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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NOVEMBER, 1869.

The "Record" for 1870.

It is now time to begin arranging lists of subscribers for the coming year. Hitherto our large circulation has been mainly due to the exertions of ministers in bringing the *Record* before their people and urging them to subscribe to it, and to read it.—Elders, and public spirited young men and women, have also aided very materially.—Some instances come before us from time to time of ministers, and other agents, having actually to pay the money out of their own pockets for delinquent subscribers!—There are few kinds of swindling more discreditable than this. Any one guilty of it should be ashamed to hear himself called, an honest man, or to look an honest man in the face. He cannot be a Presbyterian, he cannot be a christian, he cannot be a good member of society. Reader, if by any possibility you have neglected or forgotten to pay for your copy of the *Record* hasten to make good your promise and repair your character!

We must appeal to ministers to make a special effort on behalf of the *Record* for 1870. A copy should be in every family. This would interest all our people in our home missions, foreign missions, supplementary fund, and all the other funds and enterprises of the church. The *Record* contains more reading than any other similar periodical of the same price. We are persuaded that it is worth its price, and on this ground alone it can be recommended to our people. But its great value is in making the people acquainted with the work of the church at home and abroad.—

But the work of circulating the *Record* should not be left to ministers alone: let them lead, and let Elders, Sabbath school teachers and other friends of the cause of Christ follow. The *Record* should have a circulation of ten thousand copies. A determined and united effort on the part of the friends of the church would secure this within the next three months. Shall we try? Is it not worth while? We are persuaded that financially, ecclesiastically, and religiously the benefit would be immense.

A more particular statement of terms for 1870 will be given in our next; but we are anxious that there should be no delay in organizing clubs, in paying up arrears, and in thus preparing the way for a prosperous *Record* year.

The word "ARREARS" should not at all occur in connection with the *Record*. The terms are: Payment in advance. If these terms are departed from the price must be raised and the result cannot fail to prove injurious. Let therefore every occasion be at once removed for our using this ill-sounding word "arrears."

Work for the Church.

No work is so sure to pay well as work for the church of Christ. You may toil for mere human institutions but they are changeful, and sooner or later they pass away. By a life of toil a man may write his name upon the sands of time; but the rising tide of events will wipe out his mark-

ings. His name may be engraved on brass, but the brass itself decays under the corroding tooth of time. The only institution on earth which is sure to endure till the end of the world—ay, and into the endless cycles of eternity, is the church of Christ.—What real work you do for the church is done for eternity. No financial collapse can undo the results of your toil. No inundation can sweep it away. No revolution can superannuate it. No movement of population can make it out of place.

Literary, political, social associations may be all very well in their place; temperance societies, and kindred institutions may be calculated to do much good. Yet the church towers above them all in this, that it is a divine institution. Its claims are paramount. No institution of earthly origin should be placed on the same level with it in the estimation of any one who bears the christian name.

Meet the claims of your own congregation and your own church as a whole; and if you can do more, by all means do it.—But it is sacrilege to neglect the more important for the less important. To withhold what is manifestly due is not better than to take what is not due. The one and the other may justly be described as robbery.

Let your church have the prime benefit of your prayers, your wealth and your talents. If your church is cold and dead so much greater the need for your earnest assistance. Your zeal will stir up others. Remember always that you are working for an institution which in a most peculiar sense belongs to God, and which he peculiarly honors.

Duties of Elders.

There are at least five times as many Ruling Elders in our Church as there are Ministers. What are these officers doing? They are under very solemn vows. Many of them, no doubt, are doing their best to fulfil their vows. But it cannot be denied that many more are far below the mark that they should look to. The Church does not

expect enough from her Elders. The ministers have generally a great deal too much to do, and the elders a great deal too little.

What then should we expect from Elders?—They should be men of prayer, well acquainted with God's word, and careful in their conduct. They should be "ensamples to the flock." They are solemnly bound to take heed to the flock over which Christ has made them overseers. They should visit the people under their charge—warn the erring, comfort the mourning, sympathise with the suffering. They are in a measure responsible for the souls of others. They should candidly counsel their minister, and aid him in his pastoral labours. They should be watchful in the exercise of discipline in order to keep the Church free from scandal, and to reclaim such as have fallen into sin. They should know the grounds of distinction between our own and other denominations; and be well versed in Presbyterian Church history. It is very advantageous to know something of Church order and the rules of discipline. They should be thoroughly versed in our statistics, and in all the operations, home and foreign, of the Church. They should be constant readers of our ecclesiastical and denominational organs. They should take special interest in prayer meetings and Sabbath schools. Ministers can do much good in training young men to the work of the Eldership.

SUPPLEMENTARY FUND.

The directions of Synod respecting the visitation of congregations by Deputies in the interest of this fund has been pretty generally carried out. The eastern part of P. E. Island Presbytery, two congregations excepted, was visited and addressed by the agent of the church. Rev D. B. Blair, addressed the people in the greater number of our congregations in the island of Cape Breton, and received a most liberal response in most cases to his appeals. A few congregations were necessarily omitted from want of time to accomplish a work for which two deputies should unquestionably have been designated.

Rev N. McKay has returned from his mission to the northern congregations of New Brunswick included in the Presbytery of Miramichi. Mr Christie has completed his work in the Presbytery of St John and St Stephen, and Mr Houston has visited the more distant portions of the Presbytery of York, and will soon accomplish what remains of his allotted task. Rev Thomas Sedgwick has brought the subject before all our pastoral charges from Annapolis to the Gore and Kennetcook; and the Pictou Presbytery are now making their arrangements for the carrying out of the Synod's wishes within their bounds during the months of November and December.

Our space will admit of no more detailed statement, nor of the publication of any reports in the present number, but it is gratifying to learn that with scarcely an exception our people have cordially and most cheerfully responded. The contributions may be in some cases small, but what was given was given with great readiness and with many regrets that they were not able to do more. This is a fund to which *all* should contribute something, the more prosperous giving largely, and all, whether poor or rich, according to their ability: "As a man thinketh so let him give, not grudgingly nor of necessity for the Lord loveth a cheerful giver."

As many may desire to know the state of the fund we give the following brief statement:

Balance on hand June 1st.....	\$333 80
Gift fm Free Church of Scotland..	500 00
Collected since June 1st.....	897 52
	<hr/>
	\$1731 32
Payments for half-year..	\$1506 50
Balance now on hand..	224 82
	<hr/>
	\$1731 32

That the contributions of *all* will be required to meet our engagements will appear evident when it is considered that two sums of \$1,500 each, will be payable in eight months, the first on 31st Decr., and the second on 30th June. We feel persuaded, however, that nothing is required but united effort to meet these claims, fully and punctually, and for such united action, the session are chiefly responsible.

For the Record.

SYSTEMATIC SUPPORT OF THE LORD'S CAUSE.

MR. EDITOR,—Last summer the Synod of our church revived its committee on Systematic Beneficence, and appointed Revs. A. Stewart, M. G. Henry, R. S. Patterson, E. A. McCurly with Messrs. Charles Robson, and Wm. Anderson, members of said committee. Without giving any specific instructions, the Synod left the committee to select and employ those means which might seem best adapted to promote and secure the great object which the church had in view, viz.: The consecration of their substance on the part of those connected with the church, on principle, and according to system. Realizing the importance of the task imposed upon us, as soon as possible after the rising of the Synod the committee met for consultation, and resolved to urge upon the church the duty of adopting at once the principles and practice enjoined by the apostle in his charge to the Corinthians. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." I Cor. XVI. 2. To carry out this resolution we thought it necessary to avail ourselves of the easiest and cheapest, the most direct and effective means within our reach. As the press seemed to fulfil these conditions best, we agreed that each member of the committee, who could undertake it, should be appointed to write a series of short articles for one or other of the periodicals which circulate most widely among the members of our church, the committee holding themselves responsible only for the basis of principles already indicated, while the arguments and illustrations employed to enforce those principles, are to be regarded as expressing merely the views of the person who urges them. The task of writing for the RECORD has been assigned to me, and as you in common with all the editors with whom we corresponded have kindly consented to receive contributions, I avail myself of the earliest opportunity of furnishing you with the first of mine.

To lay broad and deep the foundations for God's claim upon our beneficence seems

to me, most obviously, my first duty. To some, this may appear too elementary to be necessary. But in a matter where God's glory and man's duty are so vitally concerned, in reference to a subject on which covetousness is so apt to blind the mind and harden the heart, it seems absolutely imperative to start from first principles. Let it be observed then that the immovable rock on which Jehovah's claim rests is that we and ours, all we are and all we have, belong to Him. This fact cannot be ignored without denying that we are God's creatures. No christian, indeed very few who live in a christian land, will take that position. Now it is obvious that no claim to ownership can at all approach much less rival in validity that which is based upon creation. Yet men recognize a far less stable basis in all their own possessions, and in all their business transactions with each other. The man who builds a house, with his own hands, upon his own soil, by that act vests the title in himself. The right of property of the artist who paints a life-like picture, or of the sculptor who moulds a beautiful statue from the shapeless marble is never questioned. But these men only fashion the materials which are placed in their hands, while God's right of property rests upon creation in its most absolute sense. Hence his oft-repeated claim:—"Whatsoever is under the whole heaven is mine." "All souls are mine." "All the earth is mine." "Every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine and the gold is mine saith the Lord of Hosts." With a frequency, and emphasis which must carry profound conviction to the heart of every one who trembles at His word, the Most High teaches us that He is the great owner the sole proprietor of all things; while His intelligent and responsible creatures whatever their possessions, rank, or station are merely the stewards of what belongs to him. Let this great truth then be clearly apprehended, let the precise relationship which exists between proprietor and steward be fully understood, let it be held fast as part of the teaching of the Bible that there is only one being who can

present an inalienable and indisputable claim to proprietorship in its most absolute sense, while all others stand to Him as stewards, and the foundation is fairly and firmly laid for God's making upon us any demands that He pleases, for His regulating in any way that He sees fit the disposal of that property, which, though for a time intrusted to us, yet really in the strictest sense of the words, belongs to Him. No one for a moment questions the right of an owner of an estate, when he engages a manager or steward, to lay down the rules according to which he would have his business transacted, and to insist upon his acting in strict conformity with instructions. Surely then it will not be denied that the Great Proprietor of the universe has a better right to do the same. Our Creator might indeed have put us into possession of His goods, and given us absolute control of their management and disposal. But in His infinite wisdom and goodness he has not done so. Revelation clearly indicates that he has imposed limitations, and providence frequently reiterates the truth, sometimes in tones of thunder. Every storm which sweeps the sea and strews the ocean's bed or shores with the fragments of its thousand wrecks, every earth-quake which lays in ruins the stately piles that wealth and toil have reared, every flood which bursts upon the fruitful fields, and bears down and bears away with its resistless torrents the brightest prospects of the husbandman,—as well as well as the volume of inspiration itself proclaim with a voice which men must hear, Jehovah's rightful prerogative:—"Is it not lawful for me to do what I will with my own."—And yet beyond question God has given to man a large amount of liberty in the use of His goods. As He has made him a rational being, He has left much of what He has given him to be used at his discretion. Food, raiment, the necessaries and comforts of life make heavy demands upon that portion of God's good things which he has given us richly to enjoy. Even here, however, our conduct must be regulated by the inspired precept, "use the world as not abusing it." Nevertheless we are strictly

prohibited from spending all the substance which God gives us upon these things, comfortable, useful, and necessary as we may regard them. "Honour the Lord with thy substance and with the first-fruits of all thine increase," is a command as binding now as in the day of Solomon. While we may lawfully spend upon ourselves, we must not forget to devote a portion to God. This is necessary as a constant recognition of Him as the Great Giver. As some one has well expressed this thought: "This is the rent which reminds the tenant that he is not owner in fee; this is the interest which reminds the borrower that the principal does not belong to him; this is the tribute money which reminds a subject nation that it is not independent; this is God's share to remind His creature that all belongs to Him."

So far my argument reaches, and applies to all men, whether believers or unbelievers, since all are equally and alike God's creatures. But there is another consideration which must tell with singular effect upon Christians. You are God's redeemed ones. In His infinite mercy He rescued you from debasing thralldom. He has struck off your chains. He has set you free, and, paradoxical as it may seem, you are no longer your own, but bought with a price, and, therefore, under obligations to glorify God in your body, and in your spirit which are God's. The obligation to devote your substance to Him which is founded upon the fact that He has created you and yours, that He has given you all you have, and is consequently your great proprietor is increased manifold by the fact that He is also your Redeemer. But perhaps illustration will be more effective than argument here. They tell us of a slave girl, just about to be sold, whose tears drew the notice of a gentleman as he passed through the auction mart of a Southern Slave State.

"Her price," the stranger asked. He thought a little when he heard the great ransom, but paid it down. Yet no joy came to the poor slave when he told her she was free. She had been born a slave, and know not what freedom meant. Her

tears fell fast upon the signed parchment, which her deliverer brought to prove it to her. She only looked at him with fear.

At last he got ready to go his way, and as he told her what she must do when he was gone, it began to dawn on her what freedom was. With the first breath she said.—"I will follow him—I will follow him—I will serve him all my days;" and to every reason against it she only cried:—"He Redeemed Me! He Redeemed Me! He Redeemed Me!"

When strangers used to visit that man's house and noticed as all did, the loving, constant services of the glad-hearted girl, and asked her why she was so eager with unbidden services night by night and day by day, she had but one answer, and she loved to give it:—"He Redeemed Me! He Redeemed Me! He Redeemed Me!"

So christians let it be with you. Serve God as sinners saved by grace—as sinners bought with blood, and oh! "when men take notice of the way you serve Him—the joy that is in your looks,—the love that is in your tone—the freedom of your service" and the generosity of your contributions have but one answer and love to give it:

"HE REDEEMED ME!"

The discussion of the measure and method of christian consecration of substance must be reserved for future communications.

Meantime, I remain &c.,

L. A. McCURDY.

Musquodoboit Harbor,
October 14th, 1869.

Forgiveness of Injuries.

When Luther, in the height of his zeal, denounced Calvin as a teacher of dangerous heresies, Calvin sweetly made answer:

"Let Luther bate me, and call me devil a thousand times; yet I will love him, and acknowledge him to be a precious servant of God."

How different from the spirit which is often manifested now-a-days in religious controversy.

A bundle of abusive letters was found among the possessions of Cotton Mather, after his death, all tied together, and this inscription written upon them:—"Libels, 'Father, forgive them.'"

SERMON.

Preached at the Opening of the Synod of the Presbyterian Church of the Lower Provinces, at Pictou, June, 1869.

By REV. JAMES WATSON, *Moderator.*

JUDE, v. 3. "Ye should earnestly contend for the faith which was once delivered to the saints."

Controversy has, to a less or greater degree, existed, in every period of ecclesiastical history. It has dealt with subjects of every description, the most important and the most trivial, the most sublime and the most insignificant. It has ranged through the wide field of theology. It has discussed the being of a God, with all his exalted attributes; it has enquired into the decrees of heaven and the mysteries of predestination; it has debated the difficult metaphysical question of liberty and necessity; and it has condescended to reason about the commonest duties and obligations of man; in short, there is no subject into which it has not ventured to pry and which it has not examined thoroughly.

Some maintain that controversy, and especially religious controversy, is attended with greater evil than good, and have gone so far as to say, that to engage in it is unlawful, or at least inconsistent with the spirit of the gospel. It often takes a one-sided view of things; it warms the feelings, excites the passions, makes exaggerated representations, alienates friends, produces division, and exhibits the unseemly spectacle of brother warring against brother, both of whom should be combating the common foe. So far have some carried their views upon this point that they have declared:—"Controversy never yet made a christian."

On the other hand, others have said:—"There is a time for every thing under the sun," and there is time for controversy too. If it have its evils, it has its good; if it be not always pleasant, it is often necessary; if religion be attacked, it must be defended; if the truth be impugned, it must be vindicated; if the doctrines of the gospel be misrepresented, they must be set forth in their genuine light; if the feelings be warmed and the passions excited, the fault lies, not with controversy but with the controversialists themselves. Besides, have we not high and eminent examples for the use of controversy? Did not Christ reason or argue with the scribes and Pharisees? Is not the epistle to the Romans a controversial treatise from its commencement to its close? In addition to all this, have we not positive authority in scripture to engage in it? Is not the text evidently a specimen of this:—"Ye should earnestly contend for the faith which was once delivered to the saints?"

There is no need of dwelling largely on this topic. It requires no proof that in multitudes of cases, controversy has been of essential service to the cause of truth. What would primitive christianity have been, without the apologies of the early fathers; and what were these apologies but polemical discussions in defence of the gospel? What would Protestantism have done in its infant days, had it not been for the controversies of Luther, Melancthon, Calvin and Knox and other celebrated reformers? Unquestionably these helped in no small degree to push forward the glorious cause. And when it is asserted that there is positive authority in the text for controversy, the assertion cannot be considered wide of the mark. The apostle Jude is exhorting his "beloved," "earnestly to contend for the faith"—why?—What is the reason? In the 4th verse he gives this reason:—"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." These men, then, the disciples were to meet, confront, and oppose; they were, if possible to argue them down. Besides, the origin of the phrase itself—"earnestly contend"—greatly supports this view. The verb in its simple form, here translated "contend," or with the preposition prefixed and here translated "earnestly contend," literally signifies "to be deeply agonised." It is the same word as that used in Luke 13 and 24, "Strive—be agonised—to enter in at the strait gate;" and by Paul in Rom. 15 and 30, "Strive with me—be agonised together with me—in your prayers for me to God." The phrase, therefore, implies strong struggling, not only with earnestness, but with deep agony of spirit. We also know this phrase is borrowed from the state of mind of combatants when they competed at the Olympic games; and we are all aware what that mental state was. We know it was thorough earnestness and determination; we know that every power was put forth and every energy taxed; that every nerve was strung to its highest reach, and that every muscle was expanded to its fullest breadth; and that all were so concentrated and so controlled, as to bear down with tremendous impetus upon the adversary. Such is the state to which the verb in the text gives expression. It takes in all the earnestness and the determination, and all the energy and the nerve and muscle, and all the concentration of the wrestler, and applies it to the christian defender of the faith. And this is the sense in which we take the text. It implies striving with deep agony of spirit.

In directing your attention to these words, let us consider:—

I. THE FAITH FOR WHICH WE OUGHT TO CONTEND; and,

II. SOME SPECIAL REASONS WHY WE SHOULD CONTEND FOR THE FAITH. May the spirit of all grace guide us in our illustrations and bring home the truths spoken, with conviction to the conscience!

I. LET US CONSIDER THE FAITH FOR WHICH WE OUGHT TO CONTEND. By the "Faith" referred to in the text we are to understand the common evangelical system of christianity, or the doctrines of the gospel as revealed in the scriptures.

We remark then, we should contend,

I. *For a Scriptural Faith*, in opposition to infidelity. Who is the infidel?—It is he who rejects all revelation and pronounces it impossible. It is he who denies inspiration, accepts not Christ as a divine Saviour, and questions a future state.—It is he who makes the light of nature or reason and reason alone, the platform of his theology, and his only instructor for time and eternity.

In what manner are we to contend with the infidel? What means are we to employ to endeavour to bring him over to the faith? A favorite theory of the present day is:—We must meet the Infidel on his own ground, and fight him with his own weapons. If he resort to logic, we must meet him with logic; if to metaphysics with metaphysics; if to science, with science; if to philosophy with philosophy; if to theology, with theology. Whatever weapon he selects, we must select the same. To a certain extent, there is truth in this theory. At all points we must be prepared to defend the gospel as well as propagate it. Still this does not appear to us the most effectual mode of meeting and conquering infidelity. Science and metaphysics and philosophy may protect the citadel and them *within*; but they will fall like water on the countless masses *without*. The grand weapon of our warfare is the word of God. It is the Bible—Bible training, Bible truth, Bible doctrine, Bible facts, Bible illustrations, Bible warnings, Bible invitations and Bible threatenings. From house to house, from street to street, and from village to village we must go and carry our Bible with us. We must read it, and expound it, and preach it, and pray it. We must indoctrinate with its principles and especially with its spirit, our children, our servants, our workmen, our mechanics and our foremen and master operatives, as well as the rich and noble and learned.—Nor must we cease to do so till the whole of society—every rank and every class—from the lowest to the highest, be leavened, impregnated, saturated with it. It is this

will crush the head of the hydra, and make his fang innocuous. It has done it already, and we have God's authority for it, it will do it again.

It has been said by way of objection to this, that the Bible has been long long tried, but it has turned out a complete failure. Year after year, and generation after generation, it has been preached from our pulpits, taught in our Sabbath schools, and read in our families, but what has the result been—what the effect produced? The number of infidels is greater *now* than ever it was;—greater than at the revolution of America, or the greater revolution of France;—when infidel principles and infidel publications permeated every rank of society,—when the very foundations, not only of religion, but of social order and government, seemed about to be upheaved,—when "all faces were turned pale," and every one was heard exclaiming, "alas! for that day is great so that none is like it."—Is not this a palpable proof of the failure, the inefficacy of Bible preaching, and Bible training?

But worse still. Low as the stratum of infidelity is in society, there is yet a lower. There is a class, a multitudinous class, wrapt up in ignorance and immorality, steeped in the deepest depravity, and noted for nothing but the gratification of the lowest animal appetites. For want of a better appellation, they are commonly known by the name of "the masses." There are thousands and thousands of such. They are to be found principally in the lanes and alleys and back streets of our cities and large towns. Yet all these ungodly, immoral, festering masses have gradually accumulated under Bible preaching and Bible training. Are not those the strongest evidences that can be adduced that such preaching and training are useless, and that christianity as a system of conservation or reformation, has become perfectly obsolete?

But besides this, there are other ways of accounting for the accumulation of these masses. Some, indeed, trace up all this accumulation just to the very *want* of this Bible training. They reason in some manner like this. For 60 or 70 years of the last century, and for 15 or 20 of the present, high churchism was rampant in England; moderatism, with an iron rod, tyrannised over Scotland; arianism was beginning to effloresce and show its fruits in Ireland; and unitarianism in America. Men, who bore the name of ministers of Christ,—occupied the pulpit, looked after the fleece, but cared not for the flock. If the people came to worship in the sanctuary on Sabbath, all was well and good; but if not, no one went after them, no one visited them, no one warned or exhort-

ed them, no one prayed with them, they were left to do as they listed. A careless priesthood soon made a careless flock.—The number of absentees increased, and it went on increasing and increasing till behold! it stands out before us at the present day, a separate and distinct class as “the masses.”

According to this theory, therefore the fault lies altogether at the door of the church; and that the lost ground may be recovered, the church must just retrace her steps, begin anew where she left off; and by doubled labours and re-doubled efforts regain her former position.

We believe that such things have had their influence in producing the present melancholy state of society; but we do not believe that these things were the only cause. The change of manners and customs; the great influx of wealth into the world; the keen pursuit of commerce; the establishment of large and crowded factories and other public works; the facility of locomotion and the consequent emigration and mingling of men of different nations and different creeds; the power of an infidel and semi-infidel press; and the wars engaged in, all around the world;—these and a thousand things of the same description, have all co-operated in raising some classes higher in society and sinking others lower. In the purest waters, there is some residuum and when let alone, particle after particle sinks to the bottom, and these gradually accumulating form something like a mass there. So is it with the societies of men. In all ages and in all countries, there has been less or more a sunken, degraded class. The tendency of human nature is downward.

But be this as it may, to whatever cause we trace the origin of these masses, there they are before us, and there they are in strong league with infidelity; and the important question with us now is.—“How are they to be dealt with? how are they to be reclaimed and evangelised? how are we to contend with them?” And here we repeat and repeat it emphatically, we believe the grand weapon to be “the word of God.” It is vain, perfectly vain, to assert that this word is inefficient. It would be contrary to the assurances of God himself to do so. “The word of God is quick and powerful, sharper than any two edged sword;” “My word shall not return unto me void;” “The law of the Lord is perfect converting the soul.” It would be contrary to all past experience and all the records of history to say so. Looking at the past what marvellous achievements, what mighty triumphs glorify the progress of this word! Beholding these in all their length and breadth, we are compelled to exclaim:—“Verily, verily, it is ‘the sword

of the spirit.’ It is the sword that Paul wielded with so much power and energy, that he subdued and converted the licentious Corinthians. It is the sword which eradicated heathenism from imperial Rome, drove her priests from her altars, upset the altars themselves, and emptied her temples of worshippers. It is the sword which the reformers drew afresh, and with which they attacked ‘the man of sin’ in his own citadel, stormed his strongholds of ignorance and superstition, revolutionised more than one half of Europe, and sent light and liberty rejoicing throughout the earth. It is the sword with which Hervey and Whitfield and Wesley smote the hearts of the peasants and labourers and colliers and the lower classes of the last century, reviving evangelical religion, and once more making practical piety and experimental godliness smile over England’s lovely mountains and fertile plains. It is the sword with which our missionaries gird themselves when they go forth to the lauds of heathenism, and with which they labour and toil and contend, till rebel souls become willing captives of Jesus—till nations are converted in a day—till the very forests clap their hands together, and the isles of the ocean lift up their voices and sing. And what is more to our purpose, it is the sword with which pious servants of God and devoted laymen have entered the dark territories of these very sunken masses, and in a few months have gathered around them multitudes of souls reclaimed, reformed and renewed in Christ Jesus; and have made the humble missionary church, and its companion, the attractive missionary school, rise up on the very spot where the den of infamy once stood, and the sons and daughters of vice congregated at midnight to hold their horrid revels.” If, then, all these things be so, let us only take a firm hold of this sword and wield it as the Lord tells us to wield it; let us only use it as Paul used it; let us only ply it, as Luther and Calvin and Knox plied it; and especially let us labour and toil and contend with it, as these missionaries have done; and who can doubt but we shall assuredly find it. “a weapon of our warfare, not carnal, but mighty through God to the pulling down of strongholds?”

2. We should earnestly contend for a Protestant faith in opposition to Popery. The errors of Popery are numerous. They have often been exposed and refuted. That the Scriptures are not a perfect rule of faith and practice; that the Pope and his counsels are infallible; that the mass is a repetition of the sacrifice of Christ on the cross; that the sacraments are of themselves sanctifying and saving; that salvation can be obtained in no church but the church of Rome;—these and a hundred other dog-

mas of the same kind, are propagated and maintained as the real and essential doctrines of christianity. We do not think it necessary to direct your attention to such topics as these. What we purpose is to review a few of those arguments which at the present day, and considered peculiar to the present time, are so frequently urged, why we should earnestly contend for the faith.

One of these arguments is, *the apathy and indifference of Protestants*. Immediately after the revolution in England, Popery was held forth in her true colours. Men, newly escaped from her toils, and smarting under her tyranny, were thoroughly awake to her genuine character. For a generation or two, she was watched with the keenest jealousy, and sometimes rather roughly handled. But such times seem, like the ebbing tide, to be gradually receding and passing away. Men are comparatively asleep. The Pope and his cardinals do what they please, and thousands who should be wakers heed them not. They treat them as non-entities. To awake men from this indifference, to arouse them from this apathy, ought we not "earnestly to contend for the faith?"

Another argument is, *the policy adopted by our statesmen*. In all free countries government is generally carried on by two parties—the ruling party and the opposition. Frequently these parties are about equally divided. In such cases when the catholics have a purpose to accomplish—some benefit or privilege to secure for their church—they pretend to assume a neutral position—to occupy a neutral platform. Politicians then begin to court catholics for their support; and to whichever party bids highest—promises the greatest privileges—these catholics unanimously lend their influence. It is a shameful abuse of power on all sides and to endeavour to get such an abuse corrected as soon as possible, ought we not "earnestly to contend for the Faith?"

A third argument is, *the countenance and support which Protestants give to Catholics*. This is a woful evil and one that is daily increasing. Protestants send their sons and daughters to be educated at catholic seminaries, boarding schools and even nunneries; they vote for catholics to be their representatives in their corporations and legislatures; they not unfrequently repair to their chapels and cathedrals to listen to their gorgeous music and to wonder at their theatrical pageants. Does not all this tend to weaken the hands and sadden the hearts of their fellow-Protestants, and to encourage the onward movements of catholics? Ought we not zealously and unceasingly to contend against such evil practices?

A fourth argument is, *the change of tac-*

tics, of late resorted to by Catholics. Formerly their diplomacy was carried on with the rich and powerful. It was with prime ministers—ambassadors and secretaries of state. Now, however, they have turned to the middle classes and the masses. Every effort they are plying to bring them under their control, and to fix them fast and sure within the pale of the church.—Looking impartially at these arguments, if we allow them to have their legitimate influence, they cannot but lead us all to the conclusion, that we ought "earnestly to contend for the Faith?"

There is, however, still another argument perhaps the most popular and the most telling at the present time,—and to which we must advert for a moment. It is *the rapidity with which of late, Popery has been spreading, especially in Protestant countries*. In proof of this many facts are given. Is not her civil power, in these countries, greatly augmented, and still augmenting? Within a few years, have not her priests doubled, her chapels and cathedrals tripled, and her convents and nunneries and monasteries begun everywhere to dot the landscapes of Europe and the rich valleys of America? Do we not read every day of perverts passing over to her ranks, and these men of knowledge, learning and influence? Are not princes and nobles and wealthy men laying aside their Protestantism, and with full hearts and enthusiastic souls, publicly embracing her mysteries? Has not one of Britain's noble,*—one of the most earnest patriotic and far-seeing of her sons, declared with unfettered tongue, that "the reformation in England can be saved only by a miracle?" May not the day, therefore, come, when again Popery may rule the wide world? May not the period arrive when once more she may sit on her seven hills queen of the nations? Why, then, should we not be up and buckle on our armour? Why should we not endeavour to stem the stream ere it become a mighty and an irresistible torrent! why should we not sound the tocsin far and near, and have the brave and the valiant summoned to the conflict?

There is no doubt but in all these statements there is a large amount of truth; and that in some quarters Rome is making progress, and there is just as little doubt that on none of these movements ought we to look with indifference. If we do so, the day may come, and that day not be distant when we may have to pay the penalty in a way and to an amount, of which we think but little. Let us, then, be awake; let us be vigilant, let us be zealous, let us "earnestly contend."

But while we are vigilant and active,

*Lord Shaftesbury.

here is at the same time no necessity for us being over apprehensive. It would be wrong to be so. If on the one side there is much to warn us, on the other side there is much to cheer and animate us. Am I to be told that Rome will again triumph,—that she will recover her pristine vigour, and once more wave her red flag over all the nations of the world, when looking around me, I see so many circumstances in society forbidding such a supposition?—Am I to be told that Rome will conquer, when I see art, and science, and literature, and popular education, and improvements of every description, marching forward in every land with gigantic stride, while she, dotard as she must be, is acting the laggard, and shouting with a broken voice:—“Change I cannot?” Am I to be told that Rome will conquer, when I see Italy—beautiful, sunny Italy—the very emporium of her vast domain—shaking off her allegiance, asserting her independence and making her mountains and valleys ring with the gladsome songs of Christian liberty? Am I to be told that Rome will conquer, when I see Austria, tearing her concordats in pieces and pitching them to the winds; and Spain, proclaiming to her sons and daughters an unconditional emancipation from her thralldom! Am I to be told that Rome will conquer, when every wind that blows, every ship that sails into our ports, and every traveller that comes from distant lands, comes burdened with the cry, “Babylon the great is fallen, is fallen?”—Above all, am I to be told that Rome will conquer, when I see written in the book of inspiration, and written by the Spirit of Almighty God—these clear and burning words:—“The Lord shall consume her with the spirit of his mouth, and destroy her with the brightness of his coming?”—Round and round our globe, Popery may carry her crucifixes and her tiaras, her consecrated wafers, and her holy waters; but the gospel of Jesus will constantly follow her, will meet her and confront her with “justification by faith,” the watchword of a rising or falling church. Round and round our globe, Popery may preach his holiness the only vicar of Christ, the immaculate Mary the chief friend of sinners, and pardon of sins by masses and the gold that perisheth; but the gospel will follow her, with the Bible the only standard of faith and practice, with Christ the only mediator between God and man, and with the blood of Jesus, the alone cleanser from all sin.—For a time, or times, it may be, for ought we know, Popery may somewhat awaken, somewhat spread, somewhat dominate; but God’s time will come, and we may rest assured it will come, and then, then, “An angel shall come down from heaven having great power and the earth shall be

lightened with his glory. And he shall cry mightily with a strong voice, saying, Babylon the great is fallen, is fallen. And kings of the earth shall bewail her, and merchants of the earth shall weep and mourn over her, and every shipmaster, and all companies in ships, and sailors and as many as trade by sea,—shall cast dust on their heads and exclaim, Alas! alas! for that great city, for in one hour is she made desolate. Rejoice over her, thou heaven and ye holy apostles and prophets: for God hath avenged you on her.” Rev. 18.

3. We must contend for a *Presbyterian faith* in opposition to the church government of other sects and parties. It seems necessary to do so, because at present some, of whom better things might be expected, are exhibiting a disposition, to treat lightly Presbyterianism as a system of ecclesiastical government. We do not deem it requisite to enter upon a statement of the nature of Presbyterianism, or of the proofs or arguments by which it is commonly sustained. With these you are all quite familiar.

There are only two points to which we solicit your attention. The first is, it is often asserted *no form of government* is laid down in scripture. This, of course, is an old theory, a very old one. It was well known in the days of the Westminster Divines and long before; and went by the name of the “perambulatory” system.—But it has been revived of late and advocated by some influential Presbyterians. It supposes that Christ and his apostles laid down no particular form of church government in scripture, but left christians to adopt whatever system suited their circumstances and localities; whatever system was agreeable to the majority of the people. Expediency, not scripture, is the rule by which we are to be guided. Against this faith, we must contend. That no system of church government should be appointed by Christ as king in his kingdom—for the church is Christ’s kingdom,—would be one of the greatest anomalies in history—one of the greatest anomalies in the world. No society whatever exists, none can exist, without its laws and rules of government. Besides how are such scriptural terms as bishop, presbyter, deacon, overseer and many others to be explained without supposing an appointed system of government? It is enough simply to refer to this, and to urge that with all zeal and earnestness we ought to contend against such a faith. Is not the want of this government and the discipline necessarily connected with it, one of the principal causes of the divisions and heart burnings prevalent in some churches, even at the present day? The preservation of the jewel often depends on the casket in which it is kept.

The other point to which we refer is the view given of this subject in our own formula of questions to ministers, probationers, and elders. Presbyterianism is there said to be *founded on and agreeable to* the word of God. Now, some have taken upon them to give a loose interpretation to this phrase. Our forefathers were long accustomed to fight for the *De jure divino*, that is the divine right of Presbytery.—They believed it to be clearly and distinctly revealed and laid down in scripture; they believed it was the only system laid down there, and they believed that they were bound to adopt this just as implicitly as any other portion of God's inspired word. Some, however, maintain that the phrase in our formula—"founded on and agreeable to the word of God"—is not so binding, not so authoritative as the *De jure divino*. It at least smoothes it down—softens its sharp edge—takes away its harshness. But we cannot see this. What greater evidence could we have of the divine right of Presbytery than to assert, it is "founded on and agreeable to" the word of God? Is not the authority as great as for some of the most important doctrines of our creed? What more can we say of the doctrine of Christ's imputed righteousness and many others, than that it is "founded on and agreeable to" the word of God. With true manliness therefore—with noble candour—let us openly contend for this portion of our faith—and contend for it as of divine right and authority. There is no bigotry in this, no illiberality, no sectarianism. We contend for what we believe: our difference is a difference of interpretation of scripture. We admit that the Episcopalian may contend as conscientiously for his system as we, and we admit that the congregationalist may do the same. We admit that such parties may appeal to scripture as earnestly as we do; and we know well that they do so. What then? Are we to break up fellowship and communion one with another? Are we to ex-communicate one another as *publicans and heathens*? By no means.—As if to meet this very case the apostle has laid down a clear rule by which we are to be regulated: Philip 3: 16, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Church government is intended for regulating the church upon earth. It is not of itself absolutely essential to salvation. The day will come when varied forms and varied governments will pass away. In the world of bliss we shall be one as Christ is one. As the waters of the river, when they have rolled into the bosom of the ocean, are swallowed up by its million billows; as the lights that lighten heaven by night, all melt away into the

bright splendour of the noon-day sun; so in heaven shall our varied external governments give way to the one bright and glorious government of him who sits on the mediatorial throne, and is head over all things to the church.

At the same time, this is no reason why we should not "earnestly contend" for this portion of the faith. It is often the case, that much, very much depends upon church government and church discipline for preserving the purity of the doctrines of the gospel, and the purity of a church communion? Are not these important matters matters? And can any one read church history without coming to this conclusion? To us especially as descendants of those who on this very ground fought the battle of civil and religious liberty, does not history read exciting lessons, why we should "earnestly contend?" Are not voices heard coming floating down the stream of ages, calling upon us to be steadfast? Is not the voice of Calvin for three long centuries heard echoing afar from Geneva's lake, and from amid the mountain avalanches of Switzerland, and saying:—"Be ye steadfast and unmoveable?" Is not the voice of the noble Knox heard ringing forth from Scotland's hills and Scotland's valleys—"I have established your schools—I have planned your colleges—I have modelled your church strictly in accordance with the directions of God's word—with its sessions and presbyteries and synods and assemblies;—hold fast what ye have received—be ye steadfast and unmoveable?"—Is not the voice of many a martyred one who died for Christ's crown and covenant, and who lies under lonely mountain cairn, or neath the heathy moss—heard in the wall-blast saying:—"For this cause we were persecuted and tormented—were driven from home and kindred—were hunted like the partridge upon the mountain—and at last poured out our life's blood at the stake and upon the scaffold—and will ye, our descendants, will ye prove recreant—will ye not be found "steadfast and unmoveable?" But above all and better than all, is not the voice of him who is the beginning and the end, the first and the last heard saying from his throne in the heavens in words which cannot be misunderstood:—"Be thou faithful unto the death, and I will give thee a crown of life?" With such endearing associations—with such sweet and hallowed remembrances—with such exemplars rousing to holy deeds, who would not "stand fast in that liberty wherewith Christ has made us free,"—who would not "earnestly contend" for this portion of our faith?

We come now to consider,

II. SOME SPECIAL REASONS WHY WE SHOULD EARNESTLY CONTEND FOR THE

FAITH. Some Puritan writers profess to discover in the text itself such reasons.—But these reasons are more fanciful than solid, and we pass them over. The reasons to which we would refer, rise out of our condition as a religious body; they are suggested by our position and standing as the Presbyterian Synod of the Lower Provinces. To some of these we now address ourselves briefly.

1. *Our Unity.* This is one special reason:—We all know how the proverb runs,—"Union is strength." We all know what the psalmist says of this Unity:—"Behold how good and how pleasant a thing it is for brethren to dwell together in unity." We all know also, what the apostle Paul writes respecting it:—I, therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, endeavouring to keep the unity of the spirit in the bond of peace. For there is one body and one spirit even as ye are called in one hope of your calling: One Lord, one faith, one God and Father of all, who is above all, and through all, and in you all. And does not a greater than the psalmist and a greater than Paul pray, and pray almost in his last prayer, more earnestly, and more emphatically than ever,—Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. We see then what importance the sacred writers, and even Christ himself, attach to this unity; how necessary it is for defending, maintaining, vindicating and propagating the Faith.

Without self-landation, may we not as a religious body, be permitted to lay claim to this unity? Looking around us in the world, do we not see, even at this present moment, some portions of the church, woefully shattered and broken up, just for want of this unity! Do we not see party arrayed against party, in reference to doctrine, to discipline, to worship, and especially to rites and ceremonies? Are not the children of God made to mourn and lament when they witness such things within the sanctuary? exposing the church and even christianity itself, to the sneers and opprobrium of the world? (Of them, might not an apostle write, as he wrote while upon earth:—"It hath been declared unto me of them of the house of Chloe, that there are contentions among you?")

Blessed be God, no such thing exists among us as a denomination. Blessed be God, there are no such contentions, no such divisions. We are one in faith, one in doctrine, one in discipline, one in gov-

ernment, one in worship, one in council, and shall we not add one in love and brotherly affection? Long, long may it be so; long, long may the God of heaven, in his grace and mercy keep it so. But is not this a very powerful reason why we should "earnestly contend for the faith?" If we are so united—if we are firm and strong within—strong in faith and in the power of our God—then surely, surely this is a mighty reason, why we should, not only ward off the strokes of our enemies, but, to use the words of the psalmist, "gird us with strength unto the battle, and beat them small as the dust before the wind."

2. *Our Influence.* We do not mean to say that our influence is greater than some others around us: nor do we mean to speak of it in an exulting and triumphant tone. On the contrary, we would speak of it with all humility and lowliness of mind; but at the same time, with all gratitude to the Lord that he has put such an instrument into our hands, wherewith to ply the souls of our fellow men, and bring them to the Saviour. All that we mean is just what we say, this influence is not small; and this is a reason why we should use it in the interest of the gospel; why contend for the faith.

There are several lights in which this influence may be presented. First of all, *the number of souls that come directly under it.* According to our last statistics, there are no fewer than 70,425 adherents, including children. Every Sabbath this large number, to a less or greater degree, comes under this influence. We preach to them we lecture to them, we pray with and for them, we exhort and warn and instruct and entreat and rebuke them. We plead with them, setting before them, the glories of heaven and terrors of hell,—urging them to flee from the wrath to come, and lay hold upon Christ as the only Saviour. In addition to these we have all the other appliances of our ecclesiastical machinery—such as Sabbath schools, prayer meetings and Bible classes. This moral and spiritual influence comes down upon these 70,000 directly, less or more, every Sabbath, and frequently on the common days of the week. Now, will any one say, this is not a mighty, a powerful agency put into our hands by the God of heaven. And, collecting all their things together, are not we ourselves prepared to admit, it is such a potent weapon, and to confess, it is, of itself, a strong reason, why we as a body, should "earnestly contend for the faith?"

There is another view however which may be taken of this influence. It operates not only *directly*, but also *indirectly*. It operates, not only inside of our church, but also outside. When we place a light

in our dwellings, the light is not confined to the room in which it is set. It shines out through our windows, and streams through every chink and cranny of our doors;—dispelling in part the thick darkness of the night and affording, like a guiding star, a clue to the weary traveller on his homeward path. So is it with our Sabbath day meetings and Sabbath day exercises. They are not confined to our own flocks, they often tell on the outside world. It cannot be otherwise. 70,000 professors of religion, hearing and learning and treasuring up in their memories, the most precious truths of the gospel. 70,000 professors mingling and associating with the outer world;—talking, conversing, reasoning, about the unseen realities of eternity;—70,000 professors praying with their families, reading and explaining their Bibles, teaching their catechisms, holding fast their confession of faith, and singing their psalms and hymns;—all these things, while they have a binding power upon the claims within, must have not a little power on the outside world. In calculating our influence as a denomination, therefore, and while looking at its immediate and direct power, we must not forget its indirect and social power. We must sum up its outside, as well as its inside effects.

But this is not all. There is yet another view which must be taken, if we would see thoroughly the amount of this influence. We must look at the *extent of the ground* which it covers, or rather, in which it operates. If these 70,000 were all located in one district of the country, their influence would certainly be great. Centralization would give them many advantages. But we hold, scattered as they are, throughout the whole of the lower provinces, that influence is much greater. Every congregation is diffusing this influence in its own locality; every pastor—"the angel of his church"—is casting down and around him, his own amount of heavenly light.—In the sweet and fertile island of Prince Edward,—in the gray hills and pastoral valleys of Cape Breton,—in the gorgeous woodlands and by the massive streams of New Brunswick,—in the borcas-like clime of Newfoundland,—in the sunny cedar-bearing Bermudas—and in humble, but loved Nova Scotia—in all these province, this influence is felt and rapidly working its way. Like the seven-coloured bow in full arch, it spans the lower provinces, from one point to its opposite of the colonial horizon. Is it necessary, then, to say that looking at this extent of ground on which this influence is operating it should nerve one and all of us to contend earnestly for the faith? God is opening a wide door for us, shall we refuse to enter in?

3. *Our Responsibility.* We might refer

here to the responsibility which lies upon us in reference to these 70,000 souls. How precious is one soul! how much more so 70,000. But this is not the responsibility to which we now allude. It is a special, a peculiar responsibility. These provinces are comparatively new. Newness characterises every thing about them. In old countries, everything is fixed and settled—their manners, their customs, their principles, their government, their religion, their institutions. Centuries have rolled over these, and embedded them in their hearts and affections: on the contrary, in these provinces, all these are comparatively in a state of formation. Now to us has been committed the formation of their religious institutions and the establishment of gospel ordinances. What a noble opportunity is presented us, for preaching the gospel in all its purity, and establishing scriptural institutions and ordinances! For centuries to come these institutions and ordinances, may enlighten and bless and comfort God's people. But if we neglect our duty in this respect—if we prove indifferent or unconcerned, what shall our responsibility be? As we sow now, generations may reap afterwards. This, then, is the responsibility to which we refer. If we act a godly and christian part, men will rise up and call us blessed; if not, ours may be the doom of the unfaithful servant. Is not this another reason by which we are urged "earnestly to contend for the faith?"

Having now endeavoured to consider the faith for which we ought to contend;—a scriptural faith in opposition to infidelity; a Protestant faith, in opposition to Popery, and a Presbyterian faith, in opposition to other sects and parties; and having considered some special reasons why we should contend for the faith;—our unity, our influence, and our responsibility, we shall now conclude with a very few remarks, applying the whole.

"Watchman what of the night, watchman what of the night?" Looking at the strange events which are everywhere occurring around us—strange events in the revolutions of nations, in the circumstances of churches, in the manifestations of God's providence;—looking at these and such as these, may we not put this question, in reference to the history of this world? "At what point of its cycle has it arrived? How far distant from the end?" "Watchman what of the night?" But may not each office-bearer of the church, and especially each minister apply this question to himself, as well as to the history of the world? "What of my course run? How much work may I yet do? When will the end be?" How brief is the working period in the life of a minister of the gospel? How rapidly do the years of activity roll

away, and the days of infirmity come?— Upon an average—and it may be considered a very high average—30 or 40 years see all his vigour spent, and all his strength gone; should 50 years find him standing in the pulpit and ministering to his people, it may be reckoned the extreme goal at which he can reach. And are not some of us approaching such periods? Have not some of us gone before the 30; some beyond the 40; and some, it may be, coming near to the 50? Are there not *signs* hung out to us, that the end is coming? *hairs* mean these gray hairs, whitening the head as if with almond blossoms? What mean these wrinkles curling upon the forehead and shrivelling the countenance? What means that dimness of eye, predicting that “they who look out at the windows, are about to be darkened?” Do they not all tell that the end is coming? Do they not all call upon us to work more earnestly than ever? Do they not all urge upon us seriously, solemnly to ask the question:—“Watchman, what of the night? watchman what of the night?” But *warnings* are given as well as signs. Look around you and see; are not some of the best and dearest of our friends ever and anon being carried away in mournful procession to the grave? Does not the green grass wave over many a heart, which at our last meeting, beat strong and warm? Do we not see blanks everywhere around us, in every rank and profession, where we were wont to meet with smiling faces and cordial welcomes? You all know this, you all feel it. And pardon me, fathers and brethren, if I give a passing tribute of remembrance, to a loved brother and a noble spirit who has left us since last we met in synod. True, for some years back, he did not sit in council, with us, nor enter into our deliberations. He had other work to perform, and he performed it well—a work for which not only our church, but all the evangelical churches of the land, will feel deeply indebted to him, and will sweetly embalm his memory. But tho’ he sat not in council with us, nothing would have offended his generous, manly spirit more, than to have said, *he has not of us*; for he was always with us. Going out and in among us, his beaming countenance was as familiar to every one of us, as a son’s countenance to his father, or as a brother’s to a brother. Dear departed one, thou hast run thy course, thou hast toiled thy day, thou hast left thy mark on our land, thou hast written thy name in letters of love on many a young heart. Shall I say:—“Fare thee well, brother, a long and forever fare thee well?” Shall I say this? No! I cannot, I dare not; for “I know that he shall rise again in the resurrection at the last day;” and then—happy, thrice happy thought—

“we shall be forever with the Lord.” In the meantime, does not all this lead to ask in reference to ourselves:—“Watchman what of the night? watchman what of the night? Enquire, enquire?”

None of us can be blind to these signs, or deaf to these warnings. The end must come, and we must meet it. This is the destiny of all. I, as an individual, claim no exemption from this destiny; I know it is coming; I behold it in these signs, and I hear it in these warning. Nearer and nearer does it approach; clearer and clearer are the sounds of its footfalls heard echoing.— But if this were the last appearance, in such a position as I now occupy, which I were to make before you—and there is every human probability that it is;—if this were the last sermon I were to preach;—and God only knows but it may be so;—yea, if “the hour of my departure” had come, and I had but one breath to spend,—that appearance would be made, that sermon preached, that breath spent in “earnestly contending for the faith—in contending, and calling upon others to contend for Christ as a complete Saviour, and the cross of Christ as the only way to salvation.” With a personal interest in Jesus myself—and being found at my post, engaged in this work, this blessed work, I would have nothing to fear for time or eternity. Roll on, then, roll on, ye days and months and years, and bring me old age, if ye may; shine out, shine out, ye, signs of coming failure, shine out, clearer and nearer and brighter, if ye will; peal on ye warning voices, peal on, louder and louder and deeper, ye will not—ye cannot move me; for “I know that my Redeemer liveth;” “God is our refuge and strength, a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” AMEN.

Aged and Infirm Ministers' Fund.

The following report on this subject was submitted at the last meeting of Synod:

The Committee appointed to devise a plan for the institution and maintenance of a fund for aged and infirm ministers, beg leave to report that they have examined the subject with as much care as the time at their disposal admitted. They have considered the various plans by which such a fund might be established and maintained; and would respectfully present their conclusions as follows:

Three plans have been before the Committee. The first is the establishment of a

sort of Benefit Fund, similar to that of the Widows' and Orphans' Fund, by which ministers should pay a certain annual rate, and be entitled, in the event of their being obliged to retire from the work of the ministry, either from age or infirmity, to such annuity as the rules of the fund might determine. For reasons which the Committee do not deem it necessary to state at length, they cannot recommend this as suitable to the circumstances of our church, either present or prospective.

A second plan would be the establishment of an invested fund, the interest of which would afford a suitable annuity to the class for whom it is intended. Such a fund, if it could be obtained large enough, would possess obvious advantages. But the Committee do not deem it advisable to attempt such a measure under present circumstances. In any case it would involve a large amount of effort to accumulate a fund that would afford anything like an adequate allowance, even for those who would now be entitled to be placed in the fund, and in the future much larger amounts would be required. Some members of our church entertain strong objections against the church establishing such a fund, and in the present state of commercial depression, and with the multitude of other objects pressing upon the attention of the church, the committee do not deem it advisable to make the attempt.

The third plan would be, annual collections in our congregations. Connected with this are obvious difficulties. Prominent among them is the fact that we have so many schemes already. A large number of our congregations do not contribute at all, or contribute very irregularly to the ordinary schemes of the church. It is said that even one-half of our congregations do not contribute to some of the most important of the church's enterprises, involving as they do, the great work which she is doing for God's glory and the promotion of His cause. Under these circumstances, can it be expected that a measure of this kind should receive the regular and combined support of the various congregations of the church?

The Committee did not therefore feel free to recommend either of these plans, pure and simple. But looking at the whole state of the case, the Committee recommend that immediate efforts be made for the establishment of such a fund by the following means: first, by a subscription from the ministers of the body, as God has prospered them; secondly, by donations from the wealthier members of the church; and thirdly, by a general collection to be appointed by Synod, to be taken in all our congregations. In this way it is hoped that sufficient might be raised during the

present year to provide for all cases requiring attention for some time. For the continued support of the fund, the Committee would rely on such legacies and donations as might be received, and general collections throughout the church at such intervals as the exigencies of the fund might require, and the Synod might deem advisable. The Committee feel that considering the nature of the object the Synod may go forward, trusting the word of our Divine Master, "Have faith in God." He has the hearts of all men in His hands,—to him belong the silver and the gold; and doing our duty, depending on Him, we believe that He would not "leave his aged servants, in the time of old age nor forsake them when their strength faileth." We believe that the scheme would commend itself to the liberality of the members of our church, particularly of those who, through the kind Providence of God, are placed in comfortable circumstances, and that the scheme once established, legacies and donations would flow in, and should the fund at any time be reduced to a condition requiring a new effort, a collection ordered by Synod throughout the church would readily replenish it. If a liberal effort be made at this time such a collection would not again be required for an interval of years.

The principal objection to this measure the view of the Committee, is the danger of its interfering with other efforts in which the Synod is engaged, and the importance of which the Committee fully recognize. The Committee regard it as sufficient to say in reply, that God in his Providence is now calling us to the work. Cases are now before the church, imperatively calling for our efforts, and it would therefore be unfaithfulness to him to sit still. The Committee would regret, should this measure in the slightest degree interfere with any of the other schemes of the church, but they would hope that by the exercise of prudence on the part of those to whom the Synod may entrust the business, all danger of this may be avoided, and our people may be found to respond in the spirit of the Divine injunction, "Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth."

In accordance with these views, the Committee beg leave to present the following resolutions:

1. That a fund be immediately established for the support of aged and infirm ministers, to be under the direction of a committee appointed by Synod.
2. That for the establishment of the fund a subscription be made among the ministers of the Synod, that the Committee be authorized to solicit donations from the wealthier members of our church, and that a general collection be made throughout

our congregations on such a Sabbath in January next as may be most suitable to the convenience of sessions, and that the fund be afterward maintained by donations, legacies, and collections at such times as the Synod may determine.

3. That the Committee be directed to prepare a short circular to be read by each minister on intimating the collection.

The committee have also drawn up a series of rules for the future management of the fund, which they are prepared to submit to Synod.

All which is respectfully submitted,
 GEORGE PATERSON, *Con.*

On the above report being submitted to Synod, it was resolved, "That the report of the Committee be received and their diligence approved; and that in accordance with the recommendation of the Committee, a fund be immediately established for the support of aged and infirm ministers."

It was resolved, "That the Committee be authorized during the current year to invite subscriptions from ministers and donations from the more wealthy members of the church."

In accordance with the above resolutions the Committee would now bring the matter before the Church. It is hoped that each Presbytery will take action to have the scheme wrought out within its bounds. The Committee were also "authorized to meet, and to relieve any case that may come under their notice during the year." One such case at least has been brought to the notice of the Committee, which will require early action. It is hoped therefore that Presbyteries will move in the matter without delay. Mr. A. H. Patterson, at the Bank of Nova Scotia Agency, New Glasgow, has consented to act as Treasurer and any contributions may be forwarded to him.

We subjoin a copy of the rules which have been drawn up for the management of the fund. These are now sent down for the consideration of Presbyteries, and it is possible that some modification of them may be found necessary or advisable.

GEORGE PATTERSON, *Convenor.*

RULES.

For the management of the Aged and Infirm Ministers Fund of the Presbyterian Church of the Lower Provinces.

1. The fund shall be under the management of a committee of to be appointed by Synod.

2. The object of the fund shall be to provide for the support of those ministers disabled either by age or infirmity from the active duties of their office, whose congregations are either unable to make such provision, or can only do so inadequately, while maintaining ordinances among themselves.

3. The fund shall be maintained by donations, legacies, and collections throughout the church as often as the Synod may determine.

4. The mode of admission to the benefit of the fund shall be by the minister applying through his Presbytery, and being duly recommended by them.

5. As the fund is not intended to relieve congregations from their duty to their aged and infirm ministers, or to supersede their efforts for their support, it shall be the duty of Presbyteries before recommending any applicant to be placed upon the fund to use diligence with his congregation, that they make such provision for his support as their circumstances will admit. And they shall not recommend the case, unless it appear that his retirement from ministerial labour is owing either to old age or ill health which disables him for the duties of an active profession, and is likely to be permanent, or these causes combined. Being satisfied on this point the Presbytery certify the same to the Committee, reporting at the same time their dealings with the congregation and the result.

6. On the Committee receiving such a certificate from the Presbytery, they shall place his name on the list of annuitants, unless they shall be dissatisfied with the action of the Presbytery, in which case they shall have the power to bring the matter under the notice of Synod.

7. In the case of those duly recommended by a Presbytery, and no objection offered as in the last rule, the applicant shall be entitled to receive the sum of \$200 annually, payable in four quarterly instalments, on the 1st of January, April, July and October, commencing on the first of these dates succeeding the receipt of the Presbytery's certificate.

8. In special cases where a minister's health may be impaired but not so much as to require his retirement from the active duties of a profession, the Committee may grant him half the above annuity, payable in the same manner, to be increased to full annuity should his infirmity increase.

9. In the case of a minister taken upon the fund for sickness thought likely to be permanent and afterward recovering his strength sufficiently to engage actively in the duties of a profession, the Committee shall have power to discontinue the annuity.

10. In the case of a minister disabled for a time by sickness from active duty, the Committee shall have discretionary power to grant temporary relief to an extent not exceeding the regular annuity.

Report of the Committee on the Presbyterian Ministers' Widows' and Orphans' Fund, 1869.

The committee on the Presbyterian ministers' widows' and orphans' Fund have little more to report than the state of their funds, which have increased from our ordinary sources of income at a satisfactory rate. No donations of any amount had been received. At the date of our last report of our capital fund was \$8874 50. Since that time the balance in hand of the New Brunswick Widows' Fund, has been paid over amounting to \$359 41. The receipts from the ordinary sources of income have been as follows:—

Members dues - - - - -	\$984 87
Interest and dividends - - - - -	555 99
Fines - - - - -	26 49
Donations - - - - -	8 74
	<hr/>
	\$1576 09

From which has to be deducted one annuity of \$120 and incidental expenses \$10, leaving the sum of \$1446 09 from ordinary income, and the sum of \$359 41 from the New Brunswick fund, or a total of \$1805 50, to be added to the capital fund, which now amounts to \$106 80, to which is to be added the dues of members payable at this meeting of Synod amounting to \$1000.

The committee are happy to record that no death has taken place during the past year among the ministers, so that we have as yet only one annuitant upon the fund. Such a remarkable preservation of the lives of our ministers as this Synod has enjoyed for some years calls for our most devout gratitude to the Preserver of men. This, however, cannot long continue. Already we hear of more than one of our ministers laid aside from active duty. Since the assembling of this meeting of Synod, the committee have learned with deep regret, that one of their own number, a brother dearly beloved is under an illness, which excites the most lively anxiety regarding the continuance of his labours on earth.—At all events removals must be more frequent in the future, than they have hitherto been, and in the prospect of them it is to the committee matter of sincere gratitude that by this fund provision has been made for the beloved ones, whom they may leave behind them, and who might otherwise be left destitute; and at the same time of unfeigned regret, that there are so many of our ministers for whom no such provisions has been made, and that among those most deeply interested, there should be so much indifference on the subject. It is to be feared that such neglect may yet be attended with painful results.

Since the last report seven ministers all

belonging to the former Synod of New Brunswick have connected themselves with the fund.

Having, in former reports, entered fully into the nature and merits of this scheme, the committee do not feel called on to repeat what they have said. But they may be allowed in conclusion a word of earnest advice to their younger brethren just entered upon their ministry. It is frequently made the subject of complaint that the stipends of our ministers are such, that they cannot, from that source, make provision for the wants of those dependent on them. But all this only shows the urgent necessity of their availing themselves of such a scheme as the present. We believe that in the large majority of cases, by proper effort the amount of the annual subscription might be obtained from the session or congregation. A single collection would, in most instances, be sufficient. What session would refuse, say a single sacramental collection for this object. In this way the minister might obtain the provision for his family which this scheme affords, without any diminution of his salary. And while this is the case, can any person who neglects the opportunity thus afforded him, be held excusable, or can he with any consistency complain, that his salary will not enable him to make provision for his family should be in the Providence of God be taken from them?

All which is respectfully submitted,
GEORGE PATTERSON, *Sec'y.*

Home Missions.

An Interesting Field.

NEREPIS, NEW BRUNSWICK.

This beautiful agricultural settlement receives its name from the little stream by which it is intersected, a name which like many in New Brunswick is of Indian origin. From time immemorial the red man of the forest held undisputed sway along the banks of this stream. Dwelling in wigwams and spending their time in fishing and hunting, there was no white man to molest them in their forest home. At an early period, however, some thousands of acres of land in Nerepis which the Indian considered his by right and inheritance, was granted to Colonel Glasier, a retired officer in the British army. Holding

this grant for some time, Glasier, at length made it over to General Coffin, who also bought a large tract in connection with it for a mere nominal sum. Coffin at this time owned all the land that is now comprised in the settlements of Westfield, Welsford and Nerepis Valley. To induce parties to emigrate from the mother country and settle here, this large tract of country was divided into lots of 500 acres each, one of which was to be given gratis to any person who would cultivate the land. Coffin himself lived here on what is now called Coffin's Point, at the mouth of the Nerepis River and gave some attention to agricultural pursuits. In 1816 there were only four families living in all Nerepis.— Then there were no roads and all communication to St. John was by boats. Hence they knew but little of what was going on in the outside world and there was no eye but the eye of Jehovah to witness their spiritual destitution. Visits from a minister were like angel's visits "few and far between." The Sabbath was lightly esteemed and godly piety soon crushed out. When at a later date two or three Scotch families arrived, the readers of the RECORD can well imagine their demure looks when rising from their beds on the Sabbath morning and finding this hallowed day so ill-observed. Being accustomed to reverence the Lord's day in their fatherland, fancy their surprise when in the forests of Nerepis to see the sanctity of the Sabbath desecrated in such a signal manner by the women churning and the men splitting wood and hoeing potatoes. Such sights and scenes as these almost led our good old Scotch friends to doubt the propriety of making this new country their adopted home.— Soon, however, they were visited by clergymen who broke to them the bread of life.— The Episcopalians were the first who came among them and ministered to their spiritual wants. Occasionally they were assembled together on the Sabbath, yet that devout demeanor which now so largely characterizes the people of these settlements was not observed at these gatherings.— When the minister announced the chapter to be read, no rustling of the leaves of Bi-

bles greeted his ears as but few of the scattered families in the district possessed a copy of the good book. So scarce was it at one time that magistrates constables and other government officials when sworn into office had the oath administered with the book of Common Prayer. Besides being visited by the Episcopalians, the Presbyterians also came among them at intervals. Among the first who visited them was a layman a Mr. Tennant formerly a merchant of St. John. His visits were appreciated by the people and are still remembered by some of them. Occasional supply was given by the Free Church and at one time they enjoyed the services of a settled pastor.

But how changed the scene in Nerepis now from days of yore. The dense woods have to a large extent given way to the woodman's axe and fine farms and large tracts of cultivated land now greet the eye and the shrill whistle of the locomotive the ear. Flourishing Sabbath and day schools are now established, you will find a Bible in every house, no fewer than four churches throughout the whole district and the Lord's day devoutly observed. Great things have been wrought. Truly the desert has rejoiced and blossomed as the rose. Much, however, yet remains to be done by our own people here. The Presbyterian is now the predominant body yet we have no minister settled. No prayer meetings nor bible classes exist, and there are no elders throughout the whole district. The young—of which there are a large number in the varied settlements—are growing up without being instructed in the principles and doctrines of our church and hence are becoming estranged from us.— In connection with Jerusalem they could support a minister although some educating on systematic beneficence would be necessary before doing so. Being disappointed in their choice on one or two occasions they have allowed their zeal to flag. Let them take courage from what has been wrought among them ever remembering God reigns and that Jehovah Jireh will provide.

A. B. D.

Our Foreign Missions.

NEW HEBRIDES MISSION.

Within the month we have received letters from Mr. Morton of Trinidad, from all the New Hebridean missionaries connected with this Church, from Rev. Mr. Copeland of Futuna, from Rev. D. McDonald of Melbourne, and from Dr. Steel of Sydney. The last named, our agent at Sydney, writes under dates of 14th July and 11th August. The first letter, we publish, shewing what followed his citation before the Supreme Court, of which our readers were informed in our last number.

The letter now published gives a brief and general statement of the effect of the judicial proceedings taken, on the public mind; but it is necessary to read the Sydney papers to get any adequate idea of the indignation aroused among all classes by the tyrannical procedure and harsh reprimand of Mr. Justice Hargrave. By the press these have been condemned with singular unanimity, and the severe strictures spoken at the public meeting by men of the highest standing in church and state, were received with applause, and resolutions passed expressive of the deepest sympathy with Dr. Steel and the highest approval of his conduct in the whole affair.

At this immense gathering, which partook of the character of an indignation meeting, an address, expressive of sympathy, approval and confidence, was presented with Fifty sovereigns to meet the expenses to which he had been subjected.

Dr. Steel has suffered innocently. He has suffered in a good cause. He had before the trial, and more than once since, exposed the unrighteous traffic, and now that the wrath of those willing to live by the degradation and blood of the poor New Hebrideans has reached him through the judicial bench, he may well rejoice that he was counted worthy to suffer shame in such a cause, and that the infamous traffic which he exposed has, in the condemnation of the captain to death and of his super-cargo to penal servitude, received what may prove

its death blow. Mr. McDonald may be sanguine in saying, "Slavery in the South Seas is fairly put an end to at last." It may not die so easily, but if the friends of freedom and christianity persevere, the result of the conflict cannot be doubtful. As an index we give the following paragraph from the *Times* of Sept. 27th:

THE POLYNESIAN ISLANDERS.—A despatch of Earl Granville to the Governor of Queensland, on the subject of the immigration of the Polynesian islanders has been published. It has recently been made only too apparent that this immigration was carried on upon a system having many of the features of the slave trade. Earl Granville calls the Governor's serious and immediate attention to the matter as one not merely affecting Queensland, but touching the honour of the British name, and one in which Her Majesty's Government "feel the deepest interest." The Governor is urged to use his utmost influence to protect the immigrants, so that they shall not be at the mercy of those about them.

From the subjoined letter from Mr. Morrison, written on board the *Dayspring* when approaching New Zealand, (second visit) where he will reside for this season, it appears that he has been not only "holding his own," but gradually gaining strength. Dr. Geddie's report for 1868, long expected, has been at length received and is a most admirable document. This, with his letter and the letter of Rev. Mr. McNair, being on business, must be submitted in the first place to the Board. The Dr.'s report, however, may be expected in our next number.

The Church will regret to learn that Dr. and Mrs. Geddie are not so well in health as when they left our shores. They will spend our winter, their warm season, in Victoria or New South Wales, as the following extract will shew:—

"I expect to visit Australia in January. The reasons for this visit are various. We wish to escape the warm season, to send our youngest daughter to school, and I must arrange also about the printing of the Old Testament. Mrs. Geddie and I hope to return with the vessel in April.

"I trust that you will make every effort to find a suitable missionary to occupy that station. It is now and will be the most important station on the group for years to come. You ought, if possible, to send a

tried man, who has had some experience at home. Let us look to God for help, and he will send the man we need."

Mr. Copeland transmits papers from the Mission Council. Mr. and Mrs. McNair are at their post and well, having entertained successive parties of native chiefs and people who visited them, from distant parts of the island, whether with friendly or unfriendly designs, was not easily determined. They were treated with kindness, and departed apparently pleased. Mr. McNair acknowledges with thanks, goods from Rev. Mr. McKivnon's congregation, Hopewell, stating that they were reasonable and suitable.

The Records of Presbyterian proceedings will shew that the call from the Board of Missions is in the hands of Rev. M. G. Henry. Let the example of the Presbytery in offering special prayer for direction to Mr. Henry and his people be followed by the Church generally, and we may hopefully await the issue.

Dr Steel's letter of August 11th, gives an account of his examination before a Royal Commission appointed to inquire into "alleged cases of kidnapping of natives of the Loyalty islands, and into the state and probable results of Polynesian immigration." From it we make the following extract:—

"The *Dayspring* arrived at Auckland on the 3rd July, having on board the Rev D. Morrison and wife, and Rev J. Cosh and wife. Mr Morrison is to stay at New Zealand for some time. Mr and Mrs Cosh were to return in the vessel which was to leave on the 5th inst. The missionaries' families were all well. Mr and Mrs Watt had been settled on Tanna, at the station formerly occupied by the Mathesons'. Mr and Mrs Milne were at Auckland, ready to go by the vessel to their sphere of labour."

Mr. Morton and family were well at latest date, though some inconvenience had been experienced from contact with centipedes and scorpions. A season of great drought has been followed by torrents of rain. The drought led to fires very destructive on some estates, and the rainy season brought more fever than common, and of a worse type, as well as the minor evil of venomous reptiles. The school was

prospering under Sindeen the new Coolie teacher, and Mr. Morton was, in connection with his own work, assisting in the supply of Mr. Lambert's congregation, Rev. Mr. Brodie of Port of Spain, having been absent for some time in Grenada. We will publish a letter from Mr. Morton in our next number.

"Dayspring."

The *Southern Cross*, published in New Zealand, contains the following account of the recent movements of the mission vessel.

The mission brigantine *Dayspring*, after leaving this port in March last, sailed direct for Aneiteum, arriving there after a splendid run of seven days. Having discharged part of her cargo there, she then made the round of the islands, calling at Futuna, Aniwa, Tana, Erromanga, and Fate, and landing at all these the missionaries' annual supplies of stores. The most of the mission families were in good health, and had not suffered more than the average amount of sickness during the rainy season. At all the stations the work of the mission was found to be making gratifying progress.—Returning from Fate, the "*Dayspring*" again called at all the islands on the way south, taking the missionaries to Aneiteum, to their annual conference there. The business of the conference having been brought to a close, the vessel again proceeded northward, landing the missionaries at their respective stations, settling the Rev William Watt on Tanna, and removing the Rev J. D. Gordon from Erromanga to Santo for the winter months. Mr Watt, it will be remembered, is the missionary of the Presbyterian church of this Colony; and it will be gratifying to the friends of the mission here to learn that this settlement on Tanna has been effected under very favourable circumstances. When he went there the Rev John Inglis accompanied him with a band of Aneiteumese to assist in the erection of his house, and remained with him until that object was accomplished. These things being done, the vessel then, according to previous arrangement, returned to this port for the purpose of taking the Rev Peter Milne, who has recently arrived here from Scotland, to his destination on the New Hebrides. She left Aneiteum on the 17th, and arrived here yesterday morning early.

Letter from Rev. Dr. Steel.

SYDNEY, 14th July, 1869.

Rev. and Dear Sir,—The trial of the Proprietors of the *Sydney Morning Herald* and myself for the contempt of Court, came off on

the 25th June. The Proprietors of the *Herald* who had published an article after the trial of Captain Hovell, but before the points reserved for adjudication by the full Court had been considered, as well as the letters of Mr. Neilson and myself, were adjudged guilty of contempt. They pleaded guilty and made an apology. In the case of the letter, it was acknowledged, but for the article they were fined £100 and costs. In my case, as I had put in an affidavit of ignorance—that when the letter of Mr. Neilson was sent for publication, I was not aware of the committal of Hovell, the Chief Justice thought I was entitled to a total acquittal. Another of the Judges accepted all my statements and acquitted me of intentional contempt; but adjudged me legally guilty. The other Judge, Mr. Justice Hargrave, condemned me altogether. The majority of the Court thus held me guilty, and on the 28th June I was reprimanded by Mr. Justice Hargrave, on whom as senior Puisne Judge, the work devolved when the Chief Justice dissented. You will read for yourself and judge his language—I was also to pay costs.

This has created a great excitement, and the conduct of the Judge condemned. Public opinion throughout the colony and Victoria has been unanimously in my favor, this was expressed in the papers, and also more emphatically at a large and influential meeting in Sydney. It has been a great trial to me; but I have now come out of it with no discredit to myself or the mission which I represent. The public have also relieved me of all pecuniary loss. I send a full report for your own use and a copy of the papers.

Much attention is now directed to the mode of removing the natives of the South Sea Islands, and a Commission has been appointed by the crown to examine into the matter.

I have not heard any further news from the Islands, though I have been daily expecting intelligence—as the *Dayspring* was to go to New Zealand in the end of June to take the Rev. Peter Milne and his wife to the Islands.

In the present state of affairs, missionary operations have been much injured by the removal of so many of the male population from the New Hebrides to Queensland and Fiji. It has now been clearly proved that kidnapping has occurred. This is what the missionaries have said for years; but it was difficult to prove the charge. A great check has now been placed on the whole matter by what has occurred, and the authorities are on the *qui vive*. The admiralty has issued instructions on the subject to H. M. Ships of war on this station. I have no doubt therefore that good will result.

Trusting that on examination of this matter as regards my conduct, you will agree with the public opinion here, and praying that all may issue for the good of the missionary cause.

I am, yours very sincerely,
ROBERT STEEL.

Letter from Rev. D. McDonald.

THE MANSE, EMERALD HILL, }
MELBOURNE, July 16, 1869. }

My Dear Sir,—Many thanks for yours of the 10th of March. I only wish I would see your hand oftener.

Your remittance to Dr. Steel for the insurance fund reached Melbourne in due course and I have the satisfaction of telling you that, before our Assembly meets in November, within one year of starting the fund, we shall have upwards of £3000 invested for insurance. New Zealand did nobly. I need not give you the particulars as you will see them soon in print. The Mission-vessel produced a mighty impression in Dunedin, as she always does.

I had a letter last week from Mr. Cosh, dated 23rd March. Both he and his wife write in better spirits than ever and are evidently owned of God in their work. You will see their letters in the next *Review*.

The things arrived in the *Magnet* all right. They were forwarded to meet the *Dayspring* at Auckland, and reached in due course.

I sympathise with you and Mr. Morrison in the state of his health. It is a great loss to the mission that he is disabled—yet the number of agents in the mission field is steadily increasing, and I feel that the prospects of the mission are very hopeful.

Slavery in the South Seas is fairly put a stop to at last. The Captain of a slaver was condemned to death the other day in Sydney, and the supercargo of the same vessel, who escaped to Melbourne, got seven years with hard labor in our Supreme Court yesterday. A Government Commission has been appointed in New South Wales to inquire into the whole subject. With reference to more missionaries, can you not get young men—like Robertson, the cotton agent, to dedicate themselves to the mission, and begin to study for it? We have one such student here.

It is a question whether the *D. S.* will come to Melbourne or Adelaide—probably to Adelaide, as the Adelaide brethren are pressing for a visit. I have not yet heard of her arrival at the Islands.

In Victoria, about £300 have been already collected this year, for the *Dayspring* maintenance fund, so there is no falling off as yet. The neighbouring colonies, how-

ever, need a little stirring up. We have got nothing yet from South Australia and little from Tasmania

With the assurance of my unabated interest in our mission—yours and ours—and in the dear little vessel and her work, not forgetting the good captain, and his wife, praying God to bless you and your labors,
I ever am, yours very truly,

D. McDONALD.

Rev. P. G. MCGREGOR.

Letter from Rev. D. Morrison

On board the "Dayspring" off the mouth of Auckland Harbor, July 29th, 1869. }

MY DEAR MR. MCGREGOR,—It is now some four months since I wrote to you last before leaving Auckland for the New Hebrides. In the interval I have been in the New Hebrides and attended the annual meeting of the mission. The minutes to be forwarded by Dr. Geddie will shew what subject occupied our attention.

With respect to myself I have to say, that until I reached Efate after the annual meeting, I purposed to remain in the New Hebrides at least till the end of the season. But having got back among my people in Erakor, I found that it was impossible for me to be so free from care and exertion among them as my shattered health required. I could have gone to live at another station—Dr. Geddie kindly invited me to live with them—but having to move from my own station, I thought it better, as the *Dayspring* was going back to New Zealand to go at once to a more invigorating climate, having at the same time the necessary rest. To this I had but one objection—and it weighed heavily with me—viz.: Living in New Zealand is more expensive than in the New Hebrides. But considering that my first duty was to seek the restoration of my health, I came to New Zealand notwithstanding. I hope your board will not disapprove of the step.

I am glad to be able to say that on the whole my health has been steadily improving since I left Sydney, in February last. The week of the annual meeting gave me more to do than I was well able to bear.* I had consequently a slight relapse thereafter, but it was not serious, I soon rallied again. But though my progress is slow, yet myself and others think there is some real progress. My cough still continues on me tho' not so violent as it has been.—My strength is steadily increasing. I have not, however, as yet, made such progress that I can entertain the hope of being able to attempt the discharge of any public duty soon.

*Mr. Morrison was chosen Chairman.

I shall have to draw on Dr. Steel, of course, as before. I suppose the authority given him to supply my wants in the past extends to the present, at least, till some new arrangement is made. Erakor is still my station. I am still away on leave of absence. Mr. Cosh is now in the vessel with us—he and family. They come for the benefit of his health. He had a bad cough when the vessel arrived in May, and was very weak, and had an attack of fever when we were at the meeting. He was not at the meeting, Mrs. Cosh having then been recently confined. I am happy to say that now Mr. C.'s cough has nearly quite left him, and that his strength is returned. The probability is that if he had been unable to have a change he would be a confirmed invalid before the end of the season.

Thus Efate is now without a missionary on it. But Mr. C. is going back with the vessel and will superintend the work at both the stations—Erakor and Ebang.

Mr. Gordon is on Santo. His landing was under very favourable circumstances. The people are numerous around him. Four influential chiefs were present at his landing and gave him welcome. May the Lord grant that he has now entered on a new era in his missionary career. His lot in the mission field hitherto has been peculiarly trying. At our meeting in May we released Mr. G. from Dillon's Bay and appointed Mr. McNair permanently to that station.

Who ever is at Dillon's Bay has a hard lot of it. True, he has good houses over his head, and a good landing place; but that is all that can at present be said in its favour. I trust that Mr. McNair may succeed by the blessing of God.

On Aniwa Mr. Paton continues to report favourably of the work.

The last accounts from Port Resolution were the most favourable heard from that place for some time.

At Komere Mr. Watt had a very hopeful reception. I hope he will now reap some fruit from Mr. Matheson's labour.—Both Mr. and Mrs. Watt seem eminently well fitted for mission work.

Mr. Copeland is laying foundations broad and deep on rocky Futuna. Only a little appears on the surface as yet, but by God's blessing it will appear one day.

On Aneiteum the work holds on its course. As you will have from Dr. Geddie fuller information about that Island than I can furnish, I shall say no more about it here.

I ought to have mentioned that on our arrival in the beginning of the season we found that mission families had, in the absence of the *Dayspring*, received reinforcement as follows:—Mr. Cosh's family a

boy; Mr. Paton's family a girl; Mr. Neilson's family a boy.

I close my present communication here as I hope to have an opportunity of addressing you soon again.

Mrs. M. joins me in kind regards, &c.

Ever yours, very sincerely,

DONALD MORRISON.

Rev. P. G. MCGREGOR,
Halifax, N. S.

Letter by Mr. Hugh Robertson.

LITTLE RIVER, MUSQUODOBUIIT, }
October 18th, 1869. }

REV. AND DEAR SIR,—During nearly five years residence on Aneiteum, I frequently had a strong desire to send a note to the *Record*, expressing my thorough belief in the Aneiteumese generally, as devout christians. I also felt at times filled with a desire to bear testimony to the zeal, faith, courage, and stability of all the missionaries of the New Hebrides. And after my visit to the heathen island, I almost resolved to refer the supporters of that mission to the amazing contrast which flashed across my mind, between the natives of the heathen islands and the christian natives of Aneiteum. I have hitherto, however, kept back, feeling my unfitness to write with any degree of acceptance to the readers of the *Record*; but as I am now more immediately connected with the Mission, than I was whilst even sojourning on the Isles of the Hebrides, perhaps a few facts and ideas from me may prove interesting to the friends of the mission. In each number of your *Record*, I will promise very short sketches of native life in the South Seas it agreeable. I say short, because there is always important church matters for each number of the *Record* and because brief sketches seem best.

In this letter I will only speak of events at home since my return. I cannot pass on however, without tendering my sincere and most hearty thanks to the members of your Synod, for the disinterested and generous kindness manifested to me during meeting of Synod in Pictou. In July I met with, and received my appointment from the Synod of the Church of Scotland, and since that time I have been visiting clergymen both of the Kirk and the Presbyterian body, and holding missionary meetings with the people. In P. E. Island, I addressed twelve meetings; one of which was with Rev. Mr. Cameron's people in Bonshaw. In Nova Scotia we have had sixteen excellent meetings with Presbyterian Church people, and eight with congregations of the Church of Scotland, besides a few excellent meetings with persons belonging to various congregations and de-

nominations, and none seemed more interested, or to maintain better order than the Catholics.

If we judge from attention, perfect quiet and order, then every one of our meetings has been a success. I am not going to speak here of the unbroken and real kindness and genuine friendship which I met with on all hands, for who that knows any thing about our country would expect any thing else, but hospitality and perfect consideration? Nova Scotians are proverbial for their hospitality. Go even to Australia and British officers will tell you with delight of the kindness and attention they always receive in Nova Scotia. Several officers once said to me that, they would be glad if they should receive orders to put down their anchors in Halifax harbour for seven years.

Wherever I have been, in New Brunswick, Prince Edward's Island, or Nova Scotia since I commenced visiting a few congregations in the month of July, one most pleasing fact is plain to be seen, and that is that all are without a doubt anxious to send the gospel to the heathen. They seem really in earnest about it, and only want men to go out for them and they will support them and pray for them.

Truly the christian world is becoming alive to the claims of the heathen.

Ever yours sincerely,

H. F. ROBERTSON.

Rev. P. G. MCGREGOR,
Sec'y. Foreign Mission.

News of the Church.

Presbytery of P. E. Island.

This Presbytery met at Brown's Creek on the 15th Sept. The first business before the Court was the consideration of the financial condition of the congregation of that place. The amount given to Mr. Munro is entirely inadequate as a suitable maintenance. In endeavoring to increase the stipend, the Presbytery decided not to disturb the existing arrangements of the congregation, but recommended that in addition to present efforts, a special monthly collection be taken up in the church, intimation to be given on the previous Sabbath. A call from the congregation of St. James' church, Dartmouth, in favor of Rev. A. Falconer, was laid upon the table. It was accompanied by papers setting forth reasons for translation by the Dartmouth congregation, and appointing Rev. Professor McKnight, and Charles Robson, Esq., as Commissioners from the Halifax Presbytery, to prosecute the call. The call was

allowed to lie upon the table, and the Rev. James Allan was appointed to preach to Mr. Falconer's congregation on Sabbath first, and summon them to appear for their interests at the next meeting of Presbytery.

The Rev. Mr. Munro reported that he had moderated in a call in the Free church congregation, Charlottetown, and that the call had come out in favor of Rev. J. B. Watt. The call, with a bond from the Trustees, guaranteeing a salary of £150, were placed upon the table. It was moved and seconded, that owing to the probability of the two congregations in Charlottetown being left vacant, and that an opportunity might thus be afforded of effecting a union between them, the call in the meantime do lie upon the table. Moved in amendment that it be sustained. On a division being taken, the motion was preferred to the amendment.

Reports of missionary labour by Messrs. Burgess and Grant, were read and sustained. Adjourned to meet in Queen Square Church, Charlottetown, on Tuesday, the 28th Sept., at 11 o'clock, a.m.

This Presbytery met in Queen's Square Church, Charlottetown, on Tuesday, the 28th September. The principal business before the Court was the consideration of two calls, one addressed to a member of Presbytery by the congregation of Dartmouth, N. S.; and the other a call from the Free Church congregation, Charlottetown, to Rev. J. B. Watt. Rev. Mr. Allan reported that he had fulfilled the appointment of Presbytery relating to Queen's Square Church. He had preached in both sections of the congregation; informed them of what had been done at last meeting of Presbytery in reference to them, and summoned them to appear for their interests at the next meeting of Presbytery. Commissioners, duly certified, then appeared before Presbytery from the congregation. Reasons for the translation of the Rev. Mr. Falconer to Dartmouth, forwarded by the Commissioners appointed by the Halifax Presbytery, were read; and also replies to them by the Commissioners of Queen's Square Church. Rev. Mr. Crawford addressed the Presbytery, representing the Commissioners appointed by Halifax Presbytery, and advocating the reasons set forth by them. Messrs. Lockerby, Fraser, and Barratt, also addressed the Presbytery, expressing the cordial unanimous and unabated attachment of their section of the congregation to Mr. Falconer, and their earnest desire to retain his services. These were followed by Messrs. Brown and Hyde, who fully agreed with what the other Commissioners had said, making also additional statements in favor of retaining their Pastor and conveying the information that their

section of the congregation had agreed to raise the salary to £50. This, from £10 contributed at first showed their earnest desire in the matter. After various questions had been put to the Commissioners, the call was placed in Mr. Falconer's hands. He referred in feeling terms, to the mutual attachment which existed between him and the congregation, noticed its progress since he became its pastor, and stated that his principal motive in giving the little encouragement he had to Dartmouth was the prospect that his removal might result in the union of the two congregations in Charlottetown. Nor did he believe that his removal from his present charge need affect it very injuriously. He was disposed to accept the call. The members of Presbytery then expressed their views on the subject at considerable length, expressing generally their high esteem for Mr. Falconer, and their regret at the prospect of his removal; while some strongly urged various reasons why he should retain his connection with the Presbytery. Mr. Falconer, however, expressed his final decision to accept the call. The Presbytery having due regard to his desire, agreed to dissolve the connection between him and his congregation, and appointed Rev. Mr. Frame to preach in the church on Sabbath first, and declare the pulpit vacant. The Clerk and Rev. Mr. Frame were appointed to draw up a minute in reference to Rev. Mr. Falconer's labors in connection with the Presbytery.

Business in connection with the call from the Free Church congregation was also taken up. After a Commissioner and a Representative from the congregation had been heard, and a somewhat full discussion of the subject, the Presbytery unanimously agreed to sustain the call as a gospel call, regularly proceeded in, and directed the clerk to transmit it to Rev. Mr. Watt.

The Rev. A. Falconer stated that he had received the sum of £100 from the Rev. H. Crawford, toward the liquidation of the debt on Queen Square Church, as the result of his efforts during his recent visit to the United States and Canada. The thanks of the Presbytery were tendered to Mr. Crawford for his diligence in the matter.

Rev. A. McLean was appointed to assist Rev. A. Cameron in the dispensation of the Lord's Supper at St. John, New London. Revs. A. Campbell and A. Cameron were appointed to supply Cascumpee during the month of November. Revs. A. McLean and S. Lawson were appointed a deputation to Woodville, with a view of stimulating the congregation to increased efforts for the support of their Pastor, the deputation to visit on the last Tuesday of October. A full report was read from Rev. P. G.

McGregor of his labors in visiting the eastern parts of the Island. The report was received and very cordially approved. The name of the Rev J. Allan was added to the publication committee of the *Presbyterian* in place of that of the Rev Wm Ross.

Presbytery of St. John.

This Court met at the Presbyterian Church, Salt Springs, on the 30th ult., Rev. James Gray, A.M., Moderator. The special business of Presbytery being the Ordination of Mr. Bearisto, Mr. Murray reported very favorably of the trials given in by Mr. Bearisto, as prescribed by Presbytery. The report was received and cordially approved. Mr. Murray also reported that he had served the edict as appointed on the 12th of September. Ample opportunity was then afforded to the congregation to state objections, if they had any, and no objection whatever having been made the Presbytery resolved to proceed with the Ordination. The questions of the prescribed formula were put to Mr. Bearisto by the Moderator, and satisfactorily answered by him; whereupon, he was, by solemn prayer and the imposition of hands ordained to the office of the Christian Ministry, and inducted to the pastoral charge of the congregation of Salt Springs and adjacencies. These interesting proceedings were witnessed by an audience which densely crowded the church, filling every available space in the aisles, and many occupied places at the windows.—Mr. Bearisto was cordially welcomed by the brethren present as a fellow-labourer in the Lord's vineyard and was appropriately addressed by the Rev. S. Houston, relative to the duties and responsibilities of the ministerial office. Rev. J. D. Murray addressed words of counsel and encouragement to the congregation. The worshipping assembly then sang the 126th Psalm, and was thereupon dismissed, and as they retired they cordially welcomed their pastor at the church door.

Mr. Bearisto was introduced, and his name added to the roll of the Presbytery.

The Presbytery adjourned to meet in St. David's Church, St. John, on the 1st Tuesday of December, at 11 a.m.

Presbytery of Pictou.

The Presbytery of Pictou met in Scotsburn church on the 27th ult., and was constituted by the Rev. George Roddick, moderator. The Presbytery took up the Rev. Mr. Sutherland's demission. The Rev. Mr. Roddick reported that he had, according to appointment, summoned the congregation to appear by commissioners for their

interests, at this meeting of Presbytery.—Messrs. William and Hugh McKenzie appeared as commissioners from the congregation, and stated that the mind of the majority was, that the Presbytery allow the demission to lie on the table until next June and in the mean time give them supply of preaching. The Presbytery, after due deliberation, agreed that the demission lie in the mean time on the table, to be dealt with according as circumstances may require; that the obligation of the congregation to pay stipend to Mr. Sutherland cease from the end of October, and that he be furnished with a letter of recommendation to the Presbyterians in Nebraska, U.S., among whom he intends to labour during the winter.

The Rev. Mr. Walker reported that according to appointment he had preached and moderated in a call at Little Harbour and Fisher's Grant, which came out unanimously for the Rev. William Maxwell of Chalmers' church, Halifax, and that it was signed by 8 elders, 114 communicants, and 83 adherents, and that Mr. Thomas Forbes was appointed to support it at Presbytery. Mr. Forbes being present, stated that the people were unanimously in favour of the call, that the stipend is to be \$600, payable quarterly in advance, together with a manse and glebe of 8 acres,—Little Harbour paying \$360 and giving the manse and glebe, and Fisher's Grant paying \$240; and that the subscription list exceeds the amount needed. Mr. Walker's conduct was approved, the call sustained as a regular gospel call, and the Rev. Mr. Mackinnon appointed to support it before the Presbytery of Halifax at its first meeting.

The Presbytery met the next day in Earltown church, for the ordination and induction of Mr. William Grant, preacher, into the pastoral charge of that congregation, and was constituted by the Rev. Geo. Patterson, moderator, *pro tem*. Mr. Mackinnon preached from John xiii. 31. Mr. Blair narrated the steps taken to procure the call, put the questions of the formula, offered the ordination prayer, whereby with the laying on of the hands of the Presbytery Mr. Grant was ordained to the office of the holy ministry, and inducted into the pastoral charge of the congregation of Earltown and West Branch, addressed the people in Gaelic, and at the close of the services introduced him in the usual manner to the people at the door of the church as they retired. Mr. Patterson addressed the newly ordained minister in suitable terms; and Mr. Sutherland introduced him to the session, and thereafter his name was added to the roll of Presbytery.

The financial committee reported that the quarter's stipend in advance was ready and would be paid immediately. The Rev.

Thomas Sedgwick's letter in reference to the supplemental fund was read and the consideration of it deferred to next meeting.

It was agreed to hold the next meeting of Presbytery in Little Harbour Church, on Tuesday, the 26th of October, at 11 a.m., for the induction of the Rev. William Maxwell into the pastoral charge of that congregation and that of Fisher's Grant, in the event of his accepting the call. The Rev Mr Mowitt to serve the edict in Little Harbour church on the third Sabbath of October, the Rev J. D. Murray to preach the induction sermon, the Rev George Roddick, moderator, to preside, Dr Bayne to address the minister and Mr McKinnon the people.

JOHN MACKINNON, *Clerk.*

Presbytery of Halifax.

The Presbytery of Halifax met on Wednesday, 6th Oct., in Poplar Grove church. Rev. Thomas Sedgwick, of Tatamagouche Presbytery and Rev. John Mackinnon of Pictou Presbytery being present were invited to sit as corresponding members. Commissioners from Chalmers' church appeared in reference to the proposed demission of Rev. W. Maxwell. A resolution passed at a congregational meeting, was read which expressed deep regret at parting with Mr. Maxwell, and acquiesced in the proposed demission.

A call from the congregation of Little Harbor and Fisher's Grant, sustained by the Presbytery of Pictou, was laid before the Presbytery. It was addressed to Mr. Maxwell. After deliberation, and in accordance with his own views in the case, the Presbytery presented the call to Mr. Maxwell who signified his desire to accept it. The Presbytery then agreed to release him from his present charge and transfer him to the Pictou Presbytery with a view to his induction into the charge of Little Harbor, &c. The Rev. Dr. King, Mr. Sedgwick, Mr. McGregor, Mr. Stuart and others expressed their regret at losing Mr. Maxwell as a co-presbyter. They all spoke very warmly of him as a man, and as a minister. The Presbytery expressed sympathy with the congregation of Chalmers' church in view of its being without a pastor. Professor McKnight was appointed to preach in Chalmers' church on the 24th, and to declare the congregation vacant.

A call from the Foreign Mission Board to Rev. M. G. Henry to proceed to the New Hebrides was sustained. Solemn prayer was offered by Dr. King at the request of the Court for direction to Mr. Henry in dealing with the call. Rev. P. M. Morrison was appointed to preach to

the Clyde and Barrington congregation on the 4th Sabbath of October, and to meet with them on the following Monday.

Rev. A. Falconer having accepted the call from Dartmouth, the Presbytery appointed his induction to take place on Thursday, 21st Oct.

The trials for ordination of Mr. Edward Grant were heard and sustained and his ordination and induction appointed to take place on 26th Oct.

Messrs. Meek, Thomson and Forrest, students, were certified to the Theological Hall.

Induction of Rev. A. Falconer.

The Presbytery of Halifax met at Dartmouth on Thursday evening, 21st October. Rev A. Glendinning preached. Professor McKnight narrated the steps that had been taken, put to Mr Falconer the questions of the formula, and offered the induction prayer. Rev John Forrest addressed the minister, and Rev J. M. McLeod the people. Mr. Falconer was received as member of Presbytery in the usual way and his name added to the roll. A petition from Shelburne for moderator in a call was laid on the table. Rev D. McMillan and E. McNab, were appointed a deputation to meet with the congregation on the 3rd November. Rev A. Simpson was appointed moderator of session of Chalmers' church; and Rev E. A. McCurdy, moderator of Sheet Harbour Session.

Summary.

Severe distress prevails in St. Ann's, Kankakee, among Rev C. CHINQUIR's flock. Hundreds are dependent upon the bounty of the charitable. Mr C. has made an earnest appeal for help to his friends in the Provinces.

PERE HYACINTHE, the most distinguished preacher in the Church of Rome, lately left his monastery in France, and is now in the United States. He is under the ban of the Church of Rome and is likely to be the leader of an important movement of Reform.

Immense preparations are being made in Rome for the General Council which is to meet on the 8th December. Dr Cumming asked the Pope if he might attend and have liberty of speech. The Pope's reply was that Dr Cumming and heretics in general could attend only on condition of absolute submission. Dr D'Aubigne has suggested that Evangelical Protestants should devote a portion of December to special united prayer for the enlightenment

and conversion of Roman Catholics. Evangelical leaders in London and New York, have accepted the suggestion, which is likely to be acted upon very extensively. In this country, the Young Men's Christian Associations will likely lead the movement.

The Presbyterians of Ireland are energetically preparing for the withdrawal of the *Regium Donum*. The course of events is likely to stir them up to greater zeal and devotion.

Rev JOHN GOODWILL, first Missionary of the Kirk of Scotland to the New Hebrides, left Halifax for Australia by way of Boston, on the 26th ult. He goes away from among us followed by the prayers and good wishes of the whole Presbyterian community. On Sabbath, the 24th ult., he preached farewell discourses in St. Matthew's and St. Andrew's Churches in this city. A farewell prayer-meeting was held in St. Matthew's Church on Monday evening. The proceedings were deeply affecting and well suited to the occasion. There was a large attendance of all the Presbyterian congregations. Many earnest prayers were offered for the departing missionary and his wife, and addresses of great power were delivered. We are sure that our churches without exception unite in prayer for the safety and prosperity of the departing missionaries.

The Established Church of Scotland is about to commence a Mission to the aborigines of India.—The Free Church has made a commencement in the same direction. Mr Shoolbred of the United Presbyterian Mission in India, is now on a visit to Scotland.

A party in the Church of Scotland is proposing union with the other Presbyterian bodies on the basis of making the Establishment principle an open question, and sharing the endowments between all hands!

The Winter Session of Dalhousie College was opened on Wednesday, the 27th October.

The Divinity Hall, of our Church is to be opened on Monday evening, the 1st November, by a lecture by Rev Professor McKnight.

If Satan seeks to puzzle thee about the time of thy conversion, content thyself with this, that thou seest the streams of grace, though perhaps the exact time of thy first receiving it may not be easily found. You may know the sun is up, though you did not observe it rise.

One Cent.

A son of one of the chiefs of Bardwan was converted by a single tract. He could not then read, but went to Rangoon, a distance of two hundred and fifty miles. A missionary's wife taught him to read, and in forty-eight hours he read the tract through. He took a basketful of tracts, preached the gospel at his own home, and was the means of converting hundreds to God. He was a man influence, the people flocked to hear him, and in one year fifteen hundred natives were baptized in Arracan as members of the church. And all this through one little tract. *That tract cost one cent*; and possibly some little boy or girl gave the cent. What a blessing it has been!

The Lost Jewel.

A gentleman leaped from his carriage, after a drive, covered with dust. Taking his handkerchief, he brushed the dust from his face and neck, and afterwards found, to his sorrow, that in so doing he had torn from its place a costly diamond breastpin. Long did they search for that lost jewel, but in vain. A reward was offered to any one, who, finding it, should restore it to its owner; but all in vain. Four months had rolled away, when one day a poor man, happening to remove a little earth from between two stones, found the jewel!—There it lay as bright as when it fell. Men, children, and horses had trampled on it, carriages had rolled over it, and rains had poured down in torrents upon it, and yet there it lay, unharmed!

Now, my dear young reader, I wish to say five things—just as many as you have fingers on one hand,—and I wish you to remember and think of them:—

1. You have a soul more precious than all the jewels in the world. 'What shall it profit a man if he gain the whole world and lose his own soul?'

2. You may lose that soul. 'The rich man died and was buried, and in hell he lifted up his eyes, being in torment.'

3. If you once lose that soul, you can never recover it again. 'These shall go away into everlasting punishment.'

4. You may have it made so secure that it can never be lost. 'They shall be mine, saith the Lord, in that day when I make up my jewels.' 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.'

5. The way to secure your soul is to give it up to Christ. 'Believe in the Lord Jesus Christ, and thou shalt be saved.'

ENGAGE in no pursuit in which you cannot look up to God and say, "Bless me in this O my Father."

"Every bit of It."

One evening, at the prayer-meeting, many newly-converted persons, both old and young, arose to tell what God had done for their souls, and their determination to love and serve Him. Among the rest a little girl about seven years old jumped up, her face beaming with happiness, and straining her childish voice to speak as loud as she could, she said, 'I have given my heart to Jesus, every bit of it.'

Was not that a beautiful little speech? I wonder if all the elder people who had risen before could say what she did: 'I have given my heart to Jesus, every bit of it.'

And is not this what Jesus wants? 'My son give me thine heart,' is the command of the Bible. And will he be satisfied with only a part of it? No, indeed; He must have the whole—every bit of it.

NOTICES, ACKNOWLEDGEMENTS, &c.

NOTICE TO STUDENTS.

In connexion with the Theological Hall a special class will be formed for the study of the Romish controversy, which students in Dalhousie College are also invited to attend. The Class will meet on one evening each week, and will close with an examination in writing on the course. Two prizes, of \$50 and \$25 respectively, from the Scottish Reformation Society, will be awarded to the successful competitors.

The Treasurer acknowledges the following sums received during the past month:

FOREIGN MISSIONS.

Bermuda cong., per Mr. W. Thorburn. \$25 00
St. John's Church, (Halifax) Sabbath school, for support of Iere school, Trinidad. 10 00

"DAYSPRING."

Bermuda Sabbath school. 12 50
E. R. St. Mary's Sab. school, third qr. 1 87
Pembroke Sabbath school:
Mrs. Emeline Grant. \$0 96½
Sarah Logan. 2 26
Jane and Annie Johnson. 1 87
Mr R. Fulton. 0 75
Eastville Sabbath school:
Miss Christian Harrison. 1 00
" Lydia Hamilton. 0 75
" Hannah Ellis. 1 36½
Newton Sabbath school:
J. A. Johnson. 1 18
Walter Fisher. 1 10
Miss Maggie Johnson. 2 52 14 98

HOME MISSIONS.

Bermuda congregation. \$45 00
" Sabbath school. 12 50
Bedford, per P. Smith. 28 75
For Eastern Shore Mission, in addition to \$8.25 paid Mr. D. Smith, catechist:
Sab. school, Musquodoboit Har. \$6 00
Congregation, " 2 00

A Friend. 0 75 8 75
Ladies of Church of Scotland and of P. C. of L. P., Churchville, East Riv, Pictou. 8 00

SUPPLEMENTARY FUND.

Gift from Free Church of Scotland. \$500 00
Newport collection. 8 75
Ladies' Society, Primitive Ch., N.G. 20 00
Per D. B. Blair:

In Pby. of Cape Breton.

Sydney Mines. \$59 20
Sydney. 17 75
Glace Bay. 10 00
Cow Bay. 9 50
Friends in Boularderie. 1 25 97 70

In Pby. of Victoria and Richmond.

Plaister Cove. \$10 00
Little Narrows. 9 80
Whycocomah. 7 00
West Bay. 7 80
Lake Ainslie. 4 15
Baddeck. 10 00
Baddeck Forks. 5 00 53 75
River Charlo, collection. 8 16
Primitive Church, New Glasgow. 61 00
Upper Kennetcook. 18 00
Upper Stewiacke, Cross Roads, Sewing Circle, Rev J. Sinclair. 5 27

EDUCATION.

Clyde River, Barrington, and Carlton Village. 13 00
Springside. 10 00
Upper Stewiacke, Cross Roads Sewing Circle. 5 00

ACADIAN MISSION.

Primitive Church, New Glasgow. 8 00
Springside. 5 00

CHINIQUEY MISSION.

Ladies' Soc'y, Primitive Church, N.G. 20 00

CHINIQUEY RELIEF FUND.

Miss Cogswell. 20 00
James Fraser, joiner, Halifax. 1 50
Sewing Circle Cross Roads, Upper Stewiacke. 8 00
Mrs. E. Tuupper, Halifax. 5 00
British Templar, from East Hants. 20 00
P. G. McGregor. 2 00

THE HOME AND FOREIGN RECORD.

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

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 the payment in advance.