

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

Pagination is as follows: ·ii, [1]-28, iii-iv p.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE
HOME & FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

1862.

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

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

JANUARY, 1862.

CONTENTS.

	Page.		Page.
The Old Year and the New	1	OUR CHURCH NEWS.	
Biographical Sketch of Rev. G. N. Gordon	4	Death of Rev. William Miller	21
Conference on Foreign Missions	9	Presbytery of Halifax	22
Collections for 1862	12	Presbytery of Pictou	23
NOTICES OF BOOKS.	14	Presbytery of Tatamagouche	26
FOREIGN MISSIONS.		Presents to Ministers, &c.	26
Mr. Gordon's Last Letter	17	FIRESIDE READING.	
Latest from the New Hebrides	18	William Tennent	26
OTHER MISSIONS.		What is the Family	27
Old Calabar	19	Re-union in Heaven	28
Translation of Hymn into Chinese	21	Notices, Acknowledgments, &c. (See Cover.)	

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

THE RECORD.

Our friends will be glad to learn that most of the orders received for 1862 are larger than the orders for last year. We expect a considerable increase in our circulation, and have made provision for it by printing a large edition of the January number. Some congregations have added 4, some 10, some 20 to their lists. We have reason to believe that nearly all could add a few. The *Record* should be the most widely circulated periodical in the Lower Provinces, and if our friends do us justice we hope it will reach this point in a few weeks. No family of the Presbyterian Church of the Lower Provinces should be without it; but the responsibility of circulating the *Record* must of necessity rest with our ministers and elders. Brethren, do what you can for the *Record*, and you will be repaid tenfold by the increased intelligence of your people, and their keener interest in all that concerns the REDEEMER'S KINGDOM. We spare no pains to make the *Record* what it should be. If we come short it is not for lack of diligence. But we have no ground of complaint as to the reception hitherto accorded to us; all that we ask is that for the sake of our people who have never seen or read the *Record*, its claims be pressed upon their attention from the pulpit or otherwise, as the minister and elders judge best.

SUMMARY.

DEATH OF PRINCIPAL CUNNINGHAM.—When we directed the attention of the Church to the solemn address of Dr. Cunningham on the subject of Missions, we were not aware that they were to prove his LAST MESSAGE to the churches. Yetse it is! The learned Principal died on Saturday the 14th December. On Monday he lectured as usual. He was taken ill with pleurisy on Tuesday, and on Saturday he tranquilly departed to his eternal rest. He was but 56 years of age. He has left a widow and seven children. He was confessedly one of the first theologians of the age. The Free Church will feel his loss as second only to that of Dr. CHALMERS.

The Prince Consort's death, in the prime of life, is felt as a heavy calamity throughout the whole extent of the British Empire.

UNION BETWEEN THE ENGLISH PRESBYTERIANS AND THE U. P. BODY IN ENGLAND.—A numerous and highly interesting meeting of the ministers and church officers of the English Presbyterian or Free Church in England and United Presbyterians in London was held last week, in the large hall connected with the National Scotch Church, Regent Square (the Rev. Dr. Hamilton's), to consider the subject of the union of these two bodies south of the Tweed. About 150 ministers and elders connected with the different Presbyterian Churches in the metropolis and its neighbourhood were present. The meeting, it was understood, had originated with Mr. Henderson of Park; and the preliminaries

were arranged by the joint action of the Rev. Dr. Hamilton and the Rev. Dr. Edmond. After the company had partaken of tea and coffee, speeches were delivered by Dr. McCrie, Dr. Hamilton, Dr. Edmond, Rev. Mr. Redpath, Dr. Taylor, of Toronto, all most cordial and brotherly; and a committee was appointed to forward the views of the meeting.

NEW MISSION IN THE UPPER INDUS.—Sir Herbert Edwardes, K. C. B., who is about to return to India as Commissioner of the Cis-Sutlej States. Punjab, has just brought before the Committee of the Church Missionary Society a letter from Colonel Reynell Taylor, Commissioner of the Trans-Sutlej States, earnestly pleading for the commencement of a new mission at two or three of the great towns on the Upper Indus, offering £1000 on its establishment, and enclosing a letter of cordial acknowledgment from Sir Robert Montgomery, K. C. B., Lieutenant-Governor of the Punjab, in which he promises a further donation of £300. Sir H. Edwardes has given the committee a description of the vigorous and energetic character of the travelling merchant tribes, Lohani Boluchis, and others who would thus be reached, whose *Khaplas* (caravans) penetrate from Bokhara to Calcutta, and has pointed out how they, if brought to acknowledge the truth of the Gospel, would indeed be "itinerant Christians." The committee did not hesitate for a moment in accepting Colonel Taylor's generous offer.

DESTRUCTION OF MISSION PREMISES IN WESTERN AFRICA. Letters appear in the *Times* announcing the destruction by fire of the mission-house and church at Fallangra, Rio Pongas, on the 24th September:—"Some grass having been lighted to burn out the ants, unfortunately the flames flew up and caught the thatch and burnt down the mission-house and the church. I am happy to say that through the indefatigable exertions of our people, the Christians as well as the heathens and the Mahomedans, the church is being thatched again. But with regard to the mission-house, this I shall not be able to carry on without a deal of help. I have also lost my English and Soosoo prayer-book; the plain song of psalms has also been partly destroyed." Another letter says:—"The cotton-gin, all the Soosoo prayer-books, and all the manuscripts are lost, together with a part of my books and all of Mr. Phillips's. All my stores, bedding, crockery, glasses, &c., and the whole of Mr. Phillips's have perished. I only saved a few things in the way of clothing, and have not a single pair of shoes left. The box of tools, the mission medicine chest and that of Mr. Phillips are destroyed, and I am left homeless and without stores. The cries of the children on the day of the fire were heartrending. With their hands on their heads they flucked together, exclaiming, 'Our house is destroyed; what shall we do?' The cries of the women quite unmanned me."

THE HOME AND FOREIGN RECORD.

JANUARY, 1862.

THE OLD YEAR AND THE NEW.

WITH JEHOVAH one day is as a thousand years and a thousand years are as one day; for He reigns unconditioned by time or space; but with us, poor halting pilgrims on life's short rough road, the passing away of one year and the coming of another is a great and solemn event. We are forcibly reminded of our frailty, of our accumulated sins, of the hour when for us time shall be no more,—of the hour when the LORD JESUS shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, and when He shall be glorified in His saints and admired in all them that believe.

What progress have we made in the Christian career during the past twelve-month? How much nearer are we to our Saviour now than when we commenced the year? What besetting sins, what evil passions have we torn up by the roots and flung from us? What use have we made of our privileges, and what sacrifices of gratitude have we rendered to God for all his goodness? He has watched and tended us as a father the children who are the delight of his heart. Have we cultivated a loving fellowship and communion with Him as becometh children? If we have brought forth no fruit let us fear lest He be angry and cut us off as cumberers of His ground, before this year is ended!

There are some of our readers who may be still living as if there were no God—nothing beyond this seen and temporal system of things. To them the advent of a new year is full of warning. Time lingers not for the evil or the good: it is hastening us all together to meet the Judge of all the earth. Ready or unready, we must meet Him. Kiss ye the Son lest He be angry! If they escaped not who disobeyed during the old dispensation, how shall we escape if we neglect *this* great salvation!

The Bride, the Lamb's Wife, is approaching nearer and still nearer to the promised perfection every revolving year; and the great purposes of Providence are being more palpably fulfilled and the ministry of all things to the Church is being more fully revealed with the lapse of time. Years that shake the stable tyranny of earthly thrones do but demonstrate more clearly that the Church is settled stedfastly on the Rock of Ages. During the year just past the progress of the kingdom of God has been such as greatly to encourage the believing heart. We see the Empires of Russia and Austria opened to the Bible. Italy too, under the reign of the gallant and good Victor Emmanuel, is traversed far and wide by those who are sowing the seed of the kingdom. The cause of Christ, once apparently quenched in martyr's

is now again prevailing in Madagascar; and centres of spiritual light forth here and there all along the coast of the vast continent of Africa, like lighthouses gleaming on the shores of a dark and stormy sea.

The past year has been one of commotion and sore trouble to many lands, but all has tended, so far to the furtherance of the Gospel. It is the day of preparation. God is overturning, overturning, overturning till He shall reign whose right it is to reign—till His Church is completed and all His own people are gathered from the four winds of Heaven and made joyful at the marriage supper of the Lamb. We may not be able to tell at the present moment what good purpose will be served by the astounding events that are transpiring, but faith pierces the cloud, mounts above the gloom, and reposes in the wondrous calm of that blissful region where the light of God is unobscured by any shadow.

Some sections of the Church have been severely tried and troubled during the past year. Civil war has maddened brother against brother; the walls of Zion have been rudely shaken, and barriers of separation have been erected where all was once unity and love. Other sections have been refreshed with showers of reviving grace. In Canada a great breach was healed and a glorious union effected among Presbyterian brethren. But let us now look nearer home.

No period could have been more critical in the history of our Church than that through which we have passed within a year. Surrounded by many enemies, not knowing the full strength of our friends, there were fears of coming dangers. Enemies denounced the union as false and hollow, and prophesied its speedy dissolution. Nothing would satisfy them short of an extensive *secession* from our happy and harmonious fold. Crafty men devised crafty plans to bring this evil upon us; but they overreached themselves; and God of His great goodness has preserved us in peace and unity until this day. The clouds have all vanished now; scarcely a speck is above the horizon; the sweet spirit of brotherly love inspires every heart. We have been baptized together in joy and in deep sorrow. Our tears have mingled as they fell over the graves of Gordon and of Johnston; and our united prayers have ascended to our Redeemer's throne. We have realized the fact that ours is one Lord, one faith, one baptism; God has made us one, and by his good hand helping us no man shall put us asunder.

A few weaklings have been seduced from their steadfastness by the bait of worldly advantage; a few, by appeals to silly prejudices; and a few have left for a more congenial connexion in order to escape impending discipline. While we deeply regret the loss of one adherent through faithlessness or sin or weakness, we cannot but rejoice and express our abounding gratitude to our Heavenly Father for our numerical strength as a Church—for the stringency of our discipline—the purity of our communion, and for our soundness in the faith. True, imperfections of portentous magnitude may still cleave to our *working*; we do not live and act up to our privileges or professions. We are indolent and unwatchful. Alas, that it should be so! Still let us thankfully acknowledge the progress we have made, and strive eagerly for still higher attainments, and a more satisfactory position.

The census of the year that is gone shows that while we made some progress, we are still far behind other bodies of Christians whose systems of belief we deem in some measure erroneous and whose advantages are inferior to ours. Why should it be so? Why should our respected brethren of other denominations increase at the rate of forty per cent in ten years while our rate

of increase is only thirty per cent? Let us work in the future with tenfold diligence that the next census may show us abreast of our neighbours—that God may be glorified through our exertions—that souls may be saved—that the truth may be honoured, and that Jesus may rejoice as he sees of the travail of His soul.

While there has been a quickening into spiritual life in many of our congregations—and large additions to the membership of the Church, we have had no general Revival of Religion. This is now the great want of our communion. We are too cold and dead, too worldly, selfish, faithless. Let the prayer ascend from ten thousand family altars and from all our pulpits and prayer meetings,—Come from the four winds O Breath; breathe upon these slain that they may live. Awake, O north wind; and come thou south; blow upon our garden that the spices thereof may flow out. Let our Beloved Saviour come into His Garden, this vineyard which he hath planted and hedged and husbanded, and let Him gather for himself much pleasant fruit!

In our home field death has not been permitted to make any serious breach upon the ranks of the ministry—the Rev. Mr. Miller of Mabou being the only one taken away; and he had long been laid aside from regular service. *Four* young men have been ordained over congregations and *eight* have been licensed to preach the Gospel. The Colleges have been sustained in all their efficiency, and the number of students in attendance is as large as the most sanguine ventured to anticipate. Our Foreign Mission has been sorely tried. As a Church we have seen great affliction in the death of missionaries and converts; but let us rejoice while we weep, and thank God that he has deemed us worthy of bearing so illustrious a Cross.

In no previous year of its history did a Presbyterian Ministry proclaim the Gospel to so many of the people of these Provinces. The results are all in the hand of God; but we may rest assured that his word will never return to Him without accomplishing its errand. Still we may ask ourselves as a Church, Have we done what we could to edify, enlighten and save? Have we gone to the highways and byways, seeking the lost and leading them to the safety and bliss of the Redeemer's fold? If we find that we have neglected any opportunity of usefulness let us be more on the alert in future.

And how does that future unfold before us? What does it promise or threaten? What of awful or mysterious, what of glorious, does it embosom? The purposes of God are daily ripening towards full fruition in us as individuals, and in the Church to which we belong. He watches over the Presbyterian Church of the Lower Provinces and expects much from it, and from us as belonging to it. We need not expect to see the Church catholic or any particular section of it, free from trouble, perfectly peaceful, for any considerable length of time. We may even look for painful divisions and jarrings. While men are sinful and fallible these things will be so. We will misunderstand and misinterpret each other; and so our affections become alienated and we sometimes forget that we are brethren washed in the blood of the same Saviour! It is well perhaps that there should be turmoils and jarrings even in the Church; at least, it is well that God can over-rule them for good. The beautiful blue sea itself would soon purify were it stagnant; and the air we breathe would quickly change to poison were it not for its commotions and storms, disastrous as these may sometimes prove. Still, our obvious duty is to promote the unity of the Church with all diligence and faithfulness; loving the brethren even though they should seem to hate us; removing every stumbling-block; walking and working in love towards all. Many a noble ship,

full-freighted with hope and zeal, has been wrecked on the sands and breakers that mar the unity of the Christian Church. May the good PILOR guard us and our children from all such dangers!

From the remembrance of the past year's mercies let us then as a Church and as individuals take courage and trim our lamps and go forward into the future, till we greet the Bridegroom who is hastening to meet us with all swiftness of time.

BIOGRAPHICAL SKETCH OF REV. G. N. GORDON.

THE leading facts of our lamented missionary's brief career are fresh in the memory of the Church; his name needs no monument, his character no eulogy; but it will not be amiss to devote a few pages of the *Record* to a short sketch of his life and labours—that writer and readers together may indulge without blame a pleasing pain and enjoy the benefit of contemplating the heroic self-devotion and the glorious death of an earnest follower of our blessed Redeemer.

GEORGE NICHOL GORDON was the fourth son of Mr. John Gordon, of Cascumpec, Prince Edward Island. He was born on the 21st July, 1822. His parents being firm and honest Scottish Presbyterians and consistent Christians, George and the other children were from the first dawn of intellect trained up in the fear of God and taught to love and study his word. The Schools of Cascumpec were wretched, as most of the remote country schools were a quarter of a century ago, and the early education of Mr. Gordon was meagre enough; but indomitable perseverance compensated in a large degree for the lack of those facilities which are now within the reach of the rising generation.

Till the twenty-second year of his age he laboured on his father's farm. He then procured a farm for himself and worked on it diligently for four or five years. In the meantime his religious impressions, which were marked and strong from his boyhood, deepened into burning earnestness, and he could not content himself without doing something for his Saviour. No sooner was his house erected than he opened it for social prayer meetings; and on week evenings, winter and summer, when the toil of the day was over, he would there, with congenial spirits, pour forth his heart to his God; and he frequently held similar meetings in the houses of such of his neighbours as would welcome his presence in his Master's name.

Finding his strength insufficient for the heavy labours of a new farm, he was induced to try School teaching. He was but a few months at this work when the Committee of the Charlottetown Bible Society engaged him as a colporteur. This was congenial work, and he undertook it with alacrity and performed all the duties of a home missionary and Bible distributor with characteristic heartiness, zeal and energy. While thus employed he attracted the attention of Captain Orlebar and Lieutenant Hancock, gentlemen who befriended him and of whom he always spoke in terms of high admiration. He spent the whole summer of 1850 in visiting the most destitute localities on the Island, forming Sabbath Schools, distributing tracts, holding religious meetings and, in many cases, instructing the ignorant from house to house. His labours were blessed, especially among the Roman Catholic population, for whose welfare and spiritual enlightenment he always entertained the deepest solicitude.

Thus brought into contact with the world he felt keenly that his limited education was a serious barrier to his usefulness, and he determined to come to Nova Scotia with the view of attending the Horton Academy, his attention having been turned to that Institution by kind Baptist friends in Prince Edward Island. He came to this Province in a small coasting vessel which, night after night during the tedious and boisterous passage, sought the shelter of one and another of the convenient harbours of our Eastern shores. At all these harbours Mr. Gordon landed and busied himself with distributing bibles and tracts, and addressing on the subject of religion such people as he could gather around him. Early in November 1851 he landed in this city, a total stranger, intending to remain two or three days and then proceed to Horton.

MR. GORDON AT COLLEGE.

Happily, in the Boarding House where he went to lodge, he met several of the Free Church Students, who represented to him the advantages of remaining in the city and prosecuting his studies in the Free Church College. He at once resolved to remain and give Halifax a fair trial. He now seemed eager to be qualified for preaching the gospel, that he might do what lay in his power to save the multitudes that he saw perishing all around him. He commenced the study of the English and the Latin Grammar at the same time, and was in particular haste to get at the Greek New Testament. Theology also he would plunge into, without an hour's delay. Besides the literary and philosophical classes under Professor Lyall, he attended Professor King's lectures and was greatly delighted with them—they threw light on so many passages of Scripture and cleared away all his difficulties relating to the Evidences of Christianity. Often, even after reaching Erromanga, he expressed his deep sense of gratitude for the manner in which the doctrines of the Bible were unfolded to his mind in his College days in this city. Though his early education was extremely limited, so diligently did he labour, and so great was his aptitude for learning, that in the space of five years he was not only a good English scholar, but had made very respectable progress in Latin, Greek, and Hebrew, and in every other department of a liberal education. When he entered the Free Church College, his attainments were scarcely above the average of farmers or mechanics; in five years he was in the most important branches not much behind the foremost ranks of our students.

He was always exemplary and very faithful in dealing with his fellow students, and at the same time affectionate and gentle; and he grew in gentleness and courtesy with his growth in knowledge. We all loved and revered him, and from the first recognized him as no common man. His prayers at all times, but especially at the Students' meetings, had a rare freshness, sweetness, power and sublimity which reminded us more of the inspired outbursts of prophetic and apostolic times than the cold supplications of ordinary Christians. Passages of those prayers, and the very tones of his voice, still linger in our memory; we cannot think of them without the deepest emotion—so humble, so trustful, so earnest were they, the effectual and fervent prayers of a righteous man, eloquent of Heaven and accepted there.

It was his custom to give much time to fasting and prayer, especially when in trouble or when seeking light on any subject of importance. He was mighty in the Scriptures, and frequently rose before the dawn that he might have time for reading, meditation and prayer.

He obtained a portion of his theological education in the Seminary of the Presbyterian Church of Nova Scotia; but he always regarded the Halifax College as his *alma mater*. He was an earnest advocate for the union of the

Presbyterian Churches, and exemplified in his conduct the feelings he professed to entertain. He prayed for union, and expressed his firm belief that it would in due time be accomplished. He was exceedingly anxious that the Free Church should undertake a Mission to the New Hebrides. News of the consummation of our glorious union, the happy answer to the prayer of faith, reached Erromanga a few days before his death. We can almost see his eye sparkle with delight at the tidings.

MR. GORDON AS A CITY MISSIONARY.

From the day he landed here, and while pursuing his studies with exemplary diligence, he devoted a large portion of his time to visiting the poor, the sick, and the indigent, without respect of colour or creed. Three, and sometimes four, hours of every day in the week were devoted to this work—reading the Scriptures, engaging in prayer, distributing tracts, relieving distress—and all this done spontaneously and gratuitously. A year of this toil was too much even for his iron constitution, especially as he lived in the humblest, plainest, and cheapest style possible, that he might keep clear of debt and at the same time have something to bestow on the poor, who were ever near his heart. Mental and physical tension such as this was more than he could endure, and he was laid aside for two months with typhoid fever. He recovered, and though he was as faithful as ever, he was more cautious, and learned more distinctly the limit of his strength and endurance. During his illness he was attended most sedulously by Dr. Parker, whose kindness and generosity he ever after referred to in terms of the warmest gratitude.

S. L. SHANNON, Esq., M. P. P., has kindly favoured us with the following communication relative to Mr. Gordon's share in the work of the City Mission:—

HALIFAX, December 13th, 1861.

DEAR SIR,

I received your note of last evening, and will now endeavour to send you a few reminiscences of my acquaintance with late lamented Rev. George N. Gordon. I wish it had been in my power to have written at more length, as I always felt deeply interested in the character and mission of Mr. Gordon, the memory of whose friendship I shall ever cherish,—but I have not the leisure at present to do so.

My first acquaintance with him was formed about the middle of April in the year 1852. I was sitting in my office one day when there came in a person whose exterior did not at first present any of those attractions which usually enlist our sympathies. He was apparently not much accustomed to the polish of refined society, but I soon discovered in him a warmth of enthusiasm, an undying love for his fellow creatures, which was both rare and beautiful. He addressed me as the Secretary of the Nova Scotia Bible Society, and was desirous of ascertaining whether something more could not be done by the Society for the benefit of the masses of our community. He said he had come recently from the country, intending to prepare himself for the ministry by attending a theological course at the Free Church College, and that on seeing the multitudes around him, he could not but feel that some effort ought to be made for their salvation. He seemed particularly in earnest that something should be done for the Roman Catholics of the city. I told him that an effort such as he contemplated was, I thought, beyond the scope of the society, which was limited to the dissemination of the Scriptures; but he was so earnest in his appeal, that I told him, if he would write me a letter expressing his views I would lay it before the Committee. At this interview I was particularly struck with the intelligence of his eye and the warmth of his manner, and his exhibiting at this early period so much of the missionary spirit which was afterwards more fully developed.

The letter I suggested was written, and is now in the possession of the Society, and I find by reference to the minutes of the Auxiliary that it was laid before the

Committee on the 4th of May, 1852, but no action was taken on it at that time. On the 14th of May, however, it came up for discussion, and I find the following minute in reference to it:

"The letter of Mr. George N. Gordon was again read, when it was unanimously resolved—that the Committee do not feel themselves in a position to undertake the mission proposed in Mr. Gordon's letter,—they are willing to assist him by affording a supply of the Holy Scriptures, and they highly approve of the object contemplated."

I think that either on this occasion, or shortly after, I introduced Mr. Gordon to the members of the Committee, and I soon found that after a short conversation he had left the same impression upon them as he had upon me. Several of the prominent members of the Committee at once said, that though we could not as connected with the Bible Society promote his objects, yet there ought to be no difficulty in forming a separate organization and in appealing to the religious public for its support. This was the commencement of the Halifax City Mission which was formed in the summer of the same year, and of which Mr. Gordon was the first missionary.

I need not mention to you his self-denying labors and faithfulness in this work, nor the zeal with which he aided every good object, particularly the Young Men's Christian Association, in which he took a very active part;—these are known to you and to most members of the religious community of this city. Indeed, from the period I have just mentioned until the time he left our shores as an ordained missionary of the Cross, his life was almost a public one, and I can add but little to the record which you are so well able to give of his daily walk and conversation.

I could indeed give traits of his character which became more and more beautifully developed during his sojourn with us, and while I, with others, was permitted to enjoy his friendship, but I have not time to do so. I will, however, merely mention that very soon the somewhat rough and warm disciple ripened into the true Christian gentleman.

He fell at his post—the first Nova Scotian missionary martyr. The tidings caused a thrill of horror among all the Churches of our land, but we must all feel that this very event is only a more earnest appeal to every Christian to redouble his efforts for those who in the mysterious dispensation of Providence were permitted to become his murderers.

I remain, dear sir, yours very truly,

S. L. SHANNON.

Rev. R. Murray.

Commencing his labours as the first agent of the Halifax City Mission about the end of May 1852, he continued in the Mission two years. We do not hesitate to point to him as in many respects a model worker in this department. The scoff of the scorner, the sneer of the worldling, the galling condescension of the purse-proud, as well as the keen hatred of those who smote him with fist or club or with the slanderer's tongue, he knew how to endure with the courage and patience of a martyr. He feared nothing but sin. He shrank from no danger while in the discharge of duty.

Abundant as were his labours they were crowned with proportionate success. God smiled approvingly on his exertions and gave him "souls for his hire." During the first six months he visited *one thousand* families in the most dangerous and disreputable portions of the city—entered dens of iniquity, explored dark recesses of immorality which no minister of the Gospel had ever penetrated. He generally prayed and read the Scriptures in each house he visited. He established several prayer meetings in destitute localities, and originated one Ragged School. His representations regarding the moral condition of the city made a profound impression on the religious community, which is not yet obliterated; and the result is that three missionaries are now employed to carry on the work with which he was compelled to grapple single-

handed. His successors in the Mission find that tender and grateful remembrances still cluster around his name in the homes of the poor. In his correspondence with ourselves long after he had left our shores he made frequent inquiries as to the condition of the House of Refuge, the Ragged Schools, the Young Men's Christian Association and the City Mission—showing that the cause of Christ in all its aspects was ever dear to his heart.

MR. GORDON DEVOTED HIMSELF TO THE FOREIGN MISSION.

During the protracted illness to which we have already referred Mr. Gordon thought deeply and prayerfully on his duty as regarded the Foreign Mission field. The result will be seen in the following characteristic note addressed to the Rev. P. G. MCGREGOR. It is dated May 10, 1853:—

“ In looking over the *Register* for the last two years my soul has often been stirred in me by reading the following words: “ A MISSIONARY WANTED.” Were I possessed of the qualifications of the “ Missionary wanted,” long before this would I have said, *Here am I, send me*; but I contented myself with the hope that at some future time God would remove difficulties out of my path and open up way way to the field of labour in which my soul desires to be engaged. For the last few years God in his providence has cast my lot in Halifax, where I have enjoyed the benefit of instruction in the Free Church College, and as time has passed away my heart has been gladdened at the prospect of being, at no very distant date, fit for a missionary as far as necessary education is concerned. I am at present City Missionary, with a comfortable salary; and God has rejoiced my heart much of late by deigning to countenance my labours with his blessing. But my heart is not in the domestic mission field as it is in the foreign. I therefore now, in the name of the Lord Jesus, offer myself to your Board as a missionary to the South Seas.

“ Yours in the bonds of the everlasting Gospel of God's dear Son,
“ G. N. GORDON.”

His services having been accepted by the Board he gave all diligence to fit himself for the work. He was already a carpenter, he could build a house and prepare all the material. He now learned to wield the blacksmith's hammer, the shoemaker's awl, the tailor's needle. He also studied medicine with much success under Dr. Parker, and the knowledge thus gained he found of essential service in the Mission field. He learned to set type, make up a form, and work the hand-press in the *Witness* office.

He was licensed to preach the Gospel, by the Presbytery of Halifax, on the 16th May, 1855. He then visited nearly all the congregations of the Presbyterian Church of Nova Scotia, addressing large and attentive audiences with great fervor and eloquence. These visits are still fresh in the recollection of our people in Prince Edward Island and Nova Scotia. He made his name dear and familiar to all the Presbyterian Churches by his admirable correspondence in the *Witness* while travelling in these Provinces and in other countries.

He was ordained in the West River Church on Wednesday the 12th September, 1855; and on the night of Thursday the 15th October he bade a last farewell to Nova Scotia. On the previous Tuesday evening a large and deeply interesting meeting was held in Temperance Hall in honour of Mr. Gordon. The platform was occupied by ministers and members of various evangelical denominations; and evidences not a few were afforded of the deep hold the missionary had upon the best affections of the Christian people of this city. Late on Thursday night a few of his intimate friends met with him once more at the residence of the Hon. Samuel Croelman. Earnest prayers were offered up and the parting was solemn and deeply affecting, all present feeling per-

suaed that it was final for this world. No one ever left home, friends and country more cheerfully for his MASTER'S sake; yet he felt that he was making a great, an overwhelming sacrifice, for his heart was sensitive and his feelings tender as a child's. But through the strength of his faith, hope and love he overcame :

When the good pilgrim's staff he took,
To follow Christ from shore to shore,
Gladly for Him he all forsook,
Pressed on, and only looked before ;
Though humbled nature mourned her loss,
The spirit gloried in the cross.

We must speak of his career as a Foreign Missionary in a future number.

CONFERENCE ON FOREIGN MISSIONS.

At the close of the November meeting of the Free Church Commission a deeply interesting Conference on Foreign Missions was held in the Assembly Hall. "Difficulties of no common kind," said Dr. Tweedie, "have recently beset both the Missions abroad and the Committee at home," and the object of the Conference was to cope with those difficulties, to give a fresh impetus to the glorious work of spreading the Gospel, and to awaken a profounder interest in Missions throughout the whole body of the people. The attendance of ministers and elders was very large—somewhere about 400. Dr. Tweedie commenced the proceedings by giving an account of the present state of the Mission in INDIA. 9132 of the heathen youth of India are now under christian instruction in the Free Church Mission alone. 501 intelligent converts, trained in the schools, have been baptized. While the missionaries pay special attention to education, they at suitable seasons of the year make long preaching tours, proclaiming the Gospel in five or six of the different Indian languages. Other Churches are now adopting the *educational system* of the Free Church, deeming that it is the surest way of undermining the stupendous fabric of Hindu superstition. Vernacular preaching is the great aim of the Mission, but it reaches its object mainly by training native converts. The hindrance to the progress of the Mission has been lack of *men*. The old missionaries are dying at their post or returning home invalided. On the second day of the Conference Dr. Candlish read portions of a long letter from Dr. Duff, showing the absolute necessity for an efficient High School conducted on christian principles in Calcutta. He tells that thousands of educated Hindus are becoming rampant infidels, concluding that all religions are as false as they have found their own to be. Those trained in the Government Institutions are generally infidels; on the other hand, those trained in the Mission Schools are either christians or have a strong preference for true religion. He says :—

"Accustomed, as our young men were, to the examination of historic and other Christian evidences, they saw and could prove that the Vedas had not a shred of solid evidence to vindicate their divine authority. Accordingly, very few indeed from our institution, either directly or indirectly, joined the ranks of the great and numerous Vedantic party. At last, the real nature of these books and their contents—often as puerile and false as the popular Puranic fables—came to be better known, and it was felt that their high pretensions were untenable. Then they entered on a new career, and formed a new-fangled system of 'theism,' still

erroneously styling it Vedantism, but to which we gave the name of New Vedantism, to distinguish it from the Old, as also from any definite European system of theism. For several years they kept tinkering at their new theism; but it was found to be very cold, and left many wants and cravings of nature unsupplied. Well, they did keep drifting about very strangely. And not later than last year they got into what they now reckon their final haven. And what is that? The haven of intuitional religion! On this new light, which they have obtained from the spiritual Pantheists of Europe and America, they have published a large series of tracts, alike in Bengali and English. They have renounced the name of Vedantism, and substituted that of 'Brahmism'—*brahma*, in its neuter form being the term of the supreme impersonal essence of old Vedantism. *Brahma* they have connected with personality of some sorts, and all the truths concerning him, and our relation to him, are discoverable, not by reasoning or revelation, but by intuition. 'When religion,' say they, 'lies in our intuitive consciousness, its truths we directly perceive, we require no argumentation, they approach us as self-evident realities. They are spontaneous, instinctive, involuntary, practical, universal, primitive, original, self-evident, axiomatic,' &c., &c. All this, and much more, they attempt elaborately to illustrate, and in so doing, furnish long corroborative quotations from the writings of Parker, Emerson, Morell, Nelson, Foxton, Greg, Francis Newman, Sir William Hamilton, Kant, Cousin, and many others. For aggressive purposes, they have for years past been organised into a regular society; they have their house or temple for weekly worship; they have a subscription fund for the sending out of preaching agents and the establishment of propagandist schools; they have classes of disciples and inquirers, and a large body of full or initiated and recognised members, gathered from the higher and wealthier educated classes, their influence is at once pervasive and powerful. Now, I think you will agree with me that this is an extraordinarily peculiar and painfully interesting state of things, the evangelisation of which is enough to challenge the highest wisdom and resources of the Christian Church. Surely, to regard a mission, planted in the heart of such a state of things, in the same light as one planted in the midst of ignorant, illiterate, unthinking, unsophisticated heathen, were the very consummation of the preposterous and ridiculous! Well, you may suppose I have been watching with no small anxiety the effect of all this mighty movement on the minds of young men brought up in our institution. The more advanced of these have been well instructed in sober logic and the inductive philosophy of the human mind, and that, too, in immediate connection with the evidences and doctrines of Christianity. They know, or ought to know, well how to distinguish between the faculty of intuition in general, and those special and formal religious intuitions, or intuitive truths, to which the modern Brahmists make such loud and dogmatic pretensions. I have been very curious to ascertain how many of our young men, if any, may have been tempted or seduced to join their ranks. The result of my own inquiries led me to conclude that the number must be very small indeed. In fact, beyond one or two, I could not make positively sure of any. This being more gratifying than I could well have anticipated, I resolved to make myself surer in the matter, by requesting an intelligent native friend to go direct to one of the leaders, and to ascertain from him the amount of the full membership, and whether any, or how many, might be from our institution. My friend did so and reported to me that it was his conviction that only an infinitesimal fraction of the Free Church institution students and ex-students are members of the *Semaj*. Now, I think you will agree with me that this is a very telling statement with reference to the working and effect of our Institution, seeing that from it, during the last thirty years, must have gone forth at least about a fifth of the educated youth of Calcutta, and that they are to be found swarming in all the mercantile, Government, and other offices in this great metropolis,—some of them occupying, too, some of the highest appointments which natives can hold under Government.

The reader who has paid any attention to recent philosophic literature will feel the point of these observations. We saw it announced in a late number of the London *Athenaeum* that one of these "Theists" has translated the

"*Essays and Reviews*" which are now so notorious. This is one important class of men with which the missionaries have to contend in India.

It appears that there are now in India no fewer than 400 European and American missionaries; 48 native evangelists; 700 catechists; 331 native churches; 8500 communicants; 100,000 converts; 1350 vernacular schools; 93 boarding-schools; 102 boarding-schools for girls; 126 English schools; 350 day-schools for girls. Besides these agencies there are twenty-five printing presses and several other means for translating the Scriptures into the native language.

Principal CUNNINGHAM addressed the Conference in reference to the difficulty of obtaining the services of young ministers for the Foreign field. His remarks are so strikingly appropriate to the circumstances of our own beloved and afflicted Church that we cannot refrain from quoting them:—

"But although all that is well known, and frequently pressed on the public attention, the Foreign Mission Committee have not been able to secure the services of many suitable persons from among our students, probationers, and younger ministers, for this field of Christian usefulness. These things ought not so to be. This state of matters must not be allowed to last. *It cannot continue longer without bringing discredit upon the Church and on all concerned, without doing injury to the cause of Christ, and drawing upon us, in some form or other, tokens of his displeasure.* On these grounds, it demands the immediate and serious attention of all who are really interested in the advancement of the kingdom of Christ, whether at home or abroad. In adverting to this subject, we are naturally led to inquire into—first, what may be the cause why it has become so difficult to get well qualified young men to embrace the mission field of labour. Now, here, it may be assumed that the difficulty does not arise from the non-existence, among our students and probationers and younger ministers, of men who are qualified for the mission work. There is, I think, good ground to believe that God has given us such men, but men themselves do not seem to be willing to embrace the opportunity, or to listen to God's call. It is felt, indeed, the mission work should be regarded as presenting, upon the whole, a more difficult and arduous, and therefore a more honourable, sphere of labour than any in our own country, and one, consequently, to which only a class of persons possessed of superior qualifications—that is, qualifications superior to what may be usually expected in the general run of candidates for the ministry—should be encouraged to aspire. Still the qualifications for mission work are, in kind, just what might be expected in the generality of candidates for the ministry; but the degree in which these qualifications are indispensable in the mission field ought not to be exaggerated or placed so high as to exclude any very considerable number of young men from entertaining the question whether they should select this department of labour. The first qualifications, and great fundamental qualifications, for the ministry of the Gospel, whether at home or abroad, whether in Christian or in heathen lands, are just good principle, by which, of course, I mean genuine piety, sincere and supreme devotedness of heart and life to the service of Christ. The great qualifications are just good principle, good talents, good sense, with suitable training and education; and there are surely a very considerable number of men among the classes to whom I have referred who may be fairly regarded as possessed of these qualifications. Statements have occasionally been made in connection with our foreign missions which were perhaps characterised by some exaggeration, and this point may have exercised some influence on the minds of the young men. These have operated as one cause of the difficulty which now presses upon us. Statements have occasionally been made in influential quarters which seem fitted to convey an impression that none but first-class men should ever think of offering themselves for the mission field. I have reason to believe that in some instances such statements as these have deterred young men from entertaining the question, who might have proved valuable missionaries. I never hesitate to inculcate on students that there are no talents, however exalted—no acquirements, however extensive—no capacities for usefulness at home, which they may have, or fancy they

...they have, which should make them imagine that they are indispensable to their native country—(laughter)—or make themselves or their friends grudge them to the foreign field, or warrant them to decline to entertain the question whether they should not devote themselves to labouring for the conversion of the heathen. But while first-class men are not exempted from the duty of entertaining this question, still it is not them alone who should be encouraged to enter the mission work. Any man possessed of good principles, good talents, and good sense may become, by God's grace and right improvement of his capacities and opportunities, a creditable and useful missionary to the heathen, and there, surely, is a considerable number of such persons amongst us in the different classes of young men to whom I have referred, who might have been expected to have furnished a fuller supply to the urgent demand which the Church has recently been making for more men to fill up the vacancies in the missionary field. I assume then that there are a considerable number of young men amongst us who are possessed of the fundamental qualifications for becoming useful missionaries, who ought therefore to have entertained the question whether they ought not to have devoted themselves to mission work; and some of whom, if this question had been entertained and prosecuted in a right spirit, might have been expected to have offered themselves to the Church to serve the Lord in this most righteous and most honourable department of his work.

* * * * *

“ I have only further to say, that after all the great work is, that we should go to the Lord of the harvest—that we should give Him no rest until He sends forth labourers into His harvest. There is scarcely any condition of things that could well be imagined to which the striking and impressive words of our Saviour may be regarded as more directly applicable; it is now most emphatically true that the harvest is plenty, and that the labourers are few. Our most immediate, urgent, and imperative duty is to pray that the Lord of the harvest may send forth labourers into his harvest. We are called upon to engage in this exercise individually and collectively. If the present discouraging condition in this respect should continue much longer, it may be the proper thing for the Church to appoint a special time of service on a special day for humiliation and prayer in connection with this very matter—for the purpose of humbling ourselves before God, and more earnestly and prayerfully beseeching him to send forth labourers to the harvest field. I would fain hope, with God's blessing attending the efforts made in various ways, in presenting the matter before the minds of our congregations, that our present distressing deficiency of supply may soon be well filled up with men well qualified to go forth and proclaim the tidings of great joy, to maintain the existing institutions, and embrace otherwise many important spheres of usefulness which God in His providence seems to be pointing to.”

The Conference lasted nearly two days. A large Committee was appointed to co-operate with the Foreign Mission Committee. Dr. Candlish, in closing the proceedings, called the Conference “ a great success” and hoped it would be a precedent for the future.

COLLECTIONS FOR 1862.

The following are the Schemes of the Synod for which collections are to be made, subscriptions gathered, and donations solicited every year:—

1. Home Missions.
2. Foreign Missions.
3. Ministerial Education.
4. Synod Fund.

These Schemes are so well understood in all their bearings that we need not expatiate now on their importance. The Church cannot flourish, nay, it can-

not exist in anything like a satisfactory condition, if any of the objects we have mentioned is neglected for a single year. What we want is that *all* our people in *all* our congregations should work together and do something, let it be much or little. Give your pennies and half-pence if you cannot give shillings and pounds.

We trust that ministers will endeavour to afford their congregations and preaching stations an opportunity of making at least *one* annual collection for each of the objects we have enumerated. It is very well to have donations and subscriptions given in or gathered up regularly; we cannot do without such; but still let us also (if possible) have the Church collection. For individuals and families may otherwise be overlooked and lose the privilege of honouring Christ by their substance. When the collectors make regular rounds, monthly or quarterly, through the whole congregation, a large public collection cannot reasonably be expected. But there are many congregations in connection with our Church without a regular staff of collectors; and in such cases large and liberal collections ought to be given.

Numbering, as our Church now does, some eighty or ninety thousand adherents it well becomes us to be active and energetic in HOME MISSIONARY work. The evangelization of these Provinces depends in great measure, under God, upon our efforts. Thousands along our shores would gladly receive ordinances at our hands. Let us gird on our armour to the arduous task which Providence has placed before us. The success which has attended our efforts in the home-field within the last year is such as ought greatly to encourage us. It repays us a thousandfold for all our labour and expenditure. Let us therefore deal liberally with the Home Mission.

We feel that scarcely a word need be said concerning the claims of the FOREIGN MISSION. They are patent and paramount.

MINISTERIAL EDUCATION demands the unflagging attention of the Church. We cannot send the Gospel to other lands or retain it in our own unless we have a sufficient number of pious young men trained for the ministry. We have a very efficient SCHOOL OF THE PROPHETS. We have Professors for whom any Church should be thankful; and we have young men of the highest promise coming forward in adequate numbers. These facts are encouraging in the highest degree; and they devolve upon the Church the responsibility of sustaining the "SCHOOL OF THE PROPHETS" in undiminished efficiency. For this purpose annual collections to the amount of £400 or £500 are necessary.

THE SYNOD FUND is intended to defray the expenses incurred in connection with meetings of Synod. Ministers cannot themselves meet all these expenses. They meet for purposes in which the whole Church is deeply interested it is therefore right that the Church should bear the cost. A small collection from all our congregations would abundantly cover all the expenditure.

The Synod also recommended the Colportage Scheme, under the management of the Rev. Mr. Baxter, to the liberality of the Church. This is an object which should by no means be overlooked. It has been a most useful Scheme, doing great good at little expense or risk to the Church; and the least we should do is to support it by occasional collections and donations.

There is still another object which was recommended to the liberality of the Church—namely, the Missions of the Evangelical Church of France.

Collections or donations may be forwarded to any of the following gentlemen:—

Abram Patterson, Pictou; A. & W. Mackinlay, Halifax; Robert Smith, Truro; James McCallum, Cove Head, Prince Edward Island.

NOTICES OF BOOKS.

ESSAYS AND DISCOURSES, Practical and Historical, by Cortlandt Van Rensselaer
D. D. 12mo., pp. 435. Philadelphia, Presbyterian Board of Publication

The author of this work was a highly esteemed and influential minister of the Old School Presbyterian Church of the United States, lately called to his reward. Descended of an ancient and wealthy Dutch family in the State of New York, he devoted his talents and his wealth to the service of the Redeemer. He first studied for the bar, but, after being duly admitted to practice, he resolved to devote himself to the work of the Christian ministry. In 1837 he was called to the pastoral charge of the Presbyterian congregation of Burlington, N. J., but resigned a few years after, and in 1843 was appointed General Agent of Princeton Theological Seminary, in which capacity he collected one hundred thousand dollars for its permanent endowment. In 1846 he was elected Corresponding Secretary and chief executive officer of the General Assembly's Board of Education, which office he held for fourteen years, till in 1860 failing health compelled his resignation. It was in this last office that he rendered his chief services to the Church. The work of the Board consists principally in aiding young men preparing for the ministry, but its efforts are also directed to the promotion of Christian education in colleges and academies. To both these departments of the Board's operations he devoted his time, labours, and means, and with the most happy results to the Church. He died July 25th, 1860.

The manuscript of the present volume was the object of the author's careful preparation during the last few months of his life, and it was placed as his last gift at the disposal of the Board of Publication, in whose operations he had taken a great interest. There are in it ten sermons on such topics as the following, "Martha's cumbering care and Mary's good part," "The redemption of the soul precious," "None of us liveth to himself," "The lessons of old age," &c. These are all clear, practical and evangelical discourses, which cannot fail to be profitable. Besides these the volume contains a "Centennial Historical Discourse" delivered in 1858 in commemoration of the re-union of the Synods of New York and Philadelphia a century before. This is an excellent essay, containing a succinct account of the origin and progress of the Presbyterian Church of the United States, with suitable reflections, suggested by its history during the century. Perhaps, however, the most valuable part of the volume is "the historical contributions." This consists of an examination of the principles of the founders of the Presbyterian Church, as bearing upon the questions at issue between the New and Old School, together with a clear narrative of the division in 1837-8, and defence of the measures of the Old School party at that important crisis. This last we consider the best discussion of the subject we have seen, and we would recommend it to all who wish to make themselves acquainted with the principles at issue in that struggle.

HEAVENLY WATCHWORDS, or Promises and Countersigns, by L. B. I. Small
12mo., pp. 125. Same Publishers.

The Scripture contains many "exceeding great and precious promises" for the children of God. But how shall I know that I am one of those who have a right to these, asks the humble believer. This little work is founded on the idea that this may be known by his having an exercise of mind corresponding

to the promise, which the author calls the countersign. Proceeding on this view he has collected a series of Scripture promises, to each of which he has appended another passage exhibiting a corresponding expression of a believer's spirit. To each of these he appends a third passage, which he calls the "proof," exhibiting the evidence or ground of confidence in the promise. We subjoin a specimen:—

"GUIDING GRACE.

"*Promise.*—'I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.'—Psalm xxxii. 8.

"*Countersign.*—'Cause me to know the way wherein I should walk. Teach me to do thy will.'—Psalm cecxlvi. 8, 10.

"*Proof.*—'Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.'—Prov. iii. 5, 6."

To each example of this kind there is appended a corresponding piece of poetry. The work is ingenious and eminently fitted to assist the Christian in closet exercise, especially in self-examination.

THE GO-PEL MINISTRY, or a Series of Letters from a Father to his Sons, by the Rev. W. S. White, D.D., Lexington, Va. 18mo., pp. 204.

All that we feel it necessary to say of this work is that we wish it were in the hands of every aspirant for the ministry in our Church, and that even the most experienced minister among us might find in it "something to his advantage." It also contains some things worthy the serious attention of members of our congregations. Take the following as a sample:—

"'Did your people pay your excellent pastor all they owed him before his removal,' I once asked of a ruling elder. 'Oh no' was the reply, 'we still owe him \$500.' I said to him, 'You intend to pay him that balance before you seek a successor, do you not?' 'Well,' replied the rich old elder, 'I s'pose we ought. But as times are very hard, and as Mr. — is a mighty good man, he won't press us much for it. I'm sure he will be satisfied if we pay him what we can—and you know we can't do without preaching. So I would be mightily obliged to you if you would try and get us a preacher.' 'Not I,' was my answer, 'if I knew of a dozen I would not recommend one of them to you until you had paid to the uttermost farthing what is now justly due to your former pastor, who, I know, is at this moment suffering for what you owe him.'

"This is a very literal account of this interview. Oh! there is a heaven-provoking meanness on this subject, which must grieve the Holy Spirit, and which must be prominent among the causes of the present low and languishing state of Zion."

THE PRESBYTERIAN FAMILY ALMANAC for 1862. Same Publishers.

This present number of the Board's Almanac is equal to its predecessors. It contains beside the usual calendars, full information regarding the operations of the different Boards of the Presbyterian Church of the United States, and the usual amount of family fireside reading. We subjoin from it the statistics of that body for the past year ending May, 1861.

"During the year ending May, 1861, two new Synods have been organized, viz: Sandusky and St. Paul: also four new Presbyteries, viz: Wyandota, Toledo, Philadelphia Central, and Corisco. Synods in connection with the Assembly, thirty-five; Presbyteries, one hundred and seventy-six;

Licentiates, three hundred and sixty nine; Candidates for the Ministry, five hundred and forty-three; Ministers, two thousand seven hundred and sixty-seven; Churches, three thousand six hundred and eighty four; Licensures, one hundred and forty-nine; Ordinations, one hundred and seven; Installations, one hundred and forty-one; Pastoral relations dissolved, one hundred and one; Churches organized, one hundred and seven; Churches dissolved, nineteen; Ministers received from other denominations, twenty-four; Ministers dismissed to other denominations, thirteen; Churches received from other denominations, four; Churches dismissed to other denominations, two; Ministers deceased, twenty-nine; Members added on examination, thirteen thousand six hundred and eighty; Members added on certificate, nine thousand one hundred and seventy-four; Total number of Communicants reported, three hundred thousand eight hundred and fourteen; Adults baptized, three thousand six hundred and seventy-nine; Infants baptized, thirteen thousand four hundred and thirty-six; Amount contributed for Congregational purposes, \$1,821,252; Amount contributed for Boards of the Church and disabled ministers, \$492,384; Amount contributed for Miscellaneous purposes, \$211,527; Whole Amount contributed, \$2,525,163.

FIELDS WHITE TO HARVEST, by the Rev. R. H. Beattie.

THE BLESSEDNESS OF GIVING, by the Rev. P. D. Gurley, D. D.

A PLEA FOR SYMPATHY on behalf of the Ministry, by the Rev. W. S. White, D. D.

These form Nos. 248-250 of the Board's Tracts and are all excellent.

Of the Board's "series for youth" we have also to acknowledge the following:

THE WONDERFUL LAMP, or Light for the darkest path. 18mo. pp. 339.

With some interesting information regarding the history of lamps, this little work in a pleasing narrative exhibits the excellence of the Scripture, as "a lamp to the feet and a light to the path" of the weary traveller through the darkness of the present life, till he reach the brightness of eternal day.

MARY REED, 18mo. pp. 314.

ALICE ROSEDALE, or the power of a consistent Christian life, 18mo. pp. 186.

Two interesting narratives, the first of a child losing a pious mother in early life, and having a drunken father, illustrative of the kindness of God in providing for such; the second according to its title, and showing the power of godliness in deeds of usefulness.

THE LOST KEY, by the author of "the little water cress sellers," 18mo. pp. 252.

A little volume which might have been entitled "temptation," full of salutary warning to the young.

HENRY BURNEY, or a talk about angels, by Mr C. A. Bradshaw, 18mo. pp. 129.

This little work brings out in a style suited to the young the information afforded in Scripture regarding that exalted class of beings, and the practical lessons to be deduced from its teachings regarding them. We should like to see more of this kind of books in our Sabbath Schools and libraries, rather than narratives partly or entirely fictitious, which have an air of unreality about them, which injures their practical influence.

THE CHILD'S PILGRIM'S PROGRESS, in two parts. In extra binding with gilt edges.

This is not an attempt to improve on Bunyan. Such an attempt at "painting the lily" would indeed be folly. It is an abridgement, containing a selection of those portions most interesting to the young, retaining as much as possible the language of the "Great Dreamer." Any commendation of its contents would therefore be superfluous, and it is only necessary to add that these two little volumes are got up in a style of binding, just such as would attract every child.

FOREIGN MISSIONS.

MR. GORDON'S LAST LETTER.

The following letter bears date two days later than any of Mr. Gordon's hitherto published in the *Record*. It appeared in the London *Evangelical Christianity*:

Eromanga, April 6, 1861.

We are passing through a season of imminent peril on this and the neighbouring islands by the introduction of the measles (*rubeola maligna*), which have destroyed two-thirds of the population in many villages. The natives in general look upon us as the cause of this scourge, and being maddened with enmity, have risen up, to destroy *all* foreigners. They nearly succeeded in killing all the Europeans a few days ago, and made another bold attack on the sandal-wood establishment two nights since, and burnt one house, or set fire to some. They held a council before our door to kill us, but were divided in their counsel, because the fear of God seems to be upon them all. It is truly awful to live among such a savage people at such a time as this; but "the name of the Lord is a strong tower." The only Christian native on the island has taken refuge with us.

Their wickedness was very great during the two past years—crimes of burning villages and killing of helpless women and children were increasing. In warning them of their danger, but one week before the measles came among them, I taught the doctrine of a retributive Providence with unusual earnestness. That day will not soon be forgotten; for the chiefs and leaders in crime and idolatry are now nearly all dead. Many now exclaim that the Word of God is certainly true, but hate us, as the cause of bringing their sins to remembrance in the light of this new doctrine. Idolatry has received a deathblow. Some of them have so feared Jehovah as to remove their images out of the villages where the sick were lying, and I hope they will soon destroy them. They are now sorely wounded, and seem to require nothing but the balm of Gilead, after which they are beginning to inquire.

But few of the juveniles have died, and I have hope that they will be like the generation of Israel that entered the promised land. This interesting class is now daily falling under our influence. Their fathers were nearly as strongly opposed to the Gospel as the Jews in their worst state, and the causes are somewhat simi-

lar—the new teaching interferes with the time-honoured traditions of the old. I may say that woman is here shut out of the camp *seven days* every month, and cannot be received in again till after her purification; and other such traditions are extant. It is, above all things, hateful to them that salvation by Jesus embraces woman—hated, despised woman—as it does the lords of the earth.

It is exceedingly painful to see a people fading away in unbelief upon whom you have set your heart to bring to a knowledge of the truth. When we lie down at night and rise in the morning, we hear the long, loud, and bitter cry of these who mourn without hope. None died of the measles on our premises, and but two of those who came properly under our treatment. In this the hand of God was manifest. Cases of phrenitis and meningites were very troublesome, as they were ascribed to the influence of evil spirits. I found our most powerful astringents useless in cases of chronic diarrhoea, which generally ensued. The man who was regarded as *the murderer of Mr. Harris* is dead—I cannot say “in the Lord;” and the chief, who is the only surviving murderer of Mr. Williams, is in a very humble state; and having oppressed some widows and orphans, by robbing them, has lost some of his teeth in a singular manner—they become soft, like sponge, and fell out. He says that Jehovah has taken them out—a very unusual confession here. We had a hurricane in January, which must have been about one hundred miles an hour. It left the island in a state of desolation and famine, which greatly aggravated the measles: everything was blasted. The measles have run over at least eight islands here. We had a catechumen who died five months ago—we believe in the Lord—the first and only one whom we have reason to think was a Christian. He was delirious for a few days, and could not recognise his friends; but when asked, “Do you then know who is Jesus?” he could answer, “Oh, yes! He is our dear Saviour!” That name which is above every name is a Divine charm to the soul whose eyes are opened. I have just translated the Gospel of Luke, and Dr. Campbell’s Catechism, “Principles of Saving Knowledge,” omitting the scriptural names, and some of the hymns in the first edition. The capacity of this people to receive scriptural knowledge is not greater than that of European children of five years old; and I therefore doubt the propriety of translating the Scriptures in full (an error into which I was nearly falling) till this great work can be done with something like thorough accuracy. I have just published another tract of twenty-four pages, on the Old Testament, which contains the history of Joseph, of the ten plagues of Egypt, and of the glorious Exodus. A synopsis of the Four Gospels will follow (God willing), containing some of our Lord’s most striking parables and sayings, such as children can readily comprehend as most suitable for all.

While writing the above, a young man has called from the south of the island, to inquire for the Word of God. He says that the Bishop of New Zealand, whom he calls his father, took him to New Zealand several years ago, and taught him about Jehovah, but that, on his return, he followed his old ways, and thought little of the Word of God, till he became sick with the measles. Thus is this noble missionary found to be doing good when and where I did not expect to find it.

LATEST FROM THE NEW HEBRIDES.

We have just learned that two long and interesting communications, of date August 20th and 26th, have been received by the Secretary of the Board of Missions, by last mail, from Rev. Mr. Geddie. We will probably be able to lay these before our readers in our next number, and have only space at present to state that notwithstanding great perils at Tanna, Messrs. Paton and Matheson are well and the excitement for the present has greatly diminished. The friends of the Mission on Erromanga, to the number of seventeen, have taken refuge on Aniiteum. Mr. Geddie has not yet visited Erromanga, and considers that missionary effort cannot be resumed there for a time. It appears now unquestionable that the Erromangans were excited to the crime which they committed by base and cruel men, and espe-

cially by one British subject from India, a Mahomedan, and a hater of Christianity and of Christians.

Mr. Geddie's Church will soon be re-opened. The natives have wrought at the work of re-construction with great activity and perseverance. Mr. Geddie appeals to us to prosecute the Mission with augmented zeal.

OTHER MISSIONS.

While our Foreign Mission was so severely tried during the past year, it is pleasing to see that in other heathen lands the cause of Christ has been wonderfully prosperous. The whole Christian world rejoices over the change that has taken place in Madagascar. INDIA, particularly in the North, has yielded well. Operations in other countries in Asia have been more than usually successful. The following communication from the Rev. W. ANDERSON, of the United Presbyterian Missions at Old Calabar, shows strikingly the obstacles with which the truth has to contend in AFRICA:—

On visiting King Archibong this morning, I found a number of the gentlemen with him, evidently discussing Creek Town affairs. They professed to have received information that the missionaries had in some manner instigated the killing of Egbo Eyo.* This I at once and strongly denied. On particular inquiry, I learned that they were founding their opinion on two things: 1st, The constant *palavr* which the missionaries make about killing slaves for tritles, or for nothing; and 2d, information which they had, that a person once in the employ of the mission had lent the Creek Town slaves the basin in which they had mixed the water and the blood with which they had sealed their covenant. On the latter point, I could only say that the person referred to had now no connexion with the mission. In reference to the first point, I felt it my duty to condemn the slave-killing system, as I am in the habit of doing whenever I have an opportunity. Some of the gentlemen then said that they would resume the old fashion of slave-killing on the death of their masters, seeing that Creek Town slaves had killed Egbo Eyo for nothing. I stated that I did not think it would be right for them to kill Duke Town slaves because Creek Town slaves had done what they did not like. I felt constrained to add, that Creek Town slaves had not killed Egbo Eyo for nothing, because he had killed plenty of them. I was proceeding to narrate a particular case—tha of a wife of his, named Iqua, whom he had put to death, and literally chopped into pieces, for no crime save that of having in her possession a cloth label—when I was interrupted by King A. and others jumping up and actually dancing around me, demanding if I thought that the killing of slaves and women by any freeman was a crime worthy of death. King A. threatened to kill me if I should reply in the affirmative; “for,” said he, “I myself kill plenty slaves, then that he all same as say it no be bad thing to kill me.” I listened patiently to a good deal of *strong mouth*, and then said, “King A. and gentlemen, it no use to be vexed with me. I no fit to change God’s word. All men, free and slave, stand same same before him; and his word speak very strong on that point. If one man kill other man for nothing, that man fit to die (*i. e.*, worthy of death). But I no say it be proper for slaves to kill you. When any man do bad thing in town, it be king’s business to do what be proper with that man, and then town will stand quiet.”

Our gentlemen here cannot stomach the doctrine of the American Declaration, that “All men are equal.” Only one of them attended church yesterday. I was informed that at King A.’s chop to the white men on Saturday, he referred to the matter, and declared that, should Duke Town slaves make any disturbance, he will at once shoot me Slaves equals with freemen! Treason! Treason!

* Uncle of the late King Eyo of Creek Town, recently killed by the people.

son! If some of our good friends who suppose we are not sufficiently zealous in denouncing slavery were only here just now, what a glorious chance they would have for the crown of martyrdom! The next day I went to King A., and asked him how it was that he had threatened on Saturday, in the presence of the river gentlemen, to shoot me? I told him I did not much mind what he had said to me on Saturday, for he was angry then, and I was present; but it was a very different thing when he used such language after his heart had cooled, and especially in my absence. He was remarkably civil, and said that he had not told the white men that he purposed now to shoot me; that what he said was, that when I told him on Saturday that Creek Town slaves had hanged Egbo Eyo because Egbo Eyo kill plenty Creek Town slaves, he was then so vexed, that he was on the point of lifting his gun and shooting me. *Court etiquette* required, it seems, that I should have condoled with the Duke Town gentlemen on the death of Egbo Eyo.

Antaro Young and I have not exchanged compliments since, and on account of, the last substitutionary Egbo murder perpetrated at Duke Town. On passing his house some days later, however, he called me in, treated me with unwonted respect, and asked my opinion of the state of matters at Creek Town. I stated, among other things, that Duke Town gentlemen should learn a lesson from what was going on at Creek Town, and avoid exasperating their slaves by unjust, tyrannical, and cruel treatment.

On Saturday, 6th July, there was a great quarrel or fight in town, which I fear will lead to mischief. The belligerents were Antaro Young's people on the one side, and Basse Africa's on the other. A slave of Basse Africa's, from another country, had learned that a countrywoman of his is one of Antaro's wives. Ignorant of what he was about, being newly come to this country, and, some add, the worse of rum, he was walking deliberately into Antaro Young's women's yard to see his countrywoman, when he was seized and violently beaten. His master's slaves interfered for his protection—hence the quarrel. About two o'clock on Monday morning following, the intruder into Antaro's women's yard was knocked down and beheaded. Hearing that a substitute is to be given to Egbo on the part of Antaro's people, I went round town doing what I could to prevent it. I see that Antaro is disposed to throw to the winds the bargain which he made with me.

Saturday, 3d August, was another melancholy day for Duke Town. I have good information that the other gentlemen of the town were quite willing, yet, wishful, to accept of a nominal fine of brass rods from Antaro Young for the part taken by his people in the fight already alluded to. But he insisted on giving a slave to die. Last evening a poor, slender, sickly youth came in from the plantation, whence he had been summoned by his master, A. Young, on pretence of being sent to market to-day. He joined others this morning in carrying firewood from the beach till about nine o'clock, when he was laid hold of and pinioned, and forthwith taken to the place of execution in the market-place, and murdered. The idem, or executioner, was merciful, for he severed the head from the body at one blow. At such executions the number of strokes is seldom below a dozen. There are frequently four or five idems, Egbo executioners, who must all have a stroke or two; and thus the poor victim's neck is usually haggled through. A member of the church, who was present when the boy was caught, tells me that he never saw anything like it. The boy did not cry, did not beg, never uttered a syllable or a moan. Lamb never submitted itself more meekly to the knife. My informant, a Sierra Leone young man, burst into tears as they led away the mild, placid-looking victim, for which he was jeered and laughed at by Antaro and company. One's blood boils at such outrages. I often say to myself,—never more heartily than at this moment,—“Oh, that I were a centurion with his complement of men!” But yet God beholds all in silence and patience! One finds relief in the assurance that “He shall make inquisition for blood.”

Two persons were killed by the *esere* on the 10th July, on pretence of having caused the death of a small gentleman who died the other day. Sabbath, 21st July, was a most melancholy morning. Church nearly deserted. Hundreds of people assembled in the king's yard, administering *esere* to several parties charged

by the mbiaidiong (sorcerers) with having caused the death of several traders belonging to a person named Yellow Duke. A man and a woman died under the ordeal. King A. has not attended Church for some time on this ground. Some weeks ago he administered *esere* to several parties when a friend of his died. I had a note from one of the schoolboys on the subject. A friend, to whom I showed the note, inadvertently mentioned it to King A., who sent to me to demand the name of the person who wrote the note. This I could not and cannot do; knowing that it would lead to the death of the writer. King A. has given me notice that he will never come to Church again till I give him the name of the writer of the letter. It seems plain to me that my duty is to withhold the name.

A person of the name of Etan Ekrikok—making himself famous now-a-days by his deeds of blood—has killed three women with the *esere*. He threatens the lives of other four of his slaves. The pretence for the ordeal is, that the parties subjected to it are bewitching his mother, and causing her to be sick.

TRANSLATION OF HYMNS INTO CHINESE.

The Rev. W. C. Burns has of late been much engaged in the preparation of psalms and hymns in the different dialects of China. They are not only in use at several of the missionary stations, but are becoming very popular in the towns and villages among the Chinese. Mr. Burns is acting upon Fletcher of Saltoun's well-known saying, "Let who will make the laws, let me make the ballads;" and hopes by this means to supplant the profane and foolish songs of the Chinese, and introduce the truths of the gospel to the Chinaman's fireside. He has just printed at Foochow a new hymn book, which has thirty-three hymns in the collection, several of them founded upon the psalms, as the 1st, 23d, 63d, 100th, and 103d. The 54th paraphrase, and such hymns as—"Just as I am, without one plea," "There is a fountain filled with blood," "Awake my soul, and with the sun," "Come, thou fount of every blessing," "The happy land, &c., with the same tunes and choruses as in the Carrubber's Close hymn-book, are in the collection. Mr. Burns' idea has proved a happy thought. He has the hymns also printed on single sheets which are eagerly sought for; and it is a new thing in China to hear the children reciting or singing them with all their heart. A gentleman remarks, in a letter, how strangely it struck him to hear the Chinese singing the tunes of Martyrdom, Balerna, and Old Hundred, same as in Scotland. The mission at Amoy continues to be signally favoured, and has now five stations. There have been a number of remarkable cases of the natives making a profession of Christianity in the past year.

OUR CHURCH NEWS.

DEATH OF THE REV. WILLIAM MILLER.

The Rev. William Miller of Mabou, C. B., died at his residence on Tuesday the 16th November. On the Sabbath the 7th, he preached in the Presbyterian Church there with unworsted earnestness, as if he had a presentment that this would be his last opportunity of preaching "Christ and him crucified." His last text was, "And if the righteous scarcely be saved, where shall the ungodly and sinners appear."

The day was cold, wet and stormy; but Mr. Miller rode five miles to be at his post. The storms and the sunshine of seventy-five summers had found him faithful, and he was faithful and unflinching to the end. When urged to remain at home, in consideration of the inclemency of the weather and a slight indisposition of which he complained, his reply was, "Perhaps this is the last time I shall be able to preach: I must go!" And go he did, through pouring rain and raving wind, resolved to deliver the last message God had given him.

When the service was over, the rain was falling still more furiously and the wind had risen to a gale. Urged by friends to lodge near the Church for the night, his emphatic reply was "No! I must go home." On reaching home he was numb with cold, scarcely able to articulate a word or move a limb. He immediately retired to bed—and from that bed he never rose. The hectic flush which alternately came and went—the sleepless restlessness—the heavy breathing all indicated serious illness, but his family were not alarmed till Saturday morning, when the symptoms indicated unmistakable danger.

Living at a distance from Mabou, in a thinly settled district, his nearest neighbours were Roman Catholics, who through all the trying scenes of his sickness and death, showed an amount of kindness, attention and sympathy that could not be surpassed. He died as he lived, peacefully!

Some of his late parishioners could recall the day, when forty years ago, Mr. Miller landed on the wild shores of Cape Breton, in the full vigor of manhood—the day that he was settled over the few and scattered families of Mabou and Port Hood, a handful of Protestants amid a large population of Roman Catholics. For many years he wrought diligently in the MASTER'S vineyard, a workman needing not to be ashamed, an Israelite indeed in whom was no guile.

When Mr. Miller commenced his ministry there, he had to make his way in summer heat and winter's cold and snow, through pathless forests. Everything was in its most primitive condition. No public highways, no bridges, no comfortable conveyances; and we may add, no comfortable homes! So void of ambition, so unassuming, modest and retiring was this veteran worker, that his name had well nigh dropped from the recollection of the Church: and few except those who knew him intimately, could tell what he had done and suffered for the sake of the Gospel.

He laboured long and arduously and not in vain. To him is owing in no small degree the existence of thriving Protestant settlements in the midst of the surrounding darkness of Romanism. With how many adverse influences had he to contend! What heavy burdens to bear—what discouragements on every hand! Month by month, year by year the same ceaseless task, the same wearing, wasting round of often thankless toil. Most diligently and perseveringly did he discharge his duty, and he *had* at least an earnest of his reward which he is now enjoying in all its fullness. By the blessing of God he did a work which perhaps it is not too much to say few men would have done so well. All will testify to his usefulness now, but its full extent will not be known till the Judgment is set and the Books are opened and all God's servants receive their reward. He lived the good man's life; he died the good man's death; and we may therefore without presumption regard him as one of the happy throng of whom it is written: "These are they who came out of great tribulation and have washed their robes in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more neither thirst any more; neither shall the sun light upon them nor any heat; for the Lamb which is in the midst of the throne shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Mr. Miller was not a man of the pen or of books. He studied his Bible, and his Bible alone. He kept no diary, wrote no sermons, and had but a scanty Library, for he was never able to procure recent publications. To earn life from first to last was a hard struggle. He was a native of Ayrshire, Scotland, and received his education there. Little is known of his early days. He studied theology under Dr. Lawson of Skirk. He was ordained at West River, Pictou, in the fall of 1821. He has left a large and poor family, by whom his loss is keenly felt.

MEEING OF PRESBYTERY OF HALIFAX AT LUNENBURG.

The Presbytery of Halifax, in connection with the Presbyterian Church of the Lower Provinces, met in the Presbyterian Church, Lunenburg, on Tuesday, the 3rd inst., at 11 o'clock, A. M.

Sederunt the Rev. Messrs. Sedgewick, Duff, McGregor and Clarke. Rev. Mr. Murray, the Clerk, not being able to attend, had forwarded papers. Rev. P. G. McGregor was appointed Clerk *pro tempore*. The whole day was occupied in hearing the trial exercises prescribed by Presbytery, at its last meeting, to Messrs. Donald McMillan and John Morton, probationers.

These exercises were delivered by the young men alternately, and consisted of a Lecture and Popular Sermon and a Homily, each, on texts and subjects previously appointed, followed by a Latin Exegesis and an Exercise with additions. Several portions of the New Testament were read in Greek, and a chapter of the Old Testament in Hebrew, and the examination closed by a series of questions on different departments of practical theology.

These exercises were criticized occasionally as they were delivered, and finally, the young men having withdrawn, the Presbytery, taking a conjoint view of the whole, sustained them as highly satisfactory, and agreed to proceed with the contemplated ordinations. The Presbytery considering that, during the whole time which intervened since these trial exercises were given out, Messrs. McMillan and Morton had to conduct public religious services in the congregations which had called them, agreed unanimously to express their high sense of the diligence which they had displayed in making preparation, and of the success which had crowned their efforts.

ORDINATION OF MR. McMILLAN.

On Wednesday morning the Presbytery met in the Church at the Cross Roads, Lower LaHave, for the ordination of Mr. McMillan. The Rev. R. Sedgewick conducted the first part of the religious services, and preached an able and appropriate discourse from John xvii. 10 to a large and most attentive congregation, and having narrated the steps, and received satisfactory answers to the Formula of Questions, offered the ordination prayer, when, with the laying on of the hands of the Presbytery, Mr. McMillan was set apart to the office of the Holy Ministry, and inducted to the pastoral charge of the congregation of Lower LaHave and New Dublin.

Mr. McMillan, having received the right hand of fellowship from the brethren of the Presbytery, was suitably addressed on the responsibilities, duties, difficulties and encouragements of the Pastorate by Rev. P. G. McGregor, and the congregation reminded of their privileges, and of the consequent duties which they owed as a congregation, as individuals and as families to their pastor, to one another and to the Great Master, by Rev. G. M. Clarke.

The Rev. Wm. Duff concluded the services by commending the pastor and people to God and to the Word of His Grace; and by giving out the closing Psalm, which was sung by the whole audience with deep feeling.

After the benediction the people in the usual manner welcomed their pastor.

Mr. McMillan has an interesting field of labour. The Church in which the ordination services were conducted is only a few miles from "the Ovens," and the quartz veins are visible crossing the road within a few hundred yards. Claims have been taken up to within quite a short distance of this, which is one of the centres of the congregation; and the opening of the approaching season will afford scope for all the evangelistic enterprise of several missionaries, could they be sustained. Thus the strangers brought together from different parts of the world in search of gold might be faithfully and frequently reminded of the claims of God and of the unspeakable worth of their souls.

ORDINATION OF MR. MORTON.

The drive from Lower LaHave to Bridgewater was, even in the gloomy month of December, intensely interesting. The river has no superior in Nova Scotia. As respects size, the commerce which it bears on its bosom, the continuity of farms and other indications of industry along its banks, the distance of navigable water, and the quiet beauty of its scenery, it not only has no superior, but no equal.

Bridgewater, near the head of the navigation, is a rising village, and presents at first view, convincing evidence of industry and commercial activity. These first impressions are confirmed by more careful examination. Three buildings, in conspicuous situations, show from their size and appearance, that they are devoted to

the worship of God, and we learn that in one of them the solemn work of the day is to be conducted.

The hour has come, and repairing to the Presbyterian Church, we find it respectably filled with an intelligent looking and devout congregation. The Presbytery having met, find their numbers increased by the presence of the Rev. J. McLeod of Newport, and of Rev. H. McMillan from Clyde. Rev. D. McMillan was also present now as a member of the Court.

Rev. P. G. McGregor preached from Eph. iii. 8. Rev. Wm. Duff recited the steps taken by the congregation and Presbytery, and put the questions of the formula, and having received from Mr. Morton satisfactory answers, he was by prayer, in which Mr. Duff led, and by the laying on of the hands of the Presbytery, set apart to the office of the Holy Ministry, and to the pastoral charge of the congregation of Bridgewater.

Mr. Morton having received the right hand of fellowship from his brethren, was addressed by Rev. H. McMillan, who with great propriety directed his attention to the chief duties of the Christian pastor, and gave directions, which, if observed and followed, would make the young brother an able and faithful minister of the New Testament.

Mr. McMillan was followed by Rev. Mr. Sedgewick, who addressed the people, and in pointing out to them their duties, spiritual and financial, gave them the results of twenty-five years of observation and experience. These remarks were highly appropriate, and we think both charges will be long remembered by the respective parties to whom they were addressed. The Rev. Mr. McLeod offered prayer, and a song of praise having been sung and the benediction pronounced, the pastor was greeted cordially by the people, and the public services closed.

The Rev. Mr. Steele laboured for several years in this congregation, with great diligence, and with gratifying tokens of success. The Manse was erected under his direction, and occupies a beautiful situation on the west side of the LaHave.

To no person, however, is Presbyterianism in the the county of Lunenburg under such deep obligations as to Rev. William Duff. He had the spiritual oversight of the brethren dispersed from Mahone Bay (if not Chester) to the LaHave and the regions beyond. Though yet in his prime, his long journeys, toil and exposure to night travelling, have imparted to him the venerable appearance of age. He enjoys the satisfaction of seeing that his labours are not in vain in the Lord, and of knowing that he has been instrumental not only in edifying the flock, but in adopting the most effectual measures that they may be able after his decease to have these things always in remembrance.

CALL FROM RICHMOND BAY CONGREGATION.

All the papers connected with the call from this congregation to Mr. McLeod were read before the Presbytery, so soon as they could meet after dinner—Reasons of translation to Richmond Bay—Replies of the congregation of Newport to these—with other reasons why he should remain in his present charge. Mr. McGregor, by request of the congregation of Richmond Bay, was heard in support of their claims. The commissioners from Newport not being able to attend, the Presbytery then agreed to seek divine direction in prayer for themselves, and very specially on behalf of Mr. McLeod.

Mr. McLeod, being called upon for his views in the matter, expressed a readiness to allow the Presbytery to decide, at the same time intimating that after careful consideration he had concluded that it was his duty to remain in his present charge. We cannot follow his remarks in detail, but the main reasons for the decision were the *perfect unanimity* of his present charge and the *many tokens* of usefulness which the Head of the Church had afforded him in Newport, while, on the other hand, the Richmond Bay congregation were less united in their call, and the extent and numbers of that congregation were beyond his strength, and in his opinion, beyond the strength of any ordinary man to supply.

The Presbytery expressed approval of Mr. McLeod's choice, and directed intimation to be given accordingly.

The Presbytery appointed supply for the pulpit of Professor Smith during the month of February, as follows:—1st Sabbath, Rev. Mr. Crawford; 2nd Sabbath, Rev. P. G. McGregor; 3rd Sabbath, Rev. J. M. McLeod; 4th Sabbath, Rev.

James McLean. Rev. Messrs. Murdoch and Cameron were appointed to give a Sabbath each to Rawdom. Mr. Waddell was continued at Sheet Harbour and Tangier, with the Presbytery's consent of absence one Sabbath to visit his family.

Presbyterial visitation was appointed to be held successively at Shelburne, Clyde River and Yarmouth; at Shelburne on the 3rd Wednesday of January, at Clyde River on the day following, and at Yarmouth on Tuesday of the week following, and the Rev. Messrs. Christie, Clarke, H. McMillan, D. McMillan and Morton were appointed to attend the meetings of Presbytery at these places.

Rev. Messrs. McKnight and McGregor were appointed to attend to any changes or additional appointments to missionaries which may be found necessary before next meeting of Presbytery.

This visit, on the part of ministers not belonging to the county of Lunenburg, was interesting and delightful in the highest degree, from the character of the proceedings, the extension of Presbyterianism, the beauty of the scenery, and the great kindness with which they were treated.

May the Lord bless his own work, and refresh his heritage in the West!

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met in Prince Street Church, Pictou, on Tuesday, 3rd December. There was a good attendance of members.

After the reading of the minutes, a petition was presented from Goshen for the moderation of a call to one to be their pastor. The petition was accompanied by a subscription list amounting to £92. Mr. Donald Sinclair appeared as commissioner in support of the same, who stated that the people there were united and cordial in the application—that they expected yet some additions to their subscription list, and that they hoped that the Board of Home Missions would grant some aid to the station of Country Harbour, which had been receiving supply, and where the few adherents of our Church desired that a portion of the time of the minister called to Goshen might be allotted. For various reasons the Presbytery resolved that the application lie on the table of Presbytery till next ordinary meeting.

Messrs. Wm. Brown and R. S. Copeland appeared as commissioners from the congregation of Merigomish, who presented a petition for a moderation of a call, with a subscription list for the support of a minister amounting to £128. The commissioners stated that the people were unanimous and cordial in the application—that their subscription list, when completed, was expected to reach £140, and that it was their desire and expectation that the stipend of the minister should soon be raised to £150. The prayer of the petition was granted, and the Rev. George Walker was appointed to moderate in said call on Tuesday, 17th inst.

Reports from the Sessions of James and Primitive Churches, New Glasgow, and Prince Street Church, Pictou, relative to organizing a new congregation between Little Harbour and Sutherland's River, were received, to the effect that they raise no objections to such a formation. The Session of French River reported that for reasons assigned they had resolved to oppose such a formation, and their commissioners were heard in support of their view. The Session of Knox's Church, New Glasgow, reported that such a formation would decidedly weaken that congregation. The Rev. John Stewart reported that according to appointment of Presbytery, he had preached at Sutherland's River, and held a meeting with the people there—that those present were favourable to the movement, and had commenced a subscription list. Mr. McQueen appeared as commissioner from Sutherland's River, who stated that there were about twenty families favourable to the movement whose subscriptions would amount to about £20.

On motion it was agreed that for the next year these two places received supply of preaching according to their subscriptions. It is hoped by that time that the difficulties in the way of their being fully organized may be removed. The Rev. A. W. McKay was appointed as their stated supply for three months from the 1st of January.

The Rev. Alexander Sutherland, according to notice given, laid upon the table

of Presbytery a series of resolutions on revivals of religion. As the other business of the Presbytery had occupied the principal part of the day, and as several members had left, it was resolved that the day following the next ordinary meeting of Presbytery be devoted to a conference on the subject, together with devotional exercises and the consideration of what measures may be considered advisable in the premises.

The Rev. Messrs. Thomson, Roddick, McKinnon and A. Ross were appointed to supply Professor Smith's pulpit each one Sabbath during the month of January.

Reports of missionaries within the bounds of the Presbytery were received, and supply appointed for Merigomish, Caledonia, Country Harbour and Goshen, when the Presbytery adjourned to meet *in hunc effectum* for the purpose of receiving Mr. Walker's report of proceedings in Merigomish on Tuesday, 31st inst., and for ordinary business in Knox's Church, New Glasgow, on Tuesday, 21st January, and on the following day for conference on revivals.

PRESBYTERY OF TATAMAGOUCHE.

The Presbytery of Tatamagouche met there on the 17th December for visitation. The condition of the congregation was found to be highly satisfactory. The Presbytery adjourned to meet at Wallace for visitation on Tuesday the 14th January, at the Cove in the morning and at Wallace Village in the evening—on the 15th at the Gulf Shore for the same purpose in the morning and at Pogwash in the evening—and on the 16th at Goose River.

PRESENTS TO MINISTERS, ETC.

REV. J. WADDELL.—Friends connected with the "Providence Mills," Sheet Harbour, presented Rev. Mr. Waddell with a purse of Thirty Dollars as an evidence of their appreciation of his services.

REV. A. STUART.—The people of Clam Harbour presented a large and valuable Bear-skin to their pastor, Rev. A. Stuart.

REV. GEORGE PATTERSON.—The Green Hill congregation presented the Rev. George Patterson with a Sleigh and Harness, with Bells, &c., complete, the whole in value about \$72, accompanying the gift with an appropriate address. This being at the conclusion of the twelfth year of his labours among them they refer feelingly to all the changes that have occurred and to their pastor's faithfulness and efficiency through all those changes. Mr. Patterson in his reply states that the gift, coming after the payment of his regular stipend and in a season when the crops had failed to an extent unprecedented for many years, was munificent and peculiarly acceptable to him as indicative of the affection of his flock.

CALL.—The Merigomish congregation have given a unanimous call to Mr. Alexander Falconer, probationer.

HALIFAX COLLEGE.—There are *seventeen* Theological Students in attendance on the Halifax College. There are nearly fifty in attendance at Truro.

FIRESIDE READING.

WILLIAM TENNENT.

Once, on a favorable occasion, an intimate friend of Mr. Tennent earnestly pressed him for a minute account of what his views and apprehensions were, while he lay in his extraordinary state of suspended animation. He discovered great reluctance to enter into any ex-

planation of his perceptions and feelings at this time; but being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described:

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself in an

instant in another state of existence, under the direction of a superior Being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise and unspeakable rapture. I felt joy unutterable and full of and requested leave to join the happy throng; on which he tapped me on the shoulder and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollected to have seen my brother standing before me, disputing with the doctor."

The successor of Mr. Tennent in the congregation of Monmouth, in a free and feeling conversation with him, while traveling together from Monmouth to Princeton, observed to Mr. Tennent, "Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, what you were sensible of while in that state." He replied in the following words: "As to dying—I found my fever increase, and I became weaker and weaker, until all at once I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable!" Here he paused, as though unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded: "I can say as St. Paul did, I heard and saw things all unutterable! I saw a great multitude before the glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full into the face, laid his hands upon my shoulder, and said, 'You must go back.' These words went through me; nothing could have shocked me more. I cried out, 'Lord, must I go back?' With this shock I opened my eyes in this world. When I saw

that I was in this world, I fainted, then came to and fainted for several times, as one probably would naturally have done in so weak a situation. And," said he, "for three years the sense of divine glory continued so great, and everything else appeared so completely vain, when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it."

WHAT IS THE FAMILY?

It is a little EMPIRE. The father is the sovereign. It is an absolute sovereignty, constituted in wisdom and restrained by affection. It is derived from the fountain of all power. With this authority is connected immense responsibility. To the government thus constituted, unreserved obedience is required, that its ends may be fully answered. It is a type of that ultimate submission which will be paid to the Father of all by his redeemed family in heaven. Then cometh the end, when he shall have delivered up the kingdom of God, even the Father.

The family is a NURSERY. The idea is derived from a material process in nature to which animals and plants are subjected. God speaks of planting a "noble vine." Such is the family. It requires nourishing, protecting, maturing, as much as the literal vine. "Christian families are the nurseries of the Church on earth, as the Church is the nursery for heaven." The nursery is a retired place, but pregnant with preparations for eternity. Its germinations are immortal. It is the birth-place of both the body and mind. Happy, when some auspicious star of hope hovers over it. A train of associations is there commenced, which is imperishable; habits into which the very soul is moulded; impressions are engraven, which no lapse of time shall ever obliterate, which eternity itself will but confirm and perpetuate. Like seed, like harvest: "He that soweth to the Spirit, shall of the Spirit reap life everlasting." A mental philosopher has said, that the character is formed before the expiration of the sixth year of our existence. And these years are in the hands of the mother! The mother of Byron would become frantic with passion, and throw the tongs at him, in early childhood. Hence he became more and more ungo-

vernable; in fact, never knew what self-government was, for he was never taught it. He had no home. Not so with Cowper, who embalms, in fascinating poetry, his recollections of the sanctity of home. The reminiscences of his mother were so delightful, he could apostrophize in tender numbers even her portrait when brought to view.

The family is a **SCHOOL**. The parent is the natural teacher. With what beauty of language and solemnity of style, with what divine authority does the law giver of Israel appoint the parent to his work—Deut. vi. 7. In the house, by the way, in the morning, in the evening, must this work be constantly done. Happy the child who can say, "I was my father's son—he taught me also." Happy the parent who saith, "Hear, ye children, the instructions of a father." Speak not of wealth, of legacies, of estates bequeathed. The best inheritance is the educator of the soul for eternity. Alas! how many thousands are trained to a career of guilt and shame!

The family is a **SOCIETY**. In it are all the elements of social relations. Numbers, intellect, attachments, sympathies, temperaments, attrition of mind, moral power. Thus it is the very foundation of civil society, whose dignity, advancement, and prosperity, in every form, depend upon the same qualities in the family. This is the only road to the perfection of the social state.

The family is a **SANCTUARY**. If on earth can be found a refuge from earth's ills, toils, and calamities, it is here. To the man of business, jaded with cares; to the laborer, worn with toil; to the professional man, the clerk, the politician; to the sailor, from the stormy fight; to all who come from the battle of life, how refreshing to find a spot where the heart is sure to repose, undisturbed by a doubt that *there* every face beams with a smile of welcome, every heart bounds with joyful emotion.

The well ordered family is a little **CHURCH**. Believers and their children in covenant with God constitute the essential idea of a church—at least in a qualified sense. Such a family is the miniature of the "whole family named in heaven." "To the church in thy house," said Paul to Philemon. Happy house!—Thrice blest home! God is their father, Christ their elder brother, the Holy Spirit that sanctifier and guide.

That house is the vestibule of heaven. The sacred shrine is there. There the incense of prayer diffuses its sweetness. The melody of praise is there. Death does not break, but sanctifies, the link which binds it to the family above. The grave but opens the passage to glory.

REUNION IN HEAVEN.

How short is the earthly history of a family! A few short years, and those who are now embraced in a family circle will be scattered. The children, now the objects of tender solicitude, will have grown up and gone forth to their respective stations in the world. A few years more, and children and parents will have passed from this earthly stage. Their name will be no longer heard in their present dwelling. Their domestic loves and anxieties, happiness and sorrows, will be a lost and forgotten history. Every heart in which it was written will be mouldering in the dust. And is this all? Is this the whole satisfaction which is provided for some of the strongest feelings of our hearts? How can such transitory beings, with whom our connection is so brief, engage all the love we can feel? Why should not our feelings towards them be as feeble and unsatisfying as they? But, blessed be God, this is not all. Of this he has given us perfect assurance in the gospel of his Son. Though to the eye of unenlightened nature the ties of domestic love seem scattered into the dust, the spiritual eye of faith perceives that they have been loosened on earth, only to be resumed under far happier circumstances, in the region of everlasting love and bliss. Though the history of a family may seem to be forgotten when the last member of it is laid in the grave, the memory of it still lives in immortal souls, and when the circle is wholly dissolved on earth, it is again completed in heaven.

HOWARD'S OPINION OF SWEARERS.—Howard, the philanthropist, standing in the street, heard some dreadful oaths and curses from a public house opposite. Having occasion to go across, he first buttoned up his pockets, saying to a bystander, "I always do this when I hear men swear, as I think that any one who can take God's name in vain can also steal or do any thing else that is *bad*."

The "Cardross Case" is still before the Scottish Courts, and little progress has been made in it.

Dr. Guthrie is to be the Moderator of the next Free Church General Assembly.

A friend of evangelical effort has taken the Victoria Theatre, London, for a period of three months for morning services.

The U. P. Presbytery of Glasgow is taking an active part in combating the "Social Evil."

The new Record of the Canada Presbyterian Church is a very neat publication, of the same size, and much in the same style with our own Record. We wish our contemporary "long life and prosperity" as the organ of a large and united Sister Church.

One cannot hear without profound regret the evils that have been brought upon the Churches of the United States by the civil war. The Old School Presbyterian Church has suffered very severely.

The National Bible Society of Scotland now circulates about 100,000 copies of the Scriptures annually. It is engaged in publishing a translation of the New Testament into the Erik language—that spoken by the people of Old Calabar a language into which the Word of God was never before translated.

NOTICES, ACKNOWLEDGEMENTS, &c-

Monies received by the Treasurer from 20th November to 20th December, 1861.

FOREIGN MISSION.

Rockville Juvenile Miss. Soc'y	
Maitland	£ 3 5 0
Robert Smith, Esq., Truro	13 16 2
Mr. James Dawson, Montreal	5 0 0
Merigomish Congregation	5 0 0
New London Sect. Mr. Murray's Congregation	7 12 11

HOME MISSION.

Robert Smith, Esq., Truro	4 5 0
New London Sect. Mr. Murray's Congregation	4 2
Balance of Collection, Tangier, 17 July, per Rev. Prof. McKnight.	5 9
Re-payment of loan by a student	4 0 0

SPECIAL EFFORT.

Mr. J. Fraser, Esq., Miramichi, bal. of contribution from that congregation	35 0 0
---	--------

SEMINARY.

Robert Smith, Esq., Truro	2 10 0
New London Sect. Mr. Murray's congregation	4 2

MR. GEDDIE'S CHILDREN.

J. W. Dawson, L. LD., Montreal	1 0 0
--------------------------------	-------

ROBERT SMITH, Truro, acknowledges the receipt of the following:

HOME MISSION.

From Ladies Rel. & Ben. Soc'y	
C B	£ 2 0 0
From Old Barns Congregation	2 13 6
" Truro Bible Class	1 10 0
" Daniel Hingley	5 0
" Onslow Benevolent Soc'y per Wm. Grigor, Esq.	2 10 0
" Ladies Benevolent Soc'y Onslow, per Mr. Dickie	17 9

FOREIGN MISSION.

Juv. Miss. Soc'y, Noel, per Miss Mary O'Brien	5 0 0
Lower Onslow Ben. Soc'y, per A. Bain	3 0 0
Truro Bible Class	1 10 0
Daniel Hingley	5 0
Onslow Benevolent Soc'y per Wm. Grigor, Esq.	6 0
Ladies Benevolent Soc'y, Onslow, per Mrs. Leickson	2 10 0
Capt. Charles Norris	1 2 5
A Friend	5 0
Maitland Cong. per Rev. Mr. McLellan	2 10 0
Noel do. per do.	2 0 0
A Friend per do.	1 3

SEMINARY.

Onslow Benevolent Soc'y per Wm. Grigor, Esq.	2 10 0
Ladies Benevolent Soc'y, Onslow, per Mrs. Dickie	17 9
DEMERSHISH MISSION.	
Collection Onslow Cong.	2 12 0
do. Truro do.	8 9 7½

The Rev. Robert S. Patterson, of Bedeque, P. E. Island, acknowledges the receipt of twenty shillings Nova Scotia currency, from John Scott Hutton, Esq., Principal of the Institution for the Deaf and Dumb, Halifax, towards the erection of the Presbyterian Church at Summerside.

PAYMENTS FOR THE HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums:

Mr Wm. Stewart, Cape Island	\$ 50
Mrs. Munro, Portuguese Cove	50
Andrew O'Brien, bal. 1861	3 50
Rev. H. D. Steele, bal. 1861	60
Mr. John Corston	60
Mrs. Douglas, Charlottetown	9 30
Mr. Cumming	50
James D. Gordon	50
Isaac McLeod, Broad Cove	60
John F. Logan, bal. 1861	5 50
Robert McDonald, Antigonish	5 00
Rev. R. Sedgwick do.	11 50
David Freize, Maitland	5 00
J. A. F. Sutherland	5 50
Robt. Frotter, bal. 1861	1 50
do. do.	2 00

Mrs. McLean	1 20	Corresponding Members—Rev. J. Stewart, New Glasgow; Rev. Dr. McLeod, Sydney;
Wm. Sinclair	50	Rev. George Sutherland, Charlottetown.
Hugh McDonald, Esq.	1 00	Rev. P. G. McGregor, Chairman; Rev. A. McKnight, Secretary.
Hiram Smith, bal. 1861	6 00	<i>Committee on Colportage.</i> —Rev. Professors Smith and Lyall, Rev. Messrs. Baxter, Currie and A. Cameron, and Messrs. Isaac Logan and Jasper Crow. Rev. J. Baxter, Convener.
Adam Roy, Maitland	5 00	<i>Seminary Board, Truro.</i> —The Professors, ex officio; Rev. Messrs. McCulloch, Baxter, E. Ross, Wyllie, J. Cameron, A. Sutherland, McKay and Currie, and Wm. Murray, 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.
Rev. R. S. Patterson	2 50	<i>Committee of Bills and Overtures.</i> —Rev. Messrs. Bayne, Roy, McGilvray, J. Stewart, and A. Ross of Pictou, and Mr. James Mc- Gregor. Mr. Bayne, Convener.
Rev. T. S. Crow, 1861	1 00	<i>Committee on Popery.</i> —Rev. Messrs. G. Su- therland, Allan, I. Murray, W. Ross and Morrison, with their Presbytery Elders.
Rev. G. o. Patterson, 1861	32 00	<i>Committee on Temperance.</i> —Rev. Messrs. A. Munro, Crawford, N. McKay and McNeil, with their Presbytery Elders. Rev. J. Ca- meron, of Nine Mile River, Corresponding Member. Rev. H. Crawford, Convener.
Soth Burgess, Esq.	50	<i>Committee on Sabbath Observance.</i> —Rev. Messrs. R. S. Patterson, Laird and Fraser, with their Presbytery Elders.
Rev. J. Morton	4 00	<i>Committee on Union with other Presbyterian Bodies.</i> —Rev. Messrs. Murdoch (Convener), McCurdy, Sedgewick, J. Cameron, W. Mur- ray, McKnight.

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

TWO MISSIONARIES WANTED.

The Board of Foreign Missions having been authorized by the Synod to send another Missionary to the New Hebrides, and the death of the Rev. S. E. Johnston, having left a vacancy on the island of Tana, the Board are now anxious to send two missionaries to that field, as soon as suitable persons can be obtained for the service. Any ministers, licentiates or students of Theology, belonging to the Presbyterian Church of the Lower Provinces, or sister churches in Britain or the Colonies, who may be willing to devote themselves to the work, are requested to communicate with the Secretary, the Rev. JAMES BAYNE, Pictou.

BOARDS AND COMMITTEES OF SYNOD

Board of Education.—Rev. Professors King, Smith, Ross, Lyall, and McKnight, Rev. Dr. McLeod, Rev. Messrs. Murdoch, J. Stewart, J. Campbell, McGregor, Bayne, Steele, and A. Ross, Pictou; Andrew McKinlay, Robert Romans, Charles D. Hunter James H. Liddell, George Luist, and Alex. James, Esquires, Halifax; Abram Patterson, Roderick McGregor, Anthony McLellan, R. P. Grant, and Howard Primrose, Esquires, Pictou; Adam Dickie, Esq., Maitland; Isaac Logan, Esq., Shubenacadie; John D. Christie, Esq., Truro; William Gammell, Esq., Bras d'Or; James Bearisto, Esq., Princetown, P. E. I.; and Kenneth Henderson, Esq., Charlottetown, P. E. I.

Board of Foreign Missions.—Rev. Messrs. Roy, J. Stewart, Bayne, Blair, G. Patterson, and Walker, and their Presbytery Elders, with Rev. John I. Baxter, of Onslow; Rev. J. McCurdy, of Chatham, N. B.; and Rev. I. Murray, of Cavendish, P. E. I., as Corresponding Members. Rev. J. Stewart, Chairman; Rev. J. Bayne, Secretary.

Board of Home Missions.—Rev. Professor King, Rev. Messrs. Murdoch, Steele, McKnight, McGregor, and Cameron, and Messrs. W. Anderson, P. Ross and James Barnes,

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

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

General Treasurer for the Funds of the Church, except the Professorial Fund, and the funds invested in Halifax.—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. K. Mackinlay, Esquire, Halifax.

The Home and Foreign Record.

THE HOME AND FOREIGN RECORD
the control of a Committee of
is 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.