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THE  
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

Lower Provinces of British North America.

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1861.

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

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

**JANUARY, 1861.**

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

## THE CHURCH AND HER PERIODICAL.

In sending forth our first number, we feel it to be our duty to endeavour to have it as generally taken as possible. By immediate efforts, following the receipt of this number on the part of the ministers and elders of the Presbyterian Church through those Lower Colonies, few families would remain without a copy of the *Home and Foreign Record* of their own Church; and if we are anxious that these efforts should be made *extensively and promptly* within the present month, our anxiety rests upon the honest conviction, that all families receiving it will be *gainers*, and that the congregations taking it in largest numbers, will, other things being equal, enjoy the *largest share of prosperity*. The regular perusal of the letters of our missionaries, and especially of our Foreign Missionaries from their posts of toil and danger, of the proceedings of our Mission Boards, of the action of our Presbyteries, and of the progress of our Students and Seminaries, with articles designed, by the Divine blessing, to promote the interests of godliness, must prove powerfully influential in the development of private zeal and public spirit. No family or social circle will study without benefit, our record of the activity, liberality and self-denial of men of God who are labouring in the cause of truth and righteousness.

At all seasons it is not only *inexcusable*, but *perilous*, for any Church or congregation either to become or to remain indifferent about the interests of Zion. Personal and domestic religion must decline among a people who cease to regard Jerusalem above their chief joy. But surely the *present times* present features which should arouse every Christian family to inquire, Watchman! what of the night? and to order at least one religious periodical that they may mark the indications of the approaching fall of the great Eastern and Western Impostures, and the gratifying evidences of the activity and progress of Evangelical Christianity. We firmly believe that by keeping up acquaintance with the schemes of the Church at home, and with the difficulties and encouragements, the reverses and the successes of our brethren and hundreds of others abroad, who occupy the high places of the field, the monthly visits of our Record will exert a *hallowing and reviving influence* upon the old and the young, upon the pastor and upon his flock. We therefore earnestly bespeak for it a *place in every domestic circle*. Let there be even an approach to this, and while its usefulness will be great, it will be raised at once above all pecuniary difficulties. We will anticipate an early and a favourable response.

Halifax, December 31st, 1860.

## PROSPECTUS.

### Notice Regarding Periodicals.

The Publication Committee of the Synod of the Presbyterian Church of the Lower Pro-

vinces have now to announce their arrangements for 1861. Instead of the *Instructor* and *Register* of the Presbyterian Church of Nova Scotia, and the *Ecclesiastical and Missionary Record* of the Free Church, one monthly periodical will be issued after the first of January, to be called

### The Home and Foreign Record of the Presbyterian Church of the Lower Provinces.

This publication will be in octavo form, containing 32 pages—just double the size of the *Register* or *Record*. It will be the medium through which the various Boards and Committees of Synod will communicate with the Church. Monies received for missionary or educational purposes will be acknowledged in it; but the feature that must render it peculiarly attractive and important will be the Correspondence of our Foreign Missionaries.

THE HOME AND FOREIGN RECORD will be under the control of the Committee; the editorial management will be entrusted to Mr. Robert Murray, and it will be published at Halifax by Mr. James Barnes

#### TERMS.

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

Five copies and upwards, to one address, 50 cents (2s. 6d) per copy.

For every ten copies ordered to one address an additional copy will be sent free.

These terms are so low that the Committee must insist on payment in advance. The January number of the *Home and Foreign Record* will be sent to all the agents for the *Register* and *Record*; but, after that number, none will be sent unless the money is forwarded, or the agent becomes personally responsible for its payment within *three months* if in Nova Scotia Proper, or within *six months* if in Cape Breton, Prince Edward Island, New Brunswick or Newfoundland.

All ministers of the Presbyterian Church of the Lower Provinces and others who have acted as agents for either of the late publications, are requested to continue their services and to forward their orders without delay, that we may know how many copies it may be necessary to print. As the Church is deeply interested in the extensive circulation of the *Record* we trust that no effort will be spared to introduce it into every household in our connexion. There is none so poor but can pay for it and none so well informed but may be benefited by reading it. *The prosperity of the Church will depend in no small measure on the circulation of her official organ.*

Orders may be addressed to the Editor or the Publisher. Owing to recent postal regulations it is necessary that all correspondence should be *prepaid*; but agents ordering and sending payment for a number of copies may deduct the postage from their remittance.

P. G. MCGREGOR,  
A. MCKENZIE,  
C. ROBSON.

# THE HOME AND FOREIGN RECORD.

JANUARY, 1861.

## THE GENIUS OF PRESBYTERIANISM.

When our Saviour had finished his glorious work and ascended to the right hand of the Father, he did not leave his people to be shielded by an arm of flesh, or guided by the dictates of mere human wisdom. Though their Master had gone; though they were few and feeble, and surrounded by unscrupulous, powerful and cruel foes, they could still rejoice in His continued presence, superintendence and ready aid in every emergency—for He had pledged his word to be with them “always even unto the end of the world.” The Comforter was theirs—the Holy Spirit who had come to call to their remembrance all the teaching and the doing of their ascended Lord. Sweet brotherly fellowship was theirs—the “delightful communion of saints”—all the more needful and welcome on account of the many ravenous wolves that prowled outside the fold in which the little flock sought shelter. Fear not little flock! The Chief Shepherd, though his bodily presence is withdrawn behind a veil of light which no mortal eye can pierce, is present with you still as your Prophet, Priest, and King; and he will not only sustain and defend you, but he will also guide you aright in worship, in doctrine, in government: He has given you apostles, prophets, evangelists, teachers. He has given you no visible Head on earth that you may continue to look up to himself as the Chief Shepherd and lean on his arm and seek direction from him in times of difficulty and danger.

As a wise householder Christ gave ample regulations for the government of his own house. When troublous doubts and controversies arose in the Church the “Apostles and Elders”, acting under the inspiration of the Holy Spirit, met in solemn Synod, and decreed authoritatively what course should be pursued, what yoke should be imposed and what burdens should be removed. The family of Jesus, the primitive christians, however widely scattered, were one in heart, in life, in action. When one member suffered all sympathized; when the Thessalonian, Ephesian and Corinthian churches flourished under the dews of divine grace the saints that were in Jerusalem rejoiced; and when these were distressed by poverty and hunger the Gentile brotherhood hastened to their relief. The love of Jesus subdued and unified the most antagonistic and repellent elements. Greek and Jew, Barbarian, Scythian, bond and free, rich and poor, became one in Christ. There was no lording over Christ’s heritage then—no proud prelacy trampling under foot the sacred rights and blood bought privileges of that happy brotherhood. There were no feeble spiritual coteries, no shattered fragments of communities standing coldly aloof and usurping to themselves the name and authority of the whole family of Jesus—there was no selfish Independence in those days of self-sacrifice, fervent piety and expansive love. The

Presbyterian finds no difficulty in seeing the grand features, the leading principles, of his own system articulately taught or plainly exemplified by the Apostles and the primitive followers of Christ. He finds a purity of ministers, of pastors—Christ alone being Chief Pastor. He finds the Session, the Presbytery, the Synod or General Council. He finds that all believers, whether Jew or Gentile, far or near, acknowledge the authority of the assembled representatives of the church. He must indeed confess sorrowing that a “falling away” soon commenced and that the church became corrupt as well in doctrine as in government. Many antichrists, seducers, false teachers, crept into the fold, and devoured with ravenous greed the silly flock. Heresy was speedily followed by lordly assumption and tyranny. The simplicity of Scripture rule and apostolic teaching was foolishness in the eyes of the wise and prudent of this world. A spurious priesthood, culminating in a gigantic prelacy, reared its haughty head—usurped the kingly and priestly offices of Christ, and involved Christendom for long dolorous centuries in darkness and spiritual death. But even during those ages God had his faithful witnesses, though scattered, feeble, and few. The banner of the Gospel was upheld by the “puritans” [Paulitians] of the East, and still more illustriously by a persecuted remnant in the West. For amid cold Alpine mountains and in quiet Alpine valleys the Presbyterian polity was maintained in all its pristine purity, and the light of Gospel truth continued to shine with undimmed lustre though the great world hated it and turned away. In due time God raised up a Zwingle, a Farel, a Calvin, a Knox—a noble army of Reformers and Martyrs who, seizing the torch of truth, held it aloft and passed it on from land to land. Many nations saw and wondered and believed. In England alone of all Protestant Christendom was prelacy retained. Presbyterianism then extended far and wide, and wherever it went it proclaimed faithfully the glad tidings of salvation and sowed the seed of civil and religious liberty. Holland and Switzerland, under its influence, became an asylum in which multitudes of our own persecuted forefathers found grateful shelter; and Scotland having once tasted the liberty with which Christ entrusts his people, rejected with holy indignation the advances of a haughty southern prelacy, backed though it was by regal authority and recommended by such powerful arguments as are furnished by the rack, the sword and the scaffold. Even in the rank, unfriendly soil of England, Presbyterianism took root and during the short day of its ascendancy accomplished a noble work of which all subsequent generations have reaped the benefit, however unmindful of its source. More than two hundred years ago, the Presbyterians of England promulgated that golden sentence—“GOD ALONE IS LORD OF THE CONSCIENCE”—a sentence which has echoed and re-echoed from shore to shore—penetrating the prison houses of tyranny—waking up the nations—overturning thrones and dynasties—caught up by people after people and generation after generation, till now the very dungeons of Rome and Naples have given up their victims! While English prelacy and continental popery were engaged in persecuting those who refused to profess pernicious error—while Anabaptism by its wild vagaries was disgracing the very name of Protestantism and liberty, Presbyterianism was training the people of Scotland and Holland and Switzerland to be the most industrious, intelligent and Christian in the world. Pure in doctrine, energetic in action, democratic and liberal, yet perfectly well-ordered, it presented to the statesman, the churchman, and the philosopher, the realization of that bright ideal which they had so long striven to attain—a system in which freedom and order, united action and individual liber-

ty, could not only co-exist, but confirm and establish each other. The achievements of Presbyterianism in this direction have not been thrown away upon the world. It is a fact worthy of thoughtful contemplation that the constitutions of the best governed and most advanced nations are in their essential features modelled on the Presbyterian system.

Presbyterianism has had its ups and downs, its days of weakness and revival, its fiery trials, and its illustrious triumphs. Embarrassed by foes without and feuds within—traitors and cowards whispering treason in the city while the enemy was thundering at the gates,—still it has gone on its way rejoicing, diffusing truth, maintaining righteousness, and winning fresh laurels for the Redeemer's crown. And never was it so pure and so influential as at the present moment. This Vine of God's own planting—how gloriously has it flourished! How deeply has it struck its roots, how widely has it extended its branches! To what sea has it not sent out its boughs—what river is not overshadowed by its foliage! It has preserved its vigor and fruitfulness alike under tropical skies and when assailed by the fierce blasts of northern winters. The savage and the sage, men of all races and tongues have sat under its shadow with great delight and its fruit has been sweet to their taste.

While recognizing to the full the peculiar excellence and the paramount claims of their own system, Presbyterians are ever ready to extend the hand of christian brotherhood to all, of whatever name, who love the Lord Jesus in sincerity. We cordially forgive, and bear patiently with, Christians who, under evil influences, malign and misrepresent us and refuse to return our friendly greeting. We are always anxious to associate with the good in every good work. It is not for us to judge brethren harshly who, walking according to the light they have received, are less favoured than ourselves, and cannot attain to our standard. We endeavour to rejoice in what is true, just and excellent in the principles and profession of others—remembering that if we indeed possess a better system and a purer faith, we are bound to manifest these in our life and conduct. We cannot behold without profound satisfaction the gradual approximation to our own system that is observable in prelatric churches on the one hand and in Independent churches on the other. "Diocesan Assemblies," "Conventions," "Associations," "District meetings" are but euphemisms for Presbyterian Church Courts. "Lay delegates" are but substitutes, however indifferent, for Elders.

Presbyterianism having done so much for other lands, has been tried in these provinces and has not been found wanting. Its temples are open, its beacon lights are burning from the coasts of Newfoundland and Cape Breton up to the sources of the St. Lawrence, off to the lonely valley of the Saskatchewan and to the golden shores of British Columbia. Its usefulness has been retarded and its beauty sadly marred by internal feuds; but we humbly trust that the days for war among ourselves are over. A great work has been committed to us, and we cannot, we dare not give either time or strength to fratricidal strife. To all brother-Presbyterians, to all Christians, we hold out the olive branch of peace, while we address ourselves in singleness of heart and in the might of God, to the evangelization of our country—of the world. Our brave reforming forefathers did not shrink from the stern task that was given them to do, and let us not shrink from ours. They will be ashamed of us—ay, our common MASTER will be ashamed of us—if we be found fainthearted or unfaithful!

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

AMONG the many blessings which our country has received at the hand of a gracious God during the past year, the ecclesiastical organization named above stands conspicuous. It is indeed a "child of promise,"—the offspring of the prayer of faith, and the labour of love. We receive it with devout thanksgiving, as a blessed instalment of answer to that notable prayer of our Great Intercessor, "THAT THEY ALL MAY BE ONE,"—which is at once a prayer, a promise, and a guarantee, all combined. For wherever we have an *absolute* prayer of the Son of God, there we have at the same time, also a sure promise and a guarantee of the highest order, that it shall be answered and fulfilled in its time. We receive it too as a gracious answer to the prayer of multitudes of God's faithful ones in these lands—whose supplications have unweariedly ascended, in the face of many discouragements, for the same object. And not the less do we receive it as the reward of faithful, believing, unremitting labours for the same great cause. Ours is a most gracious, bountiful, and faithful master,—if we labour for Him, we shall in nowise lose our reward. Not a few humbled, devoted labourers in this good cause, feel that they have been rewarded a thousand fold for all their toil, by what they have already witnessed; heard and experienced of the happy fruits of that blessed Union which has given us "The Presbyterian Church of the Lower Provinces of British North America." Thus far the Lord hath been with us of a truth. He hath done great things for us whereof we are glad. Let us fervently thank Him, and take courage. We stand now on a critical and most interesting point in our history as a Presbyterian Church. God grant that we may be enabled to understand and improve it!

We summon up the past, and before our gaze stands vividly a history, brief, it is true, but still of deep and varied interest. Some of its scenes more fitted to warn, others to encourage, while all are rich in instruction.—The time when we were yet but small and in numbers few—when our fathers, after having crossed the "great and wide sea," in all their weakness and destitution, laid the foundations of our "Zion" with such materials as they could procure, and on a larger and more liberal scale than could be expected of them, while sorely battling with the combined difficulties and privations of a physical and moral wilderness, claims our first attention, and our tenderest regard. It will be our wisdom to mark diligently the way by which the Lord led them, supported them, and gave them not over to the will of their enemies; but caused them to take root and to increase in the land, until the little one became a thousand, and the weak a strong people,—fulfilling His own gracious word, that He would make the handful of corn in the earth, on the top of the mountain to grow and prosper, till its goodly fruit should shake like Lebanon. We will also do wisely and well to remember our own and our fathers' shortcomings and transgressions. "We have sinned with our fathers, we have committed iniquity, we have done wickedly." Neither we nor our fathers walked steadfastly with our God, or kept that which he committed to us, with such pure devotedness as became so sacred a charge. Pride, selfishness, and worldly policy, fur- tively taking the place of humility, charity, and godliness, and assuming the name and tones of dignity, zeal for the cause of God and prudence, often times led us from the path of duty, made us to be unfaithful where we ~~were to be most true~~ marred our harmony, obstructed our progress, and

caused us, alas! to be a reproach to that very cause that was nearest and dearest to our hearts. These things we will remember for our good, that we may avoid the stumblingblocks, the rocks of offence of the past, and walk humbly and watchfully and lovingly with our God now that He has been graciously pleased to deliver us from those evils,—blessing us with light and peace and enlargement.

The *present*, however, with its stirring activities, its plain duties, its solemn responsibilities and golden opportunities, is our peculiar and grand concern. We must be up and doing in good earnest if we would not displease our blessed Lord, and lose our crown. Why hath He given us our present strength and position? That we might use it for His glory—be more valiant for the truth, and more indefatigable in promoting his cause in the world. Why hath he given such unexampled success to the labours of our Missionaries among the heathen and elsewhere—so that almost every mail brings us good news from these far countries? Is it not that we may be aroused to deeper solicitude for those who are perishing for lack of knowledge, and put forth greater efforts, both in the way of prayer and liberality, on their behalf? Every additional blessing brings with it increased responsibilities. If our talents be many and precious, we must improve them all the more diligently and faithfully. If the congregations of our Church are intelligent and pious and respectable beyond others, then how great the responsibility of Ministers—how sacred the duty—to labour day and night that they may feed the flock of Christ committed to their charge,—giving to each one the portion of food which his case requires—bringing forth from the treasury of the gospel things new and old for the quickening of sinners and the edification of the body of Christ! If, on the other hand, we are blessed as a Church with well-trained, able and faithful Pastors and Ministers of the Word,—then how solemn our duty, to give good heed to God's message to us by them—to the gospel ordinances they administer—to their admonitions in private, and to the Christ-like example they set before us! How solemn our duty to minister to their temporal wants—"Communicating to them in all good things"—for it is a shameful and cruel thing to starve those who labor for our souls!

Have we a staff of Professors whose wisdom and piety, learning and genius, and varied accomplishments, fit them eminently for their respective chairs,—making our college beyond comparison the best equipped and most efficient one in the Lower Provinces?—then our duty is plain. Let us rally round this Institution with one heart, and as one man. Let our prayers ascend daily to God on its behalf. Let us send our young men thither to be educated, for where can they obtain such good training whatever profession they may afterwards find it their duty to choose? Let us also give it our generous and conscientious support when the yearly offering is made for its maintenance.

Churches, like individuals, must ever bear in mind that the grand end for which they have been called into being is to glorify God. To fail in this one vital point, is to fail in all that is noble, pure, excellent. We, of the *Presbyterian Church of the Lower Provinces*, will do well to keep this great truth ever in view. If the Lord has "increased our greatness and our comfort on every side," it is not because we are of better desert than others, but because his grace towards us has greatly abounded. If he has given us a great mission to accomplish and a glorious banner to display for the truth, with abundant and most precious opportunities for displaying that banner, and fulfilling that mission,—will not our responsibility be all the more solemn,

and our condemnation all the more terrible, in case of neglect and failure? If it hath pleased God, within our own sphere, to constitute us "the salt of the earth", then with what earnestness ought we ever to strive to preserve our seasoning", lest losing it, and so being fit for nothing else, we be cast out, and trodden under foot of men. Our position and our duty are inseparably connected. We are a city set on a hill which cannot be hid. Our duty is to let our light so shine that men seeing our good works may glorify our Father in heaven. Every congregation of the Church should feel and act, as if the honour of the Redeemer and the prosperity of His cause in the world were committed to its single keeping: and so also should every individual member of the Church,—for this is literally true, both of single congregations and individual members, within their own proper sphere of activity and to the extent of their influence.

We have just entered upon a new era in our history as a Church. By the good hand of our God upon us, O, let it be a glorious era! Let us strive earnestly to enter on a new career of holiness, love, self-denial, and christian activity. Let our prayers ascend to God, in faith in the name of Christ, and without ceasing, for the outpouring of the Holy Spirit upon us—as a Church—as congregations—and as individuals, that His own saving work may appear in our midst,—that a time of refreshing may be granted to His people, till the weak become as David, and David as the Angel of the Lord. It is then, and then only, that we shall be able to fulfil our mission, and rise to the true grandeur of our position, as the sons of God—the salt of the earth—the light of the world; it is then that we shall all be able to go forth, as one man, with one heart—animated by the same spirit, warmed by the same love, fired by the same zeal, guided by the same counsel, and made strong by the same power—to the great field of Christian warfare—to the help of the Lord, to the help of the Lord against the mighty. It is thus only that our Church, as of old, shall look forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners!

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### SCHEMES OF THE CHURCH; COLLECTIONS.

The following Collections are to be made in every congregation of the Church before the next meeting of Synod:

1. For Theological Education.
2. For the Synod Fund.
3. For Home Missions.
4. For Foreign Missions.

The following is the deliverance of the Synod on this subject, as found on page 29 of the printed Minutes: "It was agreed that collections be taken for the different schemes of the Church in all the congregations of the body and that the time and mode of raising these be left to the decision of the Sessions."

We trust that the Sessions will bear in mind this very serious responsibility that devolves upon them. It is well always to take *prompt* action. Do not let the Lord's claims fall behind the claims of every body else. Collections should always be in the hands of the proper treasurers a month before the meeting of Synod.

The object of the Collection for Theological Education is to "support the Theological Seminary at Truro and to pay the Current Expenses of the College at Halifax." "Rev. Messrs. McCulloch and William Murray were

appointed to prepare an address to the churches on this subject ;" we need not therefore expatiate upon it.

The **SYNOD FUND** is intended to cover all expenses connected with the meetings of the supreme court of the Church. These expenses are always considerable. Printing, travelling, accommodations, and so on, make a large aggregate which ministers cannot afford to pay out of their own pockets, but which a very slight effort on the part of the whole church would meet.

We need not say anything regarding the **HOME AND FOREIGN MISSIONS**, as vigilant Conveners and Secretaries have them in charge and will not fail to keep the Church in remembrance of her duty. We should all be doubly zealous this year—for the times are hard, money is scarce, and there is a great deal to be done. This is just the time to try our faith. It is nothing to give a few dollars or pounds when we have plenty and do not miss what we give ; but are we capable of self-sacrifice? Shall we give as much to the Lord as we were in the habit of giving though we should have to retrench in other directions? "Hard times" will show to the world the stuff our faith is made of. Let us remember when we approach the Lord's Treasury that His eye is upon us, and that the world too keeps a sharp look out.

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## MINISTERIAL EDUCATION.

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THE COLLEGE AT TRURO was opened on the 10th November when Professor ROSS delivered the Inaugural Address. The attendance of Students is large—amounting to forty-eight, and including young men from New Brunswick, Prince Edward Island, and Cape Breton, as well as Nova Scotia Proper. Besides the regular staff, consisting of Professors ROSS, LYALL and McCULLOCH, Mr Blanchard is engaged in "grinding" such of the students as are far behind in their preliminary studies.

The Session of the Halifax College commenced as usual, about the beginning of November, but it was not formally and publicly opened till the 3rd ult., when the Rev. Dr. Smith gave an Inaugural Lecture in Poplar Grove Church. All the Students and a considerable number of citizens were in attendance ; and listened with profound attention while the venerable Doctor discoursed with emphatic earnestness on the vast importance of Theology and the great responsibility resting on both Professors and students. He described minutely the various departments, which would come under his own cognizance and the manner in which he intended to treat them.

There are sixteen Theological students prosecuting their course this winter. Two or three who expected to have been in attendance have been prevented by circumstances which they could not control. The whole sixteen receive more or less of the attention of Professor King, Dr. Smith and Mr. McKnight.

The Church this year has no fewer than *sixty-four* students who look forward to the ministry as their life-work.

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## HISTORICAL SKETCH AND STATISTICS OF THE FREE CHURCH COLLEGE, HALIFAX.

Experience has abundantly proved that the true and effectual way of upholding and propagating divine ordinances in any country is through a native ministry. The Synod of the "Presbyterian Church in Nova Scotia adhering to the Westminster Standards" was alive to this fact, and as early as 1845 some movement was made in the Synod towards the establishment of a College. It was in 1847 that the Synod determined to set agoing a Theological Institute in Halifax, with two preparatory Academies of a high order, the one in St. John, N. B., and the other in this city. These Academies were intended as *feeders* to the College. The Halifax Academy was established accordingly, but we are not aware that any attempt was made in St. John.

The College and Academy at Halifax commenced operations on a small scale in the spring of 1848. The College was that spring temporarily superintended by the Rev. Dr. Forrester, then a Deputy from the Free Church of Scotland; and the Academy was in charge of Rev. Alexander Romans, then of Dartmouth.

But it was not till the 2nd of November, 1848, that the College was fairly commenced or formally inaugurated. Professors KING and MCKENZIE arrived here in October, and on the day above mentioned Professor King delivered the Inaugural Address. The Colonial Committee of the Free Church, with great liberality, engaged to pay the salaries of the two Professors for four years—till the Synod here should have raised a sufficient endowment. The committee issued the following advertisement in October preceding the inauguration of the College:

"THEOLOGY: REV. ANDREW KING. MENTAL AND NATURAL PHILOSOPHY, WITH GENERAL AND CLASSICAL LITERATURE: REV. JOHN C. MCKENZIE. The Rev. ALEXANDER FORRESTER has agreed to give a course of Lectures on Natural Science, in connexion with Natural Theology and the Evidences of Revealed Religion. Classes for Hebrew and Oriental Literature will be formed under Rev. DAVID HONEYMAN."

Fifteen students were enrolled for the first session. The first student who finished his studies here and was licensed by permission of the Free Synod, was the Rev. W. G. Forbes, the late Moderator. He finished his curriculum in 1851. We give a complete list of all the students who completed their course under Professor King:—

1852: Messrs G. Sutherland and J. A. Ross.

1854:—Messrs Hector McKay, William Murray, George Munro, Alex. Ross, T. G. Johnston, Alex. Smith, A. Campbell, G. N. Gordon.

1855:—Messrs K. McKenzie, A. W. McKay, N. McKay, James Fowler, Abraham McIntosh.

1856:—Mr H. D. Steele.

1857:—Messrs. C. L. Ross, Robert Murray, D. Sutherland, D. McNeill, S. F. Johnston, James A. Murray.

1859:—Mr A. G. Forbes.

1860:—Messrs. D. Morrison, Duncan McKinnon, H. McMillan.

The following students died before completing their course, some of them not having been more than one or two sessions in attendance, Messrs Robert McDonald, D. McHardy, Daniel Sutherland, Alex. McKay, John McDonald, and ——— McDonald.

During the Session of 1850 the College met a severe stroke in the death of Professor McKenzie who was greatly beloved and respected not only by

the students but by the public generally. He died on the 12th March, 1850. Two years ago the students and other friends erected a handsome monument over his grave. Professor McKenzie's place was supplied during the 1849-50 by Rev. A. Romans and Rev. D. Honeyman. Professor Lyall arrived in October, 1850, in time for the next session, after having been two years Professor in Knox's College, Toronto.

Till the winter of 1852, the College occupied Romans's Building, near the centre of the city, for which an annual rent of £160 was paid. In 1851, the Rev. John Stewart, New Glasgow, visited Scotland with the view of raising a sum of money sufficient to secure a new building for the College for which of course no rent would require to be paid. He succeeded in raising the very handsome sum of £1168 15s. The cost of the Buildings at Dutch Town amounted to £1357 7s. 11d. There is a debt of £807 11s. 1d. incurred chiefly before the old building was left, and accumulating under the name of "Current Expenses." This sum was borrowed from the Professorial Fund—but borrowed in the fine old Jewish fashion, no interest being paid to the lender!

This brings us to the PROFESSORIAL FUND. The whole amount raised with interest and dividends is now £10,078 15s. 1d. Of this sum £3,011 8s. 6d. have been expended, and the amount now invested is £7,097 6s. 7d. But of this sum the abovementioned £807 11s. 1d. yield no interest. The fund was collected as follows:—

	£	s.	d.		£	s.	d.
1848	782	12	4.	1855	2,020	0	0.
1849	685	11	11.	1856	1,165	15	0.
1850	484	13	4.	1857	1,036	17	6.
1851	375	4	9.	1859	227	6	1.
1852	314	17	7.	1860	38	5	2.
1853	145	11	7.				

In 1854 '5, by the exertions of Drs. McLeod and Forrester and the Rev. G. Sutherland the sum of £7,907 10s was subscribed in the Lower Provinces. At least one third of this sum remains to be collected. In 1856 a considerable number of new subscriptions were obtained and old ones collected by the Rev. William Murray, who was then Agent of the Church

In 1855 the Rev. Mr McKnight was sent out by the Colonial Committee to take charge of the Hebrew and Oriental Literature department—Professor King having had that added to his other labors for several years previous. In the same year the College Board obtained an Act of Incorporation.

Thus we have gathered into small space and placed on record the leading facts connected with the Halifax College. Dry as they may appear to some of our readers, we believe that they will be perused with great interest by the majority. This is an age of statistics, and it needs only a little practice to make you read columns of figures and dry facts with as much gusto as if they were poetry. One thing is certain, that there is generally more to be learnt from figures such as the foregoing than from the brightest figures of speech.

## HOME MISSIONS.

The ministers and probationers under the superintendence of the Home Mission Board, were distributed as follows among the several Presbyteries at the last meeting of the Board:—

Rev. J. Waddell,	Presbytery of Georgetown.
Rev. J. Byers,	“ “ Truro.
Mr. Alex. McDonald,	“ “ Pictou.
Mr. Hugh McMillan,	“ “ Halifax.
Mr Duncan McKinnon,	“ “ Princeton.

### PRESBYTERY OF HALIFAX.

*Congregation of Clyde River, Barrington, &c.*—The only vacancy in the Halifax Presbytery is the congregation formed by the division of the extensive district formerly under the charge of the Rev. G. M. Clarke, of Shelburne. It is now about two years since the charge was divided with the intention of calling an additional labourer into the field. The Eastern part, including Shelburne, Jordan River, and Locke's Island, sought and obtained the continuance of Mr Clarke's services, and assumed the responsibility of support.

The Western end including Clyde River, Barrington, Ohio and Cape Sable Island, was known to be the weaker portion, and have been encouraged to anticipate a supplement so soon as they make a united and good effort to secure a Pastor for themselves. The Clyde River part of the congregation is most numerous. The Barrington section is small but energetic. The Presbyterians of Cape Sable Island are few but there is ample scope for evangelistic work; a new church has been erected, and Probationers have been well received.

Mr H. McMillan is now labouring in this vacancy and we trust his earnest efforts to serve his Master may be crowned with success.

*Sheet Harbour and adjacencies.*—Sheet Harbour on the Atlantic Coast, is distant about 30 miles from Upper Musquodoboit. More than half the people are Presbyterians who many years ago were formed into a congregation and have since been supplied by the Rev. John Sprott. During summer's heat, and winter's cold, Mr Sprott has made his appearance among them monthly, with few interruptions, for many years. He is probably there now while we are writing these lines. They have a Church—Elders, and a communion Roll considerably numerous. When the Lord's Supper is dispensed, the people come from other harbours East and West. The people prize ordinances and feed upon the truth.

Mr Sprott has frequently requested the Presbytery to take charge of the congregation and to provide a more regular and more abundant supply but hitherto the paucity of labourers has prevented the accomplishment of a result so earnestly to be desired. Mr Sedgwick has been appointed to preach two Sabbaths, in the congregation before long, and to inform the people of the earnest desire of the Presbytery to have them supplied with a Pastor, and to explain the position and prospects of the United Body as respects Preachers.

*Watton.*—The Presbytery at its last meeting provided six days supply for Rawdon by members of Presbytery, preaching there on alternate Sabbaths. Should the people in this, the most destitute part of Hants County in a spiritual point of view, exhibit any unity and energy of action, it is

hoped that an additional labourer may be settled here taking charge of some part of what is now the Rev. J. Cameron's congregation and which he has offered to resign.

In the neighbourhood of Walton, on the shore of the Basin of Minas, and in Hauts County, there are also a number of Presbyterian families who have occasionally received supply of preaching. Those who have visited this locality have been kindly received, their message heard with deep attention, and followed by urgent requests for their return. The Presbytery found it impossible to make any provision for the supply of this little band at their last meeting.

#### PRESBYTERY OF PICTOU.

This Presbytery extends from Pugwash to Guysboro, and would well afford scope for several missionaries besides those employed there already. We believe it probable that the next Synod will divide this Presbytery by erecting one in the west to include, say, the congregations of River John, Earltown, Tatamagouche, New Annan, Wallace, and Goose River. There would be ample work for a missionary within this region. What one minister for example, can long continue, with due regard to health and life, to occupy the extensive field now under the charge of the Rev John Munro, Wallace? Then there is the rich tract of country between River John and Tatamagouche which requires to be looked after; and other places also which the brethren in that region know far better than we. Farther east there are the stations of Roger's Hill and Salt Springs. A station which will shortly become a congregation has already been, or will shortly be, established at Little Harbour. This place with its adjacencies is sufficiently strong to sustain a minister—especially if the people were to exert themselves, and submit to considerable self-sacrifice for the sake of a settled ministry, as our people do very cheerfully in some less favoured parts of the Church. The labours of a missionary are also required for Goshen, Country Harbour and adjacencies. These districts, with a part of the Rev John Campbell's congregation which he proposes to relinquish, will be sufficiently strong to form a distinct charge and to support a minister for themselves.

#### CAPE BRETON.

We have no probationer now in Cape Breton, though we believe there is field enough for at least four or five. All, or nearly all labourers, for Cape Breton would require to know the Gaelic language. We hope to be able to lay the case of Cape Breton at some length before our readers in a future number.

#### PRINCE EDWARD ISLAND.

We understand that the recently formed congregation in Charlottetown is supplied by Mr McGillivray—the Synod's commissioners having failed to effect an *immediate* union between them and the Free Church congregation there and recommended that separate supply be granted them *once a month* in the mean-time. We hope the problem of uniting these congregations, though deferred, will not be abandoned in despair for it would be a very unsatisfactory thing to maintain two congregations, both dependent on the Home Mission for aid, in a place where one united congregation might soon be at least, self-supporting.

The Rev. Mr Waddell labours at West St. Peters, though giving occasional services also at Dundas. Mr Duncan McKinnon has been suffering

from ill health; but he has so far recovered as to be able to preach at Richmond Bay. This congregation proposes addressing a call to him.

It will be seen from intelligence recorded under other headings that both Messrs Byers and McDonald are now off the Home Mission list.

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## FOREIGN MISSIONS.

### OUR TURKISH MISSION.—STATEMENT BY CHAIRMAN OF COMMITTEE.

A few statements regarding the past history and present condition of the mission to Turkey may be desirable, both from the want of acquaintance of many contributors to foreign missions with the state of that mission, and from their want of knowledge of the resolution of the united church, vigorously to prosecute the work, to which in the providence of God they are called in that land of darkness and spiritual death. In 1858, the attention of the Free Church of Nova Scotia was turned to Turkey, as most urgently demanding at that time the attention of the christian Church. Most providentially a Missionary was provided in the person of the Rev. Petros Constantinides, (known to many in this country), a Licentiate of the Free Church of Scotland, fitted at once for the work as being a Greek. He left our shores for Turkey in November of that year, as the first Missionary to the Greeks from any branch of the christian Church. That people had been sadly neglected, and overlooked, both by the christian churches of Britain and America; though the Romish Church with eagle eye sought to ensnare them.

Mr Constantinides had collected a small band of Protestants or evangelical christians in Constantinople, previous to his going to Scotland to finish his studies. His father and some American missionaries helped to keep them together, till he had returned to them. These Protestants worshipped in a place of which they have been deprived since the Missionary's return to them, and he was compelled to take any place that could be got and at as little expense to the mission as possible. The Free Synod of Nova Scotia were unable to raise such a sum as would build suitable premises in Constantinople, pay the Missionary and a colporteur, and, therefore, directed the attention of the Missionary to surrounding localities where were nuclei of small congregations of Greeks who had been collected through the instrumentality of the American Missionaries labouring among the Armenians.

Passing over from Constantinople to Asia Minor, Mr C. found a few christians who had been long and earnestly crying to Missionaries to visit them. By his presence and preaching they increased so rapidly in number, that he could find no house in Demirdesh (the name of the town) sufficient to hold the large concourse of people that flocked to hear the Gospel. He preached in open courts, and under the canopy of heaven to all who assembled. Meantime, the colporteur, along with his own work, preached to the small band in Constantinople. Schools for males and females were set a-going at Demirdesh, which came to be so numerously attended, that there was no accommodation for the scholars. These schools were upheld for a season by an Association of Ladies in Edinburgh, who knew Mr Constantinides, and appreciated his labours in behalf of his benighted countrymen. Demirdesh is inhabited by Greeks, without mixture of Turks or Jews &c.

and a finer field for missionary labour is rarely to be found throughout the wide limits of Turkey. Brusa, another city about 14 miles distant, is calling for a missionary, and the Church will soon have to look at the question of sending a helper to Mr C. He feels his loneliness sorely, and from the various stations he has to occupy, he cannot be continuously in any one place. Notwithstanding, the adherents are steadily increasing, and the communion has been dispensed among them with singular emotions in the minds of some of the communicants who sat down for the first time at the table of the Lord, at the advanced age of 70 or 80 years. It was a time of refreshing to the evangelical band, that will not be forgotten while life lasts.

What is now desiderated, is, the erection of a church and school at Demirdesh to enable the Missionary to give establishment to the cause of Christ in that section of the country. The Established Church of Scotland, whose means are more ample, have taken up their head-quarters at Constantinople, and it is to be hoped they may occupy a post of influence in that stronghold of Satan. Their mission is to the Greeks and they are the only church beside ourselves who have directed attention to that oppressed and enslaved nation. Providence seems to point out Demirdesh to us as a centre of influence, and from the success which our solitary missionary has already had among the people, we fondly hope the door will not be closed upon him, which the Lord, in answer to prayer, has so graciously opened to him. The missionary states, that the sum of £1000 will be necessary to erect suitable edifices, and that the converts at Demirdesh will do their utmost in securing the needed premises. He further states, the utter inability of the adherents of the cause of Christ there to effect this object; and especially this year from the failure of their crops of all kinds, which has brought them to the verge of starvation.

In these circumstances the Board of Missions now make their appeal to the United Church, to follow up the resolution come to at the time of the Union, of raising this amount as a testimony of their thankfulness to God that they came to be so auspiciously and harmoniously united into one church; resolved by the power of God to unfurl the banner of the Cross more extensively to the heathen of the New Hebrides, and to the enslaved, depressed and superstitious Greeks of Turkey.

This appeal comes to us enforced by many considerations, and did space permit, we might enumerate many. From the Greeks has the civilized and christian world the noblest specimens of architecture which have been erected in our world; from them have we the highest and most renowned historians, orators, and poets:—from them has proceeded the polite literature of the day, the coveted prize of scholars of every country;—in their noble language, under the guidance of inspiration, have we from the Apostles of Christ the glorious tidings of salvation, which though they proved in the day of Paul “a stumbling block to the Jews, and to the Greeks foolishness”, are destined to prove to both the power of God, and the wisdom of God, and though darkness and spiritual death have long brooded over them, they are doubtless yet, to become a christian people. And we may be erecting the first centre of light in Asia Minor, once the seat of Gospel light, from which shall emanate the light to chase away the darkness, which ages of corruption have caused to settle down in Egyptian darkness, upon the inhabitants of the climes of the sun.

What though the work of Christianizing them be a great, an arduous, and perchance a lengthened work, it is to be accomplished. And though it is but the day of small things with them and with us; yet if we are honoured

of God to begin the work—of laying the foundation, and helping to rear a temple for them for spiritual and christian worship, we are putting our hand to the work of God, and he has promised that in all places where his name is recorded he will come and bless us. But while we are helping to rear a structure to contain worshippers, we are at the same time rearing a spiritual, living temple, a temple that shall outlast all the structures of this world, and which shall shine with the glory of Immanuel upon it, after all the structures of the earth shall be burnt up; this temple of redeemed souls shall shine brighter and brighter as the ages of eternity roll on. Who amongst us will fail to have a ready hand and a prayerful heart, in the rearing of such a temple?

N. B. Contributions for this object will be received by Abraham Patterson Esq., Synod Treasurer, Pictou, by Mr Jas. McCallum, Covehead, P. E. Island, Mr Robert Smith, Truro, Messrs A. & W. MacKinlay, Book-sellers, Halifax, or any member of the Board of Foreign Missions.

It is proposed that collecting cards should be used in each congregation, a supply of which will be forwarded by the Board to each minister of its body.

The foregoing article is from the pen of the excellent Chairman of the Board of Foreign Missions. We have only to add a few facts which may be new to many of our readers. Mr Constantinides is the son of a Greek who was converted under some of the oldest American Presbyterian Missionaries. Mr C. was brought up a Christian, but dates his entrance upon the spiritual life from the time that he was prosecuting his medical studies in the Protestant College at Malta. He was intended for a Doctor; but when the light of the gospel shone into his soul he felt an irresistible call to preach the truth he had found so precious, to his poor countrymen. He prosecuted his studies with great success at Malta, and finished his theological education at the New College, Edinburgh. He had not only opportunities but urgent invitations to enter into the ministry of the Church of England; but he conscientiously preferred Presbyterianism.

Mr Constantinides's salary is £200 per annum. American Missionaries in the same field generally get from fifteen hundred to two thousand dollars per annum. The whole amount raised by the Free Church for the Mission previous to the meeting of Synod in June, was £1315 19s. 2½d. The disbursements to the same date amounted to £846 4s. 3d. Our kind New Brunswick brethren gave nearly £20 in 1859. The sum of £80 was paid to a teacher named Philoxenides. Mr C.'s sister had charge of the Female School. Both were well attended; but operations had to be suspended during the summer. Our missionary has met with great kindness and attention from the missionaries of other churches, especially those of the Presbyterian Church of the United States.

#### OUR NEW HEBRIDES MISSION.—LETTERS FROM REV. MESSRS. GORDON, MATHESON, AND JOHNSTON.

ERROMANGA, July 10th, 1860.

REV. AND DEAR SIR,—

I hasten to write you a few lines by a vessel just leaving for China, although I am not in a composed state of mind for writing, "being joyful at the coming of a Stephanas." Messrs. Copeland and Johnston have come over to see us, and are now waiting for a favorable opportunity to return. With us all you will have new cause of joy and gratitude for the safe arrival of Mr. and Mrs. Johnston in

health and strength at this refreshing season of the year. The difficulties in the way of meeting together are very serious here at present, but we must try and overcome them. After we meet, God willing, you will in due time have particulars in relation to our operations.

As the clothing and medicine which have been sent by the faithful friends are an offering to the Lord Jesus to be used for his honor among this degraded people, we beseech you to pray that we may have wisdom so to use these means, and at the same time we return our best thanks for such benefits. Mrs. Gordon especially feels grateful and refreshed by the unexpected tokens of Christian regard from so many whom I am sure she would feel it a privilege to know face to face as her sisters in the kingdom of our Lord, and will herself acknowledge such by an early opportunity, God willing.

We, however, were not anxiously inquiring if the friends with you were or were not so caring for us; but one thing of more importance we have been inquiring for incessantly with anxious expectation of good things to come. Has the dew of Hermon descended on your Zion as it is copiously descending elsewhere?

I would take this opportunity of expressing my gratitude to the Rev. Messrs. Waddell, McGregor, R. Murray, McCulloch, Currie, Laird, Fraser, and Mr. James and other friends for their kind letters, till I have opportunity to write them. I can assure them that such letters are frequently blessed by God in the advancement of his cause out here far beyond what they imagine.

I remain, dear brother, yours very truly,

GEORGE N. GORDON.

Rev. James Bayne.

P.S.—Just leaving with the brethren, and I go with a heavy heart; but duty calls, and I must leave all behind at this critical time in the hands of God.

If you see Mr. Inglis before he receives a letter from me, please state that I will fulfil all his desire in relation to the Grammar as soon as possible. We anticipated much good by the coming of Mr. Johnston, and I think will not be disappointed.

I have to state that Mr. Geddie acknowledges the receipt of his Bell, which I have not seen. I asked the Directors of the London Missionary Society how much I should pay for a Bell, they said £5. I informed you of this, and you forthwith gave me authority to purchase one for my station out of the £17 1s. 6d. sterling given to me, hoping I would get one equally as good for my station. Of this sum, however, Mr. G.'s Bell cost £10 18s. mounting, &c. Above this I have accounted for £1 16s. I have as good a Bell, but I paid part of the price of it myself.

G. N. G.

ERROMANGA, June, 1860.

*To the Board of Foreign Missions of the Presbyterian Church of N. S.*

REV. AND DEAR BRETHREN,—At the expiration of another year in the Master's work on this island, in which we have been so graciously preserved, you will expect fuller accounts of our work here than I have yet given you. I, however, feel that it is much easier to speak of this work negatively than positively, until we have indubitable evidence that the gospel is preached among the heathen with the Holy Ghost sent down from heaven; and till we have facts resulting from His convincing and quickening power, we can only report matters of secondary importance about what we have done, which in Providence depends much on our energy, prudence and the means we have at our disposal; and we cannot write much about such matters without blowing our own trumpet and procuring more honor to ourselves than to the Great Master whom we serve, who is a jealous God.

#### CONVERSION.

The horizon of heathenism is a peculiar horizon—dark, very dark, and cloudy, in which it is exceedingly difficult to recognize the first tokens of spiritual light; but when the Sun of Righteousness shall have arisen on it we shall not be ignorant of the fact. The heathen of such islands as this can appreciate some advantages arising from peaceable foreigners residing among them, especially missionaries, who are only objectionable on account of the doctrines which they preach.

When some foreigners have died they have made mourning for them, while they were ready to kill others. It does not require much worldly wisdom to acquire worldly influence among them, of which you have an illustration in the case of Sir James Brooke of Sarawak. But, as we seek a higher object, we by and by appear to them as disturbers of their false peace, "who turn the world upside down." In this state of things it appears wise to imitate our Great Master in "going about doing good." In this manner we make way for the entrance of the word, which by the Spirit enlightens and makes free. We now see several instances of reformation about us, but no case, I fear, of real conversion. Pray, oh pray, that another year may not pass away without hearing of converts to Christ on Erromanga.

#### OPPOSITION TO THE GOSPEL AND ITS CAUSES.

During the latter part of our second year of labor several heathen tribes, who are still heathen in every sense of that term, began to appreciate the temporal advantages—by medicine, clothing and otherwise—and of course soon filled our school-house on the Sabbaths to please us; and more than twenty of them gave some assistance in putting up the frame of a church. Then came the testing time—another sandal wood establishment—cold rains and sickness—shame, confusion and hatred by the reading of the Law of Moses—the wounding of their pride by receiving such abominable creatures as women into the worship of God\*—the revival of the old Tanna doctrine by the opposing chiefs and its propagation with double zeal—war at the north end, and among those who helped at a church for awhile—all followed in quick succession. In all it was easy to recognize the workings of the enemy of souls; and withal that God reigneth. War among those who professed to be *lotu* and their return to heathen practices, and the influence of the Tannese upon the Erromangans, still present great obstacles in the way of the gospel. The deaths at Anciteum and in the mission and sickness of missionaries are kept before the Erromangans. I may just state that one of the last young men who has been over from here, who could read, has returned and thrown away the word of God.

#### THE SOVEREIGNTY OF JEHOVAH OUR GOD RECOGNIZED.

The Devil and his angels could not but rejoice with fiendish joy over the state of matters here of late. In such circumstances God always vindicates the honor of his great name, and he has done so most signally here, causing his enemies to acknowledge his power and his majesty. I can only give some instances of His judgments. The tribe that forsook the house of God to fight lost their head in a few days by a sudden attack of illness. They carried him towards the mission premises and ran for me, but he died before I could afford him any help; but I was instrumental in saving the life of his brother. A fine young man was shot dead and a considerable number badly wounded, and are still suffering from their wounds, as they will not undergo an operation for the abstraction of broken arrows when they come to me with them. These Erromangans are "wild and docile" when they are sleeping, smoking tobacco and not fighting, which is not very often. If they ever become docile, I believe our Master Jesus must have the honor of making them so by his most precious gospel. This tribe is otherwise afflicted, and acknowledges that it is the hand of God, because they have forsaken his worship.

Some who have openly profaned the Sabbath and despised the authority of Jehovah have died in dreadful agony. One young man requested to be shot. The head chief of Dillon's Bay made his annual feast on the Sabbath, and the chief for whom it was made died on the day which was first appointed for the feast. Another chief then held his feast on a Monday. Again, a few weeks ago, another party near to us, which forsook the worship of God by the influence of the chiefs, went to a heathen feast at Roviliow (Portenia Bay), and while gone they profaned the Sabbath and spake lightly of the ordinances of God, if not of God himself; they returned on a Saturday evening with their only two children, much beloved, especially one of them, and they carried back two gods with them, images of the moon, and early on Sabbath morning these two children died, and Dil-

\* The men were willing that the women should sit outside or behind backs—not otherwise.

lon's Bay has since been re-echoing their loud lamentations. One of them, who cruelly murdered and ate a Sandwich man near to us last year, is said to be now dying in a dreadful state. Great fear has seized many, while others shun us, and I need not state what some of them would do to us were it not for the restraining grace of God. "God is known by the judgments which he executeth." We had about fifty last Lord's-day from both sides of the island, who seemed more than usual in earnest, as if the Spirit of God were at work, while I was on my favorite subject, "The Great Supper." I do not think all the chiefs of Tanna could now persuade some tribes on the west side of this island that men die who worship Jehovah, for some of them here openly declare that it is the reverse, and that while they worshipped Jehovah it was well with them.

#### IDOLATRY AS IT WAS AND AS IT IS.

Idolatry had a strong hold of this people twenty-five years ago, when their priests were many and influential and their propitiatory and free-will offerings abundant. At this time an epidemic over-ran the island and swept off a large proportion of the entire population, among whom were many of the sacred men who died suddenly without successors. God thus broke the arm of idolatry or weakened it here before this people saw a missionary. The chiefs now present the first ripe fruits to their deified fathers in the sacred groves, and in time of war supplicate their assistance and presence with a small stone which is carefully concealed and made fast to the handle of the spear or club which is destined to strike down the enemy. The young men give food from their gardens when their chiefs demand it for the gods, and thus far participate in idolatry where they have some knowledge of its sinfulness. Their forefathers seem to have been originally worshippers of the sun and moon. The images of the latter are their protection-gods, and they cleave to these with great firmness of faith. They state that Nohu, or their deified fathers, gave them these images, which they hold fast as a blessed legacy. This is the last species of idolatry which will be given up or cast away from Erromanga. I saw one of these carried out a few days ago and placed by bananas prepared for a chief in Dillon's Bay—thus acknowledging the supposed source of the blessing of fruit. I believe a few old men pray to the sun in time of drought.

#### STATE OF SCHOOLS.

It is obvious that schools cannot prosper in any country efficiently, although they may numerically; without good teachers; and for this end every island in this group, if not every missionary, must have its or his own normal school ere schools can be raised above a very low state. "Infant School," however, is a more appropriate term to designate our early schools among such an ignorant people. When we came here we hoped that the ten young men who had been to the Samoan and New Zealand normal schools would readily come to us for instruction, and for their benefit I did intend to establish some kind of a normal school; but in these we have been quite disappointed with *one* exception. Of about twenty young men whom I have induced at different times to come to school about ten last year have made some progress in reading, &c., and of these one or two will make efficient teachers, if I am not mistaken. Of these I could of course find a half-dozen of incapables whom I might now send to teach, who would no doubt do some good and much injury to the cause. Our first great object must ever be the general preaching of the gospel in school and out of school in all places, for without this all our work must drive like Pharaoh's chariot wheels.

Mrs. Gordon has been very much tried in her department of missionary work among the females. When she began to succeed among them with a small class two years ago, the chief of Dillon's Bay came and broke it up and took the women away with him. She again succeeded in forming a class on the south side of the river, and the destruction of fruit trees, &c., by foreigners and other circumstances scattered these from her. She was again succeeding with a goodly number of them, who came to her several days in the week till the war broke out last October and other causes of opposition to the gospel arose. Five are now with her again daily, and the number will soon increase if they are not again persecuted and compelled to leave her.

Mana's school, on the east side, was progressing favorably until the principal chief of Portenia Bay began to oppose it. He would have killed Mana before this time if the other chiefs had not been opposed to such a rash step. The Tannese are exciting them of late to more open opposition, but I hope the diffusion of more light will soften down these hard thoughts and feelings of their darkened souls. I fear that the presence of another missionary here at present would excite some opposition. It would not have been so eighteen months ago. I purpose removing one or two promising young men over here to my school, as I have from other settlements. We, however, have great difficulty in providing food for them, as war among the tribes here and foreign occupation of lands have left this part of the island in great destitution. I got a ton of rice and some flour and biscuit through friends in Sydney, which has helped our school for two years. We give them food once a day and get them to school twice. Some of these are becoming industrious, and will soon provide for themselves. If we had more provision, or the means of obtaining it from the tribes who have some, we could turn some of the evils of the tribes about here into blessings, by bringing them under the influence of the gospel—thus would much good come out of evil.

#### TRANSLATION.

I have translated the book of Jonah and a Catechism during the past year, and am well on with the Gospel of Luke, which I hope to have printed, together with the Acts of the Apostles, a year hence. It is now being read in school from Mrs. Gordon's autograph, which we trust will save many pounds for premature printing. (?) We expect to get the printing done in Auckland, as the Bishop of New Zealand has some knowledge of this language, and will no doubt take the superintendence of the printing, if he can. Unless some other missionary comes to take my place, I cannot well leave for three months; although I need hardly state how important it is, that the translator of any portion of the word of God should superintend its printing.

#### NATIVE AGENCY.

There is a necessity for employing more native agency in Polynesia than, perhaps, any other mission field on account of the ignorance, and illiterate state, of its inhabitants. No one requires to be informed that such an agency among the heathen is important. We all require men—not a few—to assist us in teaching the various tribes to read, and all who help us in this way and do not set a bad example to the heathen seem to be generally esteemed by missionaries and are well spoken of. It would be premature, however, for me yet to speak much about the good of such an agency, as we have had few teachers on this island engaged in teaching in any way, and they require four or five years to acquire a new language so as to take charge of a school and prove themselves valuable helps.—Sickness and deaths prevented a majority of those who were sent to this island from thus having an opportunity of exerting their legitimate influence for good. There are five or six of their graves here, and several more at the Loyalty Islands, who received their stroke of death here. The last of these died in March—Makea of Aitetaki, who came here from Nina. The graves of these men led me to think of them and their sorrows and trials, and wherein they may have done good to this heathen people, though I may not be able to recognize it, God will remember them for it in that day when he shall lift their heads on high. Of some who cause bitterness and disappointment I have not time nor inclination now to write. In these circumstances you will therefore not be surprised to learn that Mana, the Erromangan convert of the Samoan mission, has taught more to read, of the few who can read, than all foreign teachers taken together; and this he did in a few months. I believe one native teacher is more valuable in the school department of the work than three foreign teachers from any island in the Pacific.

Some missionaries believe that they can go among the heathen where Europeans cannot, and thus open up the way for missionaries where they cannot teach schools. This requires more proof to satisfy an impartial inquirer. A considerable number

of Raratongans have been killed of a small band in Western Polynesia. Would there have been more of Europeans? I agree with those who think not.

G. N. GORDON.

TANNA, May 14th, 1860.

REV. AND DEAR SIR,—

You will be pleased to learn that, in the good providence of God, we have again been permitted to return to our station upon Tanna. We left Erromanga on the morning of the 19th ult. and arrived at Port Resolution the following afternoon, not knowing anything respecting the movements of the *John Knox*, or in whose services she was to be employed this year. Instead of remaining any longer upon Erromanga, with the prospect of getting a passage in her to Tanna, Mr. Gordon and I, after considering what was best to be done under present circumstances, concluded that, as the rainy season was now past and as by the blessing of God my health has been in a great measure restored, and as duty to God, to our fellow-men and to ourselves required that we should be at our station without any further delay, the only way of accomplishing this end was to secure a passage in some trading vessel. We accordingly went down to Dillon's Bay and consulted with Captain Paddon, who engaged to land us at our station for (£15) fifteen pounds sterling. Upon our arrival at Port Resolution we were pleased to find our much esteemed and worthy brother, Mr. Paton, in the enjoyment of excellent health. During the past season he has had very many trials with which to contend from the hands of the natives. Several of the inland tribes have been at war with the harbor tribe among whom he is residing. The fighting has often been at his very door, and upon some occasions his life has been in imminent peril. At present the war is terminated—the harbor people seem to be friendly and say that they will not again go to war unless compelled to act in self-defence. Owing to the disturbed state of matters among those tribes nothing has as yet been done in the way of establishing schools or of collecting any of the natives for the purpose of receiving instruction. We remained with Mr. Paton ten days. On Sabbath I accompanied him inland to some of his preaching stations. In the morning he conducts worship at his own station, and then itinerates during the remainder of the day—preaching in any village or settlement in which he finds some two or three persons assembled. The first Sabbath morning there were 9 natives present at public worship at his own station—5 women and 4 men. The second Sabbath there were but 5 present—4 men and 1 woman.

On the 1st instant we came round to our own station (which is some 12 or 14 miles from Resolution Bay) accompanied by Mr. Paton and four or five of his natives, whom he had engaged the previous day as a boat's crew. Shortly after our arrival it was reported that the natives of Nakaruk (a village about half way between the two stations) had resolved to kill all the natives from Mr. Paton's station upon their return home. Upon hearing this report they besought Mr. Paton to leave after night, in order that they might get past that village unobserved by their enemies. He complied and had made all necessary arrangements for leaving at midnight, but when he came to collect his boat's crew we found that, owing to their having indulged too freely in the use of *kava* during the former part of the evening, they were utterly incapable of managing a boat. He therefore remained until the following morning, left after breakfast, and arrived home safely by mid-day.

As regards the work upon this side of the island prospects are at present very dark and discouraging—more so than for some years past. Several circumstances have combined to lead to this sad state. One great barrier in the way of the spread of the gospel here is the want of efficient teachers, persons of intelligence and piety, capable of instructing by their example as well as by their precept. When we speak of teachers being here you will naturally expect also to hear of schools having followed in their train, but such has not been the case upon Tanna. In October, 1854, two teachers were stationed at Anukaraka. Several others have since followed, and have been located at different villages. When we came here last year we were not a little surprised to find that not even one native had been taught one letter of the Alphabet. After being here two months we suc-

ceeded in opening two schools, one at our own station and the other at Anuikaraka. The former I superintended myself, the latter was conducted by Talip. Since we left both schools have been broken up, and not one of those who then attended now know a letter. At all the villages at which teachers had been stationed public worship has, to a greater or less extent, been abandoned by the natives. At one village, of which Namua is the principal chief, neither he nor any of his people has attended worship during the past six months. At Anuikaraka the teachers had been allowed to remain unmolested since October, 1854. and Yaresi, the principal chief, was very kind, supplying them with food and affording them protection when in danger from the hands of his and also of their enemies, but both teachers have recently left that station. Yaresi has taken possession of their house, and at present protests against their returning to his land. Of the teachers Talip is the only one who has as yet acquired a sufficient knowledge of the language to do anything effective in the way of teaching or of addressing the natives. Several of our most influential people still stand aloof from us, and doubtless exert a bad influence over many others who might be disposed to attend worship on the Sabbath-day. The first Sabbath after our return we had but 9 men and 12 women at service, and last Sabbath 14 men and about the same number of women as on the preceding day. O that the Spirit of God may speedily be poured out upon this dark, dark isle of the sea! O that He may soon breathe upon those dry bones and that among them some symptoms of spiritual life may soon appear! Were it not for the assurance that God has truly given this dark isle to his Son as a portion of his possession, and its swarthy sons and daughters as a part of his inheritance, our hearts would surely soon fail and be discouraged on account of the trials and the difficulties which on every hand beset our path. But, though our prospects be neither high nor cheering, we would still hope in God, in a God all sufficient, even in that God whom we pray may soon be glorified by the conversion to himself of all kindreds, nations, tongues and people.

Yours truly,

J. W. MATHIESON.

Rev. James Bayne.

ERROMANGA, DILLON'S BAY, July 10th, 1860.

REV. AND DEAR SIR,—

On Thursday, the 6th instant, I left Mr. Geddie's, in the *John Knox*, for the purpose of visiting the neighbouring islands. Mr Copeland accompanies me, and has chief command of our little vessel. During the night we reached Fotuna, and, not succeeding to get any natives to come off, we lay-to until morning, when a number of canoes came off to us. We had on board the teachers whom they ordered to leave the island some months ago. They seemed pleased to see the teachers, and wished them to return. The teachers themselves are willing to return, and we hope they will be replaced in their respective stations soon. I was much grieved to see the natives apparently much more anxious for worldly barter than for the treasures of heaven that are more precious than gold and silver.

Fotuna is a mountain rising abruptly out of the sea to the height of several hundred feet. It has no harbour, is very rugged and unproductive. The natives here are quite different in appearance and language from the Western Polynesians. They have evidently come from the Eastern Islands.

On Friday afternoon we reached Tanna, whose natural scenery and apparent fertility are all the eye could desire. We received a most warm and affectionate reception from our dear brother, Mr. Paton, whom we found quite well and actively engaged in his work.

My first impressions of the Tannese were deep, and will be lasting. They have an air of independence and indifference, which clearly tells you that they have a feeling of superiority and safety. Their countenances express pride, impudence, and they evidently possess great enmity of character. Their eye is restless and penetrating. They are superior intellectually and physically to their neighbours.

It is the opinion of many of our friends at home that the dangers and trials of mission life are past—that others have laboured and that all that now remains to be done is to enter into their labours. But did our friends fully know the trials,

dangers and afflictions through which our brother here has passed during the last year, they would feel that the trials and dangers of mission life still largely exist.

For some time after Mr. Paton was located on Tanna the natives did not give him much annoyance; but so soon as the work began to make any perceptible progress, the latent hatred and opposition to God's work burst forth. When he commenced to build a church a number of chiefs, with their people, assembled and ordered him to desist. They said—"We hate Jehova, his teachings, his people, and love Satan, his worship, and our sins, &c. We fought away Mr. Turner and one teacher after another whom you sent to teach us. We have now come to fight you (Mr. P.) away; for we know that if you *build that church* we will never be able to drive you and your worship away. So, if you do not leave, we will shoot you." With that some of them raised their guns to shoot him and one man struck at him with a hatchet, but the *fatal* blow was warded off by an *Anciteum-ese teacher*. He then told them that they might *kill and eat* him, but he would not leave them—that love to their souls brought him here, that his dear wife had died in this cause, and that he would die in it too. These words affected one chief, who sprang before Mr. P. saying, "He that kills *missi* kills me." Others soon imitated him; the strength and spirit of the opposition was broken; the party dispersed; the church is *built*; the missionary still lives; and we hope the native's words will be realized—"If that church is built we can never drive you and your worship from this island." They said afterwards that their arms were powerless, and that they desired to shoot him, but could not. They have frequently threatened to take his life. But with heroic faith and Paul-like courage and devotedness to his Master's service he remains at his post and refuses to leave it. I trust God will effect a great work through our dear brother among this savage and cruel people, who have so long rejected the gospel and excluded it from their shores. Since the scene referred to above there has been a decided change for the better, which appears to be extending daily. But it is a most *critical* time. A small event may lead to the most ruinous results—death of the missionary and the exclusion of the gospel from Tanna. Many earnest prayers should be offered up by the lovers of Zion for Tanna.

As there is no harbour round at Mr. Matheson's side of the island we did not see him, but made provision to meet him on our return at Port Resolution.

We left Tanna at midnight, and reached Dillon's Bay Saturday evening too late to land. It was with peculiar and indescribable feelings that I set my foot upon the blood-stained shores, near the spot where the devoted herald of the cross, full of great and glorious projects for the glory of God and the regeneration and salvation of degraded heathendom, was massacred by those whose present and eternal good he so earnestly sought. After an ascent of 1000 feet we reached Mr. Gordon's station, and received a most cordial welcome from him and his amiable lady. We found them both in the enjoyment of excellent health. We attended native service and found about 50 present, who listened to the Divine Word with apparent attention. During the last year the mission here has passed through sore trials. Prospects of success were blighted, the natives who were attending upon their united instructions dispersed and returned to their former degradation. We hope that this may be the darkness which precedes the light of day. At present there are many indications that the powers of darkness have been foiled in their desperate and malignant efforts, and that already there is a growing and deepening reaction in favour of the cause of Christ. Mr. G. is vigorously prosecuting the work of translation. He has a class of ten young men, whom he is endeavouring to prepare for teachers. Some of these can read very fluently, count, and have some knowledge of Geography. Mrs. G. is once more gathering around her some girls, whom she is instructing. She is patiently labouring on amidst all her trials and discouragements. She appears to be truly devoted to her work and well qualified for it.

It is most sad to reflect that they meet with powerful opposition and that their work was greatly retarded by foreigners (Europeans).

Tuesday, 11th. This morning we are preparing to leave for Anciteum, in company with Mr. Gordon. I have written this letter to you in haste, as an opportunity to forward it to America, by way of China, has just offered itself.

I can say little about myself. I feel more and more that I will be happy in the work. Though *deep* spiritual darkness broods over these fair isles, and dangers surround, yet I would not be discouraged; for Christ has said, *Preach the gospel to every creature, and to!* I am with you *always*. When the brethren meet, my particular field of labour will be decided upon. My prayer is that we may all be Divinely directed in this most solemn matter. It appears probable that I will be located on Tanna. Let the friends at home remember that it is the opinion of the missionaries that, humanly speaking, the lives of the missionaries are in great jeopardy on Tanna. The sickness which has been in the mission families there, the natives attribute to the displeasure of the gods on account of the *new* religion. They tell Mr. Paton that the death of his wife is an evidence that Christianity is not good. And Mr. Paton says that when he accompanied Mr. Matheson to his station on his return the heathen appeared greatly enraged, and said that he had come to bring sickness among them. He says that their lives were in great peril on that occasion. The agent who came with us from Melbourne to transact business on Tanna, and on account of which the schooner sailed for Western Polynesia, dare not land when he arrived and *immediately left*. They were all terrified, and thought that no man's life would be safe. I merely state these things that you may know the state of matters as they exist at present. For, if you know not our circumstances here, how is it possible that you can pray aright for us? Do not suppose I am discouraged *in the least*. No! the field is *full* of hope, and full of work. CEASE not to pray for us fathers, mothers, brothers and sisters, and ALL WILL BE WELL. Do not sink into *ease* or confidence, or into the other extreme—despondency. Persevere, go forward in faith and hope and prayer, and opposition, difficulties, trials, dangers will disappear, just as the darkness flies before the rays of the rising sun. The Sun of Righteousness shall arise with healing under his wings and shed forth his gracious influences among those benighted people—giving light to them that sit in darkness and in the shadow of death—guiding their feet into the way of peace, and at last bringing their souls into eternal glory and felicity.

Yours in a precious Saviour,  
SAMUEL F. JOHNSTON.

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## OUR CHURCH NEWS.

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We learn with great satisfaction that the congregation of River John have given a cordial and unanimous Call to the Rev. Mr. McDonald to be their minister. This congregation is one of the oldest in connection with the late Presbyterian Church of Nova Scotia; and Mr McDonald is a licentiate of the late Free Church. About fifteen Free Church families living in or near River John have joined the congregation. All this is as it should be, and illustrates forcibly the value of union, as well as the cordiality with which the people on both sides have entered into it. River John has set an admirable example before other parts of the Church. We are all brethren now—practically and theoretically.

**PRESBYTERY OF TRURO.**—The Presbytery of Truro met, as appointed for visitation at Great Village, on Tuesday the 11th, and at the Colly on Wednesday the 12th. The various operations in both congregations were found to be in an efficiently working condition. In financial matters the Presbytery were specially pleased with the report from the Portauptique section of Londonderry. The managers not only stated that all was paid up to the present time, but also that the people were prompt in meeting their engagements to their minister. Great Village seemed to have fallen a little behind, but, on investigation, this was found to have arisen merely from a slight misunderstanding among the managers. This being rectified, all were confident that matters would speedily return back to their former good order. In Upper Londonderry the managers reported that they had not been able fully to settle accounts with their minister, but would have the whole made up by the end of the present year.

Mr Cameron gave in report of moderation at Old Barns (which is henceforth to be known as the congregation of Clifton.) He laid on the table a unanimous Call addressed to the Rev. James Byers. It was sustained as a regular gospel Call. Mr Byers being present, the Call was presented and after a little conversation accepted by him.

Mr Sydney Smith appeared and presented a petition from the trustees of Folly Mountain Church, showing that they had accounts to pay immediately amounting to about £70; that a considerable part of this was due from shareholders, but they were unable to pay at present, and praying the Presbytery to aid them in their difficulties. Resolved to direct the trustees to collect as much as possible from shareholders. Resolved to apply to the Home Mission Board for £25 in loan. And resolved further to request the various sessions within the bounds of the Presbytery to make a collection for said purpose. Sessions and congregations will please make said collection at their earliest convenience and forward the sum to the Clerk of Presbytery, all of which he will duly acknowledge in the *Witness*.

The following appointments were made for the supply of Professor Smith's pulpit during the month of January—Mr Cameron, first Sabbath, Mr Currie, second; Mr McLellan, third, and Mr Byers, the fourth. The Presbytery agreed to recommend sessions and congregations to observe the week of special prayer. Appointed to meet at Old Barns on Wednesday the 26th inst., at 11 o'clock, forenoon, to induct the Rev. James Byers pastor over the congregation of Clifton, Mr Baxter to preach, the Moderator narrate the steps put the questions of the formula and induct, Mr McCulloch address the minister, and Mr Wyllie address the people.

A. L. WYLLIE, Clerk.

**PRESBYTERY OF PICTOU.**—The Presbytery of Pictou met in James' Church, New Glasgow, on Tuesday, 27th ult. Messrs Alex. McQuarrie and William Munro appeared as Commissioners from the congregation of River John, who presented a petition from said congregation praying the Presbytery to appoint one of their number to moderate in a call to one to be their pastor. After due enquiries by the Presbytery, it appeared that the congregation was at present in a most hopeful state, and that they were united and cordial in this application. The Presbytery granted the application, and appointed the moderation to take place on Wednesday 26th December, the Rev. James Watson to preside on the occasion.

A petition from the inhabitants of Goshen, St Mary's, hitherto connected with the Lochaber congregation to be organized into a separate station and to receive supplies of preaching. The Commission of the Synod of the Free Church, having recommended this plan, and their recommendation having been adopted by said Synod, the Presbytery proceeded to carry it out. The Rev. Mr Downie was appointed to take the regular steps for the election of Elders, Mr Alexander McDonald was appointed to preach there and at places adjacent till the next meeting of Presbytery.

Mr Adam McKay, Student of Theology appeared before the Presbytery and was examined as to the subjects of study at the last term of the College. His examination having been approved, the Clerk was instructed to certify him to the Hall.

Rev. Messrs. Bayne, Walker, Miller and Sutherland were appointed to supply Professor Smith's pulpit during the month of December.

Next meeting of Presbytery is to be held at Merigomish on Tuesday, 15th January, Rev. Mr. Blair to preach.

**PRESBYTERY OF PRINCETOWN.**—According to appointment this Presbytery met in St. John's Church, New London, on Thursday the 12th inst. Rev. Mr. Morrison, Strathalbyn, preached from Exodus, 14: 15, last clause, "Speak unto the children of Israel that they go forward." Several members of Chariottetown Presbytery, being present, were invited to correspond, and took their seats accordingly. After some preliminaries, the Presbytery proceeded to investigate the difficulties existing in the New London congregation. Mr. McLeod, in connection with Messrs. Buchanan and Campbell, compeered before the Presbytery, and the minutes in their case, adopted by the Free Church Synod, held at New Glasgow,

N. S., in June, 1860, having been read, after considerable discussion, Mr M'Leod in his own name and in that of his brethren, confessed sorrow that his conduct towards Rev. Alex. Sutherland had not in some cases, been that which he, on reflection, could approve,—submits therefore to the decision of the Synod, and throws himself upon the clemency of the Presbytery. The Presbytery having heard his statements agreed unanimously that Messrs McLeod, Buchanan and Campbell be restored to the fellowship of the Church. The Presbytery having further considered the case of the inhabitants of Corbett Woods settlement, agreed unanimously to recommend the Session to regard them as in good standing in the congregation. The Presbytery adjourned to meet at Bedeque, on the third Wednesday of January.—*Protestant.*

PRESENTATIONS.—The Rev. James McLean, has in course of the two last months received two valuable presents from the Ladies of his charge. The first was the sum of £10. The second was a superior sealskin coat. We shall always be glad to record presentations to ministers—*provided that their stipends are paid up before hand*—presentations of books, money, or anything that is valuable.

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## OTHER MISSIONS.

### FREE CHURCH MISSION IN INDIA.

Rev. A. B. CAMPBELL writes as follows from MADRAS:—

Pestilence has been sweeping over the land; thousands have fallen—the highest and the lowest being mingled together in one doom. Our Governor, Sir Henry Ward, who had just entered on his duties, was suddenly cut off by cholera; and thousands of all classes have been hurried into eternity. In Conjeveram, whose population amounts to about 20,000, 1500 have fallen by this fell disease. Indeed it first broke out in Conjeveram, during the great annual festival, and afterwards the people were cursing the god which they had been madly worshipping; and then they turned to the worship of Mariatta, the goddess of cholera, to whom they have been sacrificing daily for months. Oh, surely, if anything on earth could convince this people of the folly of their idol worship, this should. But no; they are as mad as ever on their idols, and nothing but the omnipotent Spirit of God can change their hearts, and lead them away from the service of dumb idols to that of the living God.

I may simply say, that Syed Mustapha and Kushnasauny have stood remarkably firm, through God's grace, and are to be baptized on Sabbath, the 9th September, God willing. The particulars you shall have immediately after. The other converts are giving us

great joy. Our general work is going forward with great success. Our schools are well attended, and we have large audiences listening to our vernacular preaching.

Mr Campbell adds:—"A breath of the Spirit seems to have been passing over us, and souls are being quickened in the midst of us. Prayer was specially and largely made at our union prayer-meeting for the Lord's blessing on our educational efforts, and other labors. Our educated young men were specially commended to God. In a fortnight after, I heard of the case of five anxious souls, in whose heart the Spirit of God seems to be working with saving power.

### UNITED PRESBYTERIAN MISSION IN INDIA.

The United Presbyterian Church has entered energetically on an Indian Mission. Dr Wilson, the Free Church missionary at Bombay was consulted as to the best location for the Mission, and he pointed out the vast province of Rajpootana in North West India—a province wholly without missionaries, and yet containing a population of *seventeen millions!* Dr Wilson explored the country in conjunction with the U. P. brethren and he writes a very interesting account of it to the U. P. *Record*. There are three U. P. Missionaries with their wives in Rajpootana, Messrs. Shoolbred, Robson and Martin.

## CAFFRARIA,

GLENTHORN.

## REVIVING AND INCREASE.

The Rev. J. F. Cumming, after stating, in a letter dated 6th July, that he had been grieved with some of the Hottentots, especially with a woman whom her husband sold to another man, with whom she was contentedly living, and who, when remonstrated with, said, "Well, it is too late now; I have sold myself to Satan, and to Satan I must go," gives the following gratifying account of the state of matters at Glenthorn:—

"For a long time past I have, at varied meetings of prayer, brought before both—Hottentots and Caffres—the wondrous work of God amongst our home population. The effects of these meetings have apparently been to awaken desires to participate in the same 'blessings.' With the Caffre portion especially there is evidently an awakening work going on. The attendance on Sabbath is most encouraging, while the manner in which they engage in the services, all seems to betoken a thirsting for the truth as it is in Jesus, that awakens the hope of our partaking of the droppings, at least, of that shower which is so copiously descending upon the churches nearer you. Many young people—I may almost say boys and girls—have come forward of late in a manner altogether unprecedented in my experience. Many hoary sinners, in like manner, to the astonishment of those who knew them formerly, are humbly inquiring the way to salvation. A few Sabbaths ago, seven adults from my inquirers' class were baptized in presence of the congregation. There were four men and three women. This suggests another feature in the present state of Caffre character. Formerly, the female portion of the people preponderated in seeking God, but now it seems as if the male were taking their place. The oldest of these seven is apparently a woman threescore years and ten. What a pleasing development has she exhibited in Christian progress during the two or three years in which she has attended on me! The youngest is a man not above twenty. His career has not been much above a twelvemonth in the class; but his Christianity was so decided, that he soon left a favourable impression upon the mind of all around. The rest of

of the men, whose wives were received into the church some time ago, are highly intelligent in their class of society, and will, I trust, ultimately be most useful in their connection with the church.

"On the whole, we have all much cause to bless the Lord, that he continues to give testimony to the word of his grace. One pleasing feature now seen amongst many, is the respect which they pay to Christian marriage. There are still many connected with the Caffre churches who content themselves with living as man and wife according to old Caffre law. A few here have been living according to this law; but of late have been very uncomfortable at the idea. Last week I married five couples at one time. Wulu, one of the oldest Caffre Christians in the country, and his wife, aged 67, while he is 68 years, led off this ceremony. Old Bota, aged 70, and his wife, adopted the same course. It required no little firmness, amidst the titterings of many, to carry out this resolution. Last week, however, dressed in borrowed bridals, the five couples went forth from the church, arm in arm, rejoicing in their elevated character, and proceeded, attended by bridesmaids and bridegrooms' men, with a goodly number of friends, to the house prepared, where they had a substantial breakfast. "Of late the English congregation has been much better attended.—This has arisen from a number of English having come into the neighbourhood. O that many of Britain's highly favoured children felt their need of a Saviour as deeply as some of the poor outcasts of this country! The attendance of the white population on Divine service has, however, a pleasing influence upon the minds of their native servants. My principal inducement for continuing here is, according to my missionary character, for the natives. But this can only be accomplished by ministering also to a more highly favoured race."—*U. P. Missionary Record.*

PUBLIC VALEDICTORY SERVICE TO THE MISSIONARIES PROCEEDING IN THE "JOHN WILLIAMS" TO THE ISLANDS OF THE SOUTH SEAS.—On Tuesday, the 20th ult., a solemn and interesting service was held in the POULTRY CHAPEL, especially to commend to God, by earnest prayer, the Missionary Brethren about to reinforce the Society's Missions in the Islands of the South Seas.

The service commenced by singing an appropriate hymn, after which the Rev. W. M. Statham read the Scriptures, and offered the introductory prayer. A second hymn having been sung, the Rev. W. Ellis, who commenced his labors as a Missionary in the Society Islands more than forty years since, described the degraded and barbarous condition of the people at that period, and represented the blessed change since effected in their social and religious condition, by the power of the gospel. He, however admonished the missionaries about to proceed to that group, against the indulgence of extravagant expectations as to their improved condition, reminding them that they would still find many of the influences of Paganism yet lingering among the natives which would demand the exercise of forbearance, watchfulness and prayer. Another hymn was then sung, and the Rev. Mr. Tidman, the Foreign Secretary, presented special prayer for God's protection and guidance to protect the Missionaries on their voyage, and in the future prosecution of their ministry in the several scenes of their appointed labour. The hymn commencing, "O Spirit of the living God," was then sung, and the Rev. James Hill, of Clapham, delivered to the Missionaries an address of great force and beauty, which included appropriate counsels and encouragements, both as to their personal character and the work in which they were to be engaged. The meeting was then briefly addressed by two Christian natives of the Island of Aitutaki, who are about to return home in the Missionary Ship. The Rev. Wm. Gill, formerly Missionary in the Island of Rarotonga, acting as interpreter. The concluding hymn, "Captain of thine enlisted host," having been sung, the service was closed by the Rev. John Nunn, of Haverstock Hill Chapel. The congregation, which filled the spacious chapel in every part, appeared deeply interested and affected by the service.—*Missionary Magazine and Chronicle for December.*

**SAILING OF THE "JOHN WILLIAMS."**—On Friday, the 23rd ult., the "John Williams" left the Port of London for her FIFTH extended voyage to the Islands of the Pacific.

The names of our friends who are passengers are as follows:—The Rev. J. L. GREEN and Mrs. G., appointed to the

Island of TAHAA; the Rev. GEORGE MORRIS and Mrs. M., to RAIA TEA; the Rev. J. W. SIMMONS and Mrs. S.; the Rev. W. G. LAWES and Mrs. L.; the Rev. P. G. BIRD and Mrs. B.; all appointed to SAMOA. The Rev. Mr. ELLENBERGER and Mrs. E., with their associate Miss MACKINTOSH, Agents of the Paris Missionary Society; two daughters of the Rev. W. ROSS; and the son of the Rev. R. T. GRIGOROSKI, and the son of Mr. J. N. CAMPBELL, Agents of the Society, proceed as passengers to the CAPE of GOOD HOPE.

Our Missionary Brethren, with the Captain and Officers, will form a Church in the ship, and will enjoy during their voyage all the sacred privileges of Christian fellowship and Divine ordinances.

It is not yet five months since the "JOHN WILLIAMS" arrived in England; she now leaves our shores in a state of thorough reparation and outfit and under circumstances the most auspicious. May all the friends of the Society interested in her noble enterprise, follow her with their prayers that, as in former years, the God of the seas may guide and direct her course—protect her amidst the perils of the deep—and having made her the means of yet more widely extending the triumphs of the Saviour in Polynesia, bring her home again at the appointed time in safety and in peace.—*Ibid.*

**JUVENILE CONTRIBUTIONS FOR THE REPAIRS AND OUTFIT OF THE JOHN WILLIAMS.**—The Directors of the Society are truly rejoiced in being able to announce that their appeal to their young friends for the funds expended in the thorough repair and outfit of the Missionary Ship, has been rendered with that promptitude and cheerfulness which render their offerings doubly acceptable. Contributions exceeding THREE THOUSAND POUNDS have already been announced, and additional sums may yet be expected. The appeal has not only secured this pecuniary benefit, but the Directors have reason to hope that it has awakened in the minds of many of their young friends feelings of deeper interest in the great object to which the Missionary ship is devoted, and which they trust will produce a yet enlarged and permanent devotion to the cause of the Saviour and the salvation of the world.—*Ibid.*

## FIRESIDE READING.

### WATCH PROVIDENCE AND BE THANKFUL

“The child of so many prayers can never be lost,” was the reply of the Christian Bishop to the weeping mother of St. Augustine. Eternity can alone exhibit the full extent of this truth. Prayer poured from the hearts of mothers is one of God’s grandest and noblest instruments of love in the keeping of the weak ones of the earth. It is of world-wide extent ; it has been in constant use since the days of fallen Eve, “when men began to call on the name of the Lord,” to the present time. The stream of a mother’s prayers has gone flowing on, and on, in an unbroken channel. It is fed by a mother’s love, and many tears ; it is a golden rill in life’s wilderness, a stream in the desert, and will only lose itself in the boundless ocean of eternity. The outcast Hagar, the trembling Jochebed, the gentle mother of Samson, Hannah of a sorrowful spirit, Elizabeth, and Eunice, recorded in Holy Writ, have all swelled the tide of mothers’ prayers ; and blessings, which have issued in the salvation of thousands, have resulted thro’ the same instrumentality. There is a phase of answers to mothers’ prayers of which I desire much to speak, because I think it is not put sufficiently prominently forward, and, indeed, in many cases, is well nigh overlooked. The blessings of grace for our beloved children do, of course, infinitely outweigh those of providence, inasmuch as time is outweighed by eternity ; but yet, I think, mothers are apt to overlook the providential mercies bestowed on their children, in answer to their prayers. I love to dwell upon (if I may so say) the indirect blessings that flow from a Saviour’s love, and come pouring in upon our children through a thousand inlets ; and God would have us own them. We cannot be *too minute* in our grateful acknowledgments to our Heavenly Father.—What is that trait which, in childhood, is so precious and endearing to a parent’s heart ? It is its ready acknowledgment of proofs of love. The loving arms are thrown around the mother’s neck for the gift of a bead, a ribbon, or a rattle. The happy child loves to display its treasures, and again and again exclaims, “My mamma gave me this !” Oh ! let us be children in spirit towards our Hea-

venly Parent. We ask, and we receive : let us joyfully acknowledge it.

A loved son goes forth to face a world of sin, and danger, and death. The anxious mother commits him, with fervency of soul, to the Lord. Gracious Providences meet him at every step—disease passes by him. Is it not the Lord ? Death overtakes others ; he is preserved. Is it not the Lord’s doing ? Year after year our loved ones are spared to us : let us not be backward, as heretofore, in acknowledging God’s Providence as well as his grace. There is not a letter we receive, which speaks of health and happiness, from an absent child, that the praying mother is not privileged to take to the Lord, and exclaim, “I thank thee, my God, for thy Providential blessings to my child ;” “for it becometh well the just to be thankful.”

“How wonderfully your son has been preserved in the battle-field,” said a friend to a pious mother, who had received him unscathed, though the arrow had fled around him by day, and the pestilence had walked at noonday.—“Yes,” was the mournful reply, “but he is not converted.” Praying mothers, look at God’s watchful care in all that concerns the well-being of your children ; test God’s loving mercy in answer to your prayers for their safety, their health, their guidance in the intricacies of life, as well as their true conversion to Him, and “He will not disappoint your hope.” “Mother, I felt you were praying for me,” said a soldier in writing to his parent in England ; “and when I was in the battle-field, and death and destruction were all around me. I felt you were praying for me ; and oh ! how the thought seemed to strengthen me ; and here I am, safe and sound, in answer to your prayers.”

A pious mother was expecting the arrival of her sailor son, and was awaiting his return to her heart and home with the intense longing which a mother alone can know. She heard of the vessel in which he sailed as outside the Cape—the winds were adverse, the storm ran high. With faith strong in God, she prayed for her son’s safety. The fearful news came that the vessel was wrecked. “He is in the hands of Him who doeth all things well,” she exclaimed,

and her agonized and subdued spirit bowed before her God, and she audibly entreated of the Lord for his safety. In the morning the door of her home opened, and her son, her loved son, stood before her! The vessel had been driven into one of the harbours on the coast, and he was saved as by a miracle.—“Mother,” said he, as the tears of joy chased each other down his sunburnt face, “mother, I knew you’d pray me home.” He felt the value of his mother’s prayers. He was, as he touchingly related, fully aware that the vessel was wrecked, and that he was all but lost; but the thought which rested on his mind was this: “My mother prays for me, the prayers of Christians are answered, and I may be saved yet.” New strength seemed to be imparted to him, and again and again, when almost exhausted with fatigue and buffeting with the angry waves, did this sweet cordial of the remembrance of his mother’s prayers give him fresh courage, and increased effort, until he gained the desired shore, and was safe.

Go forth, praying mothers, strong in the Lord, and in the power of His might: and be not faithless, but believing.

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#### GREAT TRUTHS IN LITTLE WORDS.

Some great truths have come down to us in wee, wee words. Let us look at a few of them: “We must sit loose to this world’s joys:” as the bird is now and then seen to “stand on the edge of her nest and plume her wings for a flight.”

This earth is not our home. We must look with the eye of faith on that bright world which will one day be ours. For this is not our rest. There must be “rain, and hail, and storm, in the saints’ cloud.” “The tent will one day be struck—pin by pin must move.”—Think it not strange if your cup is not at all times full of joy. God knows you too well. He loves you too well to keep your eyes, now, free from tears; but his own hand will yet wipe them dry. But this will not be till the long night of life is past. Then you will be in heaven, where all will be light, and life, and love. The sun shall then no more be the light by day, nor the moon by night.

“Blessed are the pure in heart, for they shall see God.” Yes, they shall see him now, on earth, for he will be with his saints here. He will be with them to dwell in their hearts, and walk with them, and be their God.

But in yon bright world they shall see him face to face, and God will be all in all.

Those who have the love of Christ in their hearts are said to be like sun-flowers. They seek the light of the sun when the first blush of the morn lights up the sky, and they shrink not from his bright beams when he goes through the heavens, like a strong man to run a race. And when they can no more bathe in his bright tints of gold, they fold their leaves, droop and fade.—Christ is the sun to whose bright rays the eye of faith can turn when all on earth is dark. Like the sun-flower, when the sun is sunk in the West, the soul must droop and die, if Christ does not give it light. May our souls, at all times, bathe in his bright beams, and then we, too, may shed some light in this dark world. Christ has said to those who love him: “Ye are the light of the world. Let your light shine before men.”

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#### THE MISER’S DAUGHTER.

One cold winter, when the ground was so covered with snow that the little birds could not find any thing to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow. Her father saw her, and asked her what she was going to do. She told him, and he said, “What good will it do? the crumbs will not be enough to feed one in a hundred of the birds.” “I know it, dear father,” said she, “but I shall be glad to save even one in a hundred of them, if I cannot save them all.” The father thought a moment; he knew that many poor persons were suffering in his village, and he had refused to help any, because he could not help them all. His conscience struck him, and he told his little daughter to break a loaf of bread into crumbs for the birds, while he went to scatter a purse of money among the poor villagers.

## NOTICES, ACKNOWLEDGEMENTS, &c.

### HOME MISSION.

STATE OF FUNDS.—The ordinary Fund of the Home Mission Board is at present in an exhausted state. A small grant of money has already been made, which there are not funds on hand to meet; and other demands will arise from time to time which cannot be deferred till the meeting of Synod. Treasurers of congregations and Missionary Associations are therefore requested to forward Home Mission contributions to the Synod's Treasurer, Mr Abram Patterson, Pictou, without delay, that the Board may be kept free of embarrassment, from want of funds, in transacting the business entrusted to them for the next half-year.

By order,

A. MCKNIGHT,

Convener Home Mission Board.

### HOME MISSION BOARD.

I have to request a meeting of the Home Mission Board on the last Wednesday of January, in Poplar Grove Church, at 8 o'clock, evening. The list of members will be found in another column.

ALEXANDER MCKNIGHT,

Convener.

NOTICE.—The Presbytery of Halifax will meet in Poplar Grove Church, Halifax, on Wednesday, the 30th January, at 11 o'clock A. M.

Agents and subscribers in arrears for the *Christian Instructor* and *Register* are requested to make immediate payment, as the money is now imperatively demanded. Mr James Patterson still acts as Agent in settling up all outstanding accounts, to whom it is requested that remittances be forwarded without delay.

The Treasurer of Synod begs leave to intimate that moneys for any of the Funds of the Church will be received by Mr Howard Primrose, in Pictou, who will also pay drafts drawn by the Secretaries of the various Boards.

Moneys received by the Treasurer from 5th October to 20th December, 1860.

### FOREIGN MISSION.

Collection at Moose River, South Shore, 18s 3d; James Rieker, Quoddy, 1s 3d; per Rev J. Waddell	£1 0 0
Ladies Penny-a-week Society, Primitive Church, New Glasgow	3 0 0
J W Barss, Esq, Wolfville, per Rev P G McGregor	1 0 0
Religious Society Salem Church, Green Hill	5 2 6
Windsor—to meet extra expenses of Mr Geddie's children	5 0 0
P Peebles, Esq, Quebec, do	1 0 0

Tatamagouche congregation for Demirdesh building fund	10 10 7½
Collection at a Missionary Meeting, Durham, West River	1 3 9
West River congregation, per Rev George Roddick	7 13 3
Mr William Hogg's subscription, per Rev J Bayne	10 0
Half of collection Barrington, Clyde River, &c, per Mr W R Framo	2 14 10
Do do for expense Mr Geddie's children, per do	2 14 10
Mr J Hardy, Newcastle, Miramichi	1 0 0
Ladies' Miss'y Soc, Tatamagouche	10 0 0
Antigonish	6 6 6
Legacy of the late W Matheson, Esq	250 0 0

### HOME MISSION.

Ladies' Penny-a-week Society Primitive Church, New Glasgow	3 0 0
Antigonish	1 5 2½
Legacy late Wm Matheson, Esq	200 0 0

### SEMINARY.

East Branch East River, Mr McGilvery's congregation	2 7 7
Antigonish	2 10 7

### SYNOD FUND.

E B East River, Rev A McGilvery	0 19 7
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### FREE CHURCH SYNOD FUND.

[The following list of collections was forwarded by the Rev William Duff for insertion in the *Free Church Record* for November, but left out from want of space.]

New Glasgow, June 21, 1860.

Grand River (James Ross)	£1 16 8
Baddeck (Kenneth McKenzie)	3 0 6
Cornwallis, North (Wm Murray)	2 7 1½
Do West (Alex W McKay)	1 0 0
Bridgewater (Howard D. Steele)	19 0
Lunenburg	1 18 3½
Earltown and West Branch	2 0 0
Charlottetown (George Sutherland)	1 4 0
Woodville (D McNeil)	13 5
New London and Scotch Settlement	2 5 0
Murray Harbour	1 10 0
Brown's Creek	2 10 0

Pictou, 3rd October, 1860.

Donald Morrison, Strathalbyn	£1 18 8
Lunenburg	2 10 0
B River and B Mountain	£5 1 6½
Less expenses	11 6 5
Lochaber	2 0 0
Dartmouth	1 11 10½

James Patterson acknowledges receipt of the following sums on account of the *Register* and *Instructor* for 1860:—

John B Dickie	£0 5 0
Charles Sterns	2 6
G A Blanchard	10 0
W H Waddell	5 0
Rev George M Clarke	4 15 6
Daniel Murphy	5 0
Abram H Patterson	1 1 3
S S McKean	1 17 6
Rev John McKinnon	3 0 0
Rev George Christie	2 5 0

Received from Princetown congregation, Prince Edward Island, towards the homeward expenses of Mr Geddie's children:—

Ladies' Chris'n Society, Princetown	£4	0	0
Collection	4	6	0
Third Pond Sabbath School		19	0

P E I currency	8	16	0
N S "	7	6	8

From Mr Daniel Murphy, Antigonish, for support of Mr Geddie's children.

JAMES BAYNE.

### Editor's Notes.

The publication of the first number of the *Record* has been delayed for a week with the hope of obtaining a supply of thicker paper which the Publisher ordered from Boston. The paper has not yet arrived; and upon consultation with the Committee it was thought better to take the best paper to be had in the city now than to delay any longer. The paper used in this number is good, white and strong, but lighter and thinner than what is to be used in succeeding numbers.

Owing to the great amount of space devoted to Our Foreign Missions in the present number, there is not so much variety in the contents as might perhaps be desirable. We intend to introduce a department for review of new books in next number, immediately after the Editorial matter. We shall also furnish a monthly summary of religious intelligence. Several pages may be devoted to correspondence. The news, foreign and domestic, of our own Church must take precedence of all other matter; but our space will frequently permit us to give a good deal of missionary intelligence of other Churches and Societies.

### CORRESPONDENCE.

All correspondence and notices intended for the next number of the *Record* should be in our hands by the 20th of this month. We have very respectfully to urge upon Clerks of Presbyteries and others to send us promptly whatever intelligence may be interesting and useful to the Church.

### EXCHANGES.

Periodicals that heretofore exchanged with the *Christian Instructor* are requested to be forwarded to Rev. George Patterson, Green Hill, Pictou. Books, also, intended for review in the *Record* may be sent to the same address.

## BOARDS AND COMMITTEES OF SYNOD.

*Board of Foreign Missions.*—Rev. Messrs. Roy, J. Stewart, Bayne, Blair and Walker, and their Presbytery Elders, with Rev. Messrs. Baxter, McCurdy and I. Murray as Corresponding Members. Rev. J. Stewart, Chairman; Rev. J. Bayne, Secretary.

*Board of Home Missions.*—Rev. Professors King and Lyall, Rev. Messrs. Murdoch, McGregor, J. Cameron, A. Sutherland, Hunter, Steele, McKnight, and Messrs. W. Anderson, P. Ross and J. Barnes. Rev. Mr. McKnight,

Convener. Corresponding Members—Rev. J. Stewart, Dr. McLeod and G. Sutherland.

*Committee on Colportage.*—Rev. Professors Smith and Lyall, Rev. Messrs. Baxter, Currie and A. Cameron, and Messrs. Isaac Logan and Jasper Crow. Rev. J. Baxter, Convener.

*College and Academy Board.*—Rev. Professors King and Lyall; Rev. W. Duff, W. Ferris, W. Elder, J. Hunter, H. D. Steele and A. McKnight; Messrs. A. Mackinlay, R. Boak, P. Ross, R. Romans, J. H. Liddell, F. W. George, C. Robson and J. S. McLean; R. P. Grant, Pictou; H. L. Dickie, Cornwallis; K. Henderson, Charlottetown; J. Munn, Harbour Grace; W. Gammell, Bras d'Or; Hon. T. D. Archibald, Sydney Bar. Mr. Mackinlay, Chairman; J. H. Liddell, Secretary and Treasurer. Five a quorum.

*Bursary Committee.*—Revs. Professor Lyall (Convener), Professor King, Dr. Forrester, W. Duff.

*Seminary Board, Truro.*—The Professors, ex officio; Rev. Messrs. McCulloch, Baxter, E. Ross, Wyllie, J. Cameron, A. Sutherland, McKay and Currie, and Messrs. Robert Smith, David McCurdy, Isaac Fleming, William McKim, Fleming Blackhard, Adam Dickie and James McKay. Rev. Mr. McCulloch, Convener; Rev. E. Ross, Secretary.

*Educational Board, Pictou, (Incorporated.)*—Chairman, Rev. J. Bayne; Secretary, John McKinlay, Esq.

*Committee of Bills and Overtures.*—Rev. Messrs. Bayne, Roy, McGillivray, J. Stewart, and A. Ross of Pictou, and Mr. James McGregor. Mr. Bayne, Convener.

*Committee to Audit Accounts.*—Rev. G. Walker and J. Stewart, and Messrs. Roderick McGregor and Alexander Fraser, of New Glasgow.

*Publication Committee.*—Rev. Messrs. McGregor and McKnight, and Mr. C. Robson.

*Committee on Statistics, &c.*—Rev. Messrs. McGregor and McKnight.

*Committee on Ordination Questions.*—The Professors of Theology.

*Committee on Incorporation.*—Rev. Professor King, Messrs. Murdoch, McGregor and Steele. Mr. Steele, Convener.

*Committee on Union with other Presbyterian Bodies.*—Rev. Messrs. Murdoch (Convener), McCurdy, Sedgewick, J. Cameron, W. Murray, McKnight.

*Committee on Popery.*—Rev. Messrs. G. Sutherland, Allan, I. Murray, W. Ross and Morrison, with their Presbytery Elders.

*Committee on Temperance.*—Rev. Messrs. A. Munro, Crawford, N. McKay and McNeil, with their Presbytery Elders. Rev. J. Cameron, Corresponding Member.

*Committee on Sabbath Observance.*—Rev. Messrs. R. S. Patterson, Laird and Fraser, with their Presbytery Elders.

*General Treasurer for the Funds of the Church, except those of the College Board.*—Abram Patterson, Esq.

*Receivers of Contributions to the Schemes of the Church.*—James McCallum, Esq., of Prince Edward Island; Robert Smith, Esq., Merchant, Truro; A. & W. Mackinlay, Esquires, Booksellers, Halifax.