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THE
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

1867.

HALIFAX, N. S.
JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STS.

1867.



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THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JANUARY, 1867.

THE OLD YEAR AND THE NEW.

Another year hath fled; renew

Lord, with our days Thy love!

Our days are evil here, and few;

We look to live above.

We will not grieve, though day by day,

We pass from earthly joys away;

Our joy abides in Thee;

Our joy abides in Thee!

Yet, when our sins we call to mind,

We cannot fail to grieve;

But Thou art pitiful and kind,

And wilt our prayer receive:

O Jesus, evermore the same

Our hope we rest upon Thy Name;

Our hope abides in Thee;

Our hope abides in Thee!

For all the future, Lord prepare

Our souls with strength Divine;

Help us to cast on Thee our care,

And on Thy servants shine:

Life without Thee is dark and drear;

Death is not death if Thou art near:

Our life abides in Thee;

Our life abides in Thee!

With God a thousand years are as one day; and one day is as a thousand years.

He is the same yesterday, to-day, and forever, the great I AM. How affectingly are we reminded of the brevity of our own lives when we think of Him! "For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." How many can take up the

words of the Psalmist: "He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days; thy years are through all generations. Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed. But thou art the same, and Thy years shall have no end."

The span of life is short at best; but how often is it cut in the midst, and the three score and ten become dim in the distant horizon! The grave is ever devouring the young and old. Death pays no more regard to tender years than it does to the scant white hairs of old age. Again let us adopt the words of the Psalmist: "So teach us to number our days that we may apply our hearts unto wisdom."

The year that has closed has been one of mercy mingled with judgment. The Lord has shown Himself to be slow to anger, abundant in goodness and truth. He has blessed us with fruitful seasons; He has kept war and famine, and pestilence from among us. We still as a part of the British Empire stand among the foremost nations of the earth—first in privileges, first in responsibilities. The light of the Gospel shines gloriously around us. Time passes; death comes; but the Gospel opens for us the way to that kingdom where there is no more death, and where time is swallowed up in eternity.

The cup of our blessings has not been

announcing. Destructive floods and unseasonable rains marred the products of our fields. Pestilence and war hovered darkly around our borders. The sea has yielded less abundantly than usual; and the folly of unreasonable men has interfered injuriously with the course of trade. Withal, we have much to be grateful for; and but little of which we can complain. The lines have fallen to us in pleasant places; we have a goodly heritage.

The Kingdom of Christ has made marked progress during the year. Missionaries among Jews and Gentiles have reported much cheering intelligence. It is not too much to assert that more Bibles have been circulated than in any previous year—that the religious press has been unprecedentedly energetic, and fertile in good works,—that the name of Jesus has been proclaimed more widely by printed page and by the living voice than ever before. Fresh fields have been occupied; strong posts of the enemy have been assailed if not conquered. Strange and barbaric tongues have been taught to speak the wondrous story of the cross; and thousands have been gathered into the Redeemer's fold in places where but lately his name was unknown, or the object of hatred and scorn. Not in vain did the voice of united prayer ascend throughout Christendom at the beginning of the year. The prayers of faith have been answered, are receiving their answers now.

How many grateful hearts have uttered thanksgiving to the God of Battles, the Lord of Hosts, for the results of the late war in Europe! Most clearly is the hand of Jehovah visible, over-ruling the lawless passions of men, the lust of power, the desire of revenge, the cruel instincts of tyranny,—to His own wise and good ends—overturning—overturning—overturning—till He shall reign whose right it is to reign. Antichrist is made to bite the dust. The power at whose fulminations the mightiest monarchs trembled has become the most despised on earth. The tyrant of the bodies and souls of men, drunk with the blood of saints, now reels and staggers in its dreary dotage, looking in vain for help. The

angels and the saints of God will rejoice over thy fall, O Babylon! The myriads whose blood thou hast shed, whom thou didst crush under thy chariot wheels in the day of thy pride, will shout, "Alleluia; for the Lord God omnipotent reigneth." What multitudes have longed for, agonized for in prayer during many centuries, is taking place under our eyes. Short as was the late European war, in its results it promises to be one of the most important in history.

Not more remarkable is the decay of the Papal power in its ancient centre than its revival within the pale of the Episcopal Church in England, in the Colonies, and in the United States. The enemy has been creeping in for years; but his assaults have recently become bold and daring. The result promises to be that the English Church must become thoroughly Protestant or thoroughly Papistical.

Among the Presbyterian Churches throughout the world, the last year has been one of comparative peace and comfort, and quiet growth. There have been divisions and extensive movements looking towards union among the Presbyterians in the neighbouring Republic. In Scotland, the two all engrossing questions have been the ritualist innovations within the Establishment, and the union movement among the Churches that are free from State control. There has been developed within the Scottish Establishment a latitudinarian, "free-thinking" school, led by Robert Lee, Tulloch, Norman Macleod and Caird; and these men are followed by a host of the younger ministers. They are tired of the Decalogue "qua decalogue," of the Sabbath, of the Confession of Faith, and the Puritan Theology; and they claim to be the apostles of "modern thought." There are faithful men left in the Establishment who do battle bravely for the truth.

Of the union movement in Scotland, it is impossible to speak with confidence. Great progress has been made; but the wished-for consummation does not seem so near at hand as was at one time anticipated. As the cause is of God, there is no doubt that He will remove all obstacles in His own good time and way.

As far as our own beloved "Zion" is concerned, it becomes us to erect our Ebenezer and say, "Hitherto hath the Lord helped us." He has greatly extended our bounds and added to our numbers by means of a most harmonious union consummated in St. John at the last meeting of Synod. He has preserved peace throughout all our bounds. While a considerable addition has been made to the number of our preachers and ordained ministers, not one has been removed by the hand of death. Our field now extends from Gaspé to Harbor Grace; from Labrador to Bermuda: O that our zeal, liberality and devotedness were quickened, that we might go in and possess the land!

Since the beginning of last year, our pioneer missionary with his family returned to the New Hebrides; another has been added to the number of our labourers in that field; and the Gospel has been given to another people printed in their own tongue—the third translation furnished to the heathen by the Missionaries of our Church.

May the Lord give us grace as individuals, as congregations, and as a Church, to be more active in the future than we have been in the past. Our work increases, the field of our operations widens, every succeeding year. And so it must be till the world is converted to Christ.

We commenced with a sacred song; let us end with one:

Harp, awake! tell out the story
Of our love, and joy and praise;
Lute, awake! awake our glory!
Join a thankful song to raise!
Join we, brethren faithful hearted,
Lift the solemn voice again,
O'er another year departed
Of our threescore years and ten!

Gracious Saviour! Thou hast lengthened
And hast blessed out mortal span,
And in our weak hearts hast strengthened
What Thy grace alone began.
Still, when danger shall betide us,
Be thy warning whisper heard;
Keep us at Thy feet and guide us
By Thy Spirit and Thy Word!

Let Thy favour and Thy blessing!
Crown the year: we now begin;
Let us all, Thy strength possessing,
Grow in grace and vanquish sin.
Storms are round us, hearts are quailing,
Signs in heaven and earth and sea;
But when heaven and earth are failing,
Saviour! we will trust in Thee!

HOME MISSIONS.

We would remind the friends of evangelical work, at this season when so many societies and congregations are dividing funds raised for religious purposes, of the claims of many in our own land to a share. The people of the Lower Provinces have the first claim on us. The Synod meets these claims as we noticed in our last number.

1. By sending missionaries over the land.
2. By aiding the weaker congregations in supporting pastors.

The latter of these methods has grown upon us with considerable rapidity, so that we feel warranted in saying that *one-half* of the income of the Home Mission Board is thus expended. On examination we find that the Synod have appropriated \$1600 of the fund usually disbursed by the Board, expressly for the strengthening and upholding of nineteen congregations by the grant of sums varying from \$40 to \$200. These cases have all been examined and reported on by committee; and this mode of extending our principles and furthering the Redeemer's cause is, we have no doubt, scriptural, judicious, and economical. We only ask our people to notice that there are \$1600 of the Board's receipts *appropriated*, and that it is only the balance, after that sum shall be paid, that remains for them to use in nurturing stations and paying probationers.

But are not our stations pretty generally filled up? We reply to this, by presenting in review the stations in New Brunswick alone requiring supply. We shall do little more than name them, offering very few details.

1. Shediac, at one time more hopeful than at present; but still requiring attention, on account of those who value ordinances dispensed by our church.
2. Moncton. There are Presbyterians in this flourishing town who are looking forward to the time when they will receive from us a minister of their own.
3. There are some half dozen small colonies of Presbyterians in Albert County—the Mines, Hopswell, Harvey, Lake, &c.—Our cause might be established here by a devoted missionary and liberal aid.
4. Salt Springs and Golden Grove.—

Probably a fair congregation may ultimately be raised here.

5. St. George. There is a church here, and with associated stations it may do very well.

6. Baillie, &c., has been a settled charge, but appears to need help; and has been under the Mission Board of N. B. for some time.

7. Nerepis and Jerusalem are two stations which may probably be united under one pastorate; but assistance would be required for some time.

8. Fredericton. This congregation still requires the fostering care and practical sympathy of the body generally; but is evidently capable of great improvement and progress, and before many years may repay manifold any present aid granted.

9. Woodstock and Richmond require revival greatly, having been injuriously affected by recent events and disputations.

10. Glassville and Florenceville. The former, an important place, nearly all Presbyterian, while both of these places have churches.

For the supply of these stations our brethren in New Brunswick say they should have ten missionaries, active, earnest, devoted men, and acceptable preachers; but they do not ask or expect the chief support to come from the funds of the Home Mission Board.

We publish these notes to indicate the extent of the field; and we give a list of the distribution of probationers for January, and with a few unimportant changes for the quarter, which will show how far short we come of furnishing labourers adequate to occupy it.

DISTRIBUTION OF PROBATIONERS FOR JANUARY.

Rev Donald Sutherland.	} N. Brunswick.
Mr. Edward Archibald,	
" Samuel Bernard,	} P. E. Island.
" Howard Archibald,	
" John G. Cameron,	
" John W. Nelson,	
" John T. Forbes,	} Pictou.
" ——— Watt,	
" Wm. Campbell,	
" J. K. Bearisto, <i>Truro.</i>	} Cape Breton.
" J. Sinclair, <i>Dr. Smith's Pulpit.</i>	
" Simon Fraser,	
" O. Christie, <i>Bermuda.</i>	} Halifax.
" Ebenezer McNab,	
" A. R. Garvie,	

May the Lord of the harvest furnish men and means for the work; and pour down the reviving influences of His Spirit on all our preachers, and on the interesting fields which they are engaged in cultivating!

REPORT OF COMMITTEE OF PRESBYTERY OF PRINCE EDWARD ISLAND ON MINISTERIAL SUPPORT.

To the Moderator of Presbytery:

The Committee on Ministerial support beg leave to submit the following:

In the opinion of your Committee much ignorance exists in the minds of Christian people as to what the Scriptures have clearly revealed on the subject of this Report, as well as in regard to the pecuniary difficulties of ministers who have had to depend solely on the amount hitherto considered, on this Island, as sufficient. And your Committee believe it to be the duty of ministers and elders, in their respective spheres, to impart accurate information in reference to both these points. It is the duty of the Minister to make known the whole counsel of God, to keep nothing back, which He hath revealed: and to exhibit and enforce especially any doctrine or precept which, by common consent, may be countervailed or neglected. No private consideration or mere sense of delicacy should prevent him from discharging such duty. How can a Minister of the Gospel reconcile it with his duty to God to allow a state of things to prevail which interferes with the prosperity of Zion, and which, if it continue, may destroy the very existence of our churches? It falls to the duty of the minister clearly to explain the proper motive in giving, and the character of the act as well. The motive may be viewed as very wide, embracing all such considerations as the good which the ministry effects, for time and eternity, the appointment of Jehovah under the Old Testament, the command of Christ in the New, the elements of justice and honesty involved in the transaction, as well as the dictates of benevolence and a love to divine institutions, together with the innumerable evils to society which would result from the withdrawal from it of the Ministry. The act of giving should be viewed as an act of worship, something given, not to man, but to God—an act in which the people respond, by means of their "good things," to the great liberality of God both for His temporal blessing to them, and for the priceless advantages connected

with the institution of the sacred Ministry; as well as by this religious use of their property, they afford demonstration of their unity as one people in the Lord.

To the elders, who have the oversight of the Church in all matters, especially such as affect its prosperity and usefulness, your Committee believe, it belongs to take charge of the second point above indicated, viz., the inadequate support of ministers, and to endeavour to remedy an evil so injurious to the cause of Christ. They ought to see if the complaint so general in our churches (on this Island, in the United States, and Great Britain) is well founded; and if so, to deal with it promptly, by adopting and putting into operation wise and judicious measures. They should not be deterred from discharging their duty in this respect by the efforts of selfish and worldly men, joined, perhaps, by uninformed good people, to raise an odium against ministers or presbyteries who utter complaints on the subject of finance; their sense of justice and faithfulness to Christ's commands should overcome such adverse considerations. The cause of righteousness and truth demands that the complaint be investigated and set before the church, as it really exists, by competent and disinterested parties. Your Committee cannot for a moment suppose that parties so qualified could agree in a decision which would allocate to ministers, as the highest amount necessary to meet the demands of their households, the sum of one hundred and fifty pounds, P. E. Island currency. It is rather our belief that they would be startled that one half this sum is nearly spent in defraying a few items hardly ever taken into account by congregations, but which cannot be avoided on any principles of ministerial household economy. These items are: board and wages of a girl, expenses of a horse, fuel, light and travelling. Nor could they overlook the fact that, while £150 may never have been an adequate salary on this Island, this sum is of less value now than at any former period. It is generally admitted that the price of living has at least risen twenty per cent. within a few years; thus reducing our salaries one-fifth in value, i.e., ministers

who are in receipt of £150, receive in reality no more than £120, as compared with former years. In setting the lowest sum, as stipend, therefore at £180, the sum is only raised to what it was when formerly set at £150. It will at once be seen from this, if ministers are subjected now to odium for asking £180 as the minimum stipend without a manse, the same odium must have lain against ministers in all time past who received £150. (!) There were, more than fifty years ago, intelligence and piety enough in this Island to place ministers in a social position indicated by the sum of £150. We ask no more, and your committee hope that there will still be found intelligence and piety enough in our church to sustain them in the same position.

Your Committee would particularly call attention to a very general error entertained on this subject. It is extensively believed that the sum of £150, Island currency is worth as much on this Island as the same sum is in the neighbouring Provinces, and in their currency. The impossibility of this will be at once understood by all men of business habits, as soon as it is remembered that we have to depend for many articles of use, and even consumption, on foreign sources, and when our home markets are no more regulated by merely home demands but rise and fall in harmony with, or according to the demands in other countries.

That pious and talented young men should be prevented from entering into the work of the ministry, and induced to seek other occupations in consequence of inadequate ministerial support, is only one of the evils connected with this subject, but one particularly calculated to create serious alarm in the heart of every well-wisher of Zion, and one which your committee press on your consideration as indeed the most important aspect which it assumes. Ministers and elders should heartily unite in pressing with all earnestness this consequence of the Church's parsimony on every true lover of the Redeemer's cause. This evil, if not remedied, and that speedily, will prove disastrous to the Church, nor can the well-being of the State remain unaffected by it. Having no room here to

specify them, we ask this reverend court to think of the consequences, if piety and talent, one or both be separated from the work of the Ministry! Are you prepared to assume the responsibility, directly or indirectly, of abetting the operation of causes working out such a pernicious result? Then, in many localities, shall Zion lie waste, then shall there be silent Sabbaths and shut temple doors, God unhonored, His praises unsung. Such effects are all the more to be deplored when your committee reflect that sums, larger than are necessary, for the adequate support of Gospel ordinances are spent either in the use of a pernicious weed, or alcoholic liquors.

Besides, there is a local view of this subject which your Committee wish to present for your consideration. The Church in Scotland and England, in the United States and sister Colonies is alive to its danger in this respect, and reaching forth to higher attainments. Already improvement is manifest, and ultimate success is guaranteed. Should we lag behind, talent must desert our pulpits and seek a fostering home elsewhere; while the Ministry here must sink and become disqualified to meet the demands of our country and age. It should not be overlooked that our social improvement is contemplated by many as certain, measures well calculated to do so are already proposed, and general education is not overlooked; considerations drawn from such facts will teach us that ability in the pulpit in the future must especially be contemplated, and means adopted to secure it.

Confiding in the attachment of the people to Divine ordinances, to their sense of honor and justice, like Paul, ministers of the Gospel ought not to be ashamed to confess their need. It is believed that in many cases of severest trial, it may be found, that the people are, in a great measure, ignorant of the real state of their minister's finance. Yet there are cases, your Committee beg leave to submit, on this Island, in which ignorance, if existing, must arise from culpable indifference. When it is known generally, or throughout the church, that certain pastors receive no more than £60, £80, or £100, the congregations more par-

ticularly concerned can scarcely be supposed to be ignorant that such sums are wholly inadequate—that the laborer there is not rewarded according to his toils—that Christ's commands are broken, and injustice done. Instead of these sums, or even £150, being considered sufficient, your Committee would beg leave to suggest that £150, with a manse, and £180, without this important appendage to a congregation, be considered the lowest amounts on which they feel warranted to rest the idea of sufficient salary for a minister on this Island. That your Committee are moderate in this suggestion, in view of the circumstances already alluded to, will be conceded when you remember that the Pictou Presbytery have lately set £175, with a manse, and £200, N. S. currency, without a manse, as necessary to meet present ministerial household expenses. Nor should it be forgotten that Clerks, in good mercantile establishments, receive sums equal to, or greater than these; while any good farmer must have at least £200 income to meet all the expenses of his operation and family support.

To stimulate the people to put forth efforts to reach these figures, the liberality of ministers should be made known. With a self-sacrificing spirit worthy of all praise, many ministers have given from year to year, for the support of Gospel ordinances, very large sums. To this fact it is due that in many localities the Gospel has been maintained. The difference between the amount justly due the minister and that which he has actually received yearly, must be viewed as his annual donation, or subscription for the support of the Gospel in that locality. This sum in many cases, would be at least £30 annually; in others, £40; while some are found giving the high figure of £60, and even £100. How favorably does this compare with much praiseworthy liberality manifested by the people, and should stir up their minds to do something worthy of such sacrifices on the part of ministers, whose "deep poverty abounds unto the riches of their liberality." "Of this confident boasting," the church would do wrong to strip ministers.

Your Committee beg leave to submit the following suggestions:—

1. Your Committee feel that in all congregations in which the Scriptural method, of weekly laying in store small sums, could be introduced much good might result from the adoption thereof; but, think it best to leave this matter to be decided by the wisdom of the elders and managers of congregations.

2. Your Committee deem it very necessary to appoint a committee, composed of elders, to take the whole matter of ministerial support into their care and management. This committee should inquire into the real wants of ministers, and recommend to the church such measures as their knowledge of ministerial circumstances demand.

3. Active Presbyterial visitations.

4. Your Committee also believe that ministers ought to manifest more faithfulness to each other and to the Head of the Church in this matter, and would recommend the appointment of a standing committee, composed of an equal number of ministers and elders, whose duty it shall be to keep this subject before the Presbytery until such time as a more satisfactory status than what is now reached be attained in our congregational finance.

All which is respectfully submitted.

ISAAC MURRAY, *Convener.*

THE ORDINANCE OF PRAISE.

NO. IV.

In our present article we design to consider the ordinance of praise as it existed in the later ages of the Jewish economy, when the Hebrew worship was in a settled condition, commencing with the reign of David and Solomon, and continuing through the subsequent eras of decline and revival.

This period was initiated by David's bringing up the ark to Jerusalem, some four hundred years after it had crossed the Jordan. This is fully described in the 6th chapter of 2nd Samuel and the 13th and 15th chapters of 1st Chronicles. It had two removals the first from Kirjath Jearim to the house of Obededom the Gittite, the second from thence to the city of David.—

Both occasions formed high festivals and as usual were distinguished by song and dance. On the first occasion "David and all Israel played before the Lord with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with trumpets." (1 Chron. xiii. 8. See also 2 Sam vi. 5.

In consequence of irregularities in the manner of conducting the service, the Lord made a breach upon the people. He smote Uzzah who put his hand to the ark, and the people filled with fear abandoned the work for a time. But after three months of preparation, arrangements were made for conducting the services "according to the manner." The chief irregularity in the former case was, that others besides the Levites had been concerned in bearing the sacred utensils, and in the services connected with their removal. On the second occasion the arrangements were on a much grander scale, and the services of a more imposing nature. This was particularly the case in regard to the service of praise.— It seems to have been part of the irregularity of the former occasion that this portion of the service had been left to the multitude. But now David delivers the charge of it to the Levites. "David spake to the chief of the Levites, to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding by lifting up the voice with joy," 1 Chron. xv. 16. Accordingly they appointed leaders for the different companies of performers. These were three, according to the instruments of music on which they played. The first, led by Heman, Asaph and Ethan, "were appointed to sound with cymbals of brass;" the second, led by Zechariah and seven others, "with psalteries on Alamoth," and the third, led by six others, "with harps on the Sheminith to excel." It is generally agreed that the first kind denotes instruments of metal which, by being struck together, made a loud clanging sound. These were specially used on festive and joyful occasions. Psal. cl. 4,— "Praise him with loud cymbals, praise him with high sounding cymbals." The nature of the other instruments there described is

not known, and various explanations of the terms used have been given, but certainty is unattainable. It is added, "And Chenaniah, chief of the Levites, was for song. He instructed about the song because he was skilful," v. 22.

On the former occasion we do not read of sacrifices, but now it is said, "when they that bare the ark of the Lord had gone six paces, David sacrificed oxen and fatlings." "It came to pass when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven lambs." The favour of the Lord being thus secured, the procession marched forward, the people accompanying it with shouting and the usual demonstrations of joy. "All Israel brought up the ark of the covenant of the Lord with shouting and with sound of the cornet, and with trumpets and with cymbals, making a noise with psaltery and harps." The scene was exactly similar to what may be seen at the present day in the East on festive occasions, both civil and religious. Thus a missionary in Egypt describes one of the festivals of the Coptic church:—

"Sabbath, 24th. This was the great day of the Feast. We had service in English in one of the Dahabriyahs,* but it was impossible to get any Arabs together. All Suzar seemed crazy. The crowd in front and around the house was immense, and the discharge of fire-arms with the din of music and the shouting of the multitude, deafening. We went down to Mr. R.'s boat, to secure a little sabbath quiet. Had it not been sabbath the ceremonies of that day would have been an interesting study. The main feature in the procession was a boat drawn upon a rude sledge, and in it sat Mustapha's little daughter, decked out most gorgeously in flaming silks and jewelry and tinsel. The sight of it, together with the multitude shouting and singing and dancing and beating their musical instruments, recalled similar scenes, which are so frequent in the scriptures, as well as the removals of the ark of God, first to the house of Obbedom, and then to the house of David, when David and all Israel played

before God with all their might, and with singing, and with harps and with psalteries, and with timbrels and with cymbals and with trumpets, and when King David danced and played before the ark."*

When the ark was brought up to the house which David had prepared for it at Jerusalem, the new arrangements for the service of the sanctuary commenced, and the service of song occupies a prominent place. "He appointed certain of the Levites to minister before the ark of the Lord, and to record and to praise the Lord God of Israel, Asaph the chief," and eight others, "Jeiel with psalteries and with harps, but Asaph made a sound with cymbals, Benaiah and Jehazial the priests with trumpets continually before the ark of the covenant of the Lord. Then on that day David delivered first this Psalm to thank the Lord unto the hands of Asaph and his brother." (1 Chron. xvi. 4—7.) There are no words in the original for "this psalm," and some would read the words as merely meaning that he committed to them the duty of thanking the Lord. Others would supply "a psalm," as if this were the first introduction of David's inspiration, given to be used in the service of praise. But as a Psalm immediately follows, there seems an allusion to it. The same parties were appointed for the same duties in the daily sanctuary. "They left there before the ark of the covenant of the Lord, Asaph and his brethren to minister before the ark continually as every day's work required, * * * and with them Heman and Jeduthun and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy endureth forever, and with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God." (1 Chron. xvi. 37, 41, 42.)

David being disappointed in his desire to build an house to the Lord, was permitted by God to arrange the services of the sanctuary on a new scale, and to classify the priests and Levites for that end. At present we have to do only with the Psalmody. A full account of his arrangements in re-

* Nile boat.

* Lausing's Egypt's Princess.

gard to it, will be found in the 16th chapter of 1st Chronicles. There we learn that David instituted from the Levites a sacred chorus of singers, at the head of whom were the three masters of song, Asaph, Heman and Jeduthun, who it is said, "should prophecy with harps, with psalteries and with cymbals," the term prophesy being here used in its secondary sense of official praise. With them were twenty-four sons, viz., four sons of Asaph, six of Jeduthun, and fourteen of Heman. "All these were under the hands of their father for song in the house of God." (v. 6.) Each of these twenty four was the head of a class of twelve of their relatives distinguished for their musical skill, "so the number of them with their brethren that were instructed in the songs of the Lord, even all that were cunning, were two hundred fourscore and eight." (v. 7.) These, however, were only the leaders or the *elite*, for of the Levites there were separated 4000 for this department of service. (1 Chron. 23, 5.) "These are they whom David set over the service of song in the house of the Lord, after that the ark had rest. And they ministered before the dwelling place of the tabernacle of the congregation with singing until Solomon had built the house of the Lord in Jerusalem, and there they waited on their office according to their order." Each course probably served in turn, as they were called to officiate daily at the morning and evening sacrifice, "to stand every morning to thank and praise the Lord and likewise at even." (1 Chron. 25, 30, 31.)

It has been questioned whether David was authorized to make these arrangements. Some in their zeal against the introduction of instrumental music into New Testament worship, finding this to be the first introduction of musical instruments into the service of the sanctuary, (with the exception of blowing of trumpets as commanded in the Mosaic law,) have gone the length of denying that there was any authority for introducing them even then. But surely the zeal of such has carried them beyond due bounds. With the strict injunction given in the Mosaic law against any addition to its canonical observances, we

cannot suppose that David would, on his own authority, have introduced such important changes in the instituted worship of the sanctuary "What thing soever I command you observe to do it, thou shalt not add thereto or diminish from it." (Deut. xii. 32.) And now when the ceremonial observances of the Jewish worship were to appear in their utmost grandeur—when that new era was dawning, in which through the splendours of the temple and the pomp of its solemn services, the ordinances of the old covenant were to give their most impressive exhibition of religious truth, we cannot conceive that any merely human innovations could be tolerated by him who is a jealous God. The breach which David had just seen upon Uzzah for a violation of the divinely appointed ritual would have been a sufficient warning against any such course. But we know that David was a prophet, and that "the Spirit of the Lord spake by him." (2 Sam. xxiii. 2.) Heman also is said to have been "the King's seer in the word of God." (1 Chron. xxv. 5.) The arrangements are said to have been "commanded by David the man of God." (2 Chron. viii. 14.) And the instruments of music are called "instruments of music of the Lord." (2 Chron. vii. 5.) And in the days of Hezekiah it is said, "He set the Levites in the house of the Lord with cymbals, with psalteries and with harps, according to the command of David and of God, the King's seer, and Nathan the prophet, for it was the commandment of the Lord by his prophets." (2 Chron. xxix. 25.)

The acceptance by God of the worship as thus arranged, was manifested in a remarkable manner, at the dedication of the temple by Solomon. It was when the first notes of the service of song arose in the ear of the Lord, that the divine glory streamed forth. "It came to pass—(for the Levites which were the singers, all of them of Asaph, of Heman and Jeduthun, with their sons and their brethren being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets)—it came even to pass as the trumpeters and singers

were as one, to make one sound to be heard in praising and thanking the Lord; and *when they lifted up their voice* with the trumpets, and cymbals and instruments of music, and praised the Lord, saying, for he is good, for his mercy endureth forever; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; *for the glory of the Lord had filled the house of God.*" (2 Chron. v. 11—14.)

In regard to the instruments used it is impossible now to describe them exactly.—About fourteen kinds of musical instruments are spoken of in the scriptures, of which seven are spoken of in the book of Psalms, in connexion with the worship of God.—The late discoveries on the monuments of Assyria and Egypt afford representations of musical instruments, probably of the same kind as those in use among the Jews. The matter however is one rather of curiosity than of practical importance. It is interesting however to notice, that the scriptures seem plainly to assert that the instruments were either altered or some of them actually invented by David. Thus in Amos vi. 5, the luxurious in Samaria are said to "chant to the sound of the viol, and invent to themselves instruments of music like David." In 1 Chron. xxiii. 5, it is said, "Four thousand praised the Lord with the instruments which I made, said David, to praise therewith." (See also 2 Chron. vii. 6, Neh. xii. 36). In the descriptions given of the instruments mentioned in the arrangements made by David, three kinds may be distinguished—first, those such as the cymbals which were fitted to make a loud clanging noise used on festive occasions, and joined with the shouts of the people—secondly, the trumpets which were always sounded by the priests—and thirdly, the most of the others were stringed instruments. These last, it is probable, were used as an accompaniment of the voice, though it is maintained by some that the sound of instruments came in at intervals, as where *Selah* occurs in the Psalms. In 1 Chron. xvi. 42, the trumpets and cymbals are distinguished from "the musical instruments of God," or properly "the instru-

ments of the song of the Lord." In Psalm lxxviii. 25, the singers and players on instruments are distinguished. But throughout the Psalms, the harp and the psaltery are generally spoken of as if they accompanied the singing of the Psalms. (See Psalm xxxvii. 2, cxliv. 9, &c.)

The place which the service of praise held in the temple service will appear from the account given of its dedication of the temple, where in connexion with the sacrifices offered by Solomon, it is said, "the priests waited on their offices, the Levites also with instruments of music of the Lord, which David the King had made to praise the Lord, because his mercy endureth forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood," 2 Chron. vii. 6. But more especially from the statement made regarding Hezekiah's arranging the service according to the commandment of David, 2 Chron. xxix. 26—30, "The Levites stood with the instruments of David and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offering; and *when the burnt-offering began the song began, the song of the Lord began also with the trumpets,* and with the instruments ordained by David king of Israel.—And all the congregation worshipped and the singers sang, and the trumpeters sounded; and *all this continued until the burnt-offering was finished.* Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer; and they sang praises with gladness, and they bowed their head and worshipped."

In the Mosaic ritual it was commanded that the two silver trumpets should be blown over the burnt-offerings and peace-offerings; and it will be at once seen, that the arrangements of the temple service were but an enlargement of this. Instead of two trumpets there were one hundred and twenty, and there were added the other instruments appointed by David.

But more important than the outward arrangements established by David for conducting the service of song, were the additions made by him to the matter of praise

in the collection of Psalms, which still form the highest expression of the devotional feeling of the church. We have seen that there were in previous ages collections of lyric poetry. Much of this though having a religious colouring was properly national. But we have remnants of lyric odes, which were undoubtedly used in divine worship. But even these, such as the song of Moses, were so closely connected with temporary circumstances as not to be suited for permanent use in divine worship, and hence they appear in the history rather than in the book of Psalms. So that the whole period previous to David presents no materials for the collection of the book of Psalms, with the exception of the 90th Psalm composed by Moses.

But God prepared the sweet singer of Israel to give expression to the devotional feelings of the church in all ages. The spirit of inspiration, which was in the sacred writers, made use of their natural gifts in giving to mankind the sacred volume, or rather God had in these writers created instruments, suited to be the vehicle for communicating the divine will. But none were better prepared for their office than was David for his, as the sweet Psalmist of Israel. He was fitted for it by natural gifts, and as from 1 Sam. xix. 19, 20, he seems to have been connected with the schools of the prophets under Samuel, he had also a suitable outward training. And by the providential changes in his life he was prepared by God for the expression of every mood of christian experience.

The extent to which David contributed Psalmic poetry appears from the fact, that 72 psalms are ascribed to him as the author, while it is likely that a number more, of which the author is not named, were composed by him, and that a considerable number more were composed in his time by Asaph and others.

Who can estimate the importance of this work to the church in all time. "How shall we describe the Psalms? As to their form they include all varieties of lyric composition; they are of every character as to the nature of their subjects, and of all shades and colours of poetic feeling, but as to their

essence they are as a light from heaven or an oracle from the sanctuary, they discover secrets, Divine and human, they lay open the Holy of holies of both God and man; for they recall the hidden things belonging to both, as the life of the One is developed in the other. The Psalms are the depositories of the mysteries, the record of the struggles, the wailings when worsted, the pæans when triumphant, of that life. They are the thousand-voiced heart of the church, uttering from within, from the sacred depths and chambers of her being, her spiritual consciousness—all that she remembers, experiences, believes; suffers from sin and the flesh, fears from earth or hell, achieves by heavenly succour, and hopes from God and his Christ. They are for all time. They never can be outgrown. No dispensation while the world stands and continues what it is, can raise us above the reach or the need of them. They describe every spiritual vicissitude, they speak to all classes of mind, they command every natural emotion. They are particularly jubilant, adorative, deprecatory;—they are tender, mournful, joyous, majestic:—soft as the descent of dews; low as the whisper of love; loud as the voice of thunder; terrible as the Almighty God."

From what has been adduced it will be seen, that in the services of the temple the ordinance of praise occupies a much more prominent place than it had previously done in the worship of God. From a number of passages in the New Testament, we are warranted in viewing the house of God, whether as it existed under the form of the tabernacle or the temple, as emblematic of the church of Christ; and we believe we are justified in viewing the former as emblematic of the church on earth, the latter of the church in heaven. If this be the case, we will see how in the grandeur of the service of praise in the temple the type corresponded with the antetype.

Passing on to the later periods, we find in the days of Jehoshaphat a remarkable exhibition of the connection of the service of song with the exercise of divine power

* Binney's Service of Song.

in the deliverance of Israel. Several of the surrounding nations had combined against Judah, and came up to Jerusalem in great numbers. A fast was proclaimed, and the people, men, women and children, collected in the temple to implore the divine favour, where upon "a Levite of the sons of Asaph came the spirit of the Lord in the midst of the congregation," on a message of encouragement. The King and "all Judah and the inhabitants of Israel fell before the Lord, worshipping the Lord, and the Levites stood up to praise the Lord God of Israel with a loud voice on high." On the following day when they went out to battle, the king "when he had consulted with the people, appointed singers unto the Lord, and that should praise the beauty of holiness as they went out before the army, and to say, praise the Lord; for his mercy endureth forever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which were come against Judah, and they were smitten. A complete victory accompanied with immense spoil was the result. The multitude assembled on the field of battle, "for there they blessed the Lord," therefore the name of the same place was called the valley of Berachah, "blessing or praise," to this day. Then they returned every man of Judah and Jerusalem, and Jehosaphat in the forefront of them, to go again to Jerusalem, with joy. And they came again to Jerusalem with psalteries and harps and trumpets unto the house of the Lord." (2 Chron. xx. 1—27.)

In all the subsequent periods of revival the ordinance of praise occupied a prominent place. We have seen the care with which in the days of Hezekiah it was restored, according to the arrangements made in the time of David. So in the reformation effected by Josiah, at the passover of which it was said "there was no passover like to that kept in Israel from the days of Samuel the prophet," we find it stated that "the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the King's seer. 2 Ch. xxxv. 15, 18.

When the children of Israel were carried into captivity, their misery is described by the ceasing of their song and the voice of music. "The young men cease from their music." "The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." "By the rivers of Babylon they wept when they remembered Zion. There they hanged their harps upon the willow, for they could not sing the Lord's song in a foreign land."

But in like manner it was predicted that when their captivity should come to an end, they should "go forth of Babylon with the voice of singing," (Isa. xlviii. 20) that wherever they passed the Lord should meet them "with tabrets and with harps," (Isa. xxx. 32) and that on their return their city and temple, their villages and homes should again re-echo the songs of Zion. "Ye shall have a song as in the night when a holy solemnity is kept, and gladness of heart as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty one of Israel." Accordingly on the return from Babylon we find "the singers" who were exempted from toll, (Ezra vii. 24). In the days of Nehemiah we find them having their portion provided for them, (Neh. xi. 23 and xii. 47). When the foundations of the second temple were laid "they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid, (Ezra iii. 10, 11).

And "at the dedication of the wall they sought the Levites out of all their places to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings and with singing, with cymbals, psalteries, and with harps, and the sons of the singers gathered themselves together—for the singers had builded them villages round about Jerusalem. Then I brought up the

the princes of Judah upon the wall and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall. And certain of the priests sons with trumpets; namely, Zechariah. And his brethren with the musical instruments of David, the man of God, and Ezra the scribe before them. And the other company of them that gave thanks went over against them and I after them. So stood the two companies of them that gave thanks in the house of God. And the singers sang loud with Jezrahiah their overseer. Also that day they offered great sacrifices and rejoiced; for God had made them rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off," (Neh. xii. 27-43.)

The service of vocal and instrumental music continued to accompany the offering of sacrifices in the temple till the close of the Jewish dispensation. We have no inspired history of the Jewish people after the Reformation under Nehemiah, but the books of the Apocrypha, though not inspired, contain much undoubted authentic history, and we may give some of the notices they contain of the service of praise during the interval between the return from Babylon and the coming of our Saviour. In the book of Judith we read that on the occasion of a victory, "All the women of Israel put a garland of olive upon her, and she went to the dance; and all the men of Israel followed in their armour with garlands, and with songs in their mouths; and Judith sang, and all the people sang after her a song of praise, saying, sing unto God with timbrals, sing unto the Lord with cymbals, tune unto him a new psalm." On two occasions when the temple and altar were reconstructed, after they had been profaned by the Heathen, we find the service of song particularly noticed on the occasion. "The singers sang praises, and with great variety of sound was there made sweet melody." "At what and what day, the Heathen had profaned it, even in that was it dedicated with songs, citherns, and harps and cymbals. Then all the people fell upon their faces worshipping and

praising the God of Heaven. And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise." (1 Mac. iv. 54-56.) About 140 B. C., Simon the high priest having delivered Jerusalem, entered it "with thanksgiving, and branches of palma trees, harps and cymbals, and with viols and hymns and songs." (1 Mac. xiii. 51.) About twenty years after, Judas Maccabeus, "the Lord guiding him, having recovered the temple and the city, they bare branches and fair boughs, and palms also, and sang psalms unto him who had given them good success in cleansing the place." (2 Mac. x. 1, 7.)

In our next we shall consider this ordinance under the New Testament.

Our Foreign Mission.

Letters from Rev. W. McCullagh.

ANEITEUM, NEW HEBRIDES, }
September 11th, 1866. }

Dear Sir,—The mission barque *John Williams* arrived here on Wednesday last, the 5th inst., about three o'clock in the afternoon. The passengers and crew were all well. The passage was rather of an unpleasant character owing to contrary winds, and lasted 15 days. The *Dayspring* had a fine passage from Sydney in 11 days.

WELCOME TO MR. AND MRS. GEDDIE.

For some weeks past all was preparation internally and externally, and natives were told to be in readiness for the appearance of the *John Williams*. Mr. H. A. R. Robertson, agent for the Cotton Company, had the boat painted and repaired for the occasion. The colour was green inside and white outside, while a small flag was erected beside the rudder bearing the words WELCOME HOME. The ship came in sight about 11 o'clock and anchored soon after 3 o'clock, or rather was proceeding to anchorage when an unexpected circumstance occurred and cast a gloom over the *finale* of the voyage.

THE DAY OF ARRIVAL.

This was a most favourable day both on account of the weather, and the opportunity afforded so many natives to meet their beloved missionaries. It was the Wednesday prayer-meeting, and was indeed such in a special manner on that occasion. In order

to allow all present at church to witness the arrival of the ship and missionaries, I dispensed with the candidates' class, and the meeting was dissolved just as the *John Williams* was coming into harbour. The boat was soon launched and the rowers seated. These were five of the most active and experienced natives. There were besides Lathella the chief, his son Selevyn, Waititi, Mr. Robertson, and myself. We set off for the *John Williams* when we believed her to be on the last tack previous to anchorage. Off went the ship like an arrow, but to our astonishment met with a sad calamity.

THE "JOHN WILLIAMS" ON A REEF.

I was admiring the noble ship careering along so easily and gracefully, and was expecting her to turn and come to anchorage, when lo! I was informed that she was on a reef! How this could happen in such a harbour, and at such a time, seemed most mysterious—although satisfactory reasons can be assigned for this untoward occurrence.

In the first place, the new ship being built in clipper style, proved more treacherous in her movements, and sailed faster than she actually appeared to do. Hence a mistake might thus very readily be made even by a most experienced man.

In the next place, the reef was not visible in time to shorten sail, for though Mr. Quepie (an excellent officer) was as usual at his post and looking out, yet he failed to discover the reef till it was too late to remedy the mistake. Captain Williams was giving orders, and all things were being done for the best when the accident occurred. The ship was observed to rise out of the water and settle on the reef. Such was the shock sustained by the vessel that several passengers were thrown down in the cabin. But the calm and composed manner of the captain allayed any fears that were arising in the minds of any respecting the safety of the ship. After boarding the vessel and welcoming our brethren we returned to the shore, when the following scene took place.

LANDING OF DR. AND MRS. GEDDIE.

As we approached the shore, numbers of natives were waiting to receive us. According to a suggestion of Mr. Robertson, it was arranged that the boat should be carried from the beach in front of the house in honour of the event. Accordingly the boat was soon surrounded, and when all had vacated it, save Dr. and Mrs. Geddie, a song arose, and the large heavy boat was borne along some yards and laid at the garden gate, or front entrance to the house. The honoured Missionary and his wife then proceeded to the house, where they

tarried some time to receive a hearty welcome. Shaking of hands, smiles, and tears were simultaneously displayed, while Mrs. Geddie was very much affected by the kind feeling exhibited, as well as from recollection of former times and associations. To a spectator the scene was most interesting. There stood the venerable missionaries on the verandah, while in order passed some hundreds of natives to see their faces once more and grasp their warm hand. Chiefs, and teachers, and elders, and deacons, church members and candidates, young men and old men, women and children, were there, whilst many old familiar faces had gone the way of all flesh.

LANDING OF MISSIONARIES.

The next point was to get the brethren on *terra firma*. The following brethren were on board the *John Williams* bound for Samoa, Herdline and Rarounga respectively:—The Revds. Saville, Watson, Davies and Chalmers with their wives.—Mrs. Davies had given birth to a son at sea a week before the ship arrived here, and was not very strong when she reached Aneiteum. But she is now recovering favourably. Mrs. Watson gave birth to a daughter a few days after arrival here, and both mother and daughter are doing well.

SITUATION OF THE "JOHN WILLIAMS."

No time was lost to procure natives, and messengers were sent off at night to summon as many as were able to work, from the nearest villages. Lathella the chief was most active and exerted himself in a most praiseworthy manner. The first object was to get men for the pumps, as the ship was leaking very fast. Here a company of natives went on board with Dr. Geddie and kept at the pumps until relieved by a fresh company. Thus from Wednesday till Saturday afternoon, the pumps were constantly at work, while Lathella and two or three other good divers were under the keel, trying to stop the leak with tarred blankets, oakum, &c. On Friday the ship was in a more hopeful condition, and on Saturday it was expected that the ship would be got off the reef. During the day boats were conveying goods to the shore and the ship was very much lighter on Saturday.

THE FAVOURABLE ISSUE.

At length on Saturday about 4 o'clock in the afternoon, the good ship was once more at ease in her element. When this was known to Mrs. Williams her joy was now as unbounded as her grief had been poignant before. Captain Williams, who was self-possessed throughout, was glad and that right in earnest. Flags were immediately hoisted, and the spirits of all were revived and refreshed by the glad intelligence.

DIVINE SERVICE ON SABBATH.

After the native service (which commenced at 9 o'clock and ended at 10½ o'clock, and which Dr. Geddie requested me to take, as he was obliged to conduct the exercises on board the ship,) we were favoured with a very appropriate and instructive discourse from the Rev. J. Neilson, Dr. Geddie's son-in-law. The subject was the priesthood of Christ and his suitableness as our Saviour. Mr. Neilson selected as his text, Heb. iv. 14-16. He considered first Jesus as a 'great high priest,' Secondly, as 'passed into the heavens.' Thirdly, as 'the son of God.' Fourthly, as 'touched with a feeling of our infirmities,' (and on this point the remarks made by Mr. Neilson were touching and telling on the power and effects of sympathy in the common affairs of life, and in our various social relations.) Then there were two lessons taught us in the text, the first was, "Let us hold fast our profession," and the second, "Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

SPECIAL PRAYER MEETING.

On Sabbath evening at 6 o'clock, a prayer-meeting was conducted by the Rev. Dr. Geddie in the cabin of the *John Williams*, and all the brethren were in attendance, as well as the captain and officers of the ship. The hymns selected were from the new Congregational Hymn Book. The first hymn selected was number 199, on the "Benefits of Afflictions." The Rev. Mr. Watson was called on to pray and offered fervent supplication and thanks, giving. The next hymn was 201, or "Preservation by Day and Night," and then Rev. Mr. McCullagh offered prayers. The next hymn was 208, or "The Saint's Danger and Refuge," after which Mr. Runcie the carpenter (a man of excellent character) offered prayer in a very earnest, pointed manner. The Rev. J. Neilson engaged in an address to the throne of grace, after which Dr. Geddie concluded. Several psalms were read by Dr. Geddie at intervals. The meeting was very sweet and soul-reviving, and the singing, which was conducted by the Rev. Mr. Laville, was quite a treat—being so hearty, soothing, and enlivening. We all came away feeling that it was indeed good to have been there, and grateful to the Father of mercies who had heard and answered our earnest pleadings for days past, that the ship might be soon out of danger, and employed in bearing the heralds of the cross to their respective destinations. I never heard better singing on board a mission-ship than on that Sabbath evening, nor did I ever enjoy the privilege of access to a throne of grace with such grateful emotions for delivering mercy.

HONOUR CONFERRED ON MR. GEDDIE.

By intelligence received per the *John Williams*, we were apprized of the honour conferred on one well worthy of such a distinction. From the *Witness* of May 12, 1866, we learned that for Mr. Geddie we must now substitute Dr., and you can well understand, Mr. Editor, how this intelligence at once delighted and surprised us. The information was conveyed in a private letter to Mrs. McCullagh from Halifax, but the *Witness* gave particulars afterwards. A letter reached Sydney addressed care of Rev. Dr. Geddie, but it was not regarded as authentic. Now, however, the matter is known to a certainty, and causes great satisfaction and pleasure here, although the Dr. is not at all elated by the honour. After morning worship on the day following the arrival of the intelligence, I introduced the subject with a few remarks, and the missionaries from the *John Williams* were present on the occasion—all except the Rev. Mr. Chalmers, who seldom left the ship, but wrought night and day like any of the crew or natives, in order to get the *John Williams* into a position of safety.

The Rev. Mr. Laville was glad to congratulate Dr. Geddie (who was somewhat indisposed from anxiety about the ship, &c.) with honour conferred by man—a high honour indeed, which, when taken along with the approbation of his own conscience, and the approval above all of the God of missions, must be very gratifying and encouraging to Dr. Geddie. The Rev. Mr. Watson also stated the pleasure which it afforded him to hear of Dr. Geddie's success, and the honour bestowed on him, and hoped that he and his partner, Mrs. Geddie, might be long spared to win souls to Christ and inherit a crown that would never fade away. The Rev. Mr. Davies joined his brethren in congratulating Dr. and Mrs. Geddie on the success which had attended their labours, and although, from his short acquaintance he (Mr. Davies) could not appreciate their labours so highly as others longer and better known to Dr. Geddie, yet he was delighted to hear of 'honour to whom honour is due,' and to one who pretends like Dr. Geddie to nothing more than he is in reality. He trusted that both Dr. and Mrs. Geddie might be long spared to reap still more abundant fruit, and turn many to righteousness.

September 11th, 1866.—As the *Dayspring* is now in sight after a visit to the other islands, (with all our goods in her) I must close this letter. I may write you before the "*J. W.*" leaves either for New Caledonia or Sydney.

I remain, yours faithfully,

W. MCCULLAGH.

ON BOARD THE "DAYSRING," }
September 26, 1866. }

Mr. Editor,—We are proceeding on our way to Sydney in company with the *John Williams*. We left Anciteum on Monday the 17th inst., and are now about half-way. We have had contrary winds hitherto, but have the prospect to-day of reaching our destination in a week or so.

In accordance with a Minute passed at our meeting, Mr. Robertson has charge of the 22 natives from Anciteum. We have had daily communication with the leaky ship, and thus far things have been very satisfactory.

Before giving any further details, I may state that I am accompanying Mrs. McCullagh, whose health demanded an immediate change. The incessant labour which devolved on her during the months of sickness on Anciteum, has affected her health seriously, and it was the opinion of those best competent to judge, that she should go to Sydney and return by the *John Williams* if possible. The accident which happened the new mission ship was unexpected, and we had a busy time, as you may easily imagine, in accommodating the passengers of the *John Williams*.

On the day we left Anciteum, Captain Fraser and I went on board the new ship to learn how things were going on, and give every encouragement and assistance in our power. We found all well, and the natives working very cheerfully, with the exception of two or three who were somewhat seasick. One native was sick on the following day, from a superfluous supply of plum-pudding, but time soon restored his digestive faculties. An opportunity was offered me of inspecting the rest of the apartments which I did not see at Anciteum. There seems to have been a superior inventive faculty displayed in almost every department—captain's room, chief officer's, steward's, passengers, &c. There is an apartment for medicines exclusively, and the cook has *multum in parvo* in his little establishment. The man at the helm has a roof over his head to shelter him from sun and rain, and things are conducted throughout with order and punctuality. Captain Williams is long and well known as a careful and skilful navigator, and Mrs. Williams seems a very managing, judicious lady. Mr. Turpie, the chief officer, is a man of excellent character, and very much liked by all who have the pleasure of his acquaintance. He seems to know his business well, and has that firmness, blended with good sense and a pleasing manner, so necessary to command respect. He is an energetic man, moreover, and has an intelligent Roman look about him. Mr. Runcie, the carpenter, is a good man, and takes

a deep interest in the ship. He had a hand in building the ship, and was very much concerned when she got on the reef.

This is our second Wednesday at sea, but we are thankful that if the passage be not quick it is pleasant and interesting.—The *John Williams* has not been out of sight an hour as yet, and the *Dayspring* is not disposed to desert her. It is pleasant to see the vessels such good companions.—Would that all engaged in mission work were as well-disposed to befriend and help each other.

Signalizing has been carried on daily between the two vessels, to learn or give the state of things on board. Questions regarding *longitude, course steered, state of health, nature of the leak, &c.*, have been put and answered immediately, much to the amusement of those not accustomed to such sights. Now a word or two regarding the sailing qualities of the two vessels.

Undoubtedly the *John Williams* is a superior vessel and a fast sailer. No vessel could compete with her since she left Britain, and on the wind she certainly goes ahead. Yet to the credit of Thos. Fraser in the employment of James W. Carmichael, Esq., New Glasgow, the little brig, *Dayspring* sails faster than the *John Williams* before the wind! Mr. Quimpie allowed that 'the *John Williams* had met with her match now, and henceforth no man need tell him that the *Dayspring* is not a fast sailer.' So said the second mate. So said the Rev. Mr. Chalmers, who expressed his admiration of the brigantine's qualities. At this moment, the *Dayspring* is leading the way even on the wind. So much for Nova Scotia and ship-building. Henceforth let no man ask WHERE IS NOVA SCOTIA? as a missionary from England lately asked Dr. Geddie. Some thought that the *John Williams* would tow the *Dayspring* to Sydney, but it is just the reverse. To be outstripped by a superior clipper-built ship or barque would be no disgrace, but certainly the *Dayspring* has lost nothing by this competition in a friendly way. She is *facile princeps* MISTRESS OF THE SOUTH SEAS.

Before coming to a close, I must express my high satisfaction with the very efficient manner in which the *Dayspring* is sailed under the careful and skilful management of Captain Fraser. Affable, obliging, and kind in manner, Captain Fraser has merited thanks from all who have been passengers, and certainly Mrs. Fraser has not detracted anything by her very kind and unselfish manner. Economy consistent with ordinary comfort is manifest in the culinary department, while the services of a first class steward are a great acquisition.—He is a *Belgian* but has been in first class houses, and knows thoroughly his business

as cook and steward. The carpenter is a Prussian and a very clever man in his calling. There is also a German as able seaman, and an Englishman who seems attached to the captain and the *Dayspring*. There are two young men of good steady habits—one of whom, especially, is of a religious turn of mind. Two fine natives from *Savage Island* form the crew of the *Dayspring*—not omitting the chief officer, Mr. Robert McDonald of *Pictou Island*, and the lad *Barnard* alias *Shaw*, from *Prince Edward's Island*. All these attend quietly to their respective duties, and all things here are 'done decently and in order.' Morning and evening worship is observed regularly, and the utmost decorum is manifest during such times as are devoted to religious exercises.

Often have I thought at night as I lay on a couch in the cabin on account of the heat, on what a slender thread life depends.—Only a plank or two between me and the raging billows, and yet I felt as safe as in a castle. That providence who watches over all his creatures, and who is especially near to those who trust in Him, has been watching over the *Dayspring* and thus far warded off dangers by night and by day. The voyages made by the *Dayspring* hitherto have been very successful. The *John Williams* encountered a severe gale soon after leaving the English coast. Then in the Indian Ocean she lay to for a time on account of the gale there. In the short distance from Melbourne to Geelong, she was placed in a similar situation. From Geelong to Hobart Town, another gale overtook her; and the *finale* was going on a reef in *Aneiteum* harbour—an occurrence most unexpected, mysterious, and almost unaccountable. No blame, however, is attributed to Captain Williams or the chief officer, who were both doing their best to get the ship into safe anchorage.

Thursday, Sept. 27.—The day is fine and the wind fair, though light. Consequently the *Dayspring* is far ahead. Had we not to wait for the new ship we might have been near Sydney to-day.

The *Dayspring* has had narrow escapes from shoals, reefs and gales. Last year on her passage from Sydney, a fine whale boat belonging to Rev. S. Ella was carried away from her davits. This year one of the *Dayspring's* own boats was lost near Sydney Heads, on which occasion one vessel was lost and another capsized off Sydney. The *Dayspring* weathered it out, and reached Sydney, to the astonishment of many who could scarcely credit that she had been out in such a gale. The narrow escape at Lifou in July, 1864, is fresh in our memory. It was my first experience of perils at sea, and within sight of land.

No doubt there is great expense incurred

by visiting Sydney three or four times in the year, but who will say our visit this year was unnecessary? Dr. Geddie and his family, with mission goods, &c., had to be brought to *Aneiteum*. How, again, could the *Dayspring's* services be refused to the *John Williams* under the circumstances? We would have been held up to the contempt of the civilized world had we not complied. We can never forget the services rendered this mission by the former *John Williams* in days gone by. Indeed the London Missionary Society originated this mission in the New Hebrides.

It is not every day that is suitable for writing on board a rolling ship, and being somewhat *anatalidi*, or weak (as the natives express it at *Aneiteum*), I therefore subscribe myself,

Yours faithfully,
W. McCULLAGH.

The Sabbath School.

Lessons for January.

THIRD SABBATH.

SUBJECT:—*God remembers His covenant, Exod. vi. 1-13.*

The faith and hope of Moses were severely tried by the result of his first visit to Pharaoh. That visit made the tyrant worse than ever, and the poor Israelites suffered fearfully. Moses complained of this to the Lord. Mark the infinite condescension of the Lord in allowing His servants to expostulate with Him, and, as it were, to find fault with His dealings.

V. 1.—He encourages Moses with the strongest assurances of success—of speedy deliverance. Thus often what seems to be against us is really for our good.

V. 2.—God, in Hebrew *Elohim*, again makes Himself known to Moses by His name *JEHOVAH* (Lord.)

V. 3.—*Jehovah* is the self-existent one. The name is elsewhere rendered "I AM." *Elohim* is God, the Almighty One; *Jehovah* is the Lord, the self-existent One.—The last clause of verse 3 may be read as a question: "By my name *Jehovah* (as well as by name *Elohim*) was I not known to them?" The answer would be, yes!

V. 6.—"I am *Jehovah*." The reader will observe that wherever the word *Lord* is printed in the Old Testament in capitals, it stands for this awful name of Deity.—When not so printed it stands for *Adonai*.

V. 9.—Oppression made them mad, or rather slavery had utterly crushed their spirit. The most dreadful effect of slavery is that it reconciles its victims to their bad and bitter lot. It is then that the slavery

of sin is most deadly and hopeless—when we refuse to hear the voice of God's messenger.

V. 12.—If God's own people would not hear, how could Moses expect the cruel tyrant to listen? "Uncircumcised lips;" this phrase refers to the defect in Moses' speech. He was not eloquent or persuasive.

V. 13.—The Lord patiently bore with the complaints of his servant Moses, and then He laid His command imperatively upon him, and He must be obeyed.

LESSONS.

1. Moses had learnt to distrust his own strength, and then God came to his help. Let us do likewise in our battle with the tyrant Satan. V. 1.

2. The names of God are holy and reverend. We must never use them profanely or carelessly. He made Himself known to His ancient people as God and Lord, or Jehovah. He has made Himself known to us as the Lord Jesus Christ; Immanuel, God with us.

3. God never forgets His promises.—Abraham lived long before Moses; yet God here recalls what He had promised Abraham, V. 3. If God fulfils His promises we must also remember that He will perform what He threatens.

4. Let us when tried by doubts regarding God's love and care recall what He did for the Church of old. He can do now for us what He then did for His faithful ones.

5. God sympathises with us under temporal calamities—sickness, poverty, sorrow, troubles of every sort. V. 5.

6. Nothing is too hard for God. Should it be necessary to the accomplishment of His purpose, He will perform stupendous miracles. V. 6. And indeed the deliverance of the soul from the bondage of sin is itself a miracle.

7. Let us try to take to ourselves the promise contained in v. 7, "that being delivered from our enemies we may serve him without fear, in holiness and righteousness all the days of our life."

8. In doing His great work on behalf of the Church the Lord uses means. V. 14.

DOCTRINE :

God protects his people : Ps. xxxix. 15, 10; Ps. iii. 5, 6; Ps. xli. 1; Matt. vi. 28—23.

FOURTH SABBATH.

SUBJECT:—*The Plagues of Egypt.* Ps. lxxviii. 42—52.

V. 43.—*Zaan*, a city of Lower Egypt, one of the places where the Kings lived. It was in a fertile plain, "the field of *Zaan*." Its site is still called *San*. It is now utterly desolate. The royal city is now a habitation for a few fishermen, the resort of wild

beasts, and haunted by reptiles and malignant fevers.

V. 44.—The Magicians seemed to turn their rods into serpents. Probably they had tame serpents that they for the moment made to appear stiff like a stick; and when cast on the ground these would move about. This trick is still performed in Egypt. So Pharaoh's heart was hardened. Then comes the first Plague. The Nile was one of the gods of Egypt; and the Lord now makes it the means of awful punishment. This plague lasted a week.

V. 45.—The second plague was that of frogs. The frog also was worshipped in Egypt. The third plague was "lice," that is gnats and mosquitoes. The fourth plague was "flies," such as the gadfly, the cockroach, the large poisonous flies. These three plagues are here included in one verse. The Egyptians worshipped beetles and flies, as well as frogs.

V. 46.—*Locusts*, insects like double-winged grasshoppers; about two inches long; very strong and voracious.

Vv. 47, 38.—Hail, rain and thunderstorms are very rare indeed in Egypt. Hence the terror of this occasion would be the greater.

V. 49.—The evil angels probably terrified the Egyptians during the awful darkness, and during the great thunderstorm.

V. 50.—All previous judgments paved the way for the killing of the first-born.—The last of the ten plagues was the most awful of all.

The plagues were in the following order as recorded in Exodus:—1. The river turned into blood; 2. Frogs; 3. Lice; 4. Flies; 5. Murrain of Beasts; 6. Boils; 7. Hail; 8. Locusts; 9. Darkness; 10. Death of the first born.

LESSONS.

1. God has power over all nature, air, earth, sea and sky, and over all that exists; and he can make use of all to carry out His own wise purposes.

2. Pharaoh hardened his heart in spite of all God's judgments. Thus affliction when not blessed to us will harden us.

3. Pharaoh repented for a little while, under the pressure of the plagues, but he soon repented of his repentance and disobeyed God, and his end was ruin. So we sometimes repent and form good resolutions in the hour of fear and trouble; but we are in danger of forgetting our good resolutions when the danger is removed.

4. Mark how terrible God's wrath is.—If one judgment do not soften He sends *Ten*; and if ten fail then comes destruction!

5. The evil of sin may be seen from the fact that the very trees, fields and cattle suffer on its account. V. 47-50.

DOCTRINE TO BE PROVED :

Judgments harden the Impenitent. Ps. lxxviii. 58 62; Examples of Cain, of Pharaoh, of Israel.

FIRST SABBATH IN FEBRUARY.

SUBJECT:—*The Sabbath.* Luke vi. 1–12.

V. 1.—*The second Sabbath after the first*; the first was that which occurred on the second day of the feast of the Passover. The second Sabbath was the next, and was the first of the seven that were to precede the Feast of Pentecost. Lev. xxiii. 15–21.

See the same incident related by Matt. Mark, xii. 1–6; and by Mark ii. 23.

V. 2.—The law allowed them to take of the produce of field or vineyard in thus passing through. See Deut xxiii. 24, 25. The Pharisees probably regarded the rubbing of the ears as the sinful act.

Vs. 3, 4.—The incident quoted from David's life is found in 1 Sam. xxi. 6, &c. How often a passage of scripture exactly suiting a certain contingency is presented to men when not thinking of anything of the kind! The priests killed the sacrifices and did a great deal of labour about the temple on the Sabbath, and were held guiltless; yet they and the Pharisees would howl at Jesus and his disciples for rubbing out ears of corn!

V. 5.—Christ has complete authority over all religious institutions. He first established the Sabbath in Eden. He again promulgated the Fourth Commandment on Sinai. In honour of His resurrection the day was changed from the last to the first day of the week.

V. 6.—This miracle is related by Matt. xii. 10–13; and Mark iii. 1–5.

V. 7.—His enemies were eager to find fault. They watched with malicious intent; for sabbath-breaking, if they could prove it against him, would render him liable to death.

V. 8.—*Rise up*: the miracle was performed in the sight of all, in broad day, in the presence of keen eyed enemies.

V. 11.—*Madness*, when in presence of Him who is incarnate wisdom!

LESSONS.

1. Mere outward observance of the Sabbath will not please God. The Pharisees observed it thus, but murder was in their hearts. We must not sacrifice the substance to the form.

2. Scripture history as well as precept is for our guidance. Vs. 3, 4.

4. Remembering that Jesus is "Lord of the Sabbath," let that day be all the more precious in our sight.

4. The man with the withered hand went to public worship. Bodily disease should not prevent us from going to God's

house as regularly as possible. This man probably did not expect to be cured on that day; but he found that it was good to wait on the Lord.

5. Christ had bitter enemies; therefore the best and most innocent of men may expect the same. V. 7.

6. Jesus is all-seeing. He knows our thoughts. V. 8.

7. We should be doing good always, but especially on the Lord's day.

8. We must obey the voice of Christ, and in the very act He will give us strength to obey. The man stretched forth his hand and was healed. What an example for our guidance!

DOCTRINE :

The Sabbath is the Lord's; Matt. xii. 8. See Fourth Command, &c.

SECOND SABBATH.

SUBJECT:—*Jesus chose twelve Disciples.* Matt. x. 1–20.

Note the connection with the preceding chapter—the sheep without a shepherd. Here are shepherds to be trained and sent.

V. 1.—These disciples had been with Jesus for some time before; they are now appointed, "ordained," endowed with miraculous powers.

V. 2.—Explain the difference between *Apostles* and *Disciples*. The latter learn from a Master; the former are sent as His messengers. While the Twelve were with Jesus they were Disciples; after the ascension they were Apostles. They are but seldom called *apostles* before the ascension. *First Simon*: Peter was the elder, or the first of the two brothers whom Christ first called. He was first among the apostles, never over them.

V. 3.—Matthew modestly tells that he was himself a *Publican*, though he does not record here the employment of the rest. Lebbeus and Thaddeus are the same name, meaning "a man of much heart." He was also Judas the brother of James. His names Lebbeus and Thaddeus are used to distinguish him from Judas the Betrayer.

V. 4.—*Iscariot* means "ish kerioth," the man of Kerioth.

Note how the names are given two by two. It was coupled thus probably that the Lord sent them forth to their work.

V. 5.—*Way of the Gentiles*, i. e. way to the Gentiles. The *Samaritans* occupied the region between India and Galilee, once the possession of Ephraim and half the tribe of Manasseh. The religion of the Samaritans was a mixture of Judaism and Paganism. The command here given had reference only to this mission. Jesus himself afterwards preached in Samaria. See John iv.

V. 6.—The christian dispensation which

knows no distinction between Jew and Gentile was not yet fully manifested.

V. 7.—*Kingdom of Heaven*: reign of Messiah. They are but young preachers and so He gives them their *test*.

V. 9.—Gold, silver, brass; money large or small.

V. 10.—*Scryp*, a bag for provisions.

V. 13.—If they receive your message the blessing you pronounce shall come upon them; if they reject your message blessings shall follow you, not them.

V. 15.—*More tolerable*: less awful. How frightful a doom that shall be harder to bear than that of the cities of the Plain!

V. 16.—*Sheep*—utterly defenceless. *Wolves*—most cruel and fierce. *Serpents*—emblems of wisdom. *Doves*—innocence.

V. 17.—*Beware*—be cautious in your dealings with men. *Councils*—courts of the Jews where the chiefs were assembled. *Synagogues*—the assemblies of the common people.

V. 19.—*Taken no thought*—be not anxious.

LESSONS.

1. Think the power and authority which Jesus must have before He could give such power to His disciples. V. 1.

2. A straying, helpless sheep, is a true emblem of our state as sinners. V. 6.

3. The apostles had no successors: those who claim apostolic succession should be able to work miracles as the Apostles did.

4. Christ teaches those whom He sends forth what they should say of Him. V. 7.

5. If Christ gives us work He will give us our reward. The workman is worthy of his meat. The labourer is worthy of his hire. Remember this when asked to pay your minister. You are acting against Christ's word if you hold back what is due to His messengers.

6. We should be discreet and polite in our intercourse with men. Vv. 11, 12.

7. How dreadful is the sin of rejecting the gospel. The very dust is accursed on this account. And the doom of Sodom and Gomorrah shall be more tolerable than ours if we reject Christ!

8. We should be cautious, wise, prudent, as well as gentle and harmless. See how Christ combined these qualities!

9. God will protect his children when persecuted. Vv. 16-20.

DOCTRINE:

Ministers are God's messengers; 2 Cor. v. 20; Eph. vi. 19, 20, &c. Refer to the prophets of the Old Testament.

THIRD SABBATH.

SUBJECT:—*John sends to Jesus*, Matt. xi. 1-30.

V. 1.—*Their*, that is, the Israelites.—Note the difference between preaching and

teaching. Teaching is to instruct in private; preaching, in public.

V. 2.—*John*—i. e. the Baptist.

V. 3.—*That should come*: the Messiah, the expected one. John had testified to Jesus before now. He may however be in doubt. Or perhaps he sends his disciples for their own sakes. At any rate if in doubt he took the right step; he applied to the true Light for light.

Vv. 4-6.—Jesus appeals to His works—seven different kinds of miracles. Never was the like seen before. *Offended*—dissatisfied with my character, conduct and claims.

V. 7²—The shallows of Jordan abounded with reeds, easily shaken with the wind. John was no "reed," but firm and honest.

V. 8.—The Jews would wish both the Messiah and his forerunner to be fashionable and brought up in palaces. But this was not to be.

V. 9.—Greater than the old Prophets.

V. 10.—See Isa. xl. 3, and Mal. iii. 1.—Christ was the Messenger or Angel of the Covenant; John was the preparer of the way for him.

V. 11.—*Greater*: more highly honoured. Yet the least of us teachers or preachers is greater in privilege than John. We know more of Christ's person and work.

V. 12.—*From the days*—that is, from the commencement of John's public ministry. *Force*: people were much excited and pressed to hear the gospel and to avail themselves of the blessings of the kingdom. Christ approves of this holy violence.

V. 13.—Now is fulfilled what was prophesied until John. The whole Old Testament was a prophecy of Christ.

V. 14.—*Elias*—Elijah. See Mal. iv. 5.

V. 17.—*Piped*—played lively music. *Mourned*—played mournful tunes as at a funeral.

V. 18.—*Neither eating nor drinking*—living abstemiously. John was too grave and austere for the Jews: he would not dance to their fluting. Jesus was too lax for them: he would not lament with their mourning.

V. 19.—*Wisdom* is Christ: *her children*: those under Christ's influence.

V. 21.—*Woe*: this does not invoke a curse; it announces the doom of those spoken of.

V. 23.—*Exalted*: greatly distinguished by privileges; *down*: punished with fearful destruction.

V. 25.—*Wise and prudent*: in their own conceit. *Babes*: those that would depend on God like little children.

V. 27.—God placed all things under Christ as Mediator.

LESSONS.

1. Jesus was constantly doing good; never idle. V. 1.
2. His wondrous works prove His divine nature and power. V. 5.
3. Our privileges are greater than those of the old Prophets or even of John. V. 11. To be a minister of the Gospel is in the regard of Christ a most exalted employment.
4. We should listen carefully to the Gospel. V. 15.
5. No one can be universally popular, or successful with all. John was blessed; Jesus blasphemed and rejected by many.—V. 18, 19.
6. To reject Christ is to become greater sinners than Tyre or Sidon, or even Bethsaida, Chorazin and Capernaum! For our privileges are greater than those of any generation that has gone before us.
7. Those that are highest in privileges if they abuse these privileges will be deepest in perdition. V. 23.
8. Christ reveals God. V. 27.
9. God has wise reasons for all His dealings with men. Vv. 25, 26.
10. To take Christ's yoke is to follow His footsteps; to do so is to put ourselves in the path of true happiness. None need be miserable—for Christ invites all. Vv. 23-30.

DOCTRINE:

The scriptures are the rule of faith; 2 Tim. iii. 16; 2 Pet. i. 19; John vii. 42.

FOURTH SABBATH.

SUBJECT:—*Jesus reproves his generation*, Matt. xii. 31-50.

V. 31.—Blasphemy is a most atrocious kind of sin. *Blasphemy against the Holy Ghost* seems to mean a state wilful, determined opposition to the Holy Spirit. It is not an act, but a persistent condition.—They, the Pharisees, persistently ascribed to Satan what they *know* to be the work of God's spirit; and in this they committed the unpardonable sin. See 1 John v. 16; 2 Tim. iii. 8; Jude 4. 12, 13.

V. 33.—The tree here is an emblem of the heart; *fruit* our deeds.

V. 36.—*Idle*—wanton, reckless.

V. 37.—Words show the state of the heart; *justified*, shown to be righteous; *condemned*, shown to be wicked.

V. 38.—*Sign*—some great miracle. Very many signs He had already given. Their request was from mere wantonness.

V. 40.—Jonah in the whale's belly was a type of Christ in the grave. *Men of Nineveh*—see Jonah iii. 5.

V. 42.—See 1 Kings x. 1-9. *South*, Arabia Felix.

V. 44.—*Empty*, hence the easy access of Satan to it. *Garnished*, adorned. Satan

seeks such that he may make them foul and odious.

V. 45.—The man becomes *perfectly* wicked. *Seven* is the number of perfection.—This awful parable refers to the Jews and to all who, like them, reject Christ.

LESSONS.

1. Let us beware of cleaving to known sin. Those who never repent never can be pardoned in this life or in that which is to come! But any and every sin of which we repent shall be forgiven. Vv. 31, 32.

2. We must be judged, like a tree, by our fruit. Try Jesus thus; try the Pharisees thus; let us try ourselves by this test. In all cases it holds good. V. 33.

3. Watch your mouth if you wish to know your heart: for out of the abundance of the heart the mouth speaketh. Vv. 34-37

4. Cruel, reckless, idle words shall meet us at God's judgment seat, unless we repent of them. V. 36.

5. Jonah and Solomon were types of Christ. If the Ninevites repented at the preaching of Jonah, how much more should we when the preacher is Christ! If the Queen of the South travelled so far to hear the wisdom of Solomon, how eagerly should we listen to the words of incarnate wisdom!

6. It is the nature of sin to grow worse and worse, even to a horrible perfection of evil. Vv. 43, 45.

7. Christ gives no encouragement to the Mary-worship of Roman Catholics and Puseyites. V. 48.

8. True relationship to Jesus is spiritual, not by descent. He is no friend of Christ who does not *hear* and *do*, even if he were born of the same mother!

DOCTRINE:

Privileges abused increase guilt, Heb. x. 26-29; Heb. vi. 4-8; John ix. 41, &c.

News of the Church.

SABBATH SCHOOL LESSONS.—The series issued by the Synod's Committee will be found very useful in keeping teachers and pupils informed with regard to the lessons for the day. A hundred copies of the lessons cost 50 cts. Notes illustrative of the lessons will be found in the *Record*.

MUCH NEEDED.—The Presbyterian Church of the Lower Provinces greatly needs an institution for the education of young ladies. Every day shows more impressively our need of such an institution. Surely there is money enough, there is liberality enough, there is enterprise enough in our church for this object. A Committee of Synod was

appointed to take the matter into consideration, and to report to next meeting.

DAYSRING.—We learn with pleasure that the children of the church have entered with enthusiasm on the work of collecting for the support of the *Dayspring*. We do not think that they will be found behind hand with their share.

The *John Williams*, as will be seen by our letters, was nearly wrecked on her first voyage to the South Seas. This is the second time she has had to be repaired within a twelvemonth. How thankful should we be that the *Dayspring* has been protected!

The Micmac Mission maintains its existence. Rev. Mr. Rand is actively engaged in sowing the good seed of divine truth. God alone can give the increase. Ben Christmas has been lately in Nova Scotia among other Indians, in every respect like one of themselves.

The Halifax Industrial School is doing remarkably well under its present management. Quite a number of "Street Arabs" are gathered into it, and trained in the ways of truth, sobriety, honesty, and industry.

A number of Presbyterian congregations made collections on Thanksgiving Day for the Institution for the Deaf and Dumb. Such contributions are much needed, and the object is a very deserving one.

COLPORTAGE.—Do not forget to aid the Colportage scheme. There are two ways in which you can render it good service,—1. Send to Rev. Mr. Baxter, or to any member of the Committee, a donation, large or small. 2. Buy the books that are in Mr. Baxter's charge.—Last year's account will be found in the present number of the Record.

Rev. W. DUFF is much improved in health by his summer visit to the Old World. Rev. W. Murray, Cornwallis, is now absent in the United States, on account of his health. We regret to learn that Rev. Dr. McCurdy has suffered much from ill health during the present season.

We hope that the *Record* for 1867 will have a wider circulation than any previous volume. It is cheap, and it contains more reading than any of its contemporaries issued at the same price.

The Free Church Colonial Committee acknowledges with thanks a contribution of £14 10s. sterling from Knox church, Rev. A. Ross's, Pictou.

The Halifax Young Men's Christian Association is as popular and useful as ever. Its course of Lectures this winter promises to be attractive.

There are Societies of Christian Young Men in connection with Poplar Grove and Chalmers' Church in this city. The young men assemble weekly or fortnightly to discuss interesting questions, and hear essays read.

Inaugural Lecture.

On the first Monday of December, Rev. Dr. Smith delivered in Poplar Grove Church, a lecture on the Specific Unity and Common Origin of the Human Race. The *Witness* says:—"It was an able and complete vindication of the Scriptural account of man's origin, fall, and dispersion, and the unity of race underlying all the variety in colour, habits, and language. The unity of the race is a favourite object of assault with the infidels of the present day. Darwin, Huxley, Lyell, and their disciples have no faith in the scriptural account of our origin and unity, but trace us to different varieties of monkeys, or gorillas, or some other hopeless creatures that haunt the wilderness. No Adam and Eve, no garden of Eden with its innocence and beauty, find a place in their cold, unchristian speculations. Dr. Smith showed great ability and research in disposing of the false theories that obtain in reference to the subject—the development theory—and the theory of different original species. He also discussed the bearing which the diversity of language has on the unity of the race. It must be gratifying to the whole church to have our Professorial chairs filled by men who can grapple successfully with the most puzzling and difficult questions of the day."

Truro Presbytery.

The Presbytery of Truro according to appointment met at the village church, Stewiacke, on Tuesday, Nov. 27th. This meeting had been appointed specially for the purpose of further considering a Call from that congregation for a colleague to their present pastor, the Rev. Dr. Smith. The Call had come before the Presbytery, when met at Middle Stewiacke, Oct. 16th. It was seen then seen to have been in every way regularly proceeded in and was sustained accordingly. The whole congregation, however, did not appear to be concurring. The movement appeared to be principally in the Upper section. There were indications that probably the preferable way might be, to divide the congregation into two district charges. The one continuing under Dr. Smith alone, and the other proceeding to procure a minister for themselves. It was therefore resolved that the Call should lie on the table, the Presbytery met at Stewiacke and enquiring into the state of the congregation, act ac-

ording as might appear for edification. The Presbytery having met on the 26th found every thing arranged in the most pleasing possible manner. Commissioners appearing stated that they had been directed to apply for a division, described the line of separation, and intimated that it had been agreed that Dr. Smith should be minister of what had been the Lower or village section, and that arrangements had been made to continue his present salary of £200 per annum. These arrangements were confirmed, each of the two sections declared a distinct congregation, and the elders within the bounds of each declared a separate session. The Lower, or village congregation under Dr. Smith, takes the name of the Stewiacke congregation, and the Upper, now vacant, takes the name of Springside congregation. Mr. McGillivray was appointed Moderator of the new session. The Call from the united congregation, was, on motion, laid aside. Commissioners then appeared from Springside congregation praying that a Moderation in a Call might be granted to them with the least possible delay. They stated that they were authorized to promise £20 more than had formerly been promised with the hope of increase; that land had been procured or was being procured for a globe, and that it was expected that they would soon proceed with the building of a manse. The Presbytery highly commended the spirited action of this new congregation, and arranged for a moderation taking place as soon as possibly could be in accordance with the prescribed order of the church.

Next meeting of Presbytery is appointed at Onalow, on Tuesday, Jan'y 15th, 1867.
A. L. WYLIE, Clerk.

Presbytery of Halifax.

This Presbytery met in the College Hall on Wednesday, 12th ult. Present, Revs. Dr. King, R. Sedgewick, P. G. McGregor, John Cameron, W. Maxwell, Professor McKnight, D. S. Gordon, E. Annand, E. A. McCurdy, A. Simpson, ministers; and Dr. Forrest, D. Blackwood, and R. Murray, ruling elders. Rev. Dr. Smith, and Rev. H. McMillan being present, were invited to sit as corresponding members.—The Kirk session of Yarmouth petitioned for a Presbyterial visitation to be held as soon as practicable. The Presbytery acceded to the request, and agreed to meet at Yarmouth, on Friday the 25th January, 11 a. m., Rev. R. Sedgewick to preach.—Further leave of absence for two months was granted to Rev. W. Murray, and supply was provided for his pulpit.

The Presbytery met at 7 o'clock in the evening for the ordination of Mr. John Forrest. Mr. Simpson preached an able

and appropriate sermon from 2 Tim. ii. 15. Dr. King presided, narrated the steps, and offered up the ordination prayer. The young minister was addressed by Mr. Maxwell and the congregation by Mr. McCurdy. These addresses, and indeed the whole services were peculiarly impressive. Mr. Forrest having thus been ordained by prayer, and the laying on of the hands of the Presbytery, was declared inducted into the pastoral charge of St. John's church; he received the right hand of fellowship, his name was added to the roll of Presbytery, and the congregation had an opportunity as they retired of giving him a most cordial welcome. During the whole evening the audience was very large, and a deep impression appeared to be made by the solemn services.

The Presbytery agreed to apply to the Home Mission Board for the half-yearly supplement to the congregations of Lawrencetown, Meagher's Grant and Musquodoboit Harbor, West Cornwallis, Annapolis and Clyde. Also for the services of a probationer. A certificate was laid before the Presbytery, showing that Rev. John Morton's throat is still seriously affected, as also Mrs. Morton's, and stating that it would be most desirable for both to remove to a warmer climate. The Presbytery expressed sympathy with Mr. Morton, and adopted a resolution which will facilitate Mr. Morton's removal should an opening in Providence be presented. Adjourned to meet at Yarmouth on the day named above.

Presbytery of Pictou.

The Pictou Presbytery met in John Knox's Church, New Glasgow, on the 11th inst., and was constituted by the Rev. G. Walker, Moderator, *pro tem.*, with whom were present the Revs. John Stewart, Dr. Bayne, D. B. Blair, G. Patterson, James Thompson, George Roddick, John McKinnon, A. J. Mowatt, J. A. F. Sutherland and Alex. McL. Sinclair, ministers; and Messrs. James Arthur, Donald Ross, John McKay and John Dawson, Esq., Ruling Elders.

The Rev. C. B. Pitblado's report in his proceeding in moderating a call in Lochaber Church on the 7th November, which came out unanimously in favor of Mr. John F. Forbes, preacher of the Gospel, was read and approved.

The call from the congregation of Lochaber and Goshen to Mr. John F. Forbes, and signed by 6 elders, 84 members, and 212 adherents, was read and sustained, as a regular gospel call regularly proceeded in.

The clerk was instructed to give Mr. Forbes intimation of this call, and of the following subjects assigned him as trials for ordination, viz: Sermon, John i. 16; *Lex*

ture, Habakkuk ii. 1-3; Exercise and Additions, Hebrew i. 14; Theology, the person of Christ and the atonement; Hebrew, the book of Habakkuk; Greek, New Testament ad. ap. Lib.; Church History, the first five centuries.

The Presbytery, while sustaining this call, express their regret, that their recommendation to urge upon the congregation the duty of raising the stipend promised to £175, had not been carried out. They therefore have appointed the Revs. D. B. Blair, George Patterson, and C. B. Pitblado a deputation to meet with the congregation in Lochaber church, on Wednesday, the 26th inst., to urge this duty upon them, to induce them to make arrangements for the payment of the arrears due their late minister, the Rev. Alexander Campbell, and those due preachers, and to attend to any other matter affecting their welfare as a congregation preparatory to the settlement of a pastor among them.

The Rev. Mr. Mowatt verbally reported that he had fulfilled his appointment to Chatham, Miramichi. His report was approved.

The Rev. Alexr. McL. Sinclair was appointed to assist Dr. McCurdy for four Sabbaths, beginning with the second Sabbath of January.

The following appointments were made for Springville congregation, during Mr. Sinclair's absence:—

Rev. Mr. MacKinnon, 3rd Sabbath Jan.
 “ Mr. Macdonald, 4th “ “
 “ Alexr. Sutherland, 1st “ Feb.

Mr. William Campbell, preacher, was appointed to Antigonishe on the 4th and 5th Sabbaths of this month.

Mr. Forbes was continued in Lochaber and Goshen during the remainder of the month, but to exchange with Mr. Blair on the 4th Sabbath.

It was agreed to appoint the next meeting of Presbytery on Tuesday, the 22nd January, in Central church, West River, and the following day in the West River church, for the Presbyterial visitation of these congregations.

Concluded with the benediction.

JOHN MACKINNON, Clerk.

To the Editor of the Home & Foreign Record.

DEAR SIR.—Being unavoidably absent, when the Report of the Board of Foreign Missions was read in Synod, we had no opportunity of knowing its contents. It has now, however, appeared in the October number of the *Record*; and we, as members of Synod and ministers of this Church, feel it to be our duty to take this method of expressing our distinct disapproval of the last clause in that report, in reference to

the British and Foreign Bible Society. After stating that, on application of the Board, the London Committee cordially adopted the translation of the Book of Psalms as their own, and undertook all the expenses of its publication; the report goes on to say—“Thus affording another substantial token of the deep interest which this truly christian society takes in the great work of Bible dissemination, and the pre-eminence claims which they hold upon the liberality of the Presbyterian church in the Lower Provinces.”

It is surprising that it escaped the notice of all the members in Synod. But now it has gone abroad over the church; and while the statement is not, in itself, strictly correct, it admits of being employed, (as it is being employed,) for a purpose to which we feel assured the Synod would never lend its influence. We object only to the last statement of the quotation, and do so on two grounds: First, because it is not strictly correct. As a matter of reciprocal benevolence, this church has thrown *tenfold more* into the funds of the Society than all the expenditure connected with the translations referred to in the report, ever required out of them. The *pre-eminence* of claim, if such term were admissible, would still be on the other side. The British and Foreign Bible Society claims the honour, above all kindred institutions, to make translations of the scriptures into the various languages and dialects; and Report 1864, p 71, gives the New Testament and Jonah in Aneiteumese as “done directly for the Society.” The Report for 1867 will no doubt put the “Book of Psalms” in the same class. While, therefore, the translation is of the highest importance to the missionary work, it is also a *work done for the Society*. Where is the *pre-eminence claim* upon the liberality of our church? On the continent and many other portions of their field of operations the Society are at large outlay to effect entrances, organize and sustain operations, for many a long year without any contributions in return. But in Nova Scotia, a christian community organize and sustain their own Bible colportage; and besides the whole proceeds of sales, annually remit a considerable amount of free contribution. Had the application been made to the American or Scottish National Bible Society, to whose funds this church, as such, has never contributed; but on the reasonable prospect of future support, would they not have made the same response, and shown themselves as *truly christian, and as deeply interested* in Bible dissemination, as any body of men similarly associated? But *secondly*, we object much more, because the language commits both the Synod and people in a way in which they did not, and would not commit themselves. With all

respect for the Society and its noble object, there are two evils which we cannot overlook.

On the one hand, we are Presbyterians, solemnly pledged by our ordination vows to maintain the Presbyterian form of worship, of which singing psalms forms a very important part. But the British and Foreign Bible Society refuse to publish or supply Bibles with the Scottish metrical version of the Psalms. So far, then, as their Bibles are concerned, we are deprived of singing. At the same time, "The Scottish National Bible Society," cordially recognized by the British and Foreign, Report 1863, 4, 5, 6, *supplying precisely what we require*, have entered upon operations in these colonies; and have corresponded with all the Presbyteries of our church. But while the various presbyteries cordially wished them God-speed, they did not commit either their own influence, or the liberality of the people, in their replies. But the language objected to would virtually close the door upon "the Scottish," and open it only to the "British and Foreign." And whether that was the design in framing the report or not, *that use is made of it* since it has gone abroad with the sanction of the Synod.

On the other hand, while refusing to supply Bibles with the metrical version of the psalms, the "British and Foreign Bible Society" do, on the continent of Europe, circulate versions of the scriptures which contain almost all the essential doctrines of popery:—*Mariolatry, penance, angel worship, Priesthood, celibacy, purgatory, sacrament of marriage, merit of good works, &c.* Truly christian men, both in Britain and on the continent, raise their voice against the dissemination of the abominations of popery by the Bible Society, under the name of "the Holy Scriptures without note or comment"!!! And by our connection with the Society, and *silence in this matter*, we violate our ordination vows, stultify our protestantism, weaken the hands of those who endeavour to correct this evil, and above all, make the God of Holiness, Truth and Grace the author and patron of the grossest corruptions of Antichrist's system!!! With abundant proof for this, and which it is unnecessary to adduce here, and entertaining views in common with other brethren; and viewing the workings of God's providence in the light of God's word; we could not allow the language of the report to pass without remark. We are not provoking any angry feeling or controversy. The proof of what we say here is within the reach of all our ministers. Meanwhile we remain yours, &c.,

ALEXANDER SUTHERLAND,
Minister, Rogers Hill, Pictou.

JOHN MUNRO,
Minister at Wallace, N. S.

WEEK OF PRAYER.—The Week of Universal Prayer will be observed this year beginning with Sabbath 6th January. The following subjects are suggested as suitable for intercession and exhortation during the successive days of meeting:—

SABBATH, January 6.—Sermons: On the Presence of Christ with His Universal Church.

MONDAY, Jan. 7.—Thanksgiving and Confession of Sin.

TUESDAY, Jan. 8.—Prayer: for Nations; for "Kings and all in authority;" the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath.

WEDNESDAY, Jan. 9.—Prayer: for the success of Missions among Jews and Gentiles, and for a Divine blessing to accompany the efforts to evangelize the unconverted of all lands and classes,

THURSDAY, Jan. 10.—Prayer: for all who have suffered from the recent wars; for our Brethren emancipated from Slavery; and for our fellow-Christians persecuted for the Gospel's sake.

FRIDAY, Jan. 11.—Prayer: for Christian Families; for Schools, Colleges and Universities.

SATURDAY, Jan. 12.—Prayer: for the Catholic Church, for all Ministers of the Gospel, and for the increase of holiness, fidelity, and Christian charity among its members.

SABBATH, Jan. 13.—Sermons; On the Unity of the Church, and the duty of believers to manifest it by mutual recognition and active co-operation.

MISSIONARY DEPARTMENT IN THE PARIS EXHIBITION.—The English Missionary Societies, together with those of the Continent, have agreed to share the cost between them of the Missionary Hall, in which will be exhibited the fruits of missions in the destruction of idols, the cultivation of industrial and peaceful arts, and the introduction of education. The literature of missions, as seen in the numerous translations of the Bible, and the production of Christian books, will be under the charge of the Bible and Tract Societies. As we have before stated, this favorable opportunity will be embraced by these Societies to show the Catholic visitors to the Exhibition what Protestantism is doing for the conversion of heathen nations. In Roman Catholic countries, the Romish priests are accustomed to tell their people that Protestant Christianity is a failure; that it has no power of expansion, and that it has no missions among barbarous tribes and nations. These calumnies, it is proposed, now, practically, to answer by presenting the evidence of what has been actually accomplished by its missionaries.

The directors of the London Missionary Society have concluded to place in the Hall their large collection of Tahitian and Rarotongan idols; several idols from India, and Buddhas from Burmah and China; the spears of the South Sea chiefs; specimens of native manufactures, both before and after the change in their moral condition; an African house and wagon; the dresses and instruments of the Devil worshippers in Travancore; as also dictionaries, grammars, school books, and books illustrative of the life and manners of nations, among whom their missionaries have labored.

READER, have you done all that was in your power to do for Christ during the past year? Can you say, "Lord, I have done as thou hast commanded?" The day of trial is coming: are you ready?

NOTICES, ACKNOWLEDGEMENTS, &c.

NOTICES.

By appointment of Synod the Rev. P. G. McGregor has become General Agent of the Synod of the Lower Provinces, and consequently Secretary of the Boards of Home and Foreign Missions and of Superintendence and General Treasurer of the different funds of the Church.

Parties having communications to make to any of these Boards, or money to transmit to any of the Funds, will mail letters, Post Office Orders or other papers to the Rev. P. G. McGregor, 3 Maitland Street, Halifax.

At the request of the Board of Foreign Missions, James W. Carmichael, Esq., has consented to receive contributions to all the funds, at his office, New Glasgow.

All sums paid to Mr. Carmichael, to Mr. R. Smith, Truro, and to A. K. McKinlay, Esq., Halifax, will in future pass through the Treasurer's books, and therefore appear in the annual accounts as well as in the monthly acknowledgments.

The same arrangement will probably be effected with receivers of contributions in New Brunswick and P. E. Island.

From a large number of the towns and villages of the Lower Provinces remittances may be made direct, and with great facility and safety, by Post Office Orders, and this mode of transmission is respectfully requested.

FOREIGN MISSIONS.

Goods for the Mission stations may be forwarded to Rev. P. G. McGregor, Mission Secretary, for shipment. The boxes should be strong and tight and accompanied with an invoice or list of the articles, and a distinct statement of the missionary to whom they are to be sent.

Ministers and Teachers of Sabbath Schools are requested to give their attention to the request of the Board, that in all cases where this is practicable, returns from the mission

boxes should be forthcoming early in January to meet our liability for one-fourth of the expenses of the *Dayspring*.

In the Circular issued by order of the Board it was stated in general terms, that the up-holdence of the *Dayspring* in good sailing order would involve an annual expenditure of more than \$4000, and that the Synod is pledged for one-fourth of the amount. It may be proper to state definitely that the whole sum required will not be less than \$5000, and that the Synod is pledged for the fourth or £250 sterling.

Our young friends will learn from Dr. Geddie's letter that the expenditure, so far, has been judicious, and they will, no doubt, desire that their ship should be well supplied with everything essential to the safety and comfort of those servants of the Lord Jesus, whom she is employed in conveying from island to island of the New Hebrides, and occasionally to other groups such as the Loyalty islands and the Samoas

The collecting boxes stored in Halifax have all been despatched, to fill up orders from different parts of Nova Scotia and New Brunswick. Prince Edward Island and Pictou Presbyteries seem to be pretty well supplied. If any quantity should be lying unused, in any part of the Church, the Secretary would gladly receive information to that effect.

In part, the lack of boxes may be supplied by the issue of collecting cards. These will be forwarded immediately to all ministers who have sent requests to that effect; and in extra quantities to Clerks of Presbyteries, according to the direction of the Board.

P. G. MCGREGOR, Secy. B. F. M.
Halifax, Nov. 26, 1866.

MISSIONARIES WANTED.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention.

By order of the Board,
P. G. MCGREGOR, Sec'y B.F.M.
Halifax, Oct. 24th, 1866.

QUARTERLY REPORT.

FOREIGN MISSIONS.

1866.		
Oct. 1.	In fund.	\$4710 72
Dec. 31.	Receipts for the qar.	851 34
		—————5562 06
	Expenditure during	
	the quarter.....	4625 07
	Balance on hand...	936 99
		—————5562 06

HOME MISSIONS.

Oct. 1. In fund	\$2216 99
Dec. 31. Receipts for quarter,	727 45
	—————2944 44
Expenditure during the quarter	745 20
Balance on hand.	2199 24
	—————2944 44

DAYSPRING.

Oct. 1. In fund	\$226 09
Dec. 31. Receipts for quarter..	96 08
	—————322 17
In fund at this date..	

EDUCATION.

Dec. 31. Receipts for quarter from contributions forwarded	\$ 94 26
P. G. MCGREGOR, Treasurer.	
Halifax, Dec. 31st, 1866.	

EXPLANATIONS.

To meet inquiries which are frequently made respecting the funds, the Treasurer begs leave to submit the preceding quarterly statement. A few explanations seem necessary to make the figures express the whole truth.

First,—More than half of all the receipts for Home and Foreign Missions for the quarter have arisen from the payment of Bequests, amounting to \$800, from the estate of the late much lamented Mrs. John McKenzie, of New Glasgow.

Secondly,—The large expenditure under the head of Foreign Missions, includes the payment of the salaries of the missionaries for one year; and also the advance of \$1260 for the *Dayspring*, to be repaid by the collections now being made by the children. It was necessary that the money should be in Sydney to meet the *Dayspring*, by the time our young friends will have it collected in Nova Scotia.

Thirdly,—The Home Mission fund shews a flourishing balance; but nearly \$1000 will be paid out within the next fortnight, and were the balance increased tenfold it could be well expended in supplying the wants of the Lower Provinces, strengthening weak charges, and stimulating to the formation of new ones, in rising villages and new settlements.

Fourthly,—The sums paid to the receivers in Truro and Halifax during the quarter, not being yet paid over, are not included in the preceding statement.

P. G. MCGREGOR, Treasurer.

The Treasurer acknowledges receipt of the following sums during the last month:

FOREIGN MISSIONS.

From W. H. R., Canada	\$20 00
Per J. W. Carmichael, Esq. :—	
Ladies of Hopewell	12 00
Principal Dawson, Montreal	20 00
Per Mr. J. McCallum, of P. E. Island:	
Friend to Missions, Princetown, P. E. I. Cy., £2 3s. 9d.	7 29

Brackley Point, section of Rev. Mr. Allan's cong., P.E.I. Cy., £4 14s. 15 67	
Per Mr. Roderick McGregor:—	
Bequest of Mrs. John McKenzie, late of New Glasgow	400 00
Per Mr James Frame:	
Middle Stewiacke Miss. Society ...	31 69

HOME MISSIONS.

Mr. Peter Smith, being money collected at Bedford for supply	\$30 25
Mr. Roderick McGregor, being a bequest of the late Mrs. John McKenzie of New Glasgow	400 00
Per Rev J. M. McLeod:	
From Kempt, for supply	32 00
“ Rawdon “	23 00
Per Mr James Frame:	
Middle Stewiacke Miss. Society ...	63 36

“ DAYSPRING.”

Per Mr. Simon Fraser:—	
Mr. Thorburn's cong., Bermuda ...	\$10 00
Per Rev. G. Sutherland:—	
Children of Free Church, Charlotte-town, £1 1s. 6d., P.E.I., Cy.	3 58
Per Mr. James Patterson:—	
Sabbath School, Knox Ch., Pictou, ..	20 00
Per Rev. Mr. Annand:—	
Katie, James, and Hiram Wier, children of Mr. T. Wier, King's College, Windsor	2 75
Per Rev. C. B. Pitblado:—	
School in Lower Caledonia	2 12
Per Rev. John I. Baxter:—	
Mission Box of Miss Eliza McCabe, Greenfield	1 01
Do., Mrs. J. Baird, Lower Onslow ..	0 33½
Do., Mrs. Hugh Dickson, Queen's Village	0 99
Do., J. B. Dickie, Onslow Centre ..	0 46½
Do., Miss L. King, Upper Onslow ..	0 75
Per T. B. Gould:—	
Sabbath School, River John	2 32

EDUCATION.

Per J. W. Carmichael, Esq. :—	
Prince St. Church, Pictou, for Theological Hall	\$27 00
Knox Ch., Pictou	10 00
“ N. Glasgow	10 38

ERRATA.—In November *Record*, the acknowledgment for Foreign Missions from Rockville Missionary Society, should have been \$13.75 instead of \$13.57.

In December No., in the account given of the meeting of the Board of Foreign Missions, our estimate liability for the support of the *Dayspring* is stated at \$1000. It should be at least \$1250.

The Presbyterian Church of the Lower Provinces, in account with JOHN I. BAXTER, from 30th June, 1865, to 30th June, 1866.

1865.	DR.
Sept. 25. To pd. McLean & Co.	£1 19 0
Nov. 22. “ N. B. S., Scotland.	9 12 10
“ P. P. Archibald.	8 0 0
“ Post Stamps and Stationery	1 7 9
Dec. 15. “ J. McKinlay, Esq.	25 0 0
31. “ Agent's salary	6 5 0

1866.	"	McLean & Co.	25	0	0
Feb'y 2.	"	C. B. Archibald	30	0	0
March 8.	"	N B. S., Scotland	6	15	2
April 6.	"	David Carlisle	10	0	0
May 8.	"	James Farquhar	50	0	0
	"	Esch. on above	1	12	6
June 22.	"	F. McKay	1	17	1½
30.	"	Agent's salary	6	5	0
			£178	14	4½

1865.		Cr.			
July 1.	By	balance on hand	£4	0	2
	"	Cash in Union Bank	50	0	0
Sep. 12.	"	John Maxwell	17	3	6
Oct. 27.	"	Jno. Dickson	2	0	0
Dec. 26.	"	John Maxwell	21	0	9½
31.	"	Books sold	2	18	0

1866.	"	Interest on deposit	1	2	6
Feb. 11.	"	J. Maxwell, col.	19	10	3
Mar. 20.	"	J. Maxwell, do.	16	1	1½
	"	Books sold from Dep.	7	6	3
April 3.	"	J. Maxwell, do.	4	17	3
30.	"	Rev. J. Grant	4	0	0
May 5.	"	Bal. J. Farquharson	20	11	10
	"	Books to do, St. Croix	2	0	0
June 30.	"	Balance overpaid	7	14	5½

E. E.			£178	14	4½
1866.		DEBTS.			
June 30.	P. P.	Archibald	£3	12	6
"	"	McLean & Co., say	2	0	0
"	"	Balance above, overpaid	7	14	5½
			£13	6	11½

1866.		ASSETS.			
June 30.	In	hands of C. McMillan	£30	0	0
"	"	Books just arrived and depot	57	0	0
"	"	In hands of J. Gordon	20	0	0
"	"	W. Logan	2	4	4½
			£109	4	4½

JOHN I. BAXTER, Agent.

Onslow, Aug. 13, 1866.

The Treasurer of the Presbyterian Ministers Widows and Orphan's Fund, P. C. L. P., acknowledges receipt of the following sums:

Messrs. A. & D. McDonald, Sherbrooke	\$20	00
Rev G. Butherland	20	00
Interest accrued in Halifax Saving's Bank to 31st December, 1866	3	14

\$43 14

Amounts formerly acknowledged. 5972 95

Total amount received to date. \$6016 09

HOWARD FRIMROSE,
Treasurer P.M.W. and O.F., P, C.L.P.
Pictou, 4th January, 1867.

PAYMENTS FOR RECORD.

The Publisher acknowledges receipt of the following sums:—

Mr Eddy Tupper, Stewiacke	\$1	00
Rev J. McG. McKay, Economy	10	00

Mr Adam Logan, Stewiacke	37	50
Mrs Kerr, Windsor	0	60
Mr H. McKay, Princetown, P.E.I.	16	00
Donald Sinclair, Esq., Goshen	4	75
Mrs Munro, Portuguese Cove	0	50
Rev W. R. Frame, Summerside, P.E.I.	5	00
James Patterson, Esq., Pictou	23	00
Rev James Fraser, Boularderie, C. B.	4	50
Mr James F. Crow, Economy	1	50
Rev K. McKenzie, Baddeck, C. B.	2	00
Rev A. J. Mowitt, Albion Mines	17	50
Mr Robert Logan, Five Mile River	5	00
Rev. H. D. Steele, Cornwallis	6	50
Mr Isaac Baird, Waverley	0	60
John Murray, Esq., Mabou, C. B.	10	00
Mr Thomas Proudfoot, Salt Springs	3	50
Rev R. S. Patterson, Bedeque, P. E. I.	3	50
Rev A. Campbell, Strathalbyn, P.E.I.	10	00

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THE HOME AND FOREIGN RECORD.

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