Cr.	
June 1	By Balance at date,		£491 2 11
1864.			
May 31	" Amount of receipts to date per statement,		788 1 1
"	" Balance of Schr. Dayspring,		849 7 2
			<hr/>
			L2128 11 2

Examined and found correct.

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

Dr.			
To paid Rev. D. Morrison	balance of outfit and salary in October last,	L129	18 5½
" Rev. J. D. Gordon	do do	261	5 0
" " Wm. McCullagh	do	231	5 0
			<hr/>
		622	8 5½
Cr.			
By this sum repaid from Dayspring account,		622	8 5½
			<hr/>
The state of the account at 31st May 1864, was as follows:			
Balance as above,		327	0 6
Due from Dayspring as per annexed Memo.		369	17 0½
			<hr/>
		696	17 6½

Foreign Mission Board for Mission Vessel.

Dr.			
1864.	To paid Rev. James Bayne's order to J. W. Carmichael,	L500	0 0
July 6	" " " Capt. Fraser,	20	0 0
Aug. 18	" " " J. W. Carmichael,	500	0 0
29	" " " Capt. Fraser,	50	0 0
Sept. 8	" " " J. S. McLean, Hx.,	200	0 0
18	" " " J. W. Carmichael,	500	0 0
22	" " " James Hepburn,	10	0 0
Oct. 3	" " " Alex. Munroe,	8	3 4
21	" " " Capt. Forbes,	15	0 0
"	" " " Robert Beattie,	28	18 9
"	" " " James Hepburn,	16	9 0
"	" Received from A. K. McKinlay,	50	7 3
"	" " from J. S. McLean,	87	5 9
			<hr/>
		137	13 0
			<hr/>
		L1986	4 1
Contributed in Nova Scotia for Dayspring,		993	18 7
Repaid to F. M. Account,		622	8 5½
			<hr/>
		1616	7 0½
			<hr/>
		L369	17 0½

The Home Mission of the P. C. of the L. P.

Dr.			
1863.	To paid order to A. Stewart,	£10	0 0
June 23	" " Mr. Lamont 60s.; Mr. Murray 30s.,	4	10 0
"	" " Rev. A. McIntosh for two Catechists,	10	0 0
24	" " Rev. Dr. McLeod for four Catechists,	28	0 0
July	" " Mr. McLeod Catechist River Denneis,	5	0 0
"	" " D. McKay do. Malagawitch,	5	0 0
"	" " Rev. D. S. Gordon supplement Annapolis,	25	0 0
"	" " G. Sutherland do Charlottetown,	20	0 0
"	" " A. Munroe do P. E. I.,	10	0 0
"	" " Don. McNeil do Woodville,	10	0 0
"	" " Ken. McKenzie do Baddeck,	14	0 0
"	" " Murdoch Stewart do West Bay.	10	0 0½
"	" " A. McKnight Postage, &c.,	1	5 0
"	" " D. McKinnon,	10	0 0
Aug.	" " Order paid W. S. Combs, Esq., supplement W. Cornwallis ½ year,	15	0 0
"	" " J. D. McGillivray service Pictou Presbytery,	4	10 0
"	" " Mr. A. Farquharson, do	5	1 10½
Sept.	" " Mr. W. L. Campbell,	1	10 0
"	" " Rev. Jas. Allan, supplement,	16	13 4
Oct.	" " A. Stewart bal. Lawrencetown supplement,	10	0 0
Nov. 3	" " Mr. W. Sinclair, per Rev. A. McKnight's or cr,	3	0 0
"	" " Rev. J. Mortin do	6	5 0
"	" " Mr. J. D. Murray do	19	19 2
Dec. 15	" " Rev. A. McKnight's order D. W. H. Waddell,	15	0 0
"	" " do J. A. F. Sutherland,	4	12 0
"	" " Order Rev. R. Murray's for Rev. D. S. Gordon	12	10 0
"	" " do Mr. Wm. Sinclair,	7	18 0
"	" " do Rev. A. Stewart ½ year supplement,	10	0 0
"	" " do " H. D. Steel do	10	0 0
"	" " do " Mr. Stewart do	10	0 0

1864						
March 4	"	do	J. D. McGilvray,		4	3 3
"	"	do	Rev. D. S. Gordon Annapolis,		12	10 0
"	"	do	" D. McKinnon,		10	0 0
"	"	do	Mr. McKay per Rev. M. Stewart,		0	7 7½
"	"	do	Mr. W. L. Campbell,		1	5 0
"	"	do	J. A. S. Sutherland,		1	10 0
"	"	do	Rev. W. S. Darragh,		1	0 0
"	"	do	Mr. Donald McDougall,		10	0 0
"	"	do	Mr. S. Henry,		2	3 0
"	"	do	Rev. P. Miller French River Church,		10	0 0
"	"	do	Rev. D. McNeill, Woodville, P. E. I.,		8	6 8
May.	"	do	Rev. J. A. F. Sutherland,		13	6 7
"	"	do	" S. Johnston £10; do Mr. J. D. McGilvray 30s.,		11	10 0
"	"	do	Mr. E. McNab, £6 18s. 9d; Rev. Wm. Sinclair £30,		36	18 9
"	"	do	Mr. W. L. Campbell 27s. 6d.,		1	7 6
"	"	do	Mr. R. Murray for Rev. D. S. Gordon services P. E. I.		2	7 6
"	"	do	do do one qr. supplement		12	10 0
"	"	do	Rev. W. S. Darragh,		0	10 0
May 31	"		Commission on £428 0s. 0d. at 2½ per cent.,		10	14 0
"	"		Balauce,		9	8 3½
						<hr/>
					£474	12 7

CR.

1863.						
June 1	By Balance at date,				£46	4 9½
1864.						
May 31	" Receipts to date per statement*				428	7 9½
						<hr/>
					£474	12 7

May 31	By Balance brought down,				£9	8 3½
Examined and found correct.			ABRAHAM PATTERSON, Treasurer.			
			GEORGE WALKER, } Auditing			
			RODERICK MCGREGOR, } Committee.			

*See October Record.

The Special Effort of Seminary of P. C. of L. P.

				Dr.	Cr.	
1863.						
June 22	By a friend at Maitland last instalment,			£0	5 0	
"	Stewiacke, Hugh Dunlap, Esq.,			10	0 0	
"	Miss Mary Johnson 5s., Dr. Smith 40s.,			2	5 0	
"	Mr. George Johnston 10s., James Miller 5s.,			0	15 0	
"	Eliakim Tupper, Esq., 20s., S. Ashmore Creelman 20s.,			2	0 0	
"	John Johnson, senr., 10s., Miss Mary Logan 5s.,			0	15 0	
"	Johnson Logan 20s., John Fulton 15s.,			1	15 0	
"	John McCurdy 20s., Mrs. Wm. Fulton 20s.,			2	0 0	
Dec. 20	Misses Carlisle 10s., N. K. Dickson 20s., per Rev. J. J. Baxter,			1	10 0	
"	Mrs. K. Blair 5s., Ben. Loi 5s., do			0	10 0	
May 31	To Commission on L22,			£0	11 0	
	To Balance,			21	4 0	
					<hr/>	
				£21	15 0	
May 31	By balance brought down,				£21	15 0
Examined and found correct.			ABRAM PATTERSON, Treasurer.			
			GEORGE PATTERSON, } Auditing			
			RODERICK MCGREGOR, } Committee.			

Pictou, May 31st, 1864.

The Theological of Seminary the P. C. of the L. P.

				Dr.	
1864.					
May 31	To Commission on £216 at 2½ per cent.,			£5	8 0
"	" Balance charged Educational Board,			210	16 2
					<hr/>
				£216	4 2

CR.

1864.					
May 31	By amount of receipts to date per statement,			£216	4 2
Examined and found correct.			A. PATTERSON, Treasurer.		
			GEORGE WALKER, } Auditing		
			RODERICK MCGREGOR, } Committee.		

The Synod Fund of the P. C. of the L. P.

Dr.

1863.			
June 1	To balance per account at date,		L36 15 6
28	" Paid Rev. A. Cameron 30s., Rev. J. Munroe, 20s.,		2 10 0
"	" Rev. T. Sedgwick and Elder 35s., R. Fraser, Elder, 10s.,		2 5 0
"	" " R. Sedgewick and Elder, 23s. 9d.; R. Murray, 40s.		3 13 9
"	" " Jas McLean, 25s., J. Thompson 10s.		1 15 0
"	" " Wm. Murray 75s., and G. Roddick 10s.,		4 5 0
"	" " D. B. Blair and Elder 35s., A. Campbell 10s.,		2 5 0
"	" " A. McGilvray 14s. 3d., Ebenezer Ross 32s. 6d.,		3 6 9
"	" " A. Ross, Nfld., 49s., John Murdoch 56s.,		5 5 0
"	" " John Morton 66s. 4d., D. McMillan 63s.,		6 9 4
"	" " D. S. Gordon 68s., A. McDonald 82s.,		7 10 0
"	" " M. Stewart 80s., Geo. Christie 155s.,		11 15 0
"	" " S. Clarke, 94s. 6d., W. Furlong and Elder, 150s.,		12 4 6
"	" " A. McKnight and Elder 71s. 6d., A. Stewart and Elder 80s.,		7 11 6
"	" " Wm. McCulloch 50s., Alex. McKay and Elder 20s.,		3 10 0
"	" " Ken. McKenzie 89s., Charles Ross 80s.,		8 9 0
"	" " A. McIntosh 80s., Rev. Professor Ross 10s.,		4 10 0
"	" " H. McMillan and Elder 25s., D. Harding, and Elder 32s.,		2 17 0
"	" " Alex. Sutherland 11s. 3d.,		0 11 3
"	" " Janitor and Light,		2 0 0
"	" " Printing to Mr. Laird per bill,		0 13 4
"	" " Clerk of Synod,		20 0 0
Nov. 3	" " Roderick McGregor per order,		28 9 0
1864.			
Mar. 14	" James Barnes Printing for Synod per order,		9 13 4
May 31	" Commission on £118 at 2½ per cent.,		2 19 0

L190 3 3

Cr.

By receipts as per statement,

118 3 7

71 19 8

?

190 3 3

May 31 To balance brought down

71 19 8

Examined and found correct.

ABRAHAM PATTERSON, Treasurer.
 GEORGE WALKER, } Auditing
 RODERICK MCGREGOR, } Committee.

Pictou, May 31st, 1864.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by Treasurer to 21st November, 1864.

FOREIGN MISSION.

From a lady Cape George, per Rev. T. Downie,	£1	5	0
" Roger Hill per Rev. J. Geddie	2	5	0
" a friend,	0	1	1½
Charlottetown Island cy.	£5	7	1
New London do	3	16	0
Cavandish do	5	4	2
Malpeque do	9	6	0
Summerside do	7	7	0
Bedeque do	7	6	0
N. Glasgow, P.E.I. do	3	2	6

W. Finlay, Orwell do	2	0	0
W. Finlay, senr., do	3	0	0
Late E. McEwen, stu. do	1	0	0
West St. Peter's do	3	2	0

Island Currency 50 10 9

N. S. Currency 42 2 3½

HOME MISSION.

Carriboo River per Rev. A. Ross, 2 5 0

SEMINARY.

Hopewell Con. per Rev. Mr. McKinnon, 4 2 6

FOR THE WIDOWS' FUND.

Thos. Cameron, Addington, Antigonish, per Rev. T. Downie,	0	5	0
Mr. A. Cameron "	0	10	0
Mr. John Baxter "	0	5	0
Mr. H. Cameron Big Clearing do	0	1	3

THE RECORD FOR 1865,

The *Home and Foreign Record* is offered for 1865 on the same terms as heretofore: namely, *Sixty cents* (3s.) for copies addressed singly; and *Fifty cents* (2s. 6d.) when five are mailed to one address. For every *ten copies* ordered to one address, an additional copy is sent free. Thus if you pay for *Twenty copies* we send you *Twenty-two*. If you pay for *Thirty* we send *Thirty-three*, and so on.

The *Subscription List* for 1864 will, as usual, be cancelled at the end of the year. The orders for 1864 will not stand for 1865. A new list is opened every year, and no names are placed on the new list without orders.

Make up your lists for 1865 and forward them to the *Witness Office*, Halifax, as early in **THIS MONTH** as possible.

The cancelling of the old lists occasions inconvenience in a few instances, which we regret; but the general rule has worked admirably, and it will be found less irksome every succeeding year.

The present circulation of the *Record* is larger than has ever been attained by a religious publication in these Provinces; but there is still much room for improvement. The *Record* is as cheap and carefully filled as any Church organ with which we are acquainted. We have to ask Ministers, Elders, and all who are interested in the success of the Redeemer's cause in connection with our Church to exert themselves to increase the circulation of the *Record*. It is of great importance that the Letters of our Foreign Missionaries should be read in every family in the Church. These alone are worth much more than the price of the *Record*. But besides these, it contains much information relative to our Home work, and to the operations of other Churches and Societies.

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It will be observed that one free copy is given for every Ten ordered.

Make up your Lists of Subscriptions as early in December as possible.

Endeavour to increase Last Year's List.

Halifax, December 1, 1864.

Notice to Sabbath School Teachers.

The Committee appointed by the Synod of the Presbyterian Church of the Lower Provinces on Sabbath Schools, have been giving the work assigned to them some consideration. Among other things they have issued a Scheme of Lessons for the year 1865, which they hope will meet with some measure of the Church's approval. In preparing these Lessons care was taken that the Old and the New Testament should have equal prominence—maintaining the doctrine of our Subordinate Standards, that *these Scriptures are the only rule of faith and practice*.

The Committee will be happy to have any suggestions in the way of improvements from any of our Ministers or Sabbath School Teachers. They would at the same time recommend that as many of our Sabbath Schools as possible would avail themselves of these Lessons. They may be had at the Office of Mr. James Barnes, 142 Hollis Street, at the price of 2s. 6d. per hundred.

H. B. MACKAY,
Con. of Sabbath School Com.

General Treasurer for the Funds of the Church, except the Professorial Fund, and the Funds invested in Halifax.—Abram Patterson, Esq., Pictou.

Receiver of Contributions to the Schemes of the Church.—James McCallum, Esq., of Prince Edward Island; Robert Smith, Esq., Merchant, Truro; A. K. Mackinlay, Esq., Halifax.

Receiver of Goods for Missions.—James Patterson, Esq., Pictou.

THE HOME AND FOREIGN RECORD.

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These terms are so low that the Committee must insist on the payment in advance.