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THE  
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

---

1864.

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HALIFAX, N. S.,  
JAMES BARNES, 142 HOLLIS STREET.  
1864.

THE  
**HOME AND FOREIGN RECORD,**  
 OF THE  
*Presbyterian Church*  
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 LOWER PROVINCES  
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**JANUARY, 1864.**

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MONTREAL, December, 1863.

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THE  
**Home and Foreign Record**

OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JANUARY, 1864.

NEW YEAR HOMILY.

*"Who are all of us here alive this day."*  
Deut. v. 3.

Another year has revolved and these words of Moses may be adopted by reader and writer, and should suggest subjects of profitable reflection, as we enter upon the responsibilities and the cares of a new year.

Many are *not* alive this day. These words were spoken to the generation of Israel, who were about to enter Canaan. But a whole generation had been swept away since the covenant had been made in Horeb. With two remarkable exceptions, all who were of age when they came out of Egypt, perished in the wilderness; and the use of the words by Moses recalled to mind the large number, who had gone the way of all flesh. So the words suggest to us the thought of others, who are not alive. Many who even at the beginning of this year were not only alive but in their full strength are now laid low. In a thousand ways death has come and from every land, from every hamlet, from every hill and every valley, has been claiming his victims. And what a solemn change has passed over them! With the righteous all imperfections have been removed and they stand in the presence of God, holy as he is holy. With the wicked all their fair appearances are stripped from them, and they appear in their naked deformity, as the children of the wicked one. Of both the character and state are now *fixed*. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Their

happiness or misery also is complete. And in one or other of these conditions are all who have died. They are either in heaven—or in hell—and will be there forever.

And *how is it then that we are alive?* Bless the Lord, O my soul for this, as for all the other benefits thou art receiving at his hand. "He upholdeth all things by the word of his power." He is the "preserver of men." It is by his power that our bodies perform their various functions; and when we consider how complicated is our corporeal structure—of how many parts it consists, each so complex and subject to so many derangements; and how many processes are going on in it and must continue to go on, in order to the preservation of life, we may well say with the Psalmist. "O bless our God, ye people, and make the praise of his name to be heard, which holdeth our soul in life, and suffereth not our feet to be moved."

We are too apt to acknowledge God's hand in our preservation only in case of accident, or when we experience deliverance from some impending danger. But every moment of ease and of peace—yea even the fact that we are alive, is an evidence of God's care, and should lead us in gratitude to say, "What shall we render unto thee, O thou preserver of men." Reader, do you acknowledge the hand of God in the fact that you are alive this day. When we consider the numerous accidents to which we are exposed—by what simple means life may be destroyed—and how every day we are exposed to such accidents—we may wonder at our preservation, rather than at the removal of our fellow men by the events of God's

Providence, and admire the hand of him who "keeps all our bones, not one of them is broken."

This call for gratitude is increased when we look through the vista of years through which many of us have passed:—

When in this vale of years, I backward look,  
And miss such numbers, numbers too of such  
Firmer in health, and greener in their age  
And strictest on their guard, and fitter far  
To play life's subtle game, I scarce believe  
I still survive.

But more especially have we reason for gratitude, when we remember how unprofitable we are, yea low vile in his sight. Some have not even yet begun to love or honour him, and their whole past lives have been spent in dishonouring him. The best of us have to mourn over wasted opportunities—over many shortcomings—and over long continued unfruitfulness. "It is of the Lord's mercies that we are not consumed, and because his compassions fail not."

But *for what purpose are we alive this day*. Some are alive this day, that they may fill up the measure of the iniquities. This was the reason why the Canaanites were so long permitted to occupy the land. So God waits for sinners to reach the utmost depths of depravity, before destruction overtakes him. The Jews we are told filled up their sins always. Therefore wrath is come upon them to the uttermost. It is when the harvest of the earth is ripe, that the angel will "thrust in his sickle, and gather the vine of the earth, and cast it into the wine-press of the wrath of God."

Every impenitent sinner is constantly filling up the measure of his iniquity. Every day and every moment he is adding to the amount of his guilt. Every opportunity for repentance neglected, every means of spiritual good misimproved, and every delay of doom is rendering him worse and fitting him for destruction. Every unconverted sinner has thus the most solemn reason immediately to flee from the wrath to come, lest hardening his heart when he hears God's voice, He swears in his wrath, that he shall not enter into his rest.

But many are alive this day because God wishes to give them space for repentance. Nay, with all their sins their lives are spared

for this purpose, unless their own obstinacy prevents. Should they indeed continue rebellious, the delay will only be the filling up the measure of their iniquity. But it is in love and mercy that God grants delay. He is slow to anger, and plenteous in mercy. "He has no pleasure in the death of him that dieth but rather that he should turn from his ways and live." He therefore prolongs their time of mercy. During the antediluvian age the long-suffering of God waited while the ark was preparing, one hundred and twenty years. Three years the keeper of the vineyard comes seeking fruit on the fig tree, and yet at intercession it is spared longer. So unconverted readers, God is sparing you. It may be at the intercession of some christian friend or of the great Intercessor before the throne, that your life is prolonged, but it is that you may turn to him, while the day of grace lasts. "The goodness of God leadeth thee to repentance." If it bear fruit, well, if not, after that thou shalt cut it down." O do not "after your hardness and impenitent heart treasure up wrath against the day of wrath." What reason have you to be thankful that God has not already cut you down, and left you to cry, "The harvest is past, the summer is ended, and we are not saved." How many of your companions in folly and shame have been removed, but you are spared, though God has seen all your sin. Will you continue to provoke him, and thus ultimately sink yourself in the utmost depths of remediless woe.

But some of us are alive this day, *to glorify God*. This is the object for which Christians live. "This people have I formed for myself, they shall show forth my praise." They shall be trees of righteousness the planting of the Lord, that he may be glorified." "Herein is my Father glorified, that ye bear much fruit." "Glorify God in your bodies and spirits which are his." Glorious privilege! Ennobling blessing! Who among us is thus employed? "Now therefore our God, we thank thee and praise thy glorious name."

It is a mercy that any of us has not lived entirely to himself. But must not the best acknowledge, that he has lamentably come

short of God's glory. Even confining attention to the past year, how much time has been unredeemed—how small the additions made to our christian knowledge—how limited our advance in holiness—how many faults in our tempers yet remain uncorrected—how scanty the fruit have we brought forth unto God—how sparing the good accomplished by our exertions or our example.

Does not the fact that we are alive this day suggest solemn considerations regarding our present and future responsibilities. It is often said, that it is a solemn thing to die, but it is scarcely less solemn to live. There is none of us but is exercising an influence for good or evil. The barren fig tree *umbered* the ground. It not only occupied space uselessly, it exercised a detrimental influence upon the neighbourhood. So every sinner and every unholy professor is an enemy to the welfare of mankind and the cause of the Redeemer, while the humblest christian lives to God's glory. Let us feel then as we go forth to the duties of another year that the possession of life involves renewed responsibilities. Let us live for some purpose, let us seek the salvation of our own soul and as we have opportunity do good to our fellow men. But especially is life solemn as upon it depends our future happiness or misery. Though there may be peculiar cases, in which men may be saved in a dying hour, yet the general rule of God's procedure is that as men live, so shall they die, and so shall they be for ever. "He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the Spirit shall of the Spirit reap life everlasting."

In conclusion, may we all remember that the time is coming when we shall *not* be alive. No very long time will elapse till we shall all be consigned to the silent tomb—when in regard to each of us the word will be circulated, he, she is dead—when relatives shall weep and assembled friends shall gather round our remains to consign them to the house appointed for all living. It may be so during the year now commencing. It will be so with some of the readers of the *Record*; it may be so with its editors. When the number for January 1865 shall be issued, all will not be alive.

Many of those who read these thoughts will then be sleeping in the dust, while the hand which now writes them may have forever laid aside the weapons of his earthly warfare. O may writer and reader be taught whatever "his hand finds to do, to do it with all his might, seeing there is no device nor knowledge, in the grave whither we are going." O may our souls be bound up in the bundle of life, and may we at last be among those who "cannot die any more for they are equal with the angels."

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### THE PENTATEUCH VINDICATED.

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The following vindication of the Pentateuch from the aspersions of Bishop Colenso, is the substance of the opening lecture for the present session of the Divinity Hall. It is now recast and presented in a popular form, much condensed, and denuded of all philological and learned reasonings and illustrations.

1. Bishop Colenso's first charge against the accuracy and historic credibility of the Pentateuch, is founded on the statement made by Moses respecting the offspring of Jacob, who went down with him into Egypt, amounting in all, with himself, to 70 persons. Of these, four were great grand-children of Jacob's viz., two of Judah's and two of Asher's grand sons. Judah's grand sons were Hezron and Hamul, twin brothers, and sons of Pharez, whom Judah had by Tamar. Now, Colenso maintains, that Judah's grand sons are represented as having been born in Canaan; and he thinks that as Judah could be only 42 years of age at the descent into Egypt, it was impossible for him, in his circumstances, to have had grand children at that early age. This constitutes Colenso's first objection; and so it proves, in his estimation, that the whole narrative is false, and the Pentateuch not worth the paper.

This difficulty is easily solved. The key to its solution consists in this, that the grand sons were not born in Canaan, but in Egypt; and that they are nowhere represented as going down with Jacob into Egypt, any

more than Joseph's sons who were born there. The passage that Colenso mainly relies on, is Gen. 46 : 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives,—all the souls were three score and six." Here they are said to have come *with* Jacob. But in the original of that passage, we do not find a preposition corresponding to our word *with*; but on the contrary, another of a very different import, which signifies *of*, or, *belonging to*. It is the same which occurs so frequently in the titles of the Psalms, and rendered *of*, as "Psalms of David." The same preposition is, in fact, rendered *of* in the 27th verse, immediately following. The correct rendering of the 26th verse then, is this: "All the souls belonging to Jacob, coming out of the loins of Jacob, who came into Egypt, were 66." The phrase "coming out of the loins of Jacob," is exegetical of the expression in the 27th verse, "belonging to Jacob." In this verse the statement is repeated in different language, but of precisely the same import. "All the souls of the house of Jacob which came into Egypt were seventy." And this statement is made to include Joseph and his two sons; and they are all said to have come into Egypt, even those born there; but it is not said that they came *with* Jacob.

It is very common in the Scripture language, when speaking of a progenitor and his offspring, to represent them as constituting one person, and so to predicate the same thing, in certain circumstances, equally of both. Thus Levi is represented as paying tithes to Melchizedek, in the loins of Abraham. In accordance with this usage, then, Jacob's great grand sons, though born in Egypt, are correctly represented as going down to Egypt *in* Jacob, but not *with* him. And the narrative is correct, and affords no ground for Colenso's charge.

2. The next objection is founded on the direction which God gave to Moses to call the Israelites to the door of the tabernacle, to witness the consecration of Aaron and his sons : Lev. viii. 3 "Gather thou all the congregation unto the door of the tabernacle, of the congregation. And Moses did as the Lord had commanded him." Now, Colenso

maintains that this language must be understood in the most literal sense of the words. That as the whole body of the people, consisting of 600,000 full grown men, besides women and children, were to assemble at the door of the tabernacle, they must all have come within the court, which was only 180 feet long, and 90 broad; and that if they were to stand as closely as possible, in front not merely of the door, but of the whole end of the tabernacle, they would have reached nearly 20 miles! And as all this was either impossible or absurd, Colenso concludes that the narrative is unworthy of any credit.

This objection needs no refutation. It requires only to be stated to expose its palpable absurdity. The man who starts such a senseless objection, is either demented or greatly in need of an argument. Its gross absurdity makes not only nonsense of Moses, but still greater nonsense of the critic himself. Such witless pressing of the *literal* meaning of an author's words, would create endless confusion, and utterly destroy the great end of writing. When people of common sense read that the assembly were gathered unto the door of the tabernacle, they understand that as many as could, stood before the tabernacle to witness the ceremony being performed there; as in chap. 9. 5 "All the congregation drew near and stood before the Lord."

But it is necessary to notice and expose the gross ignorance of the man who would thus rashly impugn the historic truth of this precious portion of God's word. He speaks of the people standing side by side, in front, not merely of the door, but of the whole end of the tabernacle in which the door was.—Now, the door and the end of the tabernacle were the same thing. There was no separate door distinct from the open end of the tabernacle, veiled over with a curtain. The whole end was the door. It is no small disgrace to a bishop to display so much shallowness, and very criminal with such limited information, to presume to controvert divine truth.

3. The next difficulty in connection with the solemn and grand transaction that took place, when the law was read at mount Ge-

rizim and Ebal. Colenso quotes the passage so as to magnify the number of the people, —to make it appear that they were an immense host; and then comes this objection: "they could not possibly all hear the blessings and the cursings: it must have been a mere dumb show, without the least idea of those most precious words being heard."

He makes not the slightest reference to the locality where the transaction took place, —no enquiry whether it was favourable or unfavourable to the mustering of the people, or the transmission of sound to the greatest number although these considerations most materially affect the question. The priests with the ark read the law in the midst of a very deep valley; and the people crowded into the valley, and covered the adjacent mountain sides,—upwards of 800 feet high, and little more than 300 yards apart. The ample slope of the mountain sides would bring the people nearer the speaker,—would reverberate the sound;—and they would furnish space enough, together with the intervening valleys, to bring an immense mass of human beings within the reach of a man's voice. Jotham stood on the top of Mount Gerizim and made a long speech to the Shechemites below situated in the very spot where the ark rested. And christian travellers have made the experiment, and they bear witness that the human voice can reach from mountain to mountain. Colenso's objection then is groundless.

4. The fourth objection refers to the management of their religious and social concerns in a camp of unusual magnitude. Colenso draws a very extravagant picture of the extent and economy of the camp. He represents it as being 12 miles square, as large as all London, with a population equally as numerous. He speaks of the insurmountable difficulty of procuring food and water for so many; removing the daily accumulating rubbish and filth; the condition of the sick, aged and infirm, &c. and thus draws this conclusion: "All this is a very convincing proof of the unhistorical character of the whole narrative."

Now, with regard to all this, it is enough to say, that the Israelites had Moses and many other eminent men among them that

were well able to provide for the exigencies of their condition. Plans would be speedily suggested, and arrangements made, quite sufficient to obviate all the hardships that pressed upon them. They were there under the guidance and protection of the Almighty. He had a great work to accomplish by them; and he who had led them in safety through the sea, while he overwhelmed their foes in the deep, would provide for all their necessities, and carry them in equal safety to the promised land.

Further, Colenso quotes Lev. 4: 11, and makes some extraordinary statements in reference to the service of the priests. "The skins of the bullock, and all his flesh, with his head, his legs, his inward parts, and his dung, even the whole bullock, shall he carry forth without the camp unto a clean place." "In that case," he says, "the offal of these sacrifices would have had to be carried by Aaron or one of his sons, a distance of six miles. In fact we have to imagine the priest having himself to carry *on his back on foot* the skin and flesh and head and legs, even the whole bullock." Here we have the melancholy spectacle of a bishop making unauthorized additions to the words of scripture, in order to excite the profane mirth of his readers by exhibiting a ridiculous picture of the priest "on foot," carrying the whole bullock *ON HIS BACK*. A certain writer of his own church indignantly reproves the bishop for thus so scandalously playing the buffoon, and for so grossly burlesquing the meaning of Moses. He says, "as long as the usage holds of enjoining on superiors what is to be done by their agents; or the maxim, *qui facit per alium facit per se*, it does not follow that the priest was personally to perform these menial duties." Moreover, as the verb is in the hiphil form, it plainly implies that the priest was merely to *cause* the work to be done; as in the following example of the same verb in the hiphil: Gen. 45: 1, "Joseph cried, *cause every man to go out from me*." There is then no ground for Colenso's objection.

5. The fifth objection is founded on the commandment God gave to number the people, in connexion with the payment of the atonement money. Colenso brings a charge

of inconsistency against the narrative, inasmuch as the money is paid, as he alleges, without any census being taken, as he calls the numbering of the people; and when the census really comes to be taken, six months afterwards, as recorded in the 1st. chap. of Numbers, there is no account of any money having been levied.

This charge of inconsistency springs, either from a misconception of the passage, or from a design to misrepresent it. There were in reality two separate numberings of the people, each having its specific object: the first when the money was paid, and the second when they were numbered in tribes and families. In the first instance they were counted up as individuals only from 20 years and upwards, in order to collect the tribute money or poll-tax. That they were really numbered on that occasion is obvious from the language employed. Thus in the 38th chap. of Ex. 25th verse, the payment of the money is acknowledged and reckoned up, and it is called the silver of them that were numbered. And in the 26th verse, it is said, "half a shekel for every one that went to be numbered." The people were numbered, then, when the money was paid, and there is no inconsistency in the narrative.

6. Colenso brings another charge of inconsistency against the narrative in the Pentateuch, because in Ex. 16<sup>1</sup> 16, the Israelites, as he says, are there said to dwell in tents in the wilderness; while in the 23d chap. of Lev. the reason assigned for the institution of the feast of the tabernacles, was their dwelling, not in tents but in booths, made of boughs and bushes. And he says there is not the slightest indication in the story that they ever did live in booths, nor is it conceivable when they could have done so. In his opinion they must all have had tents. And then he asks with a well feigned expression of amazement, what a prodigious number of trained oxen would have been needed to carry these 200,000 tents! And he says farther, it cannot be said that the word booths here means tents; because the Hebrew words are different. He allows that the word for booth in several places is used or tents; but then he contends, it is *improperly* so used. What a pity this illustrious

bishop had not lived in that early age to give the sacred writers a hint how to use their own language. Succah, a booth, is employed to designate the magnificent tents of kings: it is translated pavilion, covert, tabernacle,—even the tabernacle of David. It is the genius of the language. It is not improperly rendered tent then. And as it is the genus while the other is only the species, it might be taken to designate the temporary habitations of the Israelites in the wilderness, though more than one-half of them had tents in the strictest sense of the word. Doubtless they had both, and thus what is branded as an inconsistency, becomes a life-like picture, and a strong confirmation of its historical accuracy.

7. The next difficulty is founded on the Hebrew word *chamushim*. Ex. 13: 18, the children of Israel went up *chamushim*, harnessed out of the land of Egypt. This is a word of uncertain meaning. Colenso affirms that it means armed, and that it was the author's design in using the word, to represent the Israelites as marching like a martial host fully provided with arms.—Then comes the charge of untruthfulness against the narrative: "It is inconceivable that these down-trodden, oppressed people, should have been allowed by Pharaoh to possess arms, so as to turn out at a moment's notice 600,000 armed men." There is however no ground for this charge. No proof can be brought from any quarter that the word means armed. The original verb is not in use. The cognate root *hamasa* in Arabic, does not mean armed. After consulting not a few versions in different languages, and the opinions of eminent critics, I am constrained to adopt our own word *harnessed*, as the best rendering, and agreeing best with the context. The Israelites marched out of Egypt as a company of travellers, or emigrants, with such articles of domestic use buckled on their backs, as they were able to carry. "The people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders." Colenso cannot prove that the word means armed: he is in fact not sure that it means armed, and yet on this groundless assertion, he founds his

charge of inconsistency against the sacred narrative.

Or if we take the marginal reading, "five in a rank," as the import of the original word, the sense will then be, they went up *regularly marshalled*, in contrast to a confused and disorderly array.

8. Colenso's difficulties in connexion with the institution and observance of the pass-over, may be compressed into two objections: first, the whole story, as he calls it, is inconsistent and false, because there was not time enough afforded to the Israelites to accomplish all that they are represented as doing in the given time. Second, all the flocks they could possibly possess, would not afford lambs enough to suffice for a pass-over observed by two millions of people. His argument is founded on the presumption that the lambs were collected, killed, and the passover observed within twelve hours after Moses had given the command. And he asks how it is possible that word could be transmitted to every household of that vast population, and all the work done in twelve hours.

Now, all this is founded on a grievous misapprehension of the whole matter. It is evident from the 12th chap. of Exodus, that Moses gave the command about the passover, before the *twelfth* day of the month, possibly as early as the beginning of the month; and that it was not observed till the fourteenth day. This being the case, there was ample time afforded for giving due notice, both to prepare for their departure, and for the deliberate observance of the passover. This is a fact that cannot be disproved. Colenso, however, tries to strengthen his position by a reference to the pronoun used in verse 12—"I will pass through the land of Egypt *this* night and will smite all the first born." He wants to make it appear that these words were spoken on the day preceding that night. This however, is a great mistake. The same pronoun rendered *this* night in verse 12, is rendered *that* night in verse 8, and elsewhere, the self same night. In all these places it is one and the same night that is referred to,—the passover night, and that night was some days subsequent to the time when the above words were spo-

ken. The pronoun decides nothing. In fact the reference to it is both unlearned and silly: it means both *this* and *that* as the scope of the passage requires.

With regard to Colenso's second position, the insufficiency of lambs. He allows only ten persons to one lamb, and so says it would take 200,000 lambs, or 150,000 at the least. But why restrict the number of persons to ten; the number was wholly discretionary. It might have been fifty or a hundred as well as ten. Each person eating a pie: the size of an olive, satisfied the law of the Mishna; and a lamb of one year old could easily be cut into fifty or a hundred such pieces. The land was fertile: the Hebrews were shepherds by profession, therefore there could be no lack of lambs.

9. Colenso's next objection is already answered. He says "this vast body of people were summoned to start at a moment's notice." This is not true. They had reasonable warning.

10. In this chapter Colenso says, that "as there was no miraculous provision of food for the herds and flocks, they could not be sustained in the wilderness." First, the Israelites would keep but few flocks and herds in the wilderness,—not needed for the pass-over. Second, Moses tended Jethro's flock forty years in the same region. Third, all experience confirms the practicability of finding food for flocks there in sufficient abundance.

11. This has respect to the people in the land of Canaan. It is utterly unworthy of any notice.

12. Objections respecting the unexpectedly small number of the first born in Israel. They amounted only to 22,000, among 600,000 adult males. This has occasioned some perplexity. Rationalists have always made a great handle of the seeming discrepancy. And if we allow them their own way of estimating the numbers, it looks bad enough. First, I contend for what is very generally admitted, that it was only non-adult males under 20 years of age that were reckoned, at least, the first born in the respective families, as the families then stood. Colenso contends that heads of families, when any such happened to be a first born, were count-

ed as well as non-adults; and supposing that there were 900,000 males old and young, he divides that number by 22,000, and that gives a little over 44 males; and as there may be as many females, so he says there would then be 44 sons, and as many daughters in every family in Israel. But reckoning the non-adults only, it brings down the number of children in every family to 13 of each sex. And that this is the right method of making the estimation may be satisfactorily proved: thus Ex. 12: 29, 30, "The Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne, to the first born of the captive that was in the dungeon,"—that is, the first born in their respective families, not including the heads of families. Second, the first born would be often a daughter; for it was the first born when a male, and not the first born son that was reckoned. Among the families of my acquaintances, the first born in nearly half the number, is a daughter. This would farther diminish the number to 6 or 7 boys in each family. Third, but the first born would be dead in some instances; and some like Jacob, might have several wives, and of course only one first born, and yet many sons; and some first borns might be less than a month old; taking all these causes of reduction into account, it would bring down the males in each family to four. This is low enough. A man never had a first born who had married a widow that had children previously. A first born is the first born of both father and mother, when a son.

13. The period of the Israelites sojourning prior to their deliverance from Egyptian bondage. There are three periods specified in Scripture to mark the extent of this sojourning, and all the three include the whole compass of their sojourning both in Canaan and in Egypt together. One of these periods is given us in Ex. 12: 40, and it is 430 years. Colenso and all British authorities, as far as I can find, agree that this period includes the sojourn in Canaan, together with that in Egypt. Paul has confirmed this view in Gal. 3: 17; so that with a becoming deference to an inspired exposition of it, it cannot be understood in any other sense. Other

two periods are mentioned in Gen. 15th chap., one in verse 13, viz., 400 years, and the other in verse 16, viz., *four generations*. Gesenius, *sub voce*, gives a reason for supposing that these two periods are exactly equivalent. Colenso takes an exception to this identity, and maintains that the term for generation is to be taken in the ordinary sense of the word, and this has led him far astray, as will appear in the next chapter. Counting back 400 years from the terminus *ad quem*, which is specified to a day, we have one noted period in the life of Abraham; and also, 430 years, we have another equally noted and natural period.

After my lecture was finished, I was favoured with the loan of Professor Green's treatise on this subject, from my brother, Rev. Mr. Patterson. The Professor contends that the Israelites dwelt 430 years in Egypt alone. He tells us that this is the view taken by the leading biblical scholars of Europe. Thus British authorities are ignored, altho' in my judgment they are the leading biblical scholars. And he says:—"This is the natural sense of Ex. 12: 40, and none would think of extracting a different meaning from it, but for reasons found outside of the verse itself." I was aware of the German view: it is more easily accounted for than excused. It springs from the influence of Luther's bible on their minds. I am reluctantly constrained to give Luther's version, altho' I have at present to quote from memory: *Die zeit aber, die die kinder Israel, in Egypten gewont haben.* &c. That is: the time that the people of Israel dwelt in Egypt was 430 years. Was there ever a more manifest perversion of scripture? (the original is correctly given in our version). It is the duration of the sojourn that is specified,—the sojourn of a certain class of people; and they are characterized as the people who had *dwelt in Egypt*. The learned Professor knows well, things "outside the verse," as well as inside, have to be consulted in every correct exegesis of scripture.

14. This section is entitled, "the Exodus in the fourth generation." Colenso allows very correctly that the Israelites dwelt in Egypt only 215 years,—the half of 430.—But on the other hand, he assumes that dur-



ing those 215 years there were but four generations of men,—taking the term generation in Gen. 15 : 16, in the ordinary sense of the word, as denoting the life of a man. And then he says: "From this it can be shown, beyond a doubt, that it was quite impossible there could have been such a number of the people of Israel in Egypt, at the time of the Exodus, as to have furnished 600,000 warriors in the prime of life, representing, at least, two millions of persons of all ages and sexes." The difficulty lies in putting a wrong construction on the passage in Gen. 15 : 16, and limiting the generations to four, instead of taking them as they are found represented in the Bible, amounting to seven and eight, and, in some cases, as we shall presently see, even nine. Others besides Colenso have erred here, and fallen into great confusion. But put a right construction on all parts of the word, and harmony will be restored; all will be natural, clear and consistent.

15. The great increase of the children of Israel in Egypt. Colenso professes to be greatly stumbled at all this. But there is no difficulty in it. He commits two errors in his calculations, hence his fallacious results. He starts with the position that there were only 51 productive persons in the first generation in Egypt. But we have a right to count Dinah and Serah, as well as all the known grandsons and great grandsons of Jacob, which will make 58, instead of 51. But to prevent objections, we may drop Dinah, as she was a little up in years. She might not have any children; but Serah was young. Second, Colenso represents the families of Israel as increasing in Egypt only at the rate of  $4\frac{1}{2}$  for each generation. This is prodigiously incorrect. It is a shameful disregard of the account which the sacred historian gives of the great fruitfulness of that people in the land of Egypt. Ex. 1. 7, it is said, "They were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." This language compels us to suppose, that they increased at the rate of 8 or 10 for every generation, instead of  $4\frac{1}{2}$ . In Egypt they not only had the promise and blessing of God, but their physical

condition there was much more favourable for promoting a rapid increase in population. But I am disposed to rate it no higher than it is in our own day among ourselves, in a new country. In my own immediate neighbourhood, there are ten families including my own, in each of which there are not less than eight children; and in some of them eleven, twelve and thirteen, and in one as many as nineteen. I cannot then make the increase in Egypt less than eight to each family at an average. Third, Colenso assumes that there were but four generations in Egypt. This is not only grossly absurd, but in direct opposition to the plainest declarations. He multiplies his number 51 by  $4\frac{1}{2}$  four times and it gives about 24,000 instead of 600,000 and he says behold the discrepancy! But take right data as above, that is multiply 57 by 8 seven times,—7 being a medium between the greatest and smallest number of known families,—and what do we get? upwards of 14 millions!! Seven times more than sufficient to furnish Colenso's 600,000 warriors.

Bishop Colenso presents two or three more objections against the Pentateuch in as many separate chapters; but they are all virtually answered in the preceding remarks.

This is particularly the case with respect to "the priests and their duties at the Celebration of the Passover." And with respect to the "War in Midian," discussed in his last chapter, the only difficulty he finds in that is one of his own making.

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### SCIENTIFIC EXPERIMENTS USED BY MISSIONARIES.

Nothing is more puzzling to the Hindu than the revelations of the Microscope and of the Telescope, Science in both cases conflicts so conclusively with false religion. The Missionaries often excite and gratify curiosity in order to pave the way for the truth. The Rev. Mr. Sloodred relates the following instance in reference to the chief of Lamba, a district in Rajpootana:

Next day, true to his appointment, he returned with a considerable following of his chief men, all on the *qui vive* to see the promised scientific wonders. First, Dr.

Valentine and I showed them a few objects under the microscope; and the utter amazement and vociferously expressed delight of these overgrown children was such as to baffle all attempts at description. Wah! wah!! Dev ka il'm!! and other exclamations even more exaggerated, burst forth on all sides, as the thakoore gazed on a hair from his own beard, magnified as he expressed it, into "a huge spear;" or saw the dancing corpuscles in living blood; or watched the teeming animalcula, as they fitted fish-like across the field of view. On one occasion the emotion of wonder was varied by a considerable spice of the ludicrous. A spider's head and leg were the objects under the glass; but, as we were exhibiting outside in the verandah with a view to a stronger light, a slight puff of wind carried them beyond the field of vision. I noted the fact; but as the thakoore's retainers (he himself had actually seen the objects) continued to look into the empty glass with apparently equal satisfaction, and as each quitted it, in the true courtier's spirit, loudly re-echoed the wah! waha! of their chief, I suppressed my mirth, and allowed the thing to go on. At last after all had gazed and grinned their satisfaction, I pointed out the fact that they had been looking at nothing. The mirth of the big thakoore burst all boards at this exhibition of his retainers' folly and sycophancy, and the verandah rang again with his uproarious laugh. A few and simple experiments with the air-pump gratified him exceedingly; and with the model of a working pump he was so taken, that he gave me *carte blanche* to order one from Bombay or Calcutta,—not a model, but a real working pump, for his own well at Lamba. After the scientific experiments had opened his heart, I sat down by his side; and gathering all his followers around me, said, "Now I am sure you would like to hear something about the religion which I have come to teach, and by aid of whose inspiring liberty, breaking the fetters of the mind, we have been enabled to make such progress in scientific discovery," "I shall be very glad indeed," replied the thakoore. "Ho, putwaree! Come near to the Sahib here, and listen." "You know," he said, addressing me, "our putwaree is a Jain, the close friend and disciple of the big Jati, who lives in our village, and I want him particularly to note what you say, that he may teach it to his Gooroo, and that through him it may become diffused through the place." So I sat there for nearly an hour, and opened up way of salvation through a crucified Saviour to a small but most attentive audience. On the subject of Christian marriage the thakoore was specially inquisitive; possibly he had heard about Umrah's, cele-

brated only a few days before. In general he seemed to approve of the Bible law on the subject, but seemed to have considerable difficulty on the propriety of restricting men of "means and substance" to a single wife. Two things in reference to myself puzzled him exceedingly. Why I should not be married, and why I should not smoke tobacco, were equally enigmas to him; and I fear I was able to give him small satisfaction on either subject; and he has doubtless concluded in his own mind that I am a Christian Jati, with a little more consistency in keeping my vows! A reference to music made him very anxious to hear English singing; and, to gratify him, I called up our orphan children. He was altogether struck with the clean, healthy appearance and intelligent faces of the dear little things; and delighted above measure when they sang "Joyful," and "Glorious to God on high," to the English airs. It availed even to untie his purse-strings, and he made them a present of four Chitoree rupees (6s. 3d.) to buy sweetmeats for themselves. At last, when it was almost dark he took his leave, with a most pressing invitation that we would visit him at Lamba during the cold season and instruct the people of his villages in the same truth he had that day heard. May God bless it to his own heart, and make this an opening for sowing the good seed of the word in new fields, and gathering in new and richer harvests to the praise and glory of his holy name!—*C. P. Record.*

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### CHURCH AND SCHOOL.

"The pulpit has lost its power."—So we are constantly told. If so, the fault is in the membership as much as in the ministry.—The bulk of hearers are little disposed to attend to the word with diligence, preparation, and prayer, to receive it with faith and love, to lay it up in their hearts, and to practice it in their lives.

"All this is owing to the want of powerful preachers."—This is a sad mistake. He who "spake as never man spake," had to labour in vain, and spend his strength for nought and in vain.

"The heart of the multitude is waxed gross, their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted and healed."

In tracing this state of things to its source, we are led to ascribe it very much to the too common custom of disparaging and setting aside the common school as the grand instrument of laying the foundation of a religious character. For see how this treat-

ment of the common school works. Popular speakers ridicule the idea of the young being taught the love of Christ by their daily secular instructors. Teachers are thus led to give up the religious department of their work, and to confine themselves to the secular. And so the school ceases in a great measure to be the scene of Scriptural instruction and of Christian discipline.

The religious training which children do not get at school they do not get at home. The parental training which was formerly so common is rarely kept up now. Parents are generally absorbed in their earthly employments; children are early taken from school and put to work, and are thus set free from the control alike of teachers and of parents.

The Sabbath school, with its hour or two of religious instruction once a week, does not supply the want of the years of daily and thorough scriptural instruction in the school, and the hourly guidance and guardianship of a Christian and prayerful parentage.

When children thus fatally mismanaged grow up to young men and women, and enter the classes of a minister, during the short weekly meeting which he holds, he finds it impossible to find effectual access for the truth to their ill-informed minds, and their ill-conditioned hearts.

Meantime they are going out into the world, to be carried away by its pleasures and absorbed by its business. And so, when they come to the sanctuary on Sabbath, they are full of vanity and earthliness, and utterly unprepared to appreciate, or even to understand, the lessons of the Gospel.

"But they get plenty of good and cheap reading, adapted to their tastes, and full of interest."—Yes, sensational periodicals and publications of every kind are thrust upon them, which supersede the reading of the Scriptures, and of solid works, by wasting the time and destroying the taste for their perusal.

Then they go to church relishing nothing but sermons and services got up for outward effect; and in proportion as they succeed in their wishes, they come away quite pleased with the service, and with *themselves*, and with the world.

Having done so well on "Sunday," they feel at liberty to devote the remainder of its hours, and of their life to temporal pursuits and pleasures!

If, on a generation so trained, moulded, and fashioned, the truth has little power, and if they complain of the dulness of the ministry, what an injustice to attribute the fruitlessness of preaching in their case to a want of power in it!

Sadder still. God begins to do an unusual work of grace. Awakenings occur; conversions follow. And then what hap-

pens? The ill-taught state of the minds of many at once begins to display itself in connection with such a work, and to mar it. A slim but active agency, with peculiar manifestations of seriousness, and full of self-confidence and self-conceit, thrusts itself forth upon the scene, to take special charge of the work; gets up meetings and exercises of a humanly-exciting nature, and forces to a distance the most faithful ministers and ministrations of the gospel. Under this self-constituted management many of the awakened are led or left to rest on false foundations, and soon fall away. Shrewd spectators, who might have been led by judicious measures, to respect the progress of the work, had it preserved its first character, and might have even been brought under its power, turn away from it under the character subsequently forced upon it. That work which the Lord himself commenced in the Spirit, the vanity and folly of pretenders, and even of good men, cause to end in the flesh. And the disorders, strifes, and envyings, which this vanity and folly cause in connection with what, in its beginnings was a glorious work of God, raises up out of that very work, which would have made preaching easy and powerful indeed, the most formidable obstacles of all to its success.

Now, the beginning of all this mischief to the *membership* and ministry of the Church is found, in a large proportion of cases, in the want of a sufficiently scriptural training in the schools in which those concerned received their education, and had their mental and moral habits developed and determined.

What minister who has had to deal with the facts of the case, is not ready to proclaim both the painful and pleasant experience which he has had in reference to this matter? Young applicants for communion of one class are so stupid and unteachable that he cannot arrive at any satisfaction as to the result of the efforts which he makes to have their judgment informed and their hearts touched in reference to spiritual and eternal things. And when he traces back their history, he finds at once the foundation of their stupidity and unconversion in the irreligious character of their education and their teacher. On the other hand, a minister has to do with applicants so intelligent as to divine truth that without the necessity of labouring to instruct them, he has the pleasure of ascertaining what they already know, and requires only to remind and warn them that what they need is not so much further instruction as grace to exemplify what they have been already taught. And in tracing their knowledge of divine things to its origin, he finds no difficulty in tracing it to the daily teaching of the schoolmaster, from whom, during a course of six or seven years, they received all their education.

Moreover, to revert to the solemn subject

already referred to, namely, an unusual work of grace in the land, while the want of Christian training in schools manifests itself so perniciously in the manner described, not less pleasant and blissful are the results which flow from proper early school-training. We can appeal to those who are best able to judge, if it is not the fact, that of the singularly sound and satisfactory cases of conversion and of quickening connected with such a work, the great bulk of them are of persons who in their youth were well instructed, and that generally by faithful schoolmasters and schoolmistresses, in the knowledge of the word of God.—*F. C. Record.*

### Book Notices.

We have on our table a large number of the recent additions to the excellent "Series for Youth," of the Presbyterian Board of Publication, which we must briefly notice. We may say in general that the imprint of the Board is a sufficient guarantee for the character of the works as sound in matter, and suited in style to the juvenile mind, though we confess we would prefer having a less proportion of them in the form of tales.

**THE VAIL FAMILY**, or doing good. Written for the Presbyterian Board of Publication. By Theodelinda. (18 mo. pp. 392.)

This work is in the form of conversations and is designed to point out some of the many ways of doing good, even by persons who are in the humblest ranks of life. The young particularly may gain from it useful lessons on this important subject.

**MY BROTHER BEN.** By the author of *Mackerel Will.* (18 mo. pp. 120.)

This author's works are deservedly popular. The design of the present work is to show how every boy may be obedient and honest, industrious and persevering, self-denying and forgiving, kind and useful.

**LITTLE GEMS** for boys and girls. (18 mo. pp. 216.)

**THE CHILD'S BUDGET.** Compiled for the Presbyterian Board of Publication. (18 mo. pp. 216.)

**PRECIOUS GLEANINGS** from the field of truth. (18 mo. pp. 216.)

**LITTLE PEARLS** from the ocean of divine truth, compiled for the Presbyterian Board of Publication. (18 mo. pp. 216.)

**NO WORK, NO WAGES**, and other stories. (18 mo. pp. 180.)

These five works are of the same character. They contain a series of capital stories for the young, illustrated with some superior engravings. We commend them all highly.

**STEPS UP THE LADDER**, or the Will and the Way.

This work contains an exceedingly interesting account of a boy, one of the neglected children of want and sorrow in the great city, learning the truths of salvation in a ragged school, and thence carrying back, even when a youth, to his family and the inhabitants of the alley in which they lived, the light of truth, and ultimately becoming a zealous and successful missionary.

**AUNT FANNY'S HOME**, and her talks about God's works. (18 mo. pp. 252.)

The design of this little work is "to afford its youthful readers some glimpses of God's wisdom, power and goodness as they may be seen in the commonest works of nature, and thus lead to deeper feelings of dependence on God and gratitude towards him." The work contains much excellent instruction, and the conversational form in which it is given will render it specially attractive to the young.

**JENNY THE CROCHET-WORKER**, or the path of truth. (18 mo. pp. 139.)

This little work is specially fitted to teach young folk, that it is always best to speak the truth, and that in the end nothing is gained by deceit and falsehood.

**BLIND ANNIE LORIMER.** By the author of "George Miller and his mother," "Mary Reed," &c., &c. (18 mo. pp. 200.)

**NINA GREY**, a Christmas Story of '61. By Fleeta. (18 mo. pp. 164.)

**REBHILA**, or the Slaving Way, by Nellie Graham, author of "Little Annie's first thoughts about God," "Whispers from dreamland" &c. (18 mo. pp. 144.)

**BESSIE GREY**, or the value of little labours. (18 mo. pp. 128.)

These works all inculcate the soundest religious principles in a pleasing manner, though we doubt much whether the gratifying taste of the young for story books, to the extent which is done in the religious literature of the day, is the course best fitted to raise them to the highest point of

christian knowledge of which they are capable. Still of the class we know of no better books than the Board's.

**COMFORT FOR AFFLICTED YOUTH**, in letters from a father to his children. (18 mo. pp. 36.)

This volume is very different from the ordinary books of children. It is generally assumed that children are cheerful and without care. But every intelligent observer of life knows that they have their sorrows in abundance, and though these are regarded as light by older persons, they are heavy enough to them. Besides the great afflictions of life sometimes fall with peculiar severity on children, as in the loss of either parent. To minister consolation to the young is then a blessed work, and this work which in a series of familiar letters, points out the great gospel sources of consolation, will, we hope, be rendered effectual by the great Comforter for that end.

**LITTLE ANNIE'S FIRST BIBLE LESSONS.**

By Nellie Greeham, author of "The Telescope." (18 mo. pp. 175.)

A good little book for the family or Sabbath school.

**PICTURES OF HINDOO LIFE**, or India without the gospel or India with the gospel. (18 mo. pp. 144.)

This little work is exactly what its name indicates. It contains a very vivid account of the condition of the Hindoos in their Heathen state, and of Missionary operations among them. It describes their system of castes, their manners and customs, their gods, their sacred writings, their temples and idols, their festivals, and their worship, and superstitions, and then the success of missionary operations among them especially among the young. The information is not only interesting but fitted to foster the missionary spirit in the youth of the church.

**PRACTICAL REFLECTIONS ON BAPTISM.**

By Rev. Ed. Williams, D. D. Extracted from his larger work on Baptism. Charlotte Town. Printed at the "Protestant" Office, Queen Square. 12 mo. pp. 60.

The subject of Baptism has been the occasion of much controversy, perhaps we might say of endless logomachies. But in the strife which has arisen, it is to be feared that the practical uses of the ordinance have been often overlooked. Certainly the num-

ber of works of this nature on the subject is very small, compared with the number, which have been published on the various converted points connected with it. One of our brethren in P. E. Island, under the conviction that the ordinance of Baptism was not improved in our church as it should be, and that some good practical work on the subject was needed and likely to be useful, has on his own responsibility published a large edition of the work named above. We commend highly the enterprise of our brother. He has placed the church under a debt of gratitude to him, and it will be to their loss and discredit if they do not sustain him. The work which he has republished is altogether an admirable one. It is published in a cheap pamphlet form, and we should like to see a copy in every family of our church. Sessions would do well to order them in quantities for general distribution. They may be obtained at the bookstore of James Patterson, Pictou.

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## Our Foreign Missions.

### LETTERS FROM REV. J. COPELAND.

In the absence of letters from our own Missionaries we are happy to lay before our readers the following very interesting communications from the Rev. J. COPELAND, the faithful fellow worker with Messrs. GEDDIE and ENGLIS. We copy from the *R. P. Magazine*. Writing under date of June 1., he says:—

Mrs. Johnston's new school has been in full operation since December. It promises to be a great boon to the rising generation—a portion of the community sadly neglected both by parents and teachers. Since the beginning of December I have been able to attend to the work of the institution with but little interruption. I am happy to say that the attendance has greatly improved as regards numbers and regularity. We meet for two and a half hours on four days of each week. The time is occupied in writing on paper and slates, figuring, reading, &c. A few have been making progress in all these departments. We dismiss an hour before sunset.

The only thing printed has been our Almanac for this year, and a few pages of our

Scripture Epitome, containing the history of Jacob and Joseph.

The half yearly communion on this side of the island was observed on the 12th of April. Mr. Geddie's is close at hand.

A portion of the cotton supplies came to hand in March, and the natives are about to commence digging. We fear that the second shipment of seed will be too late for this year's crop. Every native will plant the cotton on his own plot of ground—on his own paternal soil. In this way much more cotton is likely to be raised than by all the natives of a land combining and making a common plantation. He that plants largely will reap more than his less diligent neighbour, and this will act as a powerful stimulus. The tools (axes and picks) will be equally divided among several lands. I do hope the scheme will succeed to the utmost wishes of its devisers, to the advantage of its shareholders, and to the temporal and spiritual well-being of the Aneiteumese."

In another letter Mr. Copeland gives an account of the *John Knox* for the summer of 1862, and relates an accident which occurred to her. This will afford our readers some idea of the work to be done by the *Dayspring* and the need there exists for her services;—

"The *John Knox* has made her first trip to the adjoining islands. She visited Port Resolution, Black Beach, Niua, and Erromanga. At the first mentioned of these places we found the natives in a state of hostility towards each other. Miaki, the chief, was anxious that we should remove him and some others to Niua, as he was afraid some one would take his life. The prospects of that station do not become brighter by the lapse of time. At the west side of the island we were well received. They wish to have Aneiteum teachers again among them. We are about to send them two. I was well pleased with what I saw on Erromanga. Joe and Mana, the two baptized natives, have done nobly in keeping the Christian party together. They have worship on Sabbath, and school in the mornings. The attendance on worship on Sabbath is over twenty. They are glad to see us. They showed their good will by cooking an oven of food for us, and by making a present of yams and bananas for the vessel on our way home. They are anxious to have teachers once more settled on their island, only they say they (the teachers) must live in the mean time where the body of the Christian natives are, in case of danger. We intend, therefore, sending them teachers by the first opportunity, most probably by the *John Williams*. One of those who will go is a native on Mr. Geddie's side

of the island, who lived with the late Mr. and Mrs. Gordon for some time, and knows the language.

During the year six visits have been made to the adjoining islands, the first on the 8th of May, and the last on November 10.—These six trips occupied on an average seven days. She visited Erromanga once, Black Beach twice, Niua, Fotuna, and Port Resolution, thrice. As there were no missionaries on any of these islands this year, she has carried less in the shape of cargo than formerly. We have had a great many passengers to and from this island,—Fotunese, Tannese, and Erromangans. Two teachers were taken in her to their spheres of labour, one to Niua, and one to Fotuna,—the former a Rarotongan, the latter a Samoan. Two teachers were also removed from their stations and brought in her to this island, one a native of this island, and one the Samoan just mentioned.

Her expenses here for the year just closed amount to £37. This, added to the order sent out from home, will raise her maintenance to something over £100, but some time will elapse before that, in ordinary circumstances, she will cost so much. Her smallness and incessant motion prevent every thing about her, as ropes, sails, &c., from lasting long. The £37 expended on her maintenance here covers from August 1861 till December 1862, nearly a year and a half. As was the case last season, so in this; we have had to depend on rice and biscuit for feeding those on board, owing to the scarcity of native food on this and on all the other islands.

I have something new to report about her this year. She has been ashore. This unlooked for event took place in the end of May, when she was lying at anchor at Mr. Geddie's station. Both anchors were down. The wind was from the N.W. and W., and blowing right into the harbour. There were sea and wind, but nothing to cause alarm. She was lying not far from the shore, somewhat sheltered by the reef. Another small schooner was lying a little further out. During the afternoon we observed the two vessels pitching considerably, especially the one lying outside, but we never thought there was any danger. About nine p. m., just when we were about to go to bed, we heard a shouting on the beach. On running down to the spot we found the *John Knox* aground a few yards from the shore on the top of a rock. A number of natives were standing under her lee shouting, and trying to get her afloat. As she had left both her anchors, we knew not where, the first thing was to get one. At one of the sandal-wood establishments we got an anchor, and had it carried out some distance, but when we began to haul in on the chain, we found that it was too light to hold. There was no re-

source but to go in quest of another. A large enough one was got, but from the delay, it was nearly low water, and *John Knox* hard and fast on the rock, with only two feet of water under her stern. Finding that she was immovable, our object was to prevent her going farther ashore when the tide began to make. About three, A. M. by the assistance of the tide and a couple of blocks on the cable, we got her afloat. She was thus in rather critical circumstances for about six hours, broadside on to the sea and wind, and rolling from side to side on her keel, and bringing the planks on her sides alternately in contact with the rock. Before we got her off, she had a good deal of water in her, so that we knew she had sustained damage somewhere. We had her brought ashore without delay to see what injury she had sustained. The copper was stripped from under her keel; the keel itself was worn in one or two places by friction on the stone, and one of her planks was split for about a foot and a half. We got a seaman to repair temporarily the plank, and having renewed the metal, she was again shoved afloat.

In one of your letters on the new ship, you mentioned that, to the mind of the Committee, "my letter did not present any cogent present necessity" why a new ship should be procured. I thought I had mentioned several weighty reasons why an effort should be made; perhaps what has occurred to the *John Knox* during the last season may furnish another to the former list.

### A Description of the Natives of Aneiteum.

MR. COPELAND thus describes the people among whom he labours:—

Physically they are an inferior race. They are short of stature, being on an average below the middle size. They appear little of stature even in their spare dress. The wearing of clothes makes a great difference. A naked savage appears very tall, but when he puts on clothes, he is seemingly reduced several inches. The Aneityumese are neither black nor copper-coloured: that is, they are not so dark as the pure negroes, not so fair as the yellow Malays. In the islands farther north, the natives are darker than up here. There is, however, a considerable variety. Some might pass for Malays, but for their hair. The soles of their feet, the palms of their hands and between their fingers, are much lighter than the rest of the skin.

Their hair is of different colours. Of some it is jet black, of many it is a mixture between red and fair—not a pretty colour in our eyes. Some have it straight, others curly, but of the majority it is like wool.—Generally it is coarse and dense, like a bunch

of fog or bush of heather. It would be difficult for them to put up their hair as we do. We have some half-caste children with straight hair. In colour they are not much fairer than some of the pure natives. We have also some Albinoes, whose leopard-like bodies have a very sickly appearance.—Among white people we see what are called dark, grey, and blue eyes; among these natives there is only the one colour, the dark. Their sense of sight is very acute. They recognise individuals at a great distance, and the sails of ships when far out at sea.

The nose is flatter than with Europeans, not so well defined, and very low just between the eyes. The lips are, generally speaking, not thick, like those of the pure negroes. The teeth are well set, white, and for the most part sound.

The beard is not abundant. Their countenances, as a whole, are not forbidding.—Some are rather good-looking. Of a few the head is almost European, with most about the chin and forehead retreat considerably.

They are full bellied, more so than white people; they are also fleshier, though none of them are corpulent. Their feet are generally well-formed, and spread gradually from the heel to the toes, where the foot attains its greatest breadth. With some the big toe inclines outward, as if they had worn shoes. Their walking is graceful and easy. A few pass the toes of the one foot over those of the other, as if they had learned to walk on some very narrow path. They are not possessed of the most vigorous constitutions. I would say they are tender. They suffer a great deal from sickness. When well they expose themselves to undue fatigue and sudden changes of temperature, and the bad effects that follow from remaining in wet clothes. When they are taken ill, the flesh falls off them rapidly; when recovering, they gain it as rapidly. The more common diseases are headache, pain in the stomach, sore ribs, shortness of breath, colds, fever and ague, and itch. There is a good deal of the scrofulous diathesis about them, which manifests itself in swellings and chronic sores, which are difficult to heal.—The word in this language corresponding to sick is also their word for being cold, I suppose because every ailment is accompanied with more or less of fever in its cold stage. The diseases I have mentioned are not particularly virulent, if proper means and care are used; but the natives know so little, and have so few of what may be called the comforts of life, that few attain to old age. Tooth ache is much less common than with us. There are rare cases of squinting, blindness, deafness, dumbness, flat soles, and other abnormal states of the body, as with us. They are active, and not so indolent naturally as many tribes of whom we read. They are expert climbers, and feel quite at home in

the water. In their own way they are tolerably cleanly. Heathen superstitions made them so. They were afraid of the sorcerers getting a hold of morsels of food or the skins of fruit, and by certain incantations producing disease. They were therefore careful to gather up all fragments of food, and even their hair. The gospel has dispelled the delusion; but whether the people are less cleanly about their houses on that account I cannot say. Were we to judge of their cleanliness and tidiness from what we see of them as domestics only, our opinion of them might not be so favourable, as all the work about the mission premises is altogether new to them. Their ovens, when preparing, do not present a very inviting appearance, as they are covered over with earth, ashes and leaves but the food underneath comes out scrupulously clean. Their bodies, from their colour, though washed, have always a dirty appearance, and the smell of the perspiration of some is anything but agreeable. The taste for clean clothes has been acquired but in part. According to our ideas they are rather latitudinarian in the articles of food.

Many of them have two *names*. There is no trace of our surname among them. A few of the names are significant, probably all were so at one time. Looking to the signification, we find some of them to have a good, others a bad, meaning. We have for example, "the bitter sea," "froth," "the pigeon," "a morsel of food," "our word," "the flower of the fig," "the flower of summer," "the shark of the sea," "no more," "his wind," &c. &c. A good many have Scripture names. We have Adam, and Abel, and Enoch, Job, Abraham, Sarah, Rebekah, Leah, Moses, Solomon, Isaiah, Hosea, Matthew, Luke, &c. &c. They abbreviate names, as we do in the case of Joe, Jim, Tom, &c.

As a general rule, there are but few children in a family. In many there are none; in a number two, and in a very few perhaps four. This arises from the great mortality among the young.

Their relationships are of the nature of the "endless genealogies." From the roving habits of both men and women before the island became Christian, their relations are rather numerous. On making inquiries, one is struck, however, to find that most of the relations of any one individual are what we would call distant. Many are orphans, and without brother or sister, in our sense of the word. Their modes of addressing each other are not the most pleasant to our ears. In speaking to or of his father or mother, a boy would call them by their names, but in speaking to or of those distantly or not at all related to him, it is "my father," "my mother," "my brother," &c.

### Narrow Escape of the Missionary Ship "John Williams."

A statement by the Rev. P. Gould Bird, one of the missionaries of the London Society, gives a narrative of the visit of the "John Williams" to the Tokelau, or Union group of islands, to one of which (discovered by Captain Wilkes of Trent notoriety) Christianity has now been introduced. We extract a passage illustrating the remarkable preservation of the ship in great perils:—

After prayers we went ashore. We found unmistakable trace of the hurricane—the ground spread with seared leaves; the trees bare and blighted, and their unripe fruit scattered on the ground. We found that friends had entertained serious fears for our safety. The people had been saying it was the good fortune of the *va-lota* (religion-ship) that she was not at anchor in Matautu when the gale came on. In that gale the Anita of Hamburg foundered and went down. The new American consul for Samoa was on board. It is supposed all have perished. We re-embarked about three P.M., and set sail for Fakaofu, or Bowditch Island. On coming on board, we learnt that the ship was nearly lost twice over during our absence ashore. When we left her in the morning she was a good distance out at sea. There was a heavy surge rolling inshore. It seems a dead calm ensued. The current gradually drew the helpless vessel towards the reef, till she was not more than a stone's-throw from it. "It was nearly a gone case" one of the crew said to me. "But for a sudden land-breeze which sprung up she would have wrecked on the reef." This breeze carried the ship along some six or eight miles past Matautu. Here a second dead calm set in. She was now a good way off the coast. But the treacherous current again got hold of the ship. This time the danger was much more imminent—becalmed off an iron coast. No hope, then, for ship, or crew, or passengers, in the event of foundering on it. The second mate, captain, and the bulk of the crew were ashore looking after the landing of the goods. Only the officer and some half-dozen of the ship's company and all the Tokelauns were left on board. Nearer and nearer, like a whirlpool, the current was bringing the vessel. As soon as the danger was discovered, the ship's boat was lowered, and all available hands—steward and assistant—were called out. For three hours they pulled with all their might, endeavouring to resist the current and tow the ship out to sea. It was in vain. The current was sweeping her slowly but irresistibly on to destruction. When all seemed gone, and the last spark of hope was flickering in their hearts—when the chief officer was actually preparing for his own safety—



when within three ships-length of the iron bulwarks of Savaii, a sudden breeze from the land filled her sails and rescued her from the critical position. Most gratefully do the crew acknowledge that the "John Williams" was saved by "Him who hath gath-

ered the winds in his fists." Surely those signal deliverances show that a "special Providence" watches over our ships in answer to prayers. The South-Sea Islanders think so, and call here "the ship that's waf-ted on the wings of prayer."



Scene of the Massacre of Williams and Harris, and the Gordons,

DILLON'S BAY, ERROMANGA.

1. Spot where Harris was struck. 2. Spot where Harris fell. 3. Road down which Williams ran. 4. Place where Williams was killed. 5. Block of stone on which are the measurement marks of Williams' extended body. 6. Printing Office and Teachers' Cottage. 7. Mr. Gordon's Cottage and Mission Chapel. 8. Houses and Store of Sandal-wood Traders.

This Wood-cut of Dillon's Bay, Erromanga, represents a spot peculiarly consecrated by the blood and ashes of God's faithful servants. William and Harris fell here in 1839; and the Rev. G. N. Gordon and his wife on the 20th May, 1861. Near the shore is a coral reef, the waters inside of which are always smooth, except when heavy storms cause the great waves to break over the barrier; the river cuts through this reef. The land is level for a short distance and then rises boldly into the hill on which the Mission buildings were erected. Mrs. Gordon was killed close to the house on the summit of the hill, marked with the figure 7 in the engraving. Mr. Gordon fell at a spot lower down the hill.

## Other Missions.

### Africa.

The following, which we have received from the Missionaries of the French Protestant Society in Basutoland, South Africa, gives a general idea of the condition of the field under their cultivation:—

Ours is the battle with coldness, indifference, and superstition, both among the heathen and within the pale of our Churches. Innumerable obstacles present themselves everywhere to the spread of the gospel, as well as of instruction and civilization. Not only is there the stubborn barrier of native superstition, but the sad example of the vices of civilized nations, furnished by the border colonists, has a most disastrous influence on the heathen population. Every year witnesses the introduction of increased corruption, especially among the natives living near the colonial boundaries. The political state of the country is also very unsettled; large cattle thefts are constantly committed both by natives and Dutch Boers; constant rumours of war prevail, whole districts are often seized with a panic, and flee into the interior, and generally all these causes combine to unsettle the minds of our people, to divert them from Gospel teaching, to sow enmity between them and the white races, and so hinder and obstruct the progress of Christianity.

Nearly a year ago, a Roman Catholic Mission was established among the Basutos. The priests who compose it have been busy learning the language, with the assistance of our translation of the New Testament.—We have not heard as yet of any effects of their teaching among the natives. The doctrine of the celibacy of the clergy is very contrary to the ideas of the people, and with regard to the other points of Popish doctrine, we have been rejoiced by the able refutation of them from Scripture which some of our Christians have been able to furnish. To illustrate the feeling of the heathen about their teaching, I may mention the saying of an unconverted chief. Replying to something the priests had said about their teaching being true, whilst that of the Protestant Missionaries was false, the aged chief said: "It is difficult for me to believe what you say is true; but one thing I certainly know, that my heart is evil. Now your teaching is very pleasant to my heart, whilst that of the Protestants is painful and contrary to my desires. Therefore, I am very much afraid that what my evil heart likes so well cannot be the true religion."

We have the prospect before long of the foundation amongst us of a Church of England Mission, under the direction of Bishop

Twells, the recently-appointed Bishop of the "Free State," a neighbouring settlement or Dutch Boers. We will receive with joy any who come to us in the name and spirit of the Lord Jesus. Still we have been pained by the tone of some public speeches lately made by the Bishop of Capetown and other promoters of this mission. They have spoken of this country as one totally unchristianised, quite ignoring our existence, and the fact of what has been already done. We do not look for praise from high quarters; but surely it argues a want of fraternal feeling to speak so absolutely, and as though we had done nothing. Our Mission in this country has existed for upwards of thirty years.—We have fifteen ordained, one medical, and two assistant, Missionaries. We occupy fourteen stations, besides out-stations. In round numbers, we have about two thousand communicants in our churches, besides several hundreds of inquirers, and candidates for baptism. The Wesleyan Missionary Society also occupies two stations, with out-stations. A very considerable number of the natives have been taught to read and write. The schools are well attended, and in many instances some efforts are made towards the adequate maintenance of a schoolmaster. In addition, the language, which was unwritten, has been reduced to writing; the New Testament has long been in the hands of the people, together with school-books, tracts, and selections from the Old Testament. A complete translation of the latter is now undergoing revision for the press.

Our Society is, however, greatly cramped for want of means, and our native Christians, being poor, have as yet done little to assist in missionary operations. Here and there, however, they have subscribed money, or furnished gratuitous labour towards the erection of schools and chapels, and we hope soon to add to itinerant evangelists the work of native preachers, to supply unoccupied districts. Altogether, there is room in this country for extended Missionary operations, and it would be highly desirable that any new Mission founded among us should assist and co-operate with us in a spirit of Christian and fraternal love. .

Of course there are many causes of grief, many infirmities, many cases of backsliding from the faith. Where do the messengers of the Gospel not meet with such? But considering the ignorance and gross darkness with which the Evil One has blinded the hearts and understandings of this heathen tribe we can but adore and glorify the power and grace of Jesus Christ, who can turn a cruel, superstitious, and benighted Basuto into a meek worshipper of the living God.—*Evangelical Christendom.*

## India.

A United Presbyterian Minister in Rajpootana, describes a Hindu sect called Dundisjinis:—

They are supposed to be entirely regardless of the things of time and sense, devoting themselves wholly to meditation and prayer. They can receive no pollution from mixing with the world, as they have long ago conquered the eight deadly sins; namely, eating at night; eating the fruit of trees that yield milk; slaying an animal; tasting honey, taking the wealth of others by force; taking forcibly a married woman; eating flour, butter, or cheese; and worshipping the gods of other religions. Suppose a man with his head shaved and bare; a small cloth suspended in front of his mouth, lest insects sporting in the sunbeam should be struck down by his breath, and he be thus guilty of taking animal life; a piece of white cloth wrapped round his body; a small copper vessel for drawing water in one hand, and a broom made of cotton cords beneath his arm, used for sweeping the insects from his path when he approaches the dwelling of a sinful mortal; and you have before you a man of the Dundivini sect of Jains. Consider him occupied in meditation, and in the practice of personal austerities; teaching the Bunyas to be careful not to destroy animal life, not to give alms to any but his sect; reading from the Shastras of the sect on certain occasions, not one word of which it is of the least consequence to understand; and you have his avocations. They eat their food, which is supposed to be of the plainest kind, without daring to disturb the solemnity of the act, either by speaking to one another, or allowing any one to speak to them.

Since our coming here, they have, both by conversation and by seeing through our microscope, learned that animals exist in water; but in order to get over this difficulty they request the Bunyas to boil the water for them, as they could not themselves be guilty of such a horrible sin. A large number of females who have renounced the world become members of this sect, and in companies of four or five perambulate the country, with their long white dresses and cloths in front of their mouths. When known to be approaching a city, a deputation of the principal men is sent out to meet them, and form an escort of honour, to conduct them into the city. They oftentimes subject themselves to horrible tortures, both on their own account and for bringing virtue to others. One of those customs is the observance of a rite equivalent to the suttee of the Hindoos; the difference being, that wretched creatures

prolong their sufferings by starving themselves to death, by which they bring sanctity to themselves, and honours and bounties upon the city where the rite is performed, the inhabitant of which, to show their gratitude, encourage them in the act, and when dead, carry them in procession to the sound of music, and burn them with sandal wood.

## Old Calabar.

I had a visit from the Ibibio chief the other day, asking me to make rain for him as his yams are withering up for want of it. He is a great stalwart fellow, and stepped in sword in hand, leaving his retainers at the door. It was some time before I understood what he was after, like most Africans, he must have a long preface before coming to the point. After sitting a little, he said that he had come about some business. I asked him what it was, when he began something in the following style:—'You,' he said, 'are my friend, and I am yours. You come to my house, and I come to yours. You eat food at my table, and I eat food at yours. I always understood we were friends; but it seems that you hate me.' I asked him what put that notion into his head. He said, 'For a long time we have had no rain;—you see my provisions are spoiling, and yet you won't make rain for me. And,' said he, 'I speak not only for myself alone, but another tribe sent to me this morning to go and use my influence with the son of the white man, my friend, and see and get him to make rain.' I said I knew that his own rain-makers, who pretend to make rain, only deceive him, in order that they might get presents from him. I said that I could not make rain either; that all these things were in God's hands; and that I had often told him that in all our difficulties we should draw near to God, humble ourselves before him, and pray to him for help, instead of making and trusting in sacrifices and charms all of which God dislikes. I said that I had seen a number of these on Sabbath, when at his town; and now he himself must see that they were doing no good. He said he saw that; but still he would like if I would make him a little rain. I told him I could not do it; but that he should pray to God, and I would pray to him also, that he would be pleased to send rain, that he and his people might have food. This was on Friday, and on Saturday a good deal of rain fell. When I went to his place on Sabbath, he said it was of no use my saying that I could not make rain; and he would like very much indeed if I would give him a little rain-medicine, so that he might make rain when he liked. I again told him that I had no power to do

so; that this power belongs only to God, who 'gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness;' and that we ought to thank him for his goodness, and try to do what is pleasing in his sight.—*U. P. Record.*

### Turkey.

The American Missionaries report that many and great obstacles opposed the progress of the Gospel work at the Turkish capital, one of the most serious of which is found in the divisions existing among the Protestants, two parties having been long striving for control in the Protestant civil community. The strife has been bitter of late, and bankers and leading men among the old Armenians point to it and say: "We told you that, in a few years, this new nation would be as bad as the others." Again, there are found among the professed Protestants men fond of disputation, who think more highly of themselves than they ought to think, some of whom were once employed in mission service, but, proving unworthy, have been dismissed, and who are ever ready to find fault with the missionaries, and do what they can to shake the confidence of others in them. Yet the vigorous prosecution of the work at Constantinople is felt to be essential to success in other portions of the empire, and the present missionary force there, it is said, "is not adequate to the great amount of labor to be performed."

Mr. D. H. Nutting, medical missionary, writes to the Turkish Missions-Aid Society, from Oorfa, Mesopotamia, (better known as Ur of the Chaldees, the birth-place of Abraham,) that the congregation there, consisting, six years ago, of twenty persons is now twelve times that number, 240 or more. The congregation now sustain there three schools, pay the salary of their native pastor, and give to their utmost ability.

### Progress in Portugal.

It is cheering to see some signs of returning life on moral and religious questions in Portugal. A young man in the University of Coimbra who feels sure he has the sympathy "of his colleagues belonging to the University," has published a pamphlet, of which the following is a specimen:

"A system of violent oppression,—as violent as was ever wielded by Attila—stifles, every expression of grief, and, by dint of terror and fanatical falsehood, destroys every sentiment of national dignity. The seat of this tyranny, however, is not here; it is beyond the Alps; there its savage leaders have their home. Nothing stops them; the honor of families, the well-being of states, &c., all these they trample under

foot. It is like an angel of death, of social death, sent to desolate the world. The insatiable daughter of Gregory VII., the great Babylon of the Borgias, the apostate of humanity, in a word, Rome, spreads corruption far and wide under the mendacious name of Catholicism. On the scene of her triumphs, the altars of God are profaned by shameful sacrifices, in which the blood of the people is poured out, at the hands of the priests."

The *Observateur Catholique*, a French liberal Catholic paper of Paris, has the following:

"We learn from Lisbon that the Portuguese Ultramontanes are more and more on the decline. The Roman's stem is daily losing ground, not only in the kingdom, but in the nation's India possessions. All truly religious men in this country understand better every day that the Papal autocracy is an intolerable yoke, and that it cannot but prove injurious to the development of the true spirit of Christianity, and promote the cause of the enemies of the Church." How, in fact, can the true Church of Jesus Christ be recognized in that monarchy in which absolute power is possessed by a single person, in which pastors and people are but slaves, obliged to bend their intellect before a human voice? The Popes, it is true, lay claim to infallibility; but it is not sufficient to claim a prerogative, in order to be in lawful possession of it."

We have also somewhere seen a statement that some efforts are now making to diffuse the truth in Portugal. May God prosper and multiply such attempts till Portugal shall show from her lethargy and throw off the incubus of the Papacy.

### Sandwich Islands.

Dr. Anderson has returned from his visit to the Sandwich Islands, and gives some interesting facts and statements concerning the missions there. He addressed the people in their churches in the four principal islands of the group. The audiences varied from 500 to 1200, and in Honolulu the last meeting numbered 2500. He was favorably disappointed in the character of the Islanders. The whole number of church members from the first is 50,000. Of these more than 20,000 have died. There remains in church fellowship 20,000, many of them converts of twenty years standing.

### IMPORTANT CHANGE.

Last June, after long consultation with all the missionaries and native preachers, "it was unanimously agreed that henceforth they would be a self-supporting religious community. The American Board withdraws its responsibility henceforth for the conduct of the churches;—it ceases to direct

the work there and at the Micronesian Islands. The native preachers and missionaries are in the ecclesiastical councils, to stand on a parity. The proceedings of their business meetings are to be in the native language. The missionaries of the Board are to become pastors, and are still to be supported, so far as necessary, by the Board; but no more missionaries are to be sent. The natives will support their own churches, their own ministers, and their own education societies. The Board's work is completed there. The islands are Christianized."

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## News of the Church.

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**THE RECORD.**—We gladly lay before our readers this month an abstract of Dr. Smith's very able confutation of the dangerous heresies lately broached by a Bishop of the Church of England. To grapple satisfactorily with heresies such as Colenso's requires a learned ministry; and we should be thankful to the Head of the Church that our Zion has her share of erudite as well as pious and popular ministers.

Several of the orders already received show an increase on last year. The *Record* should be in every intelligent family adhering to our church. Ministers, Elders, and active leading men, and above all the faithful *women* of our church must exert themselves to extend our circulation. No step will conduce more certainly to increase the funds of the church for her home and her foreign works.

Rev. Donald McKenzie, a licentiate of the Free Church of Scotland arrived here on the 12th November on his way to Middle River, Cape Breton. This large congregation has been without a pastor ever since the death of the Rev. A. Farquharson.

**THE STATISTICS.**—We regret that several errors occurred in the printing of the Statistical Tables which escaped the keen eye of the proof-reader. We have to ask the indulgence of those affected by these errors. Some congregations are represented as much more liberal in their gifts than they really are, and others are credited with

the smaller sums that should be set down to their neighbours. One respected brother calls our attention to the fact that there was no column in the schedules furnished to congregations for "*Mission Vessel*," and hence his congregation is set down as *nil*, although they did contribute liberally.

The following note from the Rev. John McCurdy will speak for itself:—

"There are some strange errors in the Chatham columns of the Statistical Returns published in the December number of the *Record*. The published Table says, the terms and mode of payment in my congregation are, "cash quarterly." Our return stated, "cash half-yearly." The published Table says, the amount of stipend paid during the year was "\$480." Our return showed "\$1076." Under the head of Balance due the pastor, the published Table gives a *blank*. Our return says "none." The published Table leaves a *blank* to us for the Mission Ship. Our return set forth that we had contributed to that object \$126."

We believe the Presbytery of Pictou is mainly if not solely affected by these mistakes. The figures in several columns are *one line too low*.

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## Systematic Beneficence.

The Convener of the Committee on Systematic Beneficence, takes this method of intimating to the Ministers of the various congregations under the supervision of the Synod of the Presbyterian Church of the Lower Provinces, that parcels of the Report on the above subject have been sent to their address along with the December *Home and Foreign Record*. Ten thousand copies of that Report have been printed and sent thus for distribution among the members of our church, in accordance with the instructions of the Synod. The parcels for vacant congregations have been sent to the Clerks of their Presbyteries who, it is hoped, will cheerfully take the necessary steps for their distribution. Ministers should lose no time in putting this Report in the hands of their people, nor spare diligence in explaining the subject from the pulpit and in the lecture room. The beginning of the year is a very suitable time to introduce this method.—Some congregations have already taken time by the forelock, and adopted a modification of this method suited to their position

and circumstances very shortly after its recommendation by the Synod. The result has been most encouraging. One case has been reported to us in which two months trial of this system yielded more than a whole year of the old irregular and spasmodic method. It is the scriptural method; therefore success will attend its adoption, and the faithful working of it:

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## Monthly Summary.

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Rev. John Inglis arrived at Ancientum on the 3rd July. He spent about twenty-five days in New Caledonia. He found Mr. Copeland and all the members of the Mission well. He states that nearly the whole of Mr. Paton's Library has been recovered. The R. P. Magazine for November contains very interesting letters from Mr. Copeland.

KNOX COLLEGE. Toronto, was opened on the first Wednesday of October with a Lecture from Dr. Burns on "The modern aspects of the Deistical controversy." There are 53 students in attendance. The Canada Record states that Mrs. Gibb, of Woodfield, Quebec, whose husband was a liberal benefactor to the College, has paid over the sum of eight hundred dollars for establishing a new scholarship, to be called the "Gibb Scholarship," for the encouragement of Sacred Rhetoric.

The United Presbyterian Church of Scotland advertize for three additional Missionaries, one for China, and two for Africa.

Rev. A. Renton of the Jamaica Mission died at Kelso on the 28th October.

Two Free Church Missionaries were drowned within the last few months. Rev. James Reid was drowned in Australia on the 24th July; and the Rev. Mr. Hislop in India. The former had left Scotland but very recently; but Mr. Hislop was one of the oldest and most experienced and valued missionaries of the Free Church.

THE LONDON MISSIONARY SOCIETY supports 32 widows of Missionaries who have fallen in the Society's service; also 60 children, and 12 aged and infirm missionaries.

The annual expenditure connected with Knox College, Toronto, is \$5,560. There are three professors in this institution.

EVANGELISTIC MOVEMENTS IN BRITAIN.—Special services have been arranged for the winter, with reference to the spiritual

benefit of various classes. Preaching in several theatres has been begun. One new theatre, the Victoria Theatre, Lambeth, has been opened by Mr. W. Carter, and is attended by very crowded audiences, chiefly made up of outcasts, and the "very poor." The society for the rescue of young women is accomplishing much good. The movement for the spiritual improvement of cab and omnibus drivers has been very successful.—Nearly one-third of the whole number of cabs in London are not sent out on the Lord's day. The number of persons connected with the London cabs and omnibuses amounts to 10,784.

CHURCH BUILDING AMONG THE ENGLISH CONGREGATIONALISTS.—It was stated in a paper read at the autumn meeting of the Congregational Union, that during the last fourteen years 52 chapels have been built in London at an expense of £120,000; that 150 had been built by the English Congregational Building Society in ten years, at a cost of £215,000; and that 300 chapels are in progress, or proposed, as the result of the bicentenary movement, at the expense of £300,000. The number of chapels now held by the Congregationalists in England and Wales is 2,687, giving, with Home Mission chapels and rooms, accommodation for nearly 2,000,000.

DURATION OF MISSIONARY LIFE.—The Christian Review states, that of 130 missionaries who had gone from Andover Theological Seminary up to 1858, the average term of missionary service was about fourteen years; of the 66 then living, the average was seventeen and a half years. Of the whole number, two had been in service 44 years, and 15 over 30 years. Of 250 missionaries in India, the average term of service was nearly seventeen years. Many of these returned to their native land, and lived many years after leaving the missionary field.—The loss of life by violence, or by sudden casualty is very rare. Of nearly 1,500 persons belonging to the families of missionaries, and of officers and agents of the American Board who have travelled over all continents and seas, only two have lost their lives by shipwreck, one a Secretary of the Board, and one a missionary to China, three died by the hands of savages while on a tour of exploration, one was drowned while crossing a river near his dwelling, and several were massacred in their own house by the Oregon Indians in 1848.

The Record of the Canada Presbyterian Church comes to us now considerably improved in outward appearance, and as well filled internally as ever.

We are glad to learn that the health of Dr. John Bonar, the Convener of the Free Church Colonial Committee, is greatly im-

proved. Dr. F. MONOD is very ill and not expected long to survive. Dr. Guturie has gone to the South of England for his health, for a few months. Since Dr. Duff left Calcutta his health has decidedly improved.— In the death of the Rev. Dr. McCaul of London the Church of England has lost one of her soundest divines and brightest ornaments.

A Protestant College is about to be founded at Beyrout, Syria.

Leading divines of the Church of England are preparing an "Authorized Commentary on the Holy Scriptures."

From the third to the tenth day of this month is set apart as the Week of United Prayer. Services are to be held in the Halifax churches in which the ministers and members of all the Evangelical denominations take part.

The tercentenary of the Death of Calvin is to be observed by the National Church of Geneva, though Calvin's doctrine is but feebly held. The Committee of the Evangelical Alliance at Geneva have offered a prize for the best work, adapted to the young, on the life and labours of Calvin.

Dean TRENCH has been appointed Archbishop of Dublin.

**MADAGASCAR.**—The latest tidings are such as give rise to much anxiety. It is rumoured that King RADAMA is still alive. According to one version he was marching on the Capital at the head of a formidable army; according to another, he was making his way for safety to a British man of war at the coast. Great excitement was caused by these rumours. Another cause of anxiety is a difficulty between the Government and Lambert a Frenchman to whom Radama had made a large grant of land. The present Government refused to ratify the grant and the Frenchman is endeavouring to get the Emperor to interfere on his behalf. Amid all these troubles Mr. Ellis reports the cause of missions as flourishing.

**DR. DUFF'S MEMORIAL.** A movement at the head of which are Sir C. Trevelyan and the Bishop of Calcutta, is on foot to erect a Memorial of Dr. Duff in Calcutta. It is to be a Hall, costing about £15,000, to be called by his name and devoted to Christian purposes. The Hindoos are aiding the scheme very liberally.

**UNION.** The Committee of the Free and U. P. Churches have met on the 19th November. The subject now under discussion is the province of the civil magistrate in matters of religion. No particulars are made public.

**COLLEGE OF THE PRESBYTERIAN CHURCH OF ENGLAND.** This institution has been in existence 19 years. Only about 5 students a year, on an average, passed through its course into the ministry of the church. It cost about £1,000 a year.

## Family Reading.

### GLEANINGS FROM THE FOREIGN MISSIONARY FIELD.

#### VISIT OF KORANNAS TO THE HOUSE OF THE LORD.

Isa. 2: 3. "And many people shall come and say: Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways and we will walk in his paths."

One evening the missionary R. Moffat, who laboured among the Bechuanas was sitting in his cottage, when a company of individuals rode up and halted before he got to the door. They were four in number.— From his seat on his ox, one of them called out, "Where shall we find lodging—where shall we sleep?" It was Moschen, a chief of the Korannas, with friendly mien and wise expression of countenance. "What has brought you hither?" inquired Moffat. "I have come to see you," answered Moschen looking at Moffat. They now dismounted and examined the cottage and all that was in it most thoroughly. "Now I will sleep." He had brought food for himself and his company, which says not a little for such a South-African heathen. The next day Moffat had an earnest and friendly conversation with the attentive heathen, teaching him the saving truths of the Gospel, repentance towards God and faith in Jesus Christ, our Mediator and Redeemer. But Moschen did not seem particularly moved. Seizing Moffat's hand he said, "I came to see you and have enjoyed my visit; farewell," and returned to his home. It is one hundred and fifty miles to the Yellow river. Six months passed. Suddenly one day Moschen made his appearance again. Several of his people were with him. Seven days and nights through dark wastes and paths beset with terrors they had journeyed. But how altered was the appearance of Moschen! The distress of an unquiet mind was depicted on his countenance. What has befallen you, what is the matter?" asked the missionary in a sympathizing manner.— "O" said the Koranna, "when I visited you the first time, I had but one heart; now I have come with two hearts, I cannot rest for the great things you have told me."— The word of divine love had taken root in

his heart. Two passages in particular had struck him, "*God so loved the world,*" John 3: 16. and "*Jesus Christ came into the world to save sinners,*" 1. Tim. 1: 15. He could not cease thinking and speaking of this love. And it had penetrated the heart of many a one who heard him. Again they must visit the white man. They were hungry for his words, they wished to be filled. The Spirit of the Lord drew the poor sinners. So they came and remained a long time. At length they took their departure with many wishes that Moffat would visit both them and the many who were not able to go after the saving word, but who nevertheless hungered after it just as much.—"Look at me," said Moschen, "deny me if you can!" Who could resist such entreaty? Moffat did go and preached the Gospel among them with the happiest effect. Moschen became a truly devoted Christian, and in the severe trial of the last Caffre war stood firm.

#### THE BEGGAR OF RARATONGA.

Matt. 5: 3. "Blessed are the poor in spirit, for theirs is the Kingdom of heaven."

On Raratonga there lived a poor man named Butexa, lamed by disease both in the hands and feet. He once crept to Williams on his knees as he was passing his residence, in the middle of the road, and cried out; "Welcome servant of God, who has brought the light into this land of darkness; to thee we owe the news of redemption." Upon Williams' asking what he knew of the word Redemption, he replied, "I know about Jesus Christ who has come into the world to save sinners." Upon further inquiry he answered: "I know that he is the Son of God, and that he died on the cross as the lamb of God, to pay a ransom for the sins of all men that their souls might be saved and go to heaven." Williams asked him whether all people went to heaven after death. "O no!" he answered. "Only they who believe in Jesus Christ, who put away their sins to pray to God." "Then do you pray?" "Yes indeed! I pray very often in the day, and morning and evening besides with my wife and child." The missionary asked him what he said in his prayer. He answered: "I say O Lord! I am a great sinner, may Jesus take my sins away through his precious blood. Give me the righteousness of Christ that it may adorn me, and give me the Holy Spirit that he may guide me, and make my heart good, and I may become a man of God and go to heaven when I die." "But whence did you gain your knowledge?" asked Williams. "Only from you. Who else but you has brought us the message of salvation?" "Yes, but I do not remember ever having seen you at any of our stations, where you might have heard the word of God from me." "Well!

I will tell you. When the people came back from worship, then I sat down by the road on my bench and begged a word of them as they passed by. One would give me one portion, another, another; then I gathered them up in my heart, and when I revolved them in my mind and prayed to God for light I understood a little of his word."

#### A BLIND ONE WHO LEARNS TO SEE.

Acts 26: 18, "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me."

An old idolater upon Huahine, the last priest of the fearful god of war, Oro, had long withstood the Gospel and refused to acknowledge the sanctity of the Sabbath, even after the former had been received by his countrymen, and the latter had been enjoined by the authorities for the whole island. Upon a certain Sabbath, in utter contempt of the day, he went forth into his garden to work. As he returned home he became suddenly blind. Distracted with fear he cried out, "I am a dead man—a dead man!" His neighbours came running in great confusion to his aid, but human help was unavailing. An invisible hand lay upon him and had forever closed his eyes to the light. But the same hand which had deprived him of the sight of the body opened the eyes of the understanding. His conscience convinced him that this misfortune was a judgment of God, for his stubborn opposition to the Gospel of our Lord Jesus Christ. He bowed himself to the earth, lamented his sins, confessed them, renounced idolatry and received the gospel of Christ with joy.

#### PREACHING THE JUDGMENT.

Heb. 4: 12. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Missionary Crowther had preached to a number of his hearers in Abbeokuta upon the day of Judgment. Some of them had assembled together at midnight in their sacred grove to perform the customary heathen rites for a deceased friend. Their feelings have been much excited by the sermon. One said to the other, "Begin," and the word "Begin" went around the whole circle, but no one would begin. At last said one, "What will we have to say on the day of judgment when God judges all men!—Can we say the earth called us to worship, or the stones called us to worship, or the woods called us to worship? What shall we have to answer before the sight of God on the last day?" With that they left the sacred grove, left the ceremonies undone,



went to the missionary and called him at midnight from his bed, to receive instructions in the truth.

#### THE DARKNESS HATES THE LIGHT.

John iii. 19: Men loved darkness rather than light because their deeds were evil.

"Teacher, whiteman" said a Caffre to the missionary; "we black people love not the news you bring us. We are black and we prefer to live in darkness and sin; you disturb us in this; you set yourself against our practices you persuade our children to forsake our customs; you destroy our Kraals and devour our cattle; you are the ruin of our tribe and we tell you today, if you do not stop it, we will forsake you and this whole region, and go where the Gospel cannot reach us." "But how do you make that out?" said the missionary. "I indeed oppose your practices because they are contrary to the word of God and utterly evil; so that they will certainly bring you to ruin if you do not forsake them. I teach your children as yourselves to be wise, good and happy. But how do I devour your cattle, destroy your Kraals and your tribe? Do I not pay you for everything I get of you, and am I not a benefit to you in other respects?" "Yes but you preach repentance and faith; and a penitent, believing man is as good as dead to us. He takes no more pleasure in what we do; he does not build his father's Kraal, but forsakes it and goes to church, and entices others also to the station. As to our herds, our wives are our herds; and teach them that they ought not to be sold like cattle, but clothed and taught and made servants of God instead of slaves of men. In this way you devour our cattle. Many have left us and gone to the station, and many more are going. Therefore if you continue acting and teaching in this way, we will leave you and go to another region."

#### THEY WILL NOT.

Jer. v. 3: They have made their faces harder than a rock; they refused to return.

The first Moravian missionaries in Surinam often received in answer to their invitation to come and hear the word of God, the determined reply, "We will not hear it!" In vain they warned the people not to despise the Word and offered grace of God.—They persisted in their refusal; "We will not!" They unreservedly declared to the missionary Schmidt their determination to live as their fathers had done; "If they are gone to the devil, we will go to him too." In New Zealand also, a similar resistance to the Gospel was experienced by the first English missionaries. When they began to ring their bells, it was not seldom the signal for the natives to run away and go to

fishing and sailing in the sea. If they succeeded in gathering a little company around them, it generally happened that one of them would rise up in the middle of the sermon and cry out, "it is a lie! it is a lie! let us all go;" and the majority of the audience would leave with contempt. Yet here, as in Surinam, the missionary churches can joyfully sing: *now they will.*

#### THE CONFESSION OF A CONVERT.

1 Peter i. 14: Not fashioning yourselves according to the former lusts in your ignorance.

A converted South African was once asked: "How did you feel in your savage state, before the Gospel reached you? How did you feel when after secret or open sins, you laid you head upon the silent pillow? Did you experience no fear in your heart, did no startling vision seem to visit your eyes, was there no movement of conscience reproving you for your evil deeds?" "None," was the answer. "How could we feel, or how experience fear? It never entered our minds that an unseen eye beheld us and an unseen ear heard us. What could we know of ourselves or of another world before life and immortality were brought to us by the word of God?" It was amid a flood of tears that the converted heathen laid down the testimony, and added, "you found us beasts, not men."

#### THE LOVE WHICH PASSETH KNOWLEDGE.

1 John iii. 1: Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

Once when the missionary Schwartz in Tranquebar was at work upon the translation of the New Testament into the Malabar language with the assistance of a native and the above passage: "Behold what manner of love" &c., was reached, the native was unwilling to render it literally. "Nay," said he, "that is too high and too much that God should call us his children. I will translate it, 'that we may kiss the feet of the Father,' that is noble and great enough."

If the lower side of that pavement which the feet of the saints shall walk upon in heaven be so glorious a ceiling to us on earth, that no art of man or riches of the world can sample it, what be the parlors and chambers unseen. If the sun, the light of the world, be of such majesty, what is the brightness and glory of its Maker?

#### Human Strength.

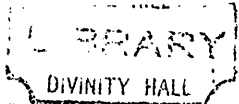
Human strength is very weakness;  
Man is but a breathing clod,  
Only powerful in meekness,  
And abiding trust in God.

## ANNUAL ACCOUNTS.

The Foreign Mission of the Presbyterian Church of the Lower Provinces, in Account with  
ABRAHAM PATTERSON, Treasurer.

Cr.

1862.			
May 31	By Balance per account at date,	£574	3 7½
June 24	" Rec'd. from R. Smith, Esq.,	10	2 6
26	" Woodville, P. E. I., 17s 3d; Rev. Geo. Sutherland, Charlotte Town, L5 3s 4d.	6	0 7
"	" St Mary's, Sherbrooke, L10; Glenelg, L10 1s 9d; Caledonia, L6 15s 0d.	26	16 9
"	" Jas. Teat Esq., 6s 3d; A. Sutherland, Caledonia, 10s.	16	3
"	" Poplar Grove Church, Halifax,	6	0 0
"	" Ladies' Penny week Soc'y., R. Hill, West River Congregation,	1	3 9
"	" Young Ladies do. do. do.	1	3 9
"	" Late Albert Monson, Onslow, 50s.	2	10 0
"	" Lower Londonderry L15 8s.	15	8 0
"	" Isaac Logan, per Rev. J. Baxter, 100s; Ben'ent Soc'y., Onslow, 100s.	10	0 0
"	" Ladies' Society, Onslow, 50s; Clifton, L3 3s 1d	5	13 1
"	" Shelburne, Miss J. McGill, collr., 46s 10½d; Miss B. Downing do. 16s 10½d.	3	3 9
"	" Miss J. McKay, do. 9s 4½d.	9	4½
"	" Knox's Church, N. Glasgow, L15 16s 4½d	15	16 4½
"	" Mrs Cris. Cairns, Cavendish, 8s 4d	8	4
"	" Mr D. Thompson, senr., Tryon River, 10s; Windsor, L12 10s	13	0 0
"	" Bay Fortune, L1 18s 4d; Rev. D. Morrison, L47 6s 3½d	49	4 7½
"	" Cavendish, L4 3s 4d; Lochaber, L1 15s; Prince Town, P. E. I. L25 12s 6d.	31	10 10
"	" Blue Mountain, L6; Barney's River, L3.	9	0 0
"	" Central Ch., W. R. 6l. 11s 1½d; New London, North, 4l. 13s 4d.	11	4 5½
"	" South Cornwallis, less, 10s for expenses, 6l. 18s 10d.	6	8 10
"	" Newport & Kempt, 10l.; Economy & Five Islands, 4l. 7s 6d.	14	7 6
"	" Middle Stewiacke, 13l. 12s 3d; St Anns, C. B., 6l. 17s 4d.	20	9 7
"	" Baddeck, C. B., 13s; Middle Riv., C. B., 7s 6d; Jas. Ch., N.G. 23l. 10s.	24	10 6
"	" Loch Lomond, 16s 7½d; Wallace, 4l. 1s 1d.	4	17 8½
"	" Campbelltown, Lot 4, 20s 10d; Mr and Mrs McKay, Tignish, 4s 2d.	1	5 0
"	" Dartmouth, 3l. 7s 10½; Musquodoboit Mid. Settlement, 47s 6d.	5	15 4½
"	" Lower Salmah Missionary Society, 14s 7½d.	14	7½
"	" Rockville Miss. Society, 2d. Cong. Maitland, 38s 8d.	1	18 8
"	" Juv. Miss. Socy., do., 6l. 1s 0½d; Nine Mile River, 9l. 10s.	15	11 0½
"	" East Jordan, Mr. R. Martin, collector, 7s.	7	0 0
July 1	" Upper Stewiacke, 11l.; Cape North, C.B., per Rev. D. Sutherland, 60s.	14	0 0
"	" One-third coll'n. Miss. Meet., Cen. Ch., W. R., 2l. 0s 2d; add. 6s 8d.	2	6 10
"	" E. Br., E. Riv., 3l. 15s; Ladies' Penny Week Society, R. Hill, 10s. 4d.	4	5 4
"	" Lunenburg, 6l. 2s; Brown's Creek, P. E. I., 35s.	7	17 0
"	" Upper Londonderry, 6l. 19s. 3d; J. Muirhead, Summerside, 20s. Is. cy.	7	15 11
"	" Late Mr J. McEwen, Campbelltown, New London, 6l. Is. cy.	4	3 4
"	" Don. Gunn, Esq., Country Harbour, 5s.	5	0 0
"	" Sec. of Rev. A. Sutherland's Cong. R. Hill, per Miss J. Dunwoodie,	1	9 6
"	" Coll'n taken St. John's Church, Chatham, per Rev. J. McCurdy,	20	0 0
"	" Juv. Miss. Socy. half for educating Mr Geddie's children, pr. do.	2	0 0
"	" Religious and Ben'ent Socy. per do.	2	0 0
"	" A Friend in Newcastle, per do.	2	5 0
7	" Rev. Dr. McLeod, Sydney, 16l.	16	0 0
10	" Ladies Primitive Church, N. G., 44s 6d; Whyecomah, C. B. \$56	16	4 6
19	" Hopewell cong. West Br., E. R., per Rev. Mr. McKimmon,	9	4 6
"	" Late Mrs. Tait, Edinburgh, Annual Subscription per do.	1	5 0
"	" Rev. D. Morrison, 14l. 9s 11d; Capt. A. McDugald, Salmah 33s 4d.	16	2 3
Augt.	" Alex. Treas. Lower Onslow Benevolent Society,	3	11 0
"	" Rev. D. Morrison, 26l. 11s 0½d; Legacy of late John Hughan, 100s.	21	0 0½
"	" Four Widows in Rev. S. Johnston's Cong., Harvey, N. B.	13	6
"	" Ladies' Socy., Salem Church, G. Hill,	3	1 4½
"	" Rev. I. Murray's Cong. Cavendish, P. E. I.,	8	5 11
"	" Cong. Lot 16, including annual donation from a friend,	10	0 0
"	" W. Riv., P.E.I., 2l. 6s 11½d; Mr J. Campbell, Graham's Road, 5s 10d.	2	12 9½
"	" Cong. E. St. Peter's, P.E.I., 3l. 6s 11½d; Rev. D. Morrison, 37l. 5s 7d.	40	13 6½
"	" Cong. Goshen, 4l. 19s 8d; Collection, Bedford, 27s 6d.	6	7 2
"	" An Episcopalian Lady, Sackville, 5s.	5	0 0
"	" Stewiacke 20s; Coll'n West St. Peter's P.E.I., 5l. 17s 3½d.	6	17 3½
"	" Collection at Laidlaw's; 15s; Hopewell Congregation, 3l. 7s.	4	2 0
Octr.	" Jer. Murphy, Junr. Tatamagouche 10s.	10	0 0



Octr.	" Evangelical Society, Fish Pools, E. R.,	3 0 0
	" Springville, East Branch, East River,	2 17 0
	" Rev. D. Morrison, 657 7s 51d; 2d. Cong. Maitland & Neel 7l. 1s 1d.	72 8 6½
Nov.	" Rockville Miss. Socy., Maitland, 3l. 2s 9d.	3 2 9
	" Maitland Juv. Miss. Socy.,	2 12 3
	" Upper Settlement Musquodoboit Cong.	4 12 7
	" Middle do. do.	8 0 3
	" Higgins do. do.	10 0 0
	" Duncan Cruikshanks, per Rev. G. Walker,	2 6
	" John Chisholm, Moose River,	12 6
	" Estate of late James Dawson, Montreal,	5 0 0
	" Mr D. Hingley, Merigomish, 3s.	3 0 0
	" Collected by Angus Gunn, East River, St. Marys,	9 0 0
24	" Mabou Cong. per J. Murray, Esq.,	5 0 0
"	" Rev. J. Bayne from Synod Presbyterian Church, N. Brunswick,	42 0 0
"	" Collected by John Fraser, Chance Harbour,	12 9
"	" West River Cong. per Rev. Geo. Roddick,	7 7 6
"	" Mrs Roy, Pine Tree Gut, 25s.	1 5 0
Dec 29	" R. Smith, Esq., from Ladies' Ben'ent Socy., Truro, for Miss Geddie,	5 0 0
"	" Ladies' Religious and Ben'ent Socy., St. John Church, Chatham,	3 0 0
1863.		
Jan. 11	" Rev. J. Bayne, 10l.; a friend per Rev. D. Roy, 25s.	11 5 0
23	" Juv. Miss. Socy., Maitland, 3l. 4s 5d.	3 4 5
"	" Lower Salmah Miss. Socy., 9s 7½d	9 9 7½
Feby.	" Ladies Miss. Socy., Tatamagouche, 14l. 10s; Antigonish, 8l. 5s 9d.	22 15 9
"	" Additional Salem Church, G. Hill,	4 11 1
"	" A friend per Rev. J. Bayne, 12s 6d.	12 6
"	" Thank-offering, donor unknown, per Rev. P. G. McGregor,	1 0 0
"	" do. a Presbyterian, Cornwallis, per Rev. J. Stewart,	10 0 0
Mar 10	" Miss. Society Presbyterian Church, Lagouchiere Street, Montreal. } Canada. Rev. Dr. Taylor, per Messrs. A. Robertson & Co. St Paul St. }	25 0 0
"	" Collection Primitive Church, N. G.,	26 8 0
20	" Collected by Catherine Gunn, E. R., St. Mary's,	8 9½
"	" Maitland Juv. Miss. Society,	3 14 3
"	" A few soldier's children, St. Helen's Island, Canada, per D. McKay;	5 0
"	" W. A. Fraser, pr Rev. D. Roy 15s 6d; Rev. Dr. Jennings, Toronto 14l. 5s.	15 0 0
"	" Rev. James Bayne,	10 0 0
"	" A friend per Rev. George Roddick,	5 0
21	" Received from Rev Jas. Bayne,	6 5 0
"	" Rockville Miss. Socy. Maitland,	2 2 3
"	" Isaac McNaughton, per Rev. Geo. Walker,	2 6
"	" Prayer Meeting, No. 7 School District, Musquodoboit,	1 0 0
"	" Middle Musquodoboit, additional 6s 3d.	6 3
"	" Coll'n Miss. Meeting Village section, Baddeck, Rev. K. McKenzie	3 5 4½
"	" Melville Church, Carriboo River,	2 0 0
"	" Mr. Robert McNaughton, Fish Pools, E. R.	10 0
"	" Sterling Bill from Presbyterian Church, Canada, remitted } Rev. J. Bayne, 92l. 8s 2d stg. }	115 10 2½
"	" Remitted by do. per Mr. McMillan,	10 0 0
"	" Collection Prince Street Church, Pictou,	19 15 1
"	" Ladies' sewing circle & Ben'ent Socy, Alberton, Cascumpec,	1 13 4
"	" Trvon, per Mr D. J. Thompson,	1 17 6
"	" A friend to Missions, Prince County, P. E. I.,	16 8
"	" Rev. A. Fraser's Cong., Cascumpec, P. E. I.,	24 3 4
"	" A friend to Missions at do.	3 6 8
"	" Robt. Smith, Esq., Truro,	48 13 9
"	" A. K. MacKinlay, Halifax,	42 9 10½

£1718 17 0

Dr.

1862.			
July 1	20	To Paid Rev. J. Bayne's order to W. Johnston,	14 1 3
Aug. 2	20	" do do to J. Barnes,	3 2 0
Oct. 3	15	" " support of Mr. Geddie's children.	14 1 3
4		" " for Sterling Bills 100l. & 21l. 1s stg. at 13½ per cent premium	151 7 10
5		" " Rev. D. Morrison, 1 yrs. salary in ad. from Mar. 12, '62	125 0 0
Nov. 6		" " Rev. J. Bayne's order to Miss C. A. Geddie,	3 2 6
7		" " do for J. W. Matheson,	63 10 0
Dec. 8	24	" " Rev. Mr Morrison,	26 0 0
9	29	" " Miss C. A. Geddie per Truro Ladies' Ben'ent Socy.	5 0 0

1863.							
Jan. 10	11	"	"	Rev. J. Bayne, Postages &c to 1st Oct. last,	5	0	0
11	13	"	"	Order to William Johnston,	14	1	3
Mar. 12	2	"	"	J. W. Carmichael, Loan on Mission Vessel,	500	0	0
13	9	"	"	Sterling Bill 40l. Stg. at 13½ per cent. per Rev. J. Bayne	50	10	2½
Apr. 14	15	"	"	William Johnston boarding Mr Geddie's children,	14	1	3
15		"	"	Amount invested in Sterling Bill, per Rev. D. Morrison,	25	0	0
16	21	"	"	Paid Rev. J. Bayne per order for D. S. Gordon,	10	0	0
17		"	"	do do Mr Geddie,	50	0	0
18		"	"	do do Mr Gordon,	25	0	0
19		"	"	Sterling Bill from Canada to Rev. J. Bayne,	115	10	2½
June 1		"	"	Commission on £1144 13s 5d, at 1½ per cent,	14	6	4
				Balance at date			£491 2 11
							£1718 17 0

ABRAM PATTERSON, Treasurer.

Examined and found correct,

RODERICK MCGREGOR,  
ALEX. FARQUHARSON, } Auditing  
JOHN M. MCLEOD. } Committee.

### NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by Treasurer from 20 Nov. to December 1863.

#### FOREIGN MISSION.

West River Congregation per Rev. G. Roddick,	£7	0	6
Mr William Ross, Pensioner,		5	0
Capt. A. McDougall, Selmah, Maitland,	1	13	4
Maitland Juv. Miss. Society, Conscience, from Canada,	1	17	11
Annual Collection from Primitive Church, N. G.,	12	6	
	28	12	6

#### HOME MISSION.

Capt. A. McDougall, Selmah, Maitland,	1	13	4
Maitland Juv. Miss. Society,	3	15	5

#### SEMINARY.

Capt. A. McDougall, Selmah, Maitland,	1	13	4
Maitland Juv. Miss. Society,		8	3

#### SPECIAL EFFORT.

Misses Carlisle, 10s. N. R. Dickson, 20s. per Rev. J. I. Baxter, Mrs. K. Blair, 5s. Ben Tor 5s per Rev. J. I. Baxter,	2	0	0
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#### MISSION VESSEL.

Master Arthur Murray, Loch Broom,	1	3	
The £7 stated in the October Record as received from Lower Londonderry for the schemes of the Church, should have been acknowledged as received from Lower Onslow Benevolent Society, per Mr. A. Baird			
The Secretary of the Foreign Mission Board Received from A. K. McKinlay, Esq. Halifax, for Mission Vessel,			
	\$201.	45	
Received from J. S. McLean, Esq., Halifax, for Mission Vessel,			
	349	15	

General Treasurer for the Funds of the Church, except the Professorial Fund, and the funds invested in Halifax.—Abram Patterson, Esq.

### PAYMENTS FOR HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums, in payment for the *Home and Foreign Record*:

#### FOR 1863.

Mr. Henry Sterns, Truro,	\$10	00
Rev. W. G. Forbes, Plaister Cove,	14	50
James Patterson Esq., Pictou,	15	70
Mr. D. Creighton, Murray Harbour,	3	50
Mr. James Tupper, Stewiacke,		50
Rev. H. D. Steele, Cornwallis,	1	50
Mr. Harvie, Newport,	1	00
Rev. George Christie, Yarmouth,	12	00
Rev. George Patterson, Green Hill,	32	00
John Murray, Esq., Mabou,	7	50

#### FOR 1864.

Rev. R. S. Patterson, Bedeque, P. E. I.,	3	50
Mr. James F. Crow, Economy,	2	50
James G. Allan, Esq., Locke's Island,		70
Mr. Alex. Hill, Noel,	5	00
Mr. D. Gunn, Country Harbour,	1	00
Mr. James Tait, Upper Stewiacke,		60

Receiver of Contributions to the Schemes of the Church.—James McCallum, Esq., of Prince Edward Island; Robert Smith, Esq., Merchant, Truro; A. K. Mackinlay, Esq., Halifax.

Receiver of Goods for Mission.—James Patterson, Esq., Pictou.

### THE HOME AND FOREIGN RECORD.

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