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

MARCH, 1862.

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

B

SUMMARY.

COLLEGES.—The last Thursday of February was observed in Halifax College as a day of Special Prayer for the out pouring of the Holy Spirit on Students and Professors of the Church. We hope that the Students and Professors as well as the Ministers of the Church will be constantly remembered at every family altar.

Dr SMITH's term closed on Friday the 28th ult. The Session hitherto has been a most satisfactory one. The Students though labouring with extraordinary diligence are in good health. The Professors also stand the labours of the winter very well.

The Priests of Leghorn, Italy recently attempted to burn down the new Waldensian Church in that city.

Dr. W. Symington of Glasgow died a few weeks ago in the 70th year of his age.

The General Assembly of the Presbyterian Church of Ireland met in course of last month to express condolence with the Queen on the death of Prince Albert.

Rev. Dr. McGilivray, a minister of the Scottish Establishment in Nova Scotia, died on the 16th ult.

Dr. JOHN OWEN'S Works are now issued in Edinburgh for 4 guineas—24 volumes. The "Grand Gallery of Puritan Divines" will be completed by Nichol's Series.

Two Missionaries have been sent out to India during the beginning of the year by the Free Church of Scotland.

The Rev. Dr. Dwight, well known as an eminent missionary in Turkey, was recently killed by a Railway accident in the United States. He was very kind to our late missionary in Turkey.

The Fund for Aged and Infirm Ministers connected with the Free Church amounts to £44,000 sterling.

RELIGIOUS STATICS OF AUSTRIA.—The foloing religious statistics relative to Austria are extracted from a recent official return: The clergy consist of 55,370 members; and among them are 1 patriarch, 4 primates, 11 archbishops, and 53 bishops. The number of monasteries is 720, and in them are 59 abbots, 45

provincials, 6754 regular priests, 645 other priests, 240 novices, and 1917 lay brethren. In the total, the Jesuits possess 17 houses, 2 provincials, and 188 priests. The number of convents is 298, and in them are 5198 nuns. Of the total, 85 houses belong to Sisters of Charity, and they are occupied by 104 Sisters. The revenue of ecclesiastical benefices is 8,772,984 florins, and the capital of them 99,186,000 florins. The convents have an income of 50,607,376 florins; the churches one of 6,083,281 florins, and a capital of 34,326,276 florins. The revenue of the schools is 329,252 florins, and their capital 152,233 florins; and charitable establishments have revenues of 12,033.

The *N. Y. Observer* gives the following ecclesiastical statistics of England and Wales:

The Established Church has 7,046,848 persons	
Roman Catholic (Ireland excluded)	610,786 "
Baptists	457,811 "
Independents	1,297,861 "
Wesleyans	2,267,321 "
All others, such as Jews, etc.	5,035,681 "

Thus clear it is that a large majority of the church and chapel going people of these countries are not in any kind of fellowship with the Established Church, and therefore as an establishments its days are numbered.

The Congregational Union of England have a fund of £22,000, called the Pastors' Retiring Fund, which they began to use last year. The dividends are about 600 pounds a year.

ROMANISM IN GREAT BRITAIN.—The following are the statistics of the Romish Church in Great Britain, as taken from the Catholic Directory for 1862; Bishops and priests 1388; churches, chapels, and stations, 1019; communities of men 50; convents 162; colleges 12.—The increase in three years is, of bishops and priest 166; of churches, chapels, and stations, 93; of communities of men 16; of convents 52; of colleges 1.

SABBATH OBSERVANCE IN SWITZERLAND.—There has been formed in Geneva a "Society for the Sanctification of the Sabbath." It has been placed in connection with that previously constituted at Berne. Committees have been formed, likewise, in the Cantons of Berne, of Basle, and of Vaud.—*The Week.*

THE HOME AND FOREIGN RECORD.

MARCH, 1862.

PASTORAL LETTER.*

THE SYNOD OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES OF BRITISH NORTH AMERICA, TO THE CONGREGATIONS UNDER THEIR CHARGE:

Grace, Mercy, and Peace be unto you, from God the Father, and from our Lord Jesus Christ.

BELOVED,—

OUR history as a united body is but short, and it seemed meet unto us and we trust, also to the Holy Ghost, to address you in this manner on several topics, suggested by our history, by the aspect of the times, and by the special dealings of God's providence with us as a Church. By the blessing of the Great Head of the Church, this may prove profitable alike to you and to us.

I.

It is with deep concern that the Synod contemplate the laxity of opinion which obtains on the important subject of Marriage; and the persistent attempts, which are being made to weaken and destroy the sacred fences which the Word of God and the Standards of the Presbyterian Church have thrown around the marriage relationship; and they would most earnestly and affectionately remind all under their inspection, that the violation of the Divine precepts in reference to marriage exposes the violators to the wrath of God, and makes them liable to temporal, spiritual, and everlasting evil, as certainly as the violation of any other law in the Book of God. The law of God in regard to marriage, as contained in the Bible, is exhibited with singular clearness and precision in Chapter XXIV of the CONFESSIO OF FAITH,—the diligent study of which is earnestly recommended to all, and more especially to the young, who are the hope of the Church, and on whose good conduct so much of the spiritual and social well-being of society depends. It is no small enforcement of this recommendation that the teaching of the "Confession" on this subject is in perfect harmony with the faith of the Church universal in all ages—Jewish and Christian; and that the law of the land and that of the Church are one on this point, so that any,

* "On motion agreed that a Pastoral Letter to the Church be prepared and published, and the following Committee was appointed for that purpose, Rev. Messrs. R. Sedgwick, J. Cameron, and William Murray. Mr. Sedgwick, Convener.—Extract from *Synod Minutes, Fifteenth Sederunt, July 3, 1861.*

the least, deviation from the one, necessarily involves a breach of the other. British jurisprudence is chiefly distinguished for guarding liberty against the encroachments of licentiousness, and every Christian must rejoice when the laws of the kingdoms of this world harmonize with the laws of that kingdom which is righteousness and peace, and joy in the Holy Ghost.

It would tend very much to the edification, and purity, and peace of the Church, if the CONFESSIO*N* OF FAITH were found in every Presbyterian household, and studied diligently and prayerfully in connection with the texts of Scripture, on which its exhibitions of Divine Truth are founded. In former periods of the best times of the Presbyterian Church, "the Confession" was a household book—next to the Bible: and it was the careful study of this masterly compendium of Divine Truth, and the habit of proving all its statements by the unerring test of the Word of God, that made our Presbyterian forefathers what they were, as "Scribes well instructed in the law of the Lord," ever ready with a reason for the hope that was in them. By wisely following their example in this respect, we may reasonably hope to equal, and even excel them in the knowledge of the will of God.

II.

From the Marriage relationship the transition is easy and natural to the Family Institute, which rests upon it. "God setteth the solitary in families," and "maketh him families like a flock." One of His titles as the God of Salvation is "the God of all the Families of Israel," and the promise of the covenant, as it was given to Abraham, runs on this wise, "In thee and in thy seed shall all the Families of the earth be blessed." These Scriptures show the importance of this institute, and the place it holds in the christian economy. It is a first truth in religious history that as is the Family so is the Church; and there is no surer gauge by which to measure the nature and amount of practical godliness in a Church, than the nature and amount of family religion within its hours. The Synod would therefore most earnestly exhort and entreat all heads of families under their charge to cultivate family religion—to observe FAMILY WORSHIP. Let young husbands and wives begin thus, and where it may have been too long neglected, let there not be another moment's neglect in a matter of such vital importance. Religion alone can sweeten, and bless, and sanctify the family connection,—elevating and intensifying its joys, and lightening those cares which ever attend it. It will invest it with a holy character—making the home of the Family the house of God. It will guard it against those evils which irreligion ever entails, and bar out from its threshold any enemies of family confidence and love which may have crossed it. A religious family is a happy one. Blessed and happy also the Church—the community—the nation that is made up of such families. They shall be happy and prosperous in God's favour here, and in due time they shall be gathered into the FATHER'S house in heaven, and shall be one pure, loving, blissful family in Him "of whom the whole family in heaven and earth is named."

Let the memorable words of Joshua sink deep into your hearts. Let his noble resolution be yours:—"Choose ye this day whom ye will serve; but as for me and my house we will serve the Lord." Family worship is an essential part of this service of the Lord. Where it is lacking the public service must be formal, cold, hollow, hypocritical. Perhaps no section of the visible Church in any land is so distinguished for the observance of family worship as the Presbyterian Church of these Lower Provinces.

This is certainly a cause of abundant thanksgiving to God. But what the Synod would solemnly call on every family within their bounds to do in regard to this important part of family religion is to *preserve it pure and entire*. Let it be observed in its integrity. Beware of curtailing it. There is a prevailing tendency to neglect the singing of God's praise in family worship. It is an evil tendency. By such neglect family worship is shorn of its brightest glory.

In dwellings of the righteous
Is heard the melody
Of joy and health.

"Family Prayers" is a most unpresbyterian phrase, and savours of too close contiguity to accommodating formalism, or it may be, of the fruitless attempt to serve God and Mammon.

Family discipline is of essential importance in the preservation and promotion of family religion. The Synod take for granted that all Christian parents dedicate their infant offspring to God;—that they do so in secret at the throne of Grace—that they do it constantly at the family altar—and especially that they do it publicly in the sacred ordinance of Baptism. If you have devoted your children to God, bring them up to God. The scriptures abound with warnings and directions in reference to this momentous subject. Historic beacons are set there for your warning, and ensamples for your imitation. The weak and facile Eli stands conspicuous among the former; the steadfast and faithful Abraham ranks foremost among the latter. Let these examples be studied, and copied or shunned, as duty requires; and let such portions of the Word of God as the book of Proverbs, the concluding sections of the Epistles to the Ephesians and Colossians dwell richly in the hearts of parents, and be their instruction and guide in the government of their families; and just as surely as the God of Israel has said it, your children will choose your God, and will walk in the steps of your faith and holiness.

III.

The origin of true religion, whether it saves our souls, blesses our households, or adorns civil society, is an enlightened, regenerated and sanctified heart—a heart right with God, and sound in His statutes.

The Synod would therefore urge upon every member of the Church the great necessity of faithfully and frequently examining the state of his heart before God. The judgment of charity has already been passed in your favour, and on the supposition that the profession you made was sincere, you were admitted to the fellowship of the Church. But it is a small thing for you to be judged of us, or of any man's judgment. He that judgeth you is the Lord. It is well at any time—it is especially well at this present, to determine the question for yourselves, whether your hearts be right with God—whether you bring forth the fruit of the spirit. An error here is fatal. A mistake here will set every thing connected with religion wrong, and will keep it wrong: while the longer the error remains uncorrected the spiritual danger will proportionally increase.

Hoping however that your religion is genuine—that the root of the matter is in you, it is our chief desire—next to the promotion of the glory of God, that your religion be thriving. Beloved, we wish above all things that you prosper and be in health, even as your souls prosper. Planted in the house of the Lord, we wish that you may flourish in the courts of our God, and that the language of the Psalmist may be applied to you:—

" And in old age when others fade
 They fruit still forth shall bring ;
 They shall be fat and full of sap,
 And aye be flourishing."

In order to advance in personal religion we would exhort you to set the Lord always before you. Set Him before you in the person of the Father, and as Enoch did, so do ye walk with God. Be ye followers of God as dear children; and walk in love to God as Christ also hath loved you; and keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Set Him before you in the person of the Son,—looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Behold Him as the Lamb of God who taketh away the sin of the world. Set Him before you as the Way, the Truth, and the Life, and looking steadfastly and believingly upon Him as the Truth, the perfection of Life, and Light, and Love, you shall be changed into the same image from glory to glory, even as by the Spirit of the Lord. Set Him before you in the person of the HOLY SPIRIT, who proceedeth from the Father and the Son, and who glorifies them by taking of the things which be theirs and showing them unto you. He will guide you into all truth. He will direct you in all duty. He will help and console you in every trial. He will work in you all the good pleasure of the Divine goodness, and the work of faith with power. He will perfect all that which concerns you, and bring you to the land of uprightness. Let your religion be objective as well as subjective. And let the grand object of your devotion and faith be GOD, in all the extent of his character, and relations as the God of Salvation. In so keeping God before you, your minds and hearts will be kept alike in a safe state and in a proper frame,—your mouths will be filled with the high praises of the Lord, and your lives will be a continuous act of homage to the Father, and to the Son, and to the Holy Ghost.

IV.

The Synod would tender to you further, their most earnest counsels in regard to your duties as congregations of the Church of Christ, and as composing the constituency of the Synod of the Presbyterian Church of the Lower Provinces.

1. Study to show, for the glory of God and for the edification of all whom it concerns, that the Union which has been so recently consummated in our history is genuine. That it is genuine we have not a doubt. God, even our God, hath wrought that great work for us and in us. It is the work of the Church, in all its congregations, to show, now and always hereafter, that it has been, and is, a union of hearts and souls in the sacred bonds of truth and love, as well as of outward forms. Be ye therefore perfectly joined together in the same mind, and in the same judgment; walking by the same rule and minding the same thing, and trusting that if in anything ye be differently minded, God will reveal this unto you.

2. Abound in works of faith and love. As congregations, be active and unwearied in the work of the Lord. Union is power; but the Church cannot afford in these last times, when there is so much to do, to allow any of her power to lie dormant. Power unused is worse than weakness. It is in most cases wickedness, for which the lazy holder must give an account to God. Besides, union gives facilities for the use of power not otherwise to be obtained. Five men concentrating their efforts wisely on a given piece

of work, will do more in one day, than one man will do in ten days; and you know that in a multitude of examples the five men together could do what one man would never perform with all the appliances and means he could command. Congregations can perform duties beyond the power of single individuals, while a whole united Church can undertake enterprises, and accomplish works of christian beneficence and love, utterly beyond the power of isolated congregations.

3. Let our Foreign Missionary enterprise be ever near your hearts.— Surely when the God of Missions has so blessed the purposes of our hearts, and the works of our hands, even though He has sent hard things upon us, and given us to drink the wine of astonishment, we are bound to do a great deal more than we have done, both by men and by money. We are persuaded, that so far from the power of the Church in this direction being fully brought out, it is just as if in the first stage of its development, and we would call upon you by a regard to your own spiritual prosperity, and to the well being of the dark places of the earth, and to the glory of the great God and our Saviour, to ascertain your strength and apply it.

4. The work of Home Missions must also receive a greater share of attention than has been accorded to it heretofore, if we are not to retrograde as a Church in these Provinces. If Home Missions and Home Evangelization, and the support of the settled ministry within our bounds, receive not your most earnest and increased attention, we shall not be able long to do much in the foreign field. Our Home heathen must not be neglected. Every member of the Church—male and female—should be a Home Missionary, according to ability and opportunity, leading souls to Jesus, diffusing the knowledge of his name everywhere, and always by word and deed commending Him to perishing sinners. There is none so poor that he may not set apart something out of his earnings for this great and vital work of the Church.

5. The *rearing up* and *the perpetuation* in our land of a godly and learned MINISTRY is another subject which we commend to your faith, to your prayers, and to your labours of love. The harvest is truly plenteous: pray ye therefore to the Lord of the harvest that he send forth labourers to His own harvest. Speak of the matter to your beloved children. If you have a son whom you love as your own soul, devote him to the service of Christ. Tell him that the work of the Lord,—with all its difficulties, trials, privations, perils and reproaches—is honourable and glorious. Let your most devout and persevering prayers ascend without ceasing to the Lord God of Sabaoth on behalf of our Professors and Students, and for the prosperity of our Seminary and Theological College. With believing prayer combine labours of love and self-denial—doing and giving for this great and vital interest of the Church. It has been one of the chief glories of the Presbyterian Church, in all countries and in all times, that she possessed a learned and godly ministry. The men who break the bread of life to the humblest peasants in the most remote rural parishes, are not only men of piety and prayer, but also scholars, philosophers, and biblical critics. This, under God, has been one of the grand means which has kept the Presbyterian Church so wonderfully free from the “creeping pestilence of errors,” which has been so destructive of the peace and prosperity of many other sections of the Church of Christ. Beloved, let no one deprive us of that glory; especially let not indolence, or worldly-mindedness, or penuriousness deprive us of it. Our Seminary is in a critical condition. It never stood more in need of your prayers and your enlarged liberality than it does at

present. We feel confident that you will not withhold either, when it is in your power to give.

6. The Synod would also urge upon Ministers, and Elders, and Church Members, the necessity of giving closer attention to the orderly working out of our Presbyterian constitution in all its parts—in Church extension, and in the government and discipline of the Church. Let us remember that as we are all members of the mystical Body of Christ, so we are all members one of another. We are *vitally* and *ecclesiastically* one. Let us therefore practically be helpers of one another in every good work—in church discipline—in church government—in church extension. Let that beautiful scriptural order which has been so blessed of God in other lands and in the ages that are past, alike for the extension of the Gospel and the preservation of the Church from deadly errors, that even its enemies have been constrained to express their admiration of it, be fully studied and worked out in congregations—in Sessions—and in Presbyteries. Then it will be seen that our Church-state excelleth for glory and for beauty, and we shall in spirit comply with the inspired command in the faith of the exceeding great and precious promise,—

Walk about Zion, and go round ;
The high towers thereof tell :
Consider ye her palaces,
And mark her bulwarks well ;
That ye may tell posterity,
For this God doth abide
Our God for evermore ; He will
Ev'n unto death us guide.

7. There is likewise our common Protestantism to work out. In this we have as co-workers evangelical Christians of every denomination. Our enemy is strong and subtle. The Papacy is struggling mightily, though stealthily for power and ascendancy all the world over. But the Lord shall consume that wicked and soul destroying system with the Spirit of His Mouth, and shall destroy it with the brightness of His coming. He will work through human instrumentalities. Let us beware lest the curse of those who come not to the help of the Lord against the mighty be ours. Let us rather be fellow-workers with Christ in this great work of rescuing and saving immortal souls from this deadly error. Let our hearts glow with pure love and holy zeal to share the labour and the honour of expelling the darkness, the delusions, and the corruptions of Popery from our beloved land. The most efficient as well as the most practicable step which we can command for that great object is the diligent circulation of the WORD OF GOD among our Roman Catholic population. The time may not be yet when it would be deemed prudent to send Protestant Missionaries among them ; but in view of the fact that the number of Romanists able to read is increasing every year : no more powerful instrumentality could be employed to weaken and overthrow the system than the zealous circulation of the Holy Scriptures. In view of all the varied departments of Christian activity the Synod would exhort you in the language which the Holy Ghost teacheth : "*Wherefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.*"

V.

Be distinguished for SPIRITUALITY. This is the main want of the Church in her members and congregations in these last days. It is deeply felt and deplored by the courts of the Church ; and it is this feeling and exercise

which prompt the Synod to urge the duty of seeking higher measures of Spirituality in every congregation apart. The faith and worship and order of the Church have much to do with man as an inhabitant of this world, and as sustaining the various relations of civil society. Their purpose in this direction is to make bad men better, as united in families, and communities; they secure and perpetuate the blessings of good government, while they demand a recognition on the part of Magistrates, supreme and subordinate, of the claims of HIM who hath on HIS vesture and on HIS thigh a name written, KING OF KINGS AND LORD OF LORDS.

But the Church in her ordinances and administration has chiefly to do with man as a sinner needing salvation—with man not so much as connected with time as on his way to eternity—not so much as the subject of any temporal kingdom as the rebel subject of the GOD who made him, and shall soon be his Judge. HIM she makes known as a just God and a Saviour, bringing near His righteousness for the forgiveness of sins, that He might be just and the justifier of him that believeth in JESUS. Her mission is to turn men from darkness to light, and from the power of Satan to GOD, that they may obtain forgiveness of sins and an inheritance among them that are sanctified through faith which is in Christ; and as committed to such a glorious mission the Synod would urge on every congregation to keep before them as the paramount object of their organization, the conversion of sinners and the edification and perfection of those who have believed through grace. No congregation must be satisfied with aught else or aught less than this:—That the Spirit of God make the reading and especially the preaching of the Word an effectual means of convincing and converting sinners and of building them up in holiness and comfort through faith unto salvation.

It is thus that each congregation in its own bounds will be “for glory and for beauty,” for the beauty of the Lord our God will be upon it—all its members walking in the fear of the Lord and in the comfort of the Holy Ghost; and those that are without will acknowledge that God is within it of a truth, and great fear will come upon all, and they will be sweetly drawn into the hallowed fellowship of the followers of Jesus:—

Those that are righteous shall rejoice
When they the same shall see;
And as ashamed stop her mouth
Shall all iniquity;

Satan's kingdom shall be destroyed, the kingdom of grace advanced and the kingdom of glory hastened.

Brethren beloved in the Lord, our joy and crown, give diligence thus to manifest your UNITY, your ACTIVITY, your SPIRITUALITY.—These three characters make an attractive, a powerful model Church. The times need such a Church—for is there not in society a restless craving after something higher, purer, holier than aught it has yet found? Such a triple force is required to overthrow and subdue the antagonisms which are now assuming new phases and wielding fresh power to oppose the extension, the very existence of the Church. The prophecies that have foretold her glory and her matchless triumphs can only secure their accomplishment by a Church thus distinguished; and thus alone shall the LORD see His seed born and brought in, educated and brought up, supported and brought through, perfected and brought home.

And now may the God of peace which brought again from the dead the Lord Jesus Christ, that great Shepherd of the Sheep, through the blood of

the everlasting covenant make you perfect, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

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

MEETING OF THE FOREIGN MISSION BOARD.

A deeply interesting meeting of the Foreign Mission Board was held on the 10th ult. The most important business before it was the question of supply of Missionaries for the New Hebrides. In our last we intimated the expectation that in a short time the Church would have men ready to devote themselves to the work. The prospects then held out have now begun to be realized. At this meeting a letter was read from the Rev. DONALD MORRISON, of Strathalbyn, P. E. I., formally tendering his services. From the knowledge which the members of the Board possessed of Mr. Morrison's character, attainments, and qualifications for the work, they had no hesitation in expressing their willingness to accept his services.—But the rule has been adopted that before any Missionary be accepted he should undergo a medical examination, and obtain a medical certificate of the suitability of his constitution for a tropical climate. Mr. Morrison not being aware of the necessity of this, has not attended to this point, but this is all that now stands in the way of his being formally accepted. He has accordingly been directed to undergo such an examination, and if the result be favourable, as is anticipated, the board have intimated to him that he may consider himself approved by them. He will then formally demit his charge; and he is directed by the board to employ his time till Spring in acquiring a knowledge of the Printing business, and also to embrace any opportunity that may be afforded him in Charlotte Town, of acquiring medical knowledge. He is also expected, before coming to the mainland, to visit those congregations in the Island in which he is unknown by face. What will be his future course, and when he will leave for his field of labour, are questions that are yet undetermined. We may mention however, that it is the desire of the Board that he be prepared to go out in company with Mr. Inglis. They could have desired that more time could have been allowed for medical studies, and attention to other branches of knowledge, as well as such handicraft arts as might be useful in the Missionary work. But this disadvantage is more than counterbalanced by the advantages which will be derived from his being associated with Mr. Inglis for several months previous to his arrival at his field of labour, during which he will have most favourable opportunities of becoming acquainted with the practical working of missions, and also with the language of Aneitum. This last may be of importance, as it is possible that on his arrival he may be required to take Mr. Geddie's place, while the latter visits this country.

We need not say that we are gratified at the intelligence which we have now been enabled to announce. Mr. Morrison is a young man who has always borne a high character for piety and prudence. He has been for about a year and a half settled over a large congregation, and has approved himself a diligent and faithful labourer in the Lord's vineyard—a workman that needeth not to be ashamed. And while his numerous and attached

congregation, and many other friends will regret the loss of his services to the Church at home, yet we believe it will cause general satisfaction, that he has felt it his duty, impelled as we doubt not by the Spirit of God, to devote himself to the Foreign Mission work. One gratifying circumstance, as connected with this offer, is, that the first tender of services to supply the losses of the New Hebrides comes from a member of the Free Synod. It shows how completely identified the two Churches are in the operations of the united body. Should providence open the way for the resumption of the Turkish Mission we doubt not that those formerly connected with the Presbyterian Church of Nova Scotia will as cordially support it, as the members of the other Synod, while no better evidence of the interest which the members of the Free Synod take in the New Hebrides Mission could be desired, than the tender of service which we have now intimated.

We may also add that at the same meeting a letter was read from a young man now on trials for licence, intimating his intention to tender his services as soon as he can arrange his private affairs, and asking the advice of the Board, on certain matters connected with his coming forward. He is engaged in his present situation till the month of May, and was hesitating whether to continue in it for another year. The Board have earnestly recommended him to relinquish his situation at the expiry of his present engagement. As the party alluded to is one who is believed to be possessed of many superior qualifications for the Missionary work, we hope to be able to announce very soon his engagement by the board. These are all the parties who have as yet had any correspondence with the Board, but from private information received of the views of other parties, we have every prospect, that at an early day, not only the three advertized for by the Board, will be obtained, but that more can be had if the Church furnishes the means for their support. The time that has elapsed since the call for laborers has gone forth has been but short, and the response is as great as could have been expected in the time. It was not to be expected that parties should tender their services on the spur of the moment, and it is well that they are found making it the subject of long and prayerful deliberation before taking so serious a step. But for the rising Ministry of our Church, we are satisfied, that there shall be nothing wanting on their part to meet the solemn crisis of our Missionary operations. Will the Church do her part? is now the enquiry.

When we speak thus we too would not wish it to be understood that we conceive the Church will have done her duty if she sends out *three* Missionaries. This will be only placing us in the position contemplated by the Synod last July. It will only supply the places of the departed, and the additional one then advertized for. By sending out three all the trials to which we have been subjected will have produced no additional effort. We will but have recovered lost ground, we will have but held our own against satan, we will have made no advance upon his kingdom. We solemnly avow our conviction, that if this is all that the Church does—if she only does what she was about doing before these heavy trials came upon her, the effect of these painful events has been in a great measure lost upon us. We would be no better than we were—with all the purging God had sent, we would be bringing forth no more fruit. Could we in such a case believe that God's dealings with us had secured their great designs. "Every branch in me that beareth fruit he purgeth that it may bring forth more fruit," and we will not be satisfied that the Church has done her duty, until as the result of the late solemn dispensations of Divine Providence, our Missionary Staff be largely increased. We doubt not that the men can be obtained before

long. Will the Church furnish the means? From past experience we have sanguine hopes that she will! We know that at present the times press rather heavily upon some portions of the Church, but we have only to look across the borders to the neighbouring nation, with civil war raging in its midst—commerce paralyzed, and taxation heavily increased, to see what abundant reasons we have for thankfulness at present; while several circumstances, particularly the gold discoveries, indicate a brilliant future as to the temporal prosperity of the Province. And were the members of our Church to remember their responsibility to him, whose is the silver and the gold, and the cattle upon a thousand hills, they might easily furnish the means for extending our Mission in the South Seas, and also at the same time maintain a Mission in Turkey.

We may mention that other Churches are looking on with deep interest, watching the action of our Church at this important crisis. While sympathizing with us in our trials, they have generally viewed these events as forming an incentive to increased exertions. We subjoin two expressions of this kind. The first is from the *Wesleyan*:

“Under the all-wise Providence of God, no event is so gloomy as to afford no ground of hope—so bad, that it may not be productive of good. The persecutions which befall the servants of the Redeemer, oftentimes turn out to the furtherance of the gospel. The modern missionary enterprise as clearly illustrates this principle as the history of the primitive Church. The burning of the Mission premises at Serampore gave a wonderful impetus to the operations of the Baptist Missionary Society; and the sudden death of Dr. Coke on his voyage to Ceylon, though it threatened destruction to our own infant cause in the East, if not to our whole Foreign work, was the occasion of our Missionary Society, with its world-wide influence.

We trust, therefore that our brethern of the Presbyterian Church will, so far from being discouraged, become more vigorous and hopeful in the prosecution of their glorious undertaking. Their missions in the South Seas must not be abandoned, but strengthened and enlarged. Among the ranks of their rising ministry we hope there are many who are emulous to be “baptized for the dead;” and then it may confidently be expected that the liberality and devotion of their Churches will prove adequate to their present necessities. The present extremity is also their opportunity, and we believe that strength will be afforded to them according to their day.”

In a similar train the *Record* of the Synod in connexion with the Church of Scotland thus speaks in reference to Mr. Gordon's death:

“Hope would seem crushed and blasted on this barbarous island. But will it be so? We think we hear a thousand voices answering No! and telling us that such deeds of blood only nerve to fresher and more devoted resolution. We sympathize deeply with a sister Church that has honored herself by her efforts and sacrifices in this great cause. We sympathize with the friends and relatives of the deceased. But neither the suffering nor the loss will be without fruit. In the place of the victim will rise up a band of Missionaries, not more devoted, perhaps, but who will be more successful, through whose efforts the dark places of the earth will cease to be the abodes of horrid cruelty, and instead of that savage yell and barbarous tomahawk, will be heard the anthem of praise, and will be seen the peaceful instruments of industry.”

We are happy to say that there is already the prospect of these results being realized.

Many of our readers will be anxiously regarding the Board's action respecting the Turkish Mission. We have only to say at present that the matter has not been overlooked. The remarkable events which have taken place on the New Hebrides, and the critical state of the Mission there have necessarily hitherto engaged the chief attention of the board. Yet in accor-

dance with the Synod's resolution. they are now in correspondence with other bodies on the subject of re-establishing the Mission there. We may also mention that sufficient information has been already received to show that the sum claimed at Synod as necessary for establishing and maintaining a Mission there was altogether extravagant. For example, it was then stated that two teachers would be necessary at a cost of £200 sterling, while, in an appeal of the American Missionaries in Turkey, it is stated that the average amount of aid required for a common school is not more than £30. The Board wish however to be able to have full information to lay before Synod, so as to enable our highest court to come to a wise decision on the subject.

REV. G. N. GORDON.

In the *Record* for January, we gave a brief account of Mr. Gordon's career up to the time of his leaving Nova Scotia for the Foreign field. We proceed to sketch still more briefly the most interesting portion of his life, having reason to believe that ere long a MEMOIR will be published in which ampler justice can be done to his labours and his valuable correspondence, than can with propriety be attempted in the pages of the *Record*. Not a few of his private letters, as well as those published in the late *Register* and in the *Witness* will, no doubt, be re-published; and the connecting links will be furnished by his private journal which has not yet reached Nova Scotia.

It was expected that the *John Williams* would sail from England for the South Seas in the fall of 1855; and it was with the intention of taking passage in this vessel at that time that Mr. Gordon left Nova Scotia so early. She was delayed, however, for about nine months; and this precious interval Mr. Gordon devoted to earnest preparation for his life-work among the heathen. He arrived at Liverpool on the 22nd October, and proceeded at once to London, where through the kindness of influential friends he obtained the privilege of prosecuting his Medical Studies in connexion with the London Hospital and College. Here he studied descriptive and practical anatomy and other departments of the science, seldom within the reach of ordinary Missionaries.

Of the manner in which he spent his time in Britain, the Board of Foreign Missions say in their Report for 1855-6, that "they have observed with much satisfaction his ardent pursuit of Medical knowledge, under the most eminent instructors, both by attendance on Lectures and by Hospital practice,—his zealous efforts to act as Home Missionary in the vast City of London, where heathenism of the worst type is so prevalent.—his familiar acquaintance with the returned Missionaries of the London Society,—his visit to Scotland his free intercourse with the Ministers and Members of the Reformed Presbyterian Church, by whom he was received as a brother,—in a word, his evident purpose to make every day of his sojourn in Britain subserve the great work to which he has been set apart." That this flattering testimony was richly merited we have abundant proof both from his own private letters and from other sources.

He took a lively interest in the wonderful sights and scenes that usually attract the attention of strangers,—the thronging monuments of the wealth and grandeur of the world's great Capital. But the claims of suffering and perishing humanity lay ever nearest his kindly and sensitive heart, which

(as he says,) was pierced with sadness every time he walked the streets. Sin with its sore penalties confronted him at every step in ten thousand different forms, and it was not for him to be an idle spectator, when a fatal conflict was raging around him. Curiosity, however natural and blameless, could not be permitted to trench on the broad lines of duty; and Mr. Gordon became an open air preacher and a City Missionary in London, as he had been years before in Halifax. He also preached in many of the Churches in and near London, among others in Dr. Hamilton's Church, at Regent Square. But he preferred being "a Roving Missionary," giving his services where they were most needed. A million of souls were living in London without the Gospel, and his commission was peculiarly to *them*. RAGGED SCHOOLS attracted much of his attention. He loved the children and they were deeply attached to him in return. He labored also among the Jewish population of London, reading the Hebrew Scriptures to such as would listen, and telling them the story of the Messiah whom their fathers had crucified, and whom they persisted in blindly rejecting.

He makes grateful mention in one of his letters of Drs. Hamilton and Guthrie. To the "John-like" Hamilton he was "indebted for valuable hints on the paramount importance of preachers studying more to have their words heated by the love of Christ in their hearts, than brightened by the ornaments of intellect." He made numerous friends both in England and Scotland, and wherever he went he was recognized as a man inspired with extraordinary zeal for the honour of the Saviour and the salvation of souls.

On the 5th. of June, 1856, he was married to ELLEN CATHARINE POWELL, the daughter of a contracting mechanic in London, a young lady of superior attainments, and of profound piety and self-devotion. Mr. Gordon had "sought her of the Lord," and he felt that he had indeed found a help-meet, a precious treasure. She was just entering on her twenty fourth year when married; but her zeal in well-doing had already attracted the attention of those who take a leading part in caring for the London poor, and she was regarded as a worthy fellow-labourer in the cause of Christ by pious ladies in the higher ranks of English society. Her career proved clearly enough that she was worthy of the high position to which she was called as a partner in the dangers and terrible trials that await a pioneer Missionary. Though none of us had ever seen her face to face, we learned to love her for her husband's sake, and for the sake of the Saviour to whom she had devoted herself; and now her memory is forever enshrined in our hearts, and her name will be a household word in all the families of the Presbyterian Church of the Lower Provinces.

Immediately after his marriage Mr. Gordon visited Paris with his young bride, and spent eight days there. He was profoundly moved with what he saw of profanity and Sabbath desecration in the glittering capital of France, and returned to England with a deeper sense of gratitude to God for the privilege and attainments of pure christianity.

On the 23rd of July, 1856 our Missionary and his wife embarked on board the *John Williams*, and bade a final farewell to friends and relatives who accompanied them to Gravesend. They parted there (to use his own words) "with hearts full of sorrow and eyes full of tears." Mrs. Gordon's mother never fully recovered from the shock of parting with her daughter, and God in mercy took her to himself before the final tragedy had taken place; so that mother and daughter met joyfully in Heaven sooner than either expected.

The voyage was tedious and rough. The ship called at the Cape of Good

Hope, at Table Bay, where she remained five days. Successive gales were encountered in the Indian Ocean, which caused considerable damage. In November they visited several Australian ports, and were most cordially welcomed by all the brethren there.

They continued their voyage, calling at various islands and Missionary Stations, leaving supplies here and placing teachers there, till on the 5th June, 1857 they reached Aneiteum, where our faithful pioneer Missionary was anxiously awaiting their arrival. Mrs. Gordon had stood the voyage nobly, cheering her husband in hours of darkness, and ministering to his necessities. A genuine Englishwoman in her love for the sea, she was neither sick nor alarmed even in the roughest weather. She frequently plied pen and pencil in sketching the beautiful scenery of the tropics when the *John Williams* was in port.

After a stay of four days on Aneiteum, our Missionaries, accompanied by Messrs. Geddie and Inglis, visited Fotuna and Tana, and on the 14th June landed at DILLON'S BAY, EROMANGA. With the full concurrence of Messrs. Geddie and Inglis, the Gordons chose Eromanga as their Mission Field. The *John Williams* with the Aneiteumese brethren remained with them four days, and then left them to struggle as they could, and as others had done before, amid a degraded, ferocious, and hostile population then actively engaged in war.

Mr. Gordon was not the man to be daunted by difficulties, however overwhelming. He and his wife lodged for a time in a native teacher's house. They went fearlessly out and in among the natives—ate of their food—slept in their houses—learned their language and used every possible means for bringing them under the influence of the Gospel. Considerable portions of the Scriptures were translated—hymns and simple catechisms composed and printed, specimens of which are now before us. The work seemed hopeful if not prosperous when the measles broke out and the events transpired which sent a thrill of horror throughout Christendom.

All the known facts relating to the death of our Missionaries have been so recently laid before our readers that we need not recite them here. Words can do but scant justice to the scene that imagination pictures. Think of the sickness, the want, the loneliness, the fiery persecution endured without a murmuring word; think of the long weary days, weeks, months, and years of apparently thankless and fruitless toil—toil and love, and sublime self-sacrifice, repaid by treachery and murderous hatred. The clouds of adversity thicken over the heads of our devoted sister and brother. It is the hour and power of darkness. The exhausting endurance, the sacrifices, the noble heroism of four years have only roused the powers of Hell to ten-fold bitterness and wrath. The storm bursts! The hand of the assassin is imbrued in blood, and our brother and sister have sealed their testimony with their lives! Forever memorable in the history of Eromanga—forever memorable in the annals of the Presbyterian Church of the Lower Provinces, is the TWENTIETH OF MAY, 1861. Day of release, rest, infinite joy to the martyred ones—day of tears to all beside. Weep not for the dead, neither bemoan them; but Oh, that our eyes were a fountain of tears for the poor, orphaned outcasts of Eromanga who have added this other to the black catalogue of their crimes! FATHER, FORGIVE THEM; THEY KNOW NOT WHAT THEY DO! Father give us grace as a Church to plant once more the quenchless beacon-light of truth on that blood-stained isle that it may flash its warning, guiding, healing rays far out into the darkness and storm! The wilder the sea and the denser the darkness, the friendly light will beam

brighter and more welcome through the gloom. STEPHEN may be stoned, but SAUL will be converted. Paul may be in bonds, but the truth is not bound—nay, it is swift and free as the sunbeams. Though a fallen universe conspire against it, and its martyrs be counted by myriads, it will triumph even in the face of death; and violence can never expel it from any country or clime where it has had for once its home. The very death of its martyrs is a heritage of power for the future. The name of JOHN HUSS is still a word of fear and hope among the mountains of Bohemia. Savonarola is even now stirring the life-blood of Italy; in Spain itself the light bursts forth through the darkness, and the faith of ancient witnesses is revived in Alhama and Matamoros and their fellow prisoners. Already we hear the joyful news that God has not forsaken Eromanga or suffered the life and death of His servants there to be in vain. Brethern! while the fountain of our tears is unsealed afresh as we think of the fallen ones, let us as good soldiers of the Lord Jesus gird ourselves anew for the battle!

SYMPATHY WITH THE NEW HEBRIDES MISSION.

“Whether one member suffer all the members suffer with it.” This principle of Christianity has been illustrated in the manner in which the intelligence has been received by members of all denominations of Christians. The Prayer Meeting in Halifax on the occasion of Mr. Gordon’s death was largely attended, the Church being crowded by a deeply interested audience, composed of persons belonging to all Evangelical denominations. At later meetings of the Board two expressions of sympathy from other bodies were laid before them, which we deem it proper to lay before our readers. The first is from the Committee of Foreign Missions of the Reformed Presbyterian Church of Scotland, a body so closely associated with us in the New Hebrides Mission, that their sufferings are our sufferings, and their joys our joys. It is as follows:

GLASGOW, 27th September, 1861.

“Met the Committee on Missions, Rev. Dr. Symington in the Chair. *Inter alia*. The Secretary reported that intelligence had been received in this country, through Rev. Wm. Cuthbertson of Sydney, of the murder of Mr. and Mrs. Gordon, on Eromanga, on the 20th May last.

The Foreign Mission Committee hear with profound regret of the trials which, during the last few months, have fallen upon the New Hebrides Mission. It has pleased God to try in a remarkable manner the faith of the Brethern by a disease, wide spread and attended by extensively fatal results to the natives of Eromanga, Tana, and Aneiteum. On the two last mentioned islands a fearful hurricane has destroyed not only the fruits of the earth, thereby threatening famine, but has also to a great extent injured the Mission property. On Tana, the Rev. S. W. Johnston who had not long since left Nova Scotia, to labour as a Missionary in the New Hebrides, died suddenly when only entering on his work. Brief as the months were during which he had laboured, they were amply sufficient not only to test the zeal, but also to show the ability of this young soldier of the cross, who has thus early entered upon his rest. One trial has rapidly followed another, rising in magnitude and terror, till at last the committee are called upon to mourn over the murder of Mr. and Mrs. Gordon on Eromanga. This deplorable event took place on the 20th May last. The heavy cloud which thus rests upon the New Hebrides Mission at the present moment fills the committee with trembling of heart. They desire nevertheless, following the example of the disciples of John who took up the mangled body of their master, to lay their sorrows at the feet of Jesus, and tell him who has all power given to him in heaven and on earth, and

gave the commission to his servants to go into all the world. They would call up even amidst their heaviness of heart, the past goodness of God to the Mission, and the confirmation which its history has given to the words—"the gospel is the power of God unto salvation." With spirits chastened by the Divine dealings, they desire to be "still, and know that the Lord is God," feeling that it has not been written in vain that "he will be exalted among the heathen, that he will be exalted on the earth." They would sympathise with the Missionaries who are labouring on Tana and Aneiteum, and send to them words of comfort and hope; the sympathies of their hearts go towards Mrs. Johnston, whom God has so soon smitten, a widow in Israel, and to relatives, both in Nova Scotia and England, of those who on the 20th May, won on Eromanga the crown of Martyrdom. They record also their deep sympathy with the Church in Nova Scotia, on whom wave after wave of affliction has come in connection with their Mission. The bond of union, formed by the common hopes and joys which have arisen out of the oncarrying of the Mission on the New Hebrides, renders it no figure of speech to say "that they weep with them that weep."

The Committee would earnestly point out to the Church, the necessity of continued and importunate prayer on behalf of the brethren who are still laboring on the high places of the field. They cannot conceal from themselves, nor would they conceal from the Church, that the Missionaries on Tana are placed in circumstances of very considerable danger, the hostile feeling of the natives having been much excited by the recent ravages of disease. They urge the Church, then, to cry unitedly to Him who hath the hearts of all men in his hands, that he would turn away from his servants the fury of the heathen, and hide them under the shadow of his wings until these sad calamities be wholly overpast. Meanwhile, they desire to see in the trials, only an incentive to fresh effort. The war must not be given up. It is Christ against the prince of the power of the air. The issue is not doubtful."

In the name of the Foreign Mission Committee of the Reformed Presbyterian Church of Scotland.

JOHN KAY, Secretary.

Rev. JAMES BAYNE, Secretary to the Board of Foreign Missions of the Lower Provinces of British North America.

The second is from the Wesleyan Preachers' Meeting, Halifax, as follows :
DEAR BROTHER,—

"At our weekly Preachers' Meeting held in the Vestry of the Argyle Street Church the following resolution was passed. "Resolved, That having heard with deep emotion of the martyrdom of the lamented Gordon and his beloved wife by the natives of Eromanga, this meeting expresses its unfeigned sorrow, and tenders its sincere Christian sympathy to the Committee and friends of the Nova Scotia Mission."

I remain, affectionately Yours,

JOHN BREWSTER, Secretary.

Rev. P. G. MCGREGOR.

The principal organs of the different religious bodies have also expressed the deepest sympathy with the Mission in its trials. Such expressions we doubt not will be pleasing to all the friends of the Mission, and are grateful evidences of the real union subsisting between the members of Christ's body and the love which they have one for another.

FOREIGN MISSIONS.

LATEST FROM THE NEW
HEBRIDES.

The following letter to the Rev P. G.

McGregor, contains the latest intel-
ligence from our Missions in the South
Scas :—

Brightening Prospects—Lord's Supper in the New Church—Voyage in the John Williams—Visit to Tana and Eromanga—Church formed on Fate—Teachers left on Apee—Ambrim and Espirito Santo—The Loyalty Islands—Proposed New Vessel—Samoan Missionaries—Tana—Mrs. Johnston.

ANEITEUM, Nov. 4, 1861.

My Dear Brother,—

Your letter dated March 21st, came safely to hand. We were glad to hear of your welfare and that of your dear family. I beg to thank you for all your kindness to my children on their arrival at Halifax. They have written to me on the subject, and do not forget what you and others have done for them. The God to whom we committed them seems to have raised up friends to them everywhere.

I am sure we have your sympathy in the sad events that have befallen our Mission during the past year. Wave after wave has rolled over us in quick succession. This is no new thing in the history of Missions and our trials were no doubt needed or they would not have been sent. It may be that God is preparing us as a Church for great usefulness by the severe discipline which he has seen fit to impose on us. Let us so improve them that they may tend to our good and make us in earnest about the salvation of others. The clouds, I feel thankful to say, have begun to pass away, and a bright and glorious day is dawning on the New Hebrides.

The work advances hopefully on this island. The Lord's Supper was dispensed last Sabbath, and 20 persons were admitted for the first time. This is a larger number than we have admitted at any previous communion. The whole congregation numbered about 1200 persons. We met in our new Church which was opened on the Friday previous. It is much superior to what it was before the fire. The walls have been raised and the centre windows in the sides and ends have been arched, which improves its appearance. The internal arrangements are the same as before, but the workmanship is better. The pulpit was ornamented with a beautiful blue covering and velvet cushion sent from Nova Scotia, by my daughter Charlotte, who purchased them with money given to her for this object. I trust that the building which has cost the natives so

much trouble may be valued by them, and that it may become the birth-place of many souls.

I have just returned from a voyage among the New Hebrides and Loyalty Islands, in the *John Williams*, in company with the Rev. A. W. Murray of the Samoan Mission. It occupied six weeks. We visited several new islands and placed teachers on some of them. I am preparing a short account of our voyage for the Board of Missions which I hope to send in a vessel which will sail for Sydney about a month hence. I may in the mean time give you a very brief sketch of it. We first visited Tana and found matters there progressing slowly in the right direction. After leaving Tana and calling at *Mira* we anchored at Dillon's Bay, Eromanga. We found things here much better than we expected. A good number of natives favour Christianity, and long for religious teachers. We landed and shed a tear over the graves of poor Gordon and his wife. We gained some additional information about their death which will be noticed in the account of our voyage. You will see from the list of resolutions which accompany this letter that we still regard Eromanga as a hopeful field of labour, and I trust the day is not far distant when we will have a prosperous Mission there. Leaving Eromanga we sailed to *Fate*—found the teachers well. Formed a small Church. Eleven natives of the island were baptized and partook with us of the Lord's Supper during the Sabbath we spent there. The candidates were carefully examined by Mr. Murray and myself before they were received. We were surprised and thankful at their clear views of divine truth although they have not a word printed in their own language. All their knowledge has been derived from the verbal instructions of the teachers. These humble men have been honored to do a great work. The next island visited was *Apee*. The ship had never been here before. We had an Apee native on board whom we had picked on *Fate*, through him we succeeded in making known our object to the natives of the Island. They readily consented to receive two teachers from us. They were settled on this dark island under encouraging prospects. We were warned by the traders not to land on Apee, as they were ferocious savages, but we did not find them so. They gave

us a welcome reception on shore. Having finished at Apes we went on to *Ambrim*. This is a lovely island. There is a volcano on it in constant action. The natives on it are very timid, and we found it difficult to have intercourse with them. We succeeded however in getting two natives to accompany us, who will return to their own island next year, accompanied by teachers, we hope. The last island of the group at which we called was *Espirito Santo*. This is the largest and most northerly island of the group. It appeared to be populous also. We settled two Rarotongan teachers at this place. The natives appear to be a fine race and are less savage than some of their neighbours. Leaving the New Hebrides we sailed for the Loyalty Islands, and visited Mare, Lifu, and Wea, where the work seems to prosper. During our voyage we sighted about 37 islands, exclusive of small ones. A great field is opening up in these islands for Missionary enterprise.

You will see by one of the accompanying resolutions that we want a larger vessel. I think it will not be difficult from various quarters to raise the money for her purchase, her maintenance is a more serious matter. The annual expenses of such a vessel as we propose, with a crew of native seamen, will be about £600 sterling. Now our Loyalty Island brethren engage to raise half that sum yearly for half of her time. The remainder divided between the Reformed Presbyterian Church of Scotland and ours will be £150 each. In addition to all this we have the certain prospect of help from New Zealand and Australia, to supplement any deficiency on the part of those pledged for her support. I trust that the object will meet with the approbation of our Church at large, and that the children in particular will take an interest in it. I will write fully on this subject soon.

Mr. and Mrs. Murray late of the Samoan Mission are on this island at present. They are waiting for a vessel bound to Sydney. The declining health of Mrs. Murray has compelled them to leave. Mr. Murray is one of the most successful and honored Missionaries on the Pacific Isles, and the work sustains a great loss in his removal from it. I have seldom met with a man for whom I have a greater esteem. Mrs. Murray is a baptist, and a very amiable woman, and he also is one in principle and may

probably join that body when he leaves the Mission field. It was with Mr. Murray that we commenced our Missionary life on the island of Tutuila and it seems somewhat singular that he should close his with us on the island of Aneiteum.

The *John Knox*, returned from Tana last week. Some natives came over in her to the opening of the Church who will go home with good impressions I hope. Mr. Matheson had been very ill but was recruiting a little. Mrs. M. has also been very delicate for several months. To add to their troubles they are living at a place so inaccessible that little or no help can be given to them.

Mrs. Geddie and our two children are well. Mrs. Johnston lives with us and makes herself as useful as she can in the work. Her health has not been good since she came from Tana. She accompanied me in the *John Williams* and was much benefitted by her voyage. Mrs. Geddie unites with me in kind remembrance to Mrs. McGregor and all our Halifax friends.

I trust that you and other friends of the Mission may not be faint hearted on account of the troubles which have befallen us. God intends them for good and this will be their issue. He moves in a mysterious way his wonders to perform. Lift up your hands and hearts in our behalf, and sooner or later all these dark isles will be given to Christ as his inheritance.

I remain, ever yours, &c.,

J. GEDDIE.

Rev. P. G. MCGREGOR.

P.S.—We had a Meeting of our Mission last week, at which several important resolutions were passed. I hoped to have been able to inclose them in your letter but the vessel sails so soon that I cannot translate them. I only extract a part of one relating to a Missionary vessel as I alluded to it in my letter.—*Resolved*, That we concur in the views expressed by the Loyalty Island brethren as regards the desirableness of having such a vessel as that proposed (about 60 or 70 tons.) *Resolved further*, That an appeal be made to the children of the two Churches and to the children of the various Presbyterian congregations in the colonies of Australia and New Zealand, to aid in raising the funds necessary for her purchase and support, and that Messrs. Geddie and Copeland be appointed to address them on the subject.

We have received £190 sterling from New Zealand for the Mission a few weeks ago. The congregation of the Rev. R. Hamilton, Melbourne, has collected £20 also, and others promise help. These sums will be applied to the extension of the Mission.

J. G.

LETTER FROM MRS. GORDON.

We have been kindly furnished with the following letter from the late Mrs. Gordon to a young lady in this Province. Its perusal will deepen the grief of the Church for the loss sustained by the Erromangan Mission in the martyrdom of so pious and devoted a lady.

ERROMANGA, Sept. 29th, 1860.

My Dear Friend,—

In acknowledging the receipt of your kind and welcome letter of September last, allow me to express my warmest feelings of gratitude for the interest you have manifested on my behalf, and your desire for my welfare, which I appreciate the more highly, on account of being an utter stranger to you. Altho' I cannot claim kindred or personal acquaintance with you or any other of my kind friends in Nova Scotia, I rejoice that it is my happiness, through grace, to be accounted one of your number in that great family in which neither distance or nation makes any distinction; that family whose blessedness it is to address God with the endearing appellation of "Abba Father." In his family he has not any members of mere distant relationship than that of children. We are therefore not strangers, tho' unknown to each other—but *sisters* in the kingdom of Christ.

Hitherto the link in my chain of correspondence has not extended beyond the shores of dear Old England. Yet I can assure you that my heart has been linked with yours in the bonds of Christian love, on the other side of the Atlantic. From the first of my connexion with you, through Mr. Gordon, I have cherished a warm affection for you all as the early associates and esteemed friends of my dear husband, and feel it to be a blessing to have such friends.

I am glad to inform you that the Mission goods accompanying your letter have come safely to hand, and are quite suitable to meet the wants of the Mission. There are however two articles which will be of little or no service, viz:

dress combs and worsted yarn. The natives here have short woolly hair, and the females therefore cannot make use of *dress combs*.

In reply to your question respecting the social condition of the females of Erromanga, I fear I can give you but little information beyond what you have already derived from other sources. The story of woman's degradation is but one in the wide dominion of heathenism and that has been often told well and truthfully. I will however at your request tell it again from Erromanga, hoping it may prove interesting to you.—Woman is here treated as a slave and a beast of burden, abused and beaten by vile men at their pleasure. Betrothed in childhood and oftentimes as early dragged to the abode of her future husband, she is soon made to feel the weight of the tyrant's rod, with no other prospect before her than a life of unmitigated servitude, until death releases her from the hands of the cruel oppressor, to go where? Some of them choose to be self-destroyers rather than to drag on a life of such misery. They commit suicide, by first blind-folding their eyes and then ascending some high tree, or the brink of a precipice, and dashing themselves down like Judas, thus hurrying themselves into the unseen. Alas! what an awful condition is their, both for this world and that which is to come!

Thus we see that in every region not favored with the knowledge of salvation through Jesus Christ, the curse of the first transgression still rests more heavily upon the *daughters* of Eve. Truly it is to Christianity alone that woman is indebted for the high and happy position which she now occupies in society. Oh how highly should we prize the privileges which *we* enjoy, and strive to be the means, under God, of bringing those depraved ones to the enjoyment of the same! You in Christian lands can form no adequate idea of what heathenism is, but now to the first chapter of St. Paul's Epistle to the Romans, and there, you will find the character of the people among whom we live and labour, most truthfully delineated. Their practices are most revolting—even among the females. Their manners and conversation are most unseemly; it is a shame to speak of things done by them in the *light of day*. It has long been our earnest desire to get a few of them to

stay with us, that they might be brought under regular instruction; to this however the men have strong objections, and have frequently beaten their wives and children for coming to our "School." We have at present only *one* with us, a young girl about ten years of age who is both an orphan and a *widow*! She is very gentle in her manners, and of an affectionate and mild disposition, unusual characteristics, at least as far as I have had an opportunity of observing them. She is beginning to sew nicely and can almost read. May the Lord make her his own! During the first year or two they would visit us occasionally through the week, as also on the Sabbath; but of late they have almost abandoned us, and run from us as from an evil enemy. A very few still attend on Sabbath days, but alas they manifest little or no desire to receive the "glad tidings" which we bring them. Temporal advantages are all they now desire, and even expect them as payment for the favor conferred upon us by their attendance on the worship of God. How happy should I be, could I add that one female had been brought as a penitent to the Saviour's feet! This however, I cannot state, nor does it appear, that any have a feeling of their own depravity or need of a mediator. Oh! now much is needed, that Spirit which gives life and power to the word! It is not by might, nor by power, but by the Spirit of God, that our work is to be done. Paul may plant and Apolos water, but only God can give the increase. Cease not then dear friend to pray for the poor *Eromangans* that the Spirit of grace may operate upon their stony hearts, that they may be speedily brought to a sense of their guilt and danger, and led to flee for refuge to the only hope set before them in the Gospel. Pray also for us. We much need the prayers of God's people. When surrounded by trials and discouragements, it will often console us to know, that in a distant land, there are so many whose fervent prayers are offered up in our behalf, and on behalf of our brothers and sisters in the neighbouring isles.

Your assurance of this cheers us not a little. As to our future prospects, turn, dear friend, to 126th Psalm, and you have them in the concluding verses.

In relation to Missionary trials, you wish to know which we feel to be the greatest. I think we can say from

experience that there is no trial greater than that of being deprived of the advantages of Christian society and of the privileges of the Sanctuary. When we have a few christian friends to pray and worship with us this trial will be mitigated and changed into joy. To what Missionary trial can we be exposed which our blessed Saviour has not endured for us! If we are made instruments in bringing but one soul to Christ, it will more than compensate for a life of greater trials and sorrows.

And now dear friend, I must close, earnestly desiring that if we meet not in this valley below, we may at the end meet you all in the mansions above, where we will all be *one* united in our Lord and Saviour Jesus Christ.

Mr. Gordon joins me in affectionate regards

Believe me,

Yours, very sincerely,

ELLEN C. GORDON.

[For the Home and Foreign Record.]

EXTRACT OF LETTER FROM MRS. GEDDIE TO MR. AND MRS. WADDELL, DATED AUGUST, 26, 1861.

I feel that you and other friends of our Mission will be discouraged, as well as shocked and grieved, when you learn the dreadful tragedy at Eromanga. But I will say little about it here, as you will see a full account of the sad affair in our Missionary Record.

As you may imagine, we all feel this mysterious dispensation very much. We felt the loss of our dear brother Johnston very deeply, but this has been the greatest trial of all. The last season has been trying throughout, both to us, and to the cause; yet I trust we may be enabled to say—"He doeth all things well."

I cannot help feeling very sad when I think of the changes here since the beginning of the year. How many who were then alive and well, are now in their silent graves! How many on this island, whom I loved are gone! Boys and girls to whom I was fondly attached, and who we hoped would be spared many years to assist us in our work. It has been a season of trial to the poor natives too. Many have buried all their relatives—many are orphans—many are widows. May this trying dispensation be greatly blessed to many, and the breaches that have been made be

filled up with durable, substantial and never fading blessings.

My good, intelligent and useful *Mary* is gone too—oh, I do feel her death so much every day. She was an affectionate daughter to me. Her husband (*Lathela*) feels her loss very much, poor fellow, he will not soon find one to fill her place. They were a very happy couple, and much more enlightened than the rest of the natives. They had lived long beside us and had daily intercourse with us, and were so anxious to acquire knowledge. *Mary* has left a fine little boy whom I feel it my duty to take charge of.

Not only ourselves but the cause owes much to *Mary*. She was the first girl that came to live with me, and the first female that embraced Christianity. She did all that lay in her power for the cause. But if spared I may send you a little sketch of her which may be interesting to the friends of the Aneiteumese. At present you will have enough to think about when you receive the sad news from Eromanga.

But, dear friends, do not be discouraged nor let those who are seeking the riches of the world out-do us. There is a family living upon Eromanga braving every danger and difficulty, that they may become rich; and shall we shrink or be discouraged from going forward to preach the unsearchable riches of Christ to the perishing heathen? It is true that a large proportion of the population of this Island have been cut off, yet there are many left who have souls to be saved or lost. I feel specially interested in the young. I have a large boarding school just now, and could get many more if I had room for them. I intend when the Samoan teacher's widow and family leaves to take in several promising little girls.

Dear Mrs. Johnston teaches the little girls, and they are improving very fast. I teach the larger girls sewing, and any families who bring garments to make. I intend to re-commence the afternoon school as soon as the church is finished, but at present all the young men are busy at the church. I have not had any afternoon school since last February. The sickness broke up all our schools, and I fear it will be some time ere we have every thing going on as before.

When we again meet how many a seat will be vacant! It makes me very sad to think of it. When I go into

the school-room and look round and say such and such a one sat there and there, but they will never occupy these seats again, my heart is ready to break, and I weep like Rachel for my children, because they are not. Still I am comforted by the thought that many whom we esteem and love are spared, and feel that we should be thankful.

Dear Mrs. Johnston is with us, but I am sorry to say her health is not at all good. She is very willing and contented to remain here and do what she can if her health would permit, but as it is not improving she thinks it will be her duty to return to her native land, but she has not yet made up her mind. We should like very much to have her remain. We esteem her very highly, and shall feel very sorry to part with her, should she be obliged to return home. There is plenty of work for her to do, but if her health does not improve soon we cannot advise her to remain. She has a good number of scholars who attend every forenoon, and they are improving rapidly. Indeed, two or three that I feared would never learn to read have learned very soon under her instruction.

What effect the sad news from Eromanga will have upon the Missionary cause at home, we do not know, but we fear it will be very disheartening; but I do hope and trust that it will be the means of stirring up Christians to do even more for the perishing heathen.

Our dear brother and sister have fallen but let us not be discouraged and yield to satan that island where they sacrificed their lives for the salvation of souls. If white traders can live upon the islands so should Missionaries.

Such events as the murder of Mr. and Mrs. Gordon should not deter Missionaries from exerting themselves. They should rather make them more earnest in doing all in their power to destroy satan's kingdom. In instigating his servants to burn our church we have reason to believe that the Evil one outwitted himself. The very person who is supposed to have set the church on fire now attends church, and the little band of bad men who called themselves heathen are scattered, and I believe that all attend worship.

I must now say a few words about our respective families. I hope your children are all well. I hope you see our dear children. Do not fail to give them any advice they need. They will be

grateful to you I know. We had letters the other day, and were rejoiced to hear from them and know that they are well. I was anxious to know how they had got through the long cold winter, and am thankful to learn that they had not suffered from the cold. It is a great change to go from Aneiteum to Nova Scotia; here it is all summer. Our dear children here are well. Ella is very stout since she recovered from the measles, and our little boy is growing very fast. We call him Alexander, after my dear father. The natives are very fond of him, and say that Ella and the babe have been given to us that we may not be too sad at being separated from our other children, and that we may remain among them and teach them, and not leave them. Greet our friends by name. I do not forget those that were so kind to us when we were leaving, nor those who are so mindful of us since. Do write often—I seldom get letters—I do not know how it is, but all the other Missionaries get so many letters and we so few; still we write by every opportunity.

MISSION BOXES.

Mrs. INGLIS has written to the *Reformed Presbyterian Magazine* describing the articles most useful to the Missionaries. Her letter will be read with equal interest by friends in these Provinces:—

Although there is scarcely anything in the shape of clothing that cannot be turned to use, yet there is some things much more useful to us than others. For men's clothing, the most useful articles are shirts and trousers, of small and middle size, a small portion only of large size. In our climate, with a shirt and a pair of trousers, a man is decently and comfortably clothed. The shirts may be made of cotton stripe, of any quality. Serge shirts are much esteemed, but the price is a serious drawback. The trousers may be made of strong cotton stripe, or blue tweeled cotton, or any similar material. One or two dozen pairs of trousers, made from some woolen fabric, for the natives who go in the *John Knox* as sailors, would be a great boon. In our climate, all clothes require to be somewhat soft and pliable; strong, stiff cloth is very uncomfortable to the wearer. Braces for trousers, cloth caps, and straw hats will be very

acceptable. Light waistcoats and light loose coats can also be turned to good account. Of *unmade cloth for men* cheap narrow calico, or blue dungaree are among the most useful.

For the women and girls, all kinds of prints (especially navy blue), gingham, muslins, and something, also, of heavier material, as winceys, druggets, de-laines and coarse merinoes, will be very useful. It does not matter in the least about their being out of fashion. Woolen or cotton blankets will be highly prized. Cotton handkerchiefs, remnants, too, of all kinds, especially red fents, can be worked up to advantage. Scissors, needles, thimbles, pins, buttons, thread tapes, &c., are always needed. The most useful size of needles are from No. 4 to 7, and of thread, from No. 14 to No. 20; also, linen thread. Formerly, I preferred women's clothing unmade, as I could cut it out to more advantage on the spot; but a number of my best sewers are dead, and the women will be very much occupied, for a long time to come, in preparing thatch for their own houses, for the churches, school-houses, and other mission buildings; and they will have much labour of various kinds, in repairing the desolations of the island. I will, therefore, be very thankful if the ladies connected with Dorcas societies, or others willing to help the mission, will make clothing for women and children, as well as for men. The dresses of the women and children are very simple. In our climate, with a short gown and a petticoat, a woman is fully dressed; and as they make a very good petticoat of native materials, and which is still the staple article of female dress, even a short-gown goes far to render them decent. The most useful and comfortable short-gowns, for full-grown women of the average size, are made of two breadths of yard-wide print, three-quarters of a yard in length, with a set-in piece at the shoulders, like a night-gown, sewed up at the sides, but with no goring, to open in the breast, and with two buttons at the neck; for girls, smaller, but in the same proportions. Loose jackets would also do very well; anything that sits loose and easy. For children, till they are about six years of age, we make dresses like little night-gowns or pinafores, tied or buttoned at the neck, and either loose or fastened at the waist.

For bonnets, the women plait a fine

kind of matting from prepared pandanus leaf. This we stuffen by a lining of paper, pasted on with arrowroot, and then cut it up into the proper shape, and make them up, lining them with coloured muslin, and trimming them with ribbons when we have them; when we have not ribbons, we trim them with muslin. These bonnets improve the appearance of the women very much. Bonnet wire is, therefore an article of which we use a great deal; and if any can spare a few old ribbons, or ribbons out of fashion, they will be gladly received.

Shoes and stockings are not required by the natives. They will come to use them by and by, but not till they can buy them themselves. Waterproofs, glazed caps, and all clothes of that kind, are useless in our climate. The heat melts the glazing, and the cloth sticks together, and becomes useless.

For some years past, we have ceased to clothe the general public. They sell their produce to vessels and to the trading establishments on the island, and buy clothing for themselves. We have confined ourselves to the clothing of our teachers and their families, the natives living with us, and the native agency employed in the mission, either in teaching or working; and their clothing, in whole or in part, is the only remuneration they receive for their labours. This is the whole expense incurred by the mission for native agency, and the mission boxes have fully met this hitherto.

Some have asked, would half worn clothes do for the mission boxes? The expense of freight to the Hebrides is so much, that we have not thought it advisable to ask for half-worn clothes from home; besides, half-worn clothes, woollen especially, soon become so mouldy, if they are detained long on the voyage, that the profit is very little. We have got a number of boxes from New Zealand of this kind, as well as of new cloth, and they have been valuable, because the voyage is short, and, in general, they have come free of expense. But in the present case we shall be taking the boxes with ourselves, and the expenses will be less. The island too, has been so desolated by the sickness and the hurricane, that the natives will have little to sell for a year or two; and there will be so much mission work to be done to get the ruins repaired, that it will be necessary to be more liberal with clothing for some time, to encourage the natives in their labours in behalf of the mission. On this account, both men and women's half-worn clothing will be very acceptable, and may be collected, as well as new. Half-worn woollen shawls and plaids pack into little bulk, and are very useful. If half-worn clothes are well cleaned, they will go into less bulk, and keep better. It would be better, however, to pack them by themselves, and not to mix them with the new.

JESSIE INGLIS.

OUR CHURCH NEWS.

PRESBYTERY OF HALIFAX.

The Presbytery of Halifax met in Chalmers Church, on Wednesday the 12th day of February last. There were present the Rev. Wm. Duff, Moderator, Professor King, John L. Murdoch, P. G. McGregor, John Cameron, Wm. Murray, Professor McKnight, Donald McMillan, and John Morton, Ministers, and Messrs. Alex. James, Jas. Farquhar, and Francis W. George, Ruling Elders.

In reply to his citation the Rev. John Sprott addressed an explanatory and exculpatory letter to the Presbytery.—The citation was renewed.

On motion, it was agreed that the remit of Synod in reference to the Ordination of Elders and Deacons be taken up.

Alexander James, Esq., opened the discussion and offered the following resolution on the subject. *Resolved*, That in the opinion of the Presbytery, Ordination of religious office-bearers is rightfully the act of the Presbytery, either directly or by appointment in special cases, and that in all ordinary cases it should be performed by Prayer and the laying on of the hands of the Presbytery.

After lengthened discussion the following *resolution* was moved by Professor McKnight, which passed in the affirmative :—

“The Presbytery find no sufficient reason for departing from the ordinary policy of Presbyterian Churches with respect to the Ordination of Elders, whether as to the competency of Kirk Sessions to ordain them, or as to the ceremony of laying on of hands being dispensed with in their Ordination ; and instruct the clerk to report to Synod accordingly.”

Professor McKnight reported from the deputation of Presbytery appointed to visit Lawrencetown.

The clerk read the report of Mr. D. S. Gordon, of labours at Rawdon, Annapolis and West Cornwallis. The report was approved and the payment of the balance due to Mr. Gordon was remitted to Messrs. Cameron and Murray.

Rev. Howard D. Steele being present was invited to take his seat as a corresponding member. He read a report of his labours since the last Meeting of Presbytery, which was approved by the Presbytery.

A report of Missionary work by Rev. James Waddell was also read and approved.

The Rev. John Cameron was authorized to organize the Station of Rawdon into a congregation, and administer the Sacrament of the Lord's Supper there on next Sabbath. Rev. James McLean was appointed to co-operate with Mr. Cameron in this work, and Mr. John Sutherland was appointed to supply Shubenacadie on that day.

An application from the Congregation of Annapolis and Bridgetown for moderating in a call was read by the clerk. The Rev. W. Murray was appointed to moderate in a call there early in the month of March, the particular day left to his discretion, as he shall be able to find supply for his pulpit.

Rev. Messrs. McGregor and McLean were appointed in conjunction with the Rev. John Cameron to hold meetings within the bounds of Mr. Cameron's congregation ; to bring before the people of his charge the propriety, advantage, and necessity of dividing that extensive charge into two, including Rawdon.

A Committee consisting of Rev. Professor McKnight, Rev. Wm. Murray, and Francis W. George, Esq., was appointed to examine Students.

The next Meeting of the Presbytery was appointed to be held in Chalmers Church, Halifax, on Wednesday, the 19th day of March next, at 11 o'clock, A.M.

A Presbyterial visitation of the Congregation of Chalmers Church was appointed for the evening of that day. The Rev. Mr. Sedgewick to preach at 7 o'clock. The congregation of Poplar Grove Church is to be visited Presbyterially on the following evening, and the Rev. Mr. Duff to preach there at 7 o'clock, P.M.

PRESBYTERY OF TRURO.

The Presbytery of Truro met at Great Village, on Thursday, Nov. 5th, 1861. The Rev. Alex. Cameron, Moderator. The business of special interest before the Court was the call from the congregation of Parrsboro'. The Rev. James Waddell who had been appointed to moderate, sent in a report stating that the call had come out unanimously in favor of Mr. Duncan McKinnon, preacher of the Gospel. The call with accompanying papers being produced was sustained as a regular Gospel call, regularly proceeded in. The various exercises, trials for Ordination were prescribed.

The Presbytery again met at the Folly, on Tuesday, Jan. 14th, 1862. The Rev. E. Ross, Moderator, *pro tem*. Mr. McKinnon being present, the call from Parrsboro' was presented. He said that having been informed of the call and the particulars respecting it he had carefully considered the matter, and sought Divine direction, and now saw it to be his duty to accept. He then delivered the several exercises prescribed, all of which was sustained, and was examined on the various subjects assigned, to the satisfaction of the Presbytery. He was then appointed to supply Parrsboro' until ordained. The next meeting is appointed to be at Truro on the second Tuesday of March, for visitation, Mr. Cameron to preach ; Mr. Byers address the Minister, Mr. Currie the Elders, and Mr. McKay the Managers and people.

A. G. WYLLIE, Clerk.

KINDNESS OF CANADIAN BRETHERN.—Among the acknowledgements contained in this month's *Record* will be found One Hundred Dollars from the Lagau-

chetiere Presbyterian Church, Montreal, of which Dr. Taylor is pastor. This is not the first or second time that similar donations have been received from the same quarter. The gift is tenfold more valuable when we think of it an indication of the brotherly affection of our Canadian friends, and of the deep interest they take in our Missions. The Annual Meeting of the Missionary Society of Dr. Taylor's Church took place on the 5th February and the following *Resolution* was adopted: "That One Hundred Dollars be appropriated to the Foreign Mission Fund of the Nova Scotia Church, accompanied by the expression of the sympathy of this Society in the late calamities sustained by the Foreign Mission, resulting in the loss of several zealous and successful Missionaries."

A. FERRIE,

Sec'y. Mission Committee.

This act of liberality will serve to rouse up our own Congregations to renewed efforts.

PRESENTS.—The Congregation of River John, have lately presented their Pastor the Rev. H. Mackay, with a sleigh; and the ladies have also presented him with the sum of \$20 to purchase a set of buffalo robes—accompanied with a short address containing sentiments of Christian attachment and regard.

The Lawrencetown Congregation presented their Pastor, Rev. A. Stuart, with a handsome sleigh, silver mounted harness, whip, gloves, &c.,—as a testimony of their gratitude and regard.

The Congregation of Mabou, C. B., have presented their minister, the Rev. A. McDonald, "a very handsome sleigh, buffalo robes, and harness with other valuable appendages." Such good deeds as those cheer the Minister's heart and encourage him in discharging his duty.

OTHER MISSIONS.

JAMAICA.

The Rev. Mr. Boyd, of the United Presbyterian Mission, writes on 7th October, from Roschill, Jamaica:—

I have purposely allowed a considerable time to pass before writing, in order that the movement might be tested. Allow me, then, to state that, as far as I can see, it has resulted in much good to very many souls, although, probably the guilt of the island, in the aggregate, has been by it greatly increased. If in the other parts of Jamaica the movement exhibited itself in any way similar to that in this and the neighbouring parishes, then certainly the guilt of the island is much greater now than before. The conduct of a class of persons, who were professed revivalists, and who did not belong to our church, was very appalling. Booths almost everywhere, and in some instances churches, were filled by these fanatics night and day, principally young men and women, shouting, marching up and down, prophesying, and threatening with destruction all who disapproved of their im-

proper practices. When towards morning nature became exhausted through their violent exertions, they would fall down on the ground or floor as the case may be—men and women, boys and girls—until the rising sun once more poured light upon them. This, in this and the sister parishes, was what went popularly under the name of the Revival, and into it, impelled into a natural love of excitement, the people in large numbers threw themselves. Almost all the ministers round us felt called upon to resist these fanatics, and, if possible, to direct this excitement aright. As a rule, wherever the minister could possibly superintend his people, though there might be considerable opposition at first, he succeeded; but where, through numbers or distance, this personal superintendence was impossible, a great many were drawn off to the so-called revivalists. The congregations properly guided presented a striking contrast to the heaving mass around them, who spurned all restraint, and denounced as opposers of the Spirit

all who sought to repress their disorderly practices. In the former, God's presence was graciously felt, convictions were produced in many a heart, and far from infrequent was the anxious cry, "What must I do to be saved?" while the beaming countenance and tones of rapture very often indicated when the stricken sinner saw how even he was interested in the faithful saying, "that Christ Jesus came into the world to save sinners." Still, even where the purest form of the Revival was seen, ministers have experienced much disappointment, from the falling back into carelessness of many of whom they had hoped better things. From this you will perceive that, in our part of the island at least, the movement has not been of so satisfactory a nature as we could wish, and that the fruits, though many, are yet comparatively few. In every congregation several have, during this gracious visitation, been translated out of darkness into light; while a great many who began along with them to run well, have been hindered. Still, for those who have been brought to the Saviour we cannot render sufficient thanks to Him who thought upon us in our low estate, and poured out this refreshing from on high. The awful impieties which on so large a scale have been mixed up with this movement, together with the relapse into carelessness of many connected with our various congregations, call loudly for deep abasement; but verily ungrateful would we be if in the midst of our tears we did not recognise the Lord's goodness in the case of those, and not a few either, whom He, in spite of provocations, has led to take him as their portion. The wild fanaticism has now passed away, though not without leaving its traces of shame and sin in many a household; but the power of the Spirit is still seen in His own, by their steady bringing forth of the fruits of righteousness. We cannot, therefore, but sing, "the Lord hath done great things for us, whereof we are glad."

With respect to ourselves, as a congregation, we have had our share, and that not a small one, of taunts and threatenings. On one occasion, indeed, while engaged in worship, we were invaded by the enemy in force, who, finding that our people would none of him, and that his boisterous singing round and round our place of worship, and

threatenings of coming wrath, did not move the "hard believers," took his departure. This gang resided in a church not far from us, and were most assiduous in seeking to introduce their fanaticism among us. When the enemy came in as a flood, however, the Spirit of the Lord lifted up a standard against him. Though hard beset, we have not to lament a single breach. To Him be all the praise. We have enjoyed much of the Spirit's power. A considerable number of those affected are giving every evidence of a real change, and altogether the spirituality of the congregation stands at a much higher degree than before. The meetings every morning at six, begun in January, still continue, and are, upon the whole, well attended. Some of the candidates, however, are not so regular in their attendance on class as at one time, while a few that were all zeal and love seem now to manifest little of either.

THE FIRST CONVERT AT TIEN-TSIN.

An American missionary writes from Tien-tsin, the now open port to the north of China:—

Last Sabbath day the *first Christian convert in Tien-tsin* was baptized by Mr. Blodgett, who was the first Missionary to settle in this place. The subject a poor blind man, who has been for some time in the hospital opened by the officers of the British expeditionary forces, for the afflicted Chinese. Before going to the hospital, he heard Mr. Blodgett preach several times, and showed great readiness at answering questions. In visiting the hospital, Mr. Blodgett always found Chang-li (which is the man's name) eager and attentive in listening, and ready and correct in replying to questions proposed. The first time he seemed affected was on hearing that beautiful hymn beginning—

"Alas! and did my Saviour bleed,
And did my Sovereign die?"

"So great was his emotion at the time, that his whole frame was convulsed, and he sank upon the ground. It was manifestly the truth which moved his heart. He committed this hymn to memory, and used often to repeat it in the hospital to the other patients. He said he never liked to repeat one particular verse before other persons, as it

always affected him so much, and was the first that moved him so deeply.

The verse runs,—

“ ‘ Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker, died
For man, the creature's sin.’ ”

“ Mr. Blodget became satisfied that the poor man was the subject of a real change of heart, and with due solemnity, in the presence of other missionaries and a Chinese congregation, administered

the initiatory rite of baptism. It was a deeply interesting, impressive, and suggestive service. We thank God for one snatched as a brand from the burning.

“ I am sorry not to be able to report favourably of Peking. Though it is open to merchants and missionaries according to treaty, neither class is allowed to go there at present by the English and French authorities, with the exception of *Roman Catholic missionaries*.”

FIRESIDE READING.

THE WORD OF GOD THE MISSIONARY'S STAY.

ROBERT JOHNSTON, of the Free Church Mission at Madras, as meek and gallant a missionary as ever laboured among the heathen, strung these texts together, when weak and dying, his heart purified by long conflict, and his spirit about to depart to his loving Master. They are the essence of a valuable experience, and may prove suggestive and stimulating to others who are desirous to “turn many to righteousness.”—

“ Often, when overwhelmed with the sight of idolatry in all its strength and glory, has the missionary solaced his soul with these majestic words, ‘ *The idols he shall utterly abolish*’ (Isa. ii. 18).

“ As he sows the seed from day to day among hundreds of young Hindoos and Mohammedans, and sees it disappear without any immediate fruit, the missionary rejoices to plead with God his own promise, ‘ *My word shall not return unto me void: but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it*’ (Isa. lv. 11)

“ When his eyes fail with waiting for conversions, and he is discouraged by the slow procedure of divine providence, the remembrance of this word calms the missionary's disquieting thoughts, ‘ *One day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness*’ (2 Pet. iii. 8, 9).

“ When his own best reasonings, the plainest statements of God's word, the most moving appeals, and even tears, leave the hearts of Hindoos and Ma-

homedans like adamant, the missionary turns from pleading *with them for God* to plead with God on their behalf, realizing with new and deeper impression the meaning wrapt up in this divine oracle, ‘ *Not by might, nor by power, but by my Spirit, saith the Lord of hosts*’ (Zech. vi. 6).

“ When sore and crushing trials fall on missionaries; when converts waver or fall away; when sickness removes tried labourers from the field, or death cuts them down in the midst of their usefulness, they bow to the sovereignty of God, and, strong in Jehovah's strength, believe more firmly in the certainty of the triumph of Christ's kingdom over all the earth; for the Lord hath said, ‘ *Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth*’ (Ps. xlv. 10).”

THE COVENANT OF GRACE.

The Covenant of Grace is a contrivance of infinite wisdom and love, worthy to be embraced by poor sinners as well ordered in all things and sure. O admirable contrivance of help for a desperate case; wonderful contrivance of a covenant of God with them who were incapable of standing in the presence of his holiness, or of performing the least condition for life and salvation! a new bargain for the relief of lost sinners, made on the highest terms with those who were not able to come up to the lowest terms! Infinite wisdom found out the way, to wit, by a representative. The love of the Father engaged him to propose the representation, and the love

of the Son engaged him to accept of it. Thus God had one with whom he might contract, with the safety of his honour, and who was able to fulfil the covenant, to the reparation of the injustice done to his glory: and sinners also had one able to act for them, and to purchase salvation for them, at the hand of a holy and just God. So a firm foundation is laid, upon which God lays the weight of his honour, and on which sinners may safely lay their whole weight. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation: he that believeth shall not make haste" (Isa. xxviii. 16); "shall not be ashamed" (Rom. ix. 33).—*Boston.*

"HE IS THE HEALTH OF MY COUNTEenance."

CONVERSING with a lady on some of the results of the awakening which has lately taken place in many quarters of our land, among other things, she remarked that, in some individuals, the inward work had been accompanied by a remarkable change in the expression of the countenance—an expression of great serenity, peace, and joy; and she mentioned the following circumstances which had come under her own observation, and which I give you in her own words—having afterwards asked her to write them down:—

I went to — with our friend Mr. F—, and spent a forenoon in visiting among the people. I was greatly interested in them, as you may suppose; and, in the midst of many wonders of grace, was especially struck with the appearance of one woman. A heavenly light seemed to be shed over her countenance, and she had a look of serene and settled joy that was very striking. I remember saying, almost involuntarily to her, 'I am sure you are very happy,' or, 'I am sure you have much joy and peace in believing;' to which she replied, 'Eh, ma'am! but I never sought for joy. I sought for Christ, and when I got Christ I got joy with him; and now it's my strength, and that because it is His.'

"On another occasion, I came into contact with a young married woman, whose appearance and countenance, in listening to the addresses which were the means of her awakening, underwent the

most extraordinary change I had ever witnessed, except that of the woman to whom I have just referred—and, afterwards, in the case of another, who was deeply impressed in the Assembly Hall, and who, after a ten day's struggle between the Prince of Light and the Prince of Darkness, came to Mr. B—'s church, and said of the preacher, 'He brought my soul and Christ together, but he could not give me Christ. On my way home, I was surprised to hear my own voice on the street crying out, "Take me, Jesus! take me, Jesus! I perish! I perish!" Just when I reached my own door, the thought came—"But he died on the cross to take you! To take me! Yes, for I am a sinner. Well, I fell back into the arms of Christ, standing at that door. I was in a new world. I don't know how I got up stairs, for I had a feeling of faintness; but I rang the bell, rushed past the person that answered it, threw myself into S. B—'s arms, and cried out, "Jesus has taken me, a wretched sinner! Jesus has taken me! Help me to praise him! help me to praise him!" The person to whom she thus spoke is a lively Christian, who had asked her to go that evening to the Assembly Hall.'

Such is the little narrative given by the lady, to which she adds:—

"There is simplicity and power, I think, in the 'Take me Jesus! take me Jesus! I perish!' being met with 'But he died on the cross to take you! Oh, how delightful it is to think of the number of precious souls, in this day of grace, being brought to this same glorious discovery—of sin, and of the Saviour!'"—*Free Church Record.*

CHRIST PRECIOUS.

"Unto you, therefore, which believe, he is precious." 2 PER. ii. 7.

There was once a little boy called James, to whom, as it appeared, God, by his Holy Spirit, taught this blessed truth.

He was an Irish boy. His parents were poor, hard-working people; and though they were very fond of him, he had had but little teaching of any kind in his early childhood—of religious instruction, almost none.

He had, however, learned to read a little; and when he was about eight or nine years old, a lady took notice of him, and taught him some verses of the Bible,

and a hymn, in which was this verse,—

“ I pray my sins may be forgiven—
In Jesus name I pray,
Who died that we might go to heaven—
The Life, The Truth, The Way.”

Soon after he had learned this hymn perfectly, his friend was obliged to leave the part of the country where his parents lived, and before going, she made James promise her two things;—one was, that he would attend a day-school, which she had chosen for him, regularly—the other, that instead of some words without much meaning, which he had been in the habit of saying before he went to sleep at night, he would repeat his hymn regularly as his evening prayer.

The little fellow promised willingly, with his accustomed gentleness and amiability; but the lady, knowing his former idle, unformed habits, scarcely expected he would keep his word.

Several months passed before she returned; when she did, there was no little James to meet her;—a few weeks previously he was playing with some of his schoolfellows, near the edge of a high and dangerous rock, when, his foot slipping, he fell from the top, and was either instantly killed by the fall, or drowned in the river below. His fond parents never saw their boy alive again.

His brief story, however, does not end here: on inquiry, the lady found that, contrary to her expectations, he had kept both promises most faithfully; he had never missed one day at school, and had taken the greatest pains with his lessons there; and not only had he regularly knelt down every night, and repeated the hymn in prayer,—he had fixed his attention on that one verse, and had begged his mother to learn it too, that she might repeat it along with him.

He would often say to her, “ O mother, you must say, ‘ I pray my sins may be forgiven,’ ” &c.

In short, from all that had passed in the earlier months of their intercourse, and from much more which she now heard—the evident change in the tone of his mind and habits from the little thoughtless boy he had been before, gave his teacher every reason to hope that, notwithstanding his want of knowledge and training, he had been led, by God’s grace, to feel the value of Jesus as his Saviour, and had thus been mercifully, prepared for the sudden termination of his young life.

He had no warning of his early death; no time then, to make ready for it;—on the very morning of the day on which the accident happened, he was as full of life and vigour as any of you—bright and joyous, as was his wont—among the foremost in every sport, beaming with animation and activity; and yet, before that summer day was over, he had entered the eternal world; this world for him had passed away for ever, and he had learned more than earthly love could teach him, of the preciousness of Christ as a Mediator and Redeemer.

And will not you make his prayers yours? You may think you can be God’s children without having sought and found forgiveness in the cross of Christ, but you cannot really be so: you cannot “ grow in grace ” unless you are first forgiven. I have heard of plants which would not grow on the north side of a hill, because the bitter wind blew strong upon them, causing them to wither and die; while the very same species of plant on the other side of the hill would spring up and flourish, under the warm rays of the southern sun.

Even so, dear children, the trees of the Lord’s planting cannot prosper under the breath of his displeasure; they must take root in the soil which lies beneath the shadow of “ a great Rock : ” they must bud, and blossom, and bring forth fruit, under the radiance of the life-giving, loving beams of the Sun of Righteousness.

“ Unto you, therefore, which believe, Christ is precious.”

THE BLESSEDNESS OF RELIGION.— A little Indian girl, who had early chosen God as her portion, could say as she drew near eternity, ‘ I am willing to die, if God sees beet, though I should like to live to do good to my people.’ The day before her death, she appeared very happy, and often requested her adopted mother to sing to her. ‘ I feel,’ said she, in the triumph of hope, ‘ as though I could praise and bless God.’ At another time she said, ‘ I feel happy. It seems as though angels were all around me in the room and Jesus in the middle;’ and again she said, ‘ I feel happy. I am not afraid to die, for I think that Jesus will be my friend.’ Such are the happy fruits of choosing and loving God, in the morning of life.—*The Happy Choice.*

MISSIONARIES IN SOUTH AMERICA.— There are now laboring in South America fifty-seven Protestant ministers and missionaries, nine only of whom are on the west side of the mountains. It is supposed that within a few years 25,000 Testaments and Bibles, have been sold in Peru. An agent of the British and Foreign Bible Society lately disposed of 7,000 Bibles at Callao within a few weeks.

The Rev. Dr. Lang, of Sydney, has raised a summons of reduction and action of damages against the Presbytery of Irvine, for wrongfully deposing him from the ministry of the Church of Scotland. The language of the summons, and a number of the alleged grounds of complaint, give the action a good deal of resemblance to the famous Cardross case.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th January, to 20th February, 1862:

FOREIGN MISSION.

From Tatamagouche Ladies' Missionary Society,	£12	15	6
New Annan Congregation,	1	0	0
Maitland Juvenile Mis. Society.	3	14	6
Lower Salmah Mis. Society.	2	13	1
Rockville Mis. do. Maitland,	2	5	2
A Friend, from Rev. G. Patterson,	1	0	0
A dying child, do.	0	1	1½
Rev. J. McCurdy, collected by Miss N. Raoney, Bathurst,	3	2	6
Do. A Widow's thank offering,	1	0	0
Collection taken Presbyterian Church, Harvey, N B.,	2	5	0
Do. do. Primitivo Church, New Glasgow,	20	14	3
From Mission Society in connexion with Laganchatiene Street, Montreal, Canada Presbyterian Ch., Rev. Dr. Taylor's, per A. Ferric, Esq., Secretary.	25	0	0

HOME MISSION.

Maitland Juvenile Mis. Society.	1	0	0
nd Congregation of Maitland and Noel,	5	16	10
Evangelical Society, Fish Pools, E. R.	2	0	0

SEMINARY.

Maitland, Juvenile Mis. Society, Pictou, 20th Feb. 1862.	0	8	7
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James Patterson acknowledges receipt of the following Goods for the Foreign Mission:—
1 Web col. Homespun, 30 yards, from Kirk's Hill, Parrsboro'.

- 1 Web col. Homespun, 38 yards, from Lower Barney's River, and Big Island section of Merrigomish Congregation, for Mr. Matheson, value £3 17 6. Dyed and pressed by John McP. Fraser, Esq., free of charge.
1 Parcel from the Ladies' of River John Congregation, value £1 10 0.
2 Pairs of Socks from "A Friend."
1 Web col. Homespun, 30 yards, from Ladies' of Piedmont. Dyed and pressed by John McP. Fraser, Esq., free of charge.
2 Web Homespun 32 and 36 yards, from Goshen Congregation.
Pictou, 17th Feb. 1862.

Messrs. A. & W. MACKINLAY, acknowledge the following sums:

FOREIGN MISSION.

Bequest of Samuel F. Archibald, Musquodoboit,	£80	00
From Grand River, C. B.	2	15
A member of the "Auld Kirk" New Brunswick,	1	00
Noel Mis. Society, per Miss O'Brien	14	00
Miss Agnes Hogg, Sholburne,	50	
Mrs. Isaac McLeod, Broad Cove, C.B.	3	00
Children of Chalmers Church School, Noel Congregation for Church on Anceitum,	14	00
	30	19

HOME MISSIONS.

Grand River, C. B.,	\$1	90
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EDUCATION.

Grand River, C. B.,	\$4	10
First Congregation, Noel,	1	81

PAYMENTS FOR THE HOME AND FOREIGN RECORD.

The Publisher acknowledges the receipt of the following sums:—

Mr. S. A. Crehman,	\$3	00
Geo. C. Lawrence, Port Hood,	1	00
Rev. D. McMillan,	6	00
Hugh McDowall, Annapolis,	60	
John McDowall, "	60	
Dougald Kennedy,	50	
John McKay, Earltown,	2	50
Adam Ray, Maitland,	2	50
Rev. Allan Fraser,	1	00
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Rev. John Campbell,	32	50
Robert Sturgeon,	1	00
Isaac McLeod, Broad Cove,	1	20
Rev. J. Munro, Wallace,	3	50
Wm. Buchanan, Sydney,	10	00
Hugh Dunlop, Stewiacke,	4	00

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

THREE MISSIONARIES WANTED.

The Board of Foreign Missions having been authorized by the Synod to send another Missionary to the New Hebrides, and there being two vacancies by the deaths of the Revs. S. F. Johnston and G. N. Gordon, the Board are now anxious to send three Missionaries to that field, as soon as suitable persons can be obtained for the service. Any ministers, licentiates or students of Theology, belonging to the Presbyterian Church of the Lower Provinces, or sister churches in Britain or the Colonies, who may be willing to devote themselves to the work, are requested to communicate with the Secretary, the Rev. JAMES BAYNE, Pictou.

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The Home and Foreign Record.

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