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THE
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF .

BRITISH NORTH AMERICA.

MARCH, 1863.

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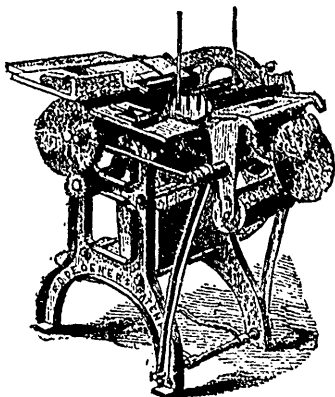
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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1863.

HISTORICAL SKETCHES.

No. I.—CONCLUDED.

PRESBYTERIANISM IN LUNENBURG.

Mr. Comingo entered zealously upon the duties of his office, and continued faithfully to discharge them for a period of nearly fifty years, although he was 46 years of age at the time of his ordination. His preaching is spoken of by those who recollect him as having a sweet savour of Christ, and in his manner he is said to have been earnest and tender, being readily moved to tears in his public ministrations. He was also diligent in the discharge of the more private duties of the pastoral office. Like all Hollanders he had in early life been an excellent skater, and this accomplishment new served him in good stead in visiting and performing other pastoral services among his flock, scattered as they were along the bays, rivers and Islands for which this county is distinguished.

The people manifested throughout his ministry a warm attachment to him. They flocked from all quarters, in boats in summer, or on the ice in winter, to attend his preaching. The services were, we need scarcely say, entirely in German, Mr. C. never having become so familiar with the English language as to attempt to conduct service in it; and we may imagine with what delight they would they listen in the land of their exile to the message of life, in the old familiar tone of their mother tongue, and how many tender associations it would recall of the home of their childhood.— They also contributed according to their

means for his support. When he was settled among them it was under an arrangement that each family should contribute so much grain, cordwood, &c. He also received a small grant for some years from a fund which had been collected shortly before, principally in Britain, to aid Protestant dissenting Ministers. As his congregation increased in numbers and wealth, they provided liberally for his wants, but their payments were still to a large extent in kind. Every fall they brought in liberal supplies of farm produce, so that for the country at that time, he may be said to have been comfortably maintained.

We have before us an interesting account of Lunenburg, drawn up in the year 1795, by a minister who visited them. We shall extract that part of it descriptive of the moral and religious character of the people and the forms of worship among the Presbyterians.

“There are three places of worship in this small town near to one another, the Church of England, the Dutch Calvinists, and the Lutherans. They are all supplied with ministers. The minister of the Church of England is paid from home, as the other clergy of that description are. But the other two are supported by their people, by a voluntary subscription. The Lutherans are the most numerous, next to them are the Calvinists. The Dutch Calvinists cleave to Calvin's doctrine, or in other words, to the doctrines of the Scriptures; and are of the same principles with the Church of Scotland, or the doctrines contained in the Westminster Confession of

Faith and Larger and Shorter Catechisms, though they do not treat of them in the same order in their form of sound words. They have also three orders of Church officers, Ministers, Elders and Deacons.

However, the Church in Lauenburg, which I apprehend, is agreeable to the Churches of that description in Germany differs a little from the Church of Scotland in dispensing the Lord's Supper. They dispense it four times in the year, but give no token of admission. So that the minister in a manner, does not know who is to commune till he or she comes forward to partake. But great pains are taken with the young people, previous thereto, to have them well instructed in the Doctrines contained in their Catechisms, which they must have upon their minds, and are obliged to attend upon their minister for that purpose for some time. In entering upon the solemnity, there is a discourse suitable to the occasion, preached upon the Saturday, and upon the Sabbath a sermon answering the end of the day. Then the minister reads the form appointed to be read at the time, and which contains warning to such and such characters, not to come forward as it would add to their guilt, and of course heighten their condemnation, and on the other hand encourage those who they think have a right to come. This form as to matter may be said exactly to correspond with what the ministers of the Church of Scotland according to their Directory deliver previous to dispensing the elements, only the Dutch differ in this, that the clergy are obliged to read this form, while the ministers of the Church of Scotland are left at discretion to deliver themselves agreeable to their Directory. While this form and consecration prayer is read, the people stand in a decent and considerably solemn manner. Then when this is done the minister proceeds to dispense the elements, he himself communicating first. There is a table upon which the elements are placed, which stands in the area before the pulpit, and the people come forward in a regular orderly manner and receive, all standing. 1. The Minister. 2. The Elders. 3. The Deacons. 4. The old men. 5. The men of middle age. 6.

The young men. 7. Then the old women, and so on as was observed with the men, the young unmarried women coming last. This order they carefully observe, coming in a descent manner, upon one side of the table, till there may be about twelve or sixteen at a time standing round the table, the minister serving them with bread out of his own hand, speaking a few words to each, as he sees their case requires. Then he gives the cup in like manner, and when the first hath received the cup then he retires, so the second in order. And while they are retiring others are coming on the other side of the table. So that after the first table, they all know their place so well, that there is a constant coming and retiring till the whole are served, and that in a most regular and comely manner without even being desired. All the time they are communicating, which may, I suppose, be about three quarters of an hour, the whole congregation are singing hymns suited to the service, so that the whole congregation are employed. So that the manner though different from the Church of Scotland was orderly and agreeable, and the whole gone about with considerable solemnity. A few might not retire with such gravity as others, or as might quite answer such a solemn service. Yet this is the case less or more in every society upon the same occasion.— There would have been one hundred communicants, They have also a particular order as to the sitting in the church. The women sit all below. No men sit below, save the Deacons and Elders, the Elders on one side of the pulpit and the Deacons on the other. The other men all sit in the galleries. And what is farther to be observed, the young unmarried people are on one side of the church, the married on the other.

There are one hundred and forty-three families belonging to this congregation, scattered here and there. There are more families than these belonging to the Lutheran Church, and about seventy to the Church of England, though I am not certain as to the exact number of families either in the Lutheran Church, or the Church of England, but I am not far from the truth.

These three are the only denominations that are in the township, no doubt partly owing to the language, but more to the aversion they have to these runners that drive through the country, seducing the weak, credulous and ignorant, for which they are to be highly commended. Had others behaved so they would not have got such a footing in the country.

There is one thing said of them (the Germans,) that I mention with regret, and that is that some of them are immoral in their lives, being given to such sin as swearing, and drinking and profaning the Sabbath even drinking and quarrelling upon the Sabbath after divine service. But it is what has been a grief to others of them, and means have been taken to prevent such things. They have also been charged with bringing things to sell, or to market upon the Sabbath day, such as butter and eggs, and give for excuse that they live at a distance. But is hoped that they will see their error, and that those who have the execution of the laws respecting these matters will be resolute and faithful in the discharge of their duty, as a little resolution and perseverance under the blessing of God may conquer their obstinacy. It is not to be supposed that the people of this township in general believe so, not at all, they are decent, and solemn. It is said that what hurts the morals of the people, the young people especially, was some settling among them after the American war.

In Lunenburg town there is both a Court house and jail. And what is to their honour they are said to settle a great part of their matters by arbitration. The Judges are careful to advise them to settle their matters in an amicable manner, which sometimes hath the desired effect. The cases that come before the court are but few, sometimes indeed eight or ten, at other times only two or three, which is a thing greatly in their favor, considering they are so very numerous. And sure there cannot be a more hurtful thing either to the peace of a society or its interest than vexatious law suits, though some are obliged to make use of the law in their own defence."

During Mr. Comingo's ministry the con-

gregation flourished. We have seen his list of baptisms, admissions to communion, etc., which shows that during each year of his ministry his communion roll received considerable accessions. The people too had not only surmounted the difficulties of their early settlement, and enjoyed the comforts of life, but a number had even become wealthy. The greatest disadvantage under which they laboured was their want of education from their retaining the German language, and the scarcity of teachers who understood it. From this circumstance the young generation grew up without the same instruction as the older, who had come from Germany. Many, however, endeavoured to give their children the best education in their power.

Mr. C. continued to preach regularly till the year 1818, and occasionally till the summer of 1819, and in the following January he fell asleep in Jesus, in the 97th year of his age, and 50th of his ministry.

After his death the congregation sent to Germany for a successor, and obtained the Rev. Mr. Moschell, a graduate of the University of Heidelberg. Although, possessing superior educational advantages to his predecessor, we regret that we cannot speak in the same favorable terms of his labours or their results. His conduct unfortunately exhibited scenes over which charity must throw a veil. The result was that the congregation became very much scattered. They had no ecclesiastical connexion with any other portion of the Church, but remained in an isolated and independent position. They had no Presbytery to exercise superintendence over them, or to execute such discipline as the case might require. The evil therefore continued without remedy, while the congregation gradually declined. The zealous proselytising efforts of other denominations acting on such a state of things easily drew off numbers to their ranks, so that when Mr. M. returned to Germany in 1837, he left Presbyterianism in Lunenburg in rather a shattered condition.

After his departure the Rev. D. A. Fraser of the Kirk of Scotland was settled at Lunenburg. By this time the English

language was so generally understood, that it has ever since been the only language employed in their religious services, although there are still a few old people, who do not understand it at all, or are so imperfectly acquainted with it as not to appreciate English ministrations. During the time that Mr. F. remained among them, the cause revived, but after a few years he removed to St. Johns, N.F.

He was succeeded by the Rev. W. Duff, who has continued till the present time labouring with great zeal and faithfulness. When he settled there his field of labour was very extensive. The congregation was widely scattered, and the discharge of the duties of his pastoral office over the whole, involved a large amount of physical toil. Alone, and at a distance from any co-presbyter, he toiled on, instant in season and out of season, and he had the pleasure of seeing the work of the Lord prospering in his hand. The people grew in knowledge and their increased attention to religious duties gave evidence of an increase of vital godliness. Soon the necessity of additional ministerial labour was felt, and the Western portion of the congregation having been dis-joined and erected into a separate congregation the Rev. H. D. Steel was in 1856 ordained as pastor over it. About the beginning of the year 1861 Mr. Steel resigned, and his congregation was again divided. In the fall of that year the Rev. John Morton was ordained pastor of Bridgewater, and the Rev. Donald McMillan of Lower LaHave and New Dublin. Thus there are now three ministers settled within the original sphere of Mr. Duff's labours, and it is believed that in a short time still farther divisions will take place, requiring the services of two more ministers. The writer had the pleasure of spending a short time among them during the past summer, and from all that he saw and heard he is convinced that Presbyterianism in Lunenburg is now in a very thriving and prosperous condition.

After the above was in type we received a letter from Rev. H. D. STEELE, communicating further information, from which we give a few extracts :

Previous to my settlement in Dec. 1855, (in the spring of which year I went to Bridgewater, as a Lecturer from the Free Church) the whole county of Lunenburg, so far as Presbyterianism was concerned, was under the pastoral charge of the Rev. William Duff, who was aided in his labours by the unostentatious efforts of the late devoted Mr. Gow, a native of Scotland, who labored as a Catechist throughout the county for several years. The portion of country forming what was my ministerial charge, was Bridgewater and New Dublin, embracing the whole of the County West of the River LaHave, with a district of county to the East of the same river, but at the back of the county I found the people greatly in need of instruction, especially of a religious nature, owing to the want of Schools and the very inferior kind of instruction imparted. This has in most parts of the county operated greatly against the labors of ministers of the gospel, and has been specially felt by our own Church, as the people, being in a state of ignorance, were exposed to the most erroneous and superstitious views of religion.

Much of my time was occupied when in Lunenburg in holding Bible Classes amongst the young people of my charge, with a view of dissipating erroneous ideas, and imparting the simple doctrines of Scripture. These classes were held on week days throughout the different sections of my charge, as on Sabbaths I usually preached twice and even three times besides travelling a long distance. I have reason to believe that much good resulted from this course of instruction, even to the aged, who generally availed themselves of this opportunity of receiving instruction; and this awakened a spirit of inquiry both among the young and old. There were not more than 20 or 30 Church members in Western Lunenburg when I was settled over the congregation, and before I gave up that charge there were in all about 110 or 115 members in full communion. It was at my instance that this congregation was formed into two ministerial charges, owing to the length of country to be overtaken—and now as you are aware there is a minister settled over

each—at Bridgewater and Lower Lallave. During my incumbency of five years, a Manse was built and paid for—a new Church on Dublin Shore, in which you yourself preached lately—free of debt—and we had a share in two other Union Church buildings in back parts of the county. The want of proper Schools is yet greatly felt, and must retard moral and spiritual improvement on the part of the people for a time. The German tongue is not spoken so generally as it was—being now confined chiefly to the aged. This will facilitate somewhat the labors of our ministers among the young. As to numbers, there are perhaps 3000 Presbyterians (young and old) in the whole county. The Lutherans are much more numerous—probably three to one. The state of Presbyterianism may be regarded as hopeful. Its adherent appear to be more warmly attached to the faith of the fathers—and have a more *intelligent* faith than formerly. It is more than likely that Lunenburg and Mahone Bay (now under the ministry of the Rev. Mr. Duff) will ere long be two distinct congregations. The sooner the better.—The friends in Mahone Bay, &c., have made very considerable efforts in the erection of a handsome edifice for worship, on a prominent site near the Episcopal Church.

I believe that all the Presbyterian Churches in the County of Lunenburg are free of debt, and two of them have Manses, also free of debt. The third Congregation (Mr. McMillan's) are building a Manse now, which they expect to be completed by next June.

THE CHILDREN OF THE CHURCH.

The Children of the Presbyterian Church of the Lower Provinces are at present engaged in the great and christian work of building a vessel to carry Missionaries to the distant islands of the Pacific. They have responded nobly to the invitation of the Church; and what they have done so far is but an earnest of what they may yet accomplish. Thousands of them have proved that Christ is dearer to them than silver and gold, and have done all that lay in their

power to make the children's offering a large and liberal one. May we not hope that God will accept this free-will offering and revive his work among our children, by pouring out his Spirit upon them?

The present activity of the children in the work of the Church furnishes a suitable occasion for a few remarks on the duty which the Church owes the "lambs of the flock." Dear as the little one is to its parent, it is dearer still to God; tender as is a parent's love, God's love is still more tender, and far-reaching. Jesus said, "suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven." God speaking to Abraham did not overlook Abraham's seed; and under the Mosaic dispensation the amplest provision was made for the instruction of the children. The faithful church in all ages has acknowledged her duty and her privilege, and, offering her children to God, she has made such provision for their spiritual training as might fit them, by the aid of divine grace, to serve their Redeemer effectually in the Church on earth, and enjoy his blissful presence in the Church above.

Instead of the fathers must come the children. One generation cometh and another goeth. The boys and girls of to-day will soon have to bear the burthens under which our shoulders are now stooping; and there shall be no more remembrance of us, no more work for us to do on the face of the earth. We pass away, but the Church abideth, and God shall never be without a seed to serve him. Be this our stimulus to use every endeavour that when we depart the truth of God may be held lovingly in the hearts of a more intelligent, active and obedient generation than we.

How shall we secure that when we are gone to our rest, the ministers, elders, sabbath school teachers, parents and children who shall occupy our places may be far in advance of us? The only means under God, is to train our children thoroughly. If we do our duty to our offspring, and they in turn to theirs, very great and precious advantages will be gained.

The Church has a deep interest in every child in the country, in whatever relation

the parents may stand to her. Her duty is to preach the gospel to every creature—to gather as many “lamb” as possible into the folds of Jesus and give them the benefits of a christian training. But she has a special and peculiar interest in her own baptized children. They have been consecrated to God; the Church has taken charge of them and has recognized them as in her communion; and she holds the parents responsible for the training of these children. The *Home School* is, of course, the most important of all. The character of the child will in a great measure depend on the moral and spiritual atmosphere of the home circle. It is the duty of the Church to impress parents with the very solemn responsibilities which they incur. The vows of God are upon them; they have promised in the sight of men and of angels and of God to train up that child for Christ. The neglect of such vows involves inexpressible guilt, and moral consequences of the most deplorable description.

How shall the parent train the child? The way is very clear.—Teach your child the plan of salvation—the effects of sin—the love of Jesus. Teach your child to read in his own tongue the Word of God, and furnish him with every facility for understanding it. What you learn from the minister or from books, teach with all simplicity and earnestness to your children. Teach them the “Shorter Catechism” as early as possible, and explain it to them patiently and perseveringly. As they grow older let them study the “Larger Catechism” and the “Confession of Faith.” These “Aids” are of vital importance and no Presbyterian should neglect them, no Presbyterian can neglect them without most serious detriment. FAMILY WORSHIP can be made the occasion of much instruction as well as devotion; and that exercise should be made so interesting that children would delight in it.

But when can the time be secured to teach all these things to the children? Is it not enough to send them to the Sabbath School, to a good day school, and bring them to public worship every Lord's day? No, this is not enough! Nothing can supersede

home instruction, and the influence of home piety. You will find time if you try in earnest. Are there not a few hours of every Sabbath Day available? Every hour of that day should ordinarily be devoted to “the public and private exercises of God's worship.” Nothing should be allowed to interfere with the parental charge and instruction of children during certain hours of the Lord's Day. “Therefore we highly disapprove of paying unnecessary visits on the Lord's Day, admitting strangers into the families, except when necessity or charity requires it; or any other practices, whatever plausible pretences may be offered in their favour, if they interfere with the above important and necessary duty.” (*Directions of Old School Presbyterian Church.*)

While parents have the primary and principal charge of their own children, the pastor must never forget his duty towards them. They are the “lamb” of the flock,” and Peter was commanded by the risen Lord to “feed” them. The neglect of parents will not justify or palliate neglect on the part of the Church; on the contrary the worse the condition of the child the more need that the Church should interfere in mercy and love. We are bound to train these “lamb” for Christ and heaven.

The Sabbath School is an institution in connection with the Church and evidently owned by God; let us by all means send our children there; but this does not excuse us from attending to home instruction.—The Sabbath School is, or should be, mainly intended for those who are without the Church; it is a Missionary institution; and as such it has a most important bearing on the extension and prosperity of the Church. While the children of the Church should attend the School let it never be forgotten that one main, if not the main object of the School is to benefit children who have not the advantages of home training.

One of the surest safeguards against heresies of every sort—against defections from our Church—is to imbue the minds of our children with sound doctrines—to familiarize them with the Bible, and the subordinate standards of the Church. It is

to be noted that in those districts of this country where these precautions were neglected the Church has suffered much by the falling away of nominal adherents,—persons of slim training ready to be carried off their feet by every wind of doctrine.

Let children be trained early to some of Christ's work; to give money, time or anything else that may be required. They should attend not only the Sabbath School but diets of public worship, and the Prayer Meeting from their youth. A very dangerous habit prevails in many of our congregations—that of leaving Prayer Meetings to adults and principally to the aged. *Children* should be there, and the meetings should be of such a character that children would be interested and edified.

Recurring to the Missionary vessel, we trust that the reflex influence on the children themselves will not be of less value to the Church than the actual work performed. It is delightful to see the young consecrate so much to the cause of Christ, and doing it so cheerfully. May we not hope that the habit will grow with their growth and strengthen with their strength, and that when they are old they shall be vastly more ready to part with their substance for the Church's service than the generation on which the responsibility at present devolves? Let us pray that it may be so! Let us pray that the training already brought to bear on our children may be blessed of God—for without his spirit all our efforts will prove utterly fruitless. But he has never failed to bless means when used in faith and humility; and if we train up our children for him and trust them to him he will never cast them off.

By the natural affection that glows in every parental bosom, by the duty you owe to the civil community, by the solemn vows which you have taken upon you in the presence of God and His Church, by the joy of meeting your children at God's right hand in Heaven—the inexpressible woe of parting with them forever—we beseech you to give earnest heed to this solemn duty of feeding the lambs of Christ!

THE HALIFAX CITY MISSION.

This city with the districts in its immediate neighbourhood is a most inviting field for home missionary enterprise. Our country readers can form but a very inadequate idea of the moral condition of a large section of our population here. Many are Roman Catholics, in the most abject spiritual bondage, totally ignorant of true religion, and entertaining the strongest prejudices against everything Protestant. Should this class be left to perish? Have they not very strong claims upon our benevolence? Prejudices as strong as theirs have been overcome. Labour with prayer will surmount all difficulties. At present we can hardly say that anything is being done for the benefit of this large and interesting class. A convert is picked up now and again; but no systematic effort has been put forth, and no regular harvest has been reaped.

Another large and sadly neglected class are the African population. The ignorance, degradation and absolute heathenism of a portion of the colored people is not more deplorable than it is notorious to any one who observes closely. Most of the colored people are nominally Methodists or Baptists. A considerable number are highly respectable, industrious, and intelligently religious; but very many are the reverse. It is heartrending to see families huddled together in small, cold, smoky huts, making a wretched living partly by beggary and theft, and partly by means still more deplorable. Inconceivable misery is involved in a life such as this. What is being done to stop the evil and alleviate the wretchedness? Very little, we fear. Ministers and elders do not ordinarily deem it their duty to seek out the poor Blacks or extend to them the charity and loving care which reach the poor whites. There are now three congregations in connection with our own church in this city: and two belonging to another Presbyterian church. Still, we believe, there are "lapsed" Presbyterians in and around this city. The "Halifax City Mission" is an organization specially intended to benefit those who are not within the reach of ordinary ecclesiastical operations, and as such

we bid it God speed. We quote Article IV of the Constitution of the Society.

"The duty of Missionaries and Scripture readers shall be to visit from house to house, in the respective districts that shall be assigned them, read the Scriptures, engage in religious conversation, and urge those who are living in the neglect of religion to observe the Sabbath and attend public worship. They shall also see that all persons possess the Scriptures, shall distribute religious tracts, and aid in obtaining Scriptural Education for the poor. By the approval of the Committee they shall hold Meetings for reading and expounding the Scriptures and prayer, and shall adopt such other means as the Committee may think necessary for the accomplishment of the objects of the Society."

The Mission was founded about ten years ago mainly through the exertions of our lamented friend, the Rev. G. N. Gordon, who was the first City Missionary here, and whose labours still bear fruit. The present Missionary is a devoted, intelligent, and thoroughly evangelical Methodist; and we are glad to hear that the work is prospering in his hands. During the last year he made 1795 visits to the houses of the poor and the religiously destitute. He prayed and read the Scriptures at 1155 of these visits; and 1466 were to distinct families. He distributed 1145 Tracts. This certainly is a good account of one man's labours; but how sadly inadequate to the wants of the city and its suburbs! Another missionary, and another, should be on the staff. There would be more than work enough for three. We observe that the amount of money raised for the Mission last year was £123. What is this among all the evangelical churches of this city? We believe that another £100 would secure the services of another efficient workman; will the money be forthcoming?

We trust that the Presbyterian congregations of this city will not relax in their exertions to rescue the lost, or attempt to shift the burden on any other shoulders; but there is more than work enough for us all!

"MUSCULAR MISSIONS."

In the Established Church of England there are several "Schools" divided off from each other by lines of demarcation more

or less distinct. We read of the "High School," the "Low School," the "Broad School," and the "Muscular School;" the latter being little else than the newest phase of "Broad" Churchism. This "Muscular" School has its head quarters in the Universities; and its distinguishing feature is an exaggerated regard to physical development and the things that pertain to the body. Boat-races and rifle practice are in the estimation of this school as much religious exercises as preaching or praying; and the *body* is well nigh as valuable as the *soul*. These "Muscular" christians have tried their hand at Foreign Missions. Ordinary means and the results of experience were nothing to them; they were to proceed on new, fresh, and attractive principles and to carry everything before them.

A Bishop inspired with this new spirit, went to South-eastern Asia, to Labuan. His Lordship, instead of proclaiming the old fashioned "glad tidings" that were wont to move the savage heart, made the savages acquainted with the merits of his breech-loading rifle! Instead of sending to the "Society for the Propagation of the Gospel in Foreign Parts" an account of souls saved by his instrumentality, he tells them in glowing terms how many pirates he has managed to shoot with his admirable revolver. This Bishop's account was received with horror by the bulk of Christians in England. To think of a minister of Christ shooting twenty or thirty men, whose souls he was sent to save—the thing is horrible. No wonder that a Divinity Professor of Cambridge should say;

"We should listen with shuddering if we heard the wild Indian, even in the haste and fervour of unpremeditated speech, dwelling on the murderous efficacy of the tomahawk; and with what feelings can we read a cold, deliberate epistle, written in the quiet of the closet, and intended for extensive circulation, in which a Christian bishop dwells with exulting minuteness on the destructive properties of the modern revolver? Christianity needs no such aid! no such defenders! Her cradle was indeed bathed in blood; but it was the blood, not of her slaughtered foes, but of her own sons, her own martyrs! It is only as you divest religion of everything associated with the fierce passions of men, that you can show it, in its true and lovely light, as 'first pure, then peaceable.'"

Better, infinitely better fall the victim of heathen rage, than that our missionaries should be connoisseurs in the science of taking life!

But the Bishop of Labuan, though the most notorious has not been the only transgressor. It will be remembered that two or three years ago the Universities of Oxford and Cambridge led the van in forming a powerful society for missionary operations in Africa. Dr Livingstone gave the movement his full and earnest co-operation. A complete staff of Bishops, archdeacons, priests, deacons, was sent out wholesale. All was to be done on the soundest "muscular" principles. The sad sequel is that this mission, undertaken under auspices so distinguished, and supported with unbounded liberality, has come utterly to nought. The story of the fall of this Mission is one of the saddest and most instructive on record. Everything was planned on the principles of human wisdom. Extraordinary success was expected. Contempt (not tacit merely) was thrown on the old fashioned modes of extending Christianity and a new and startling chapter was to be added to the history of the church. It appears, however, that the event proves the force of the apostolic statement: "The foolishness of God is wiser than men; and the weakness of God is stronger than men." Bishops and clergymen have here again used their rifles; and have fallen victims to the malarious swamps of the Zambesi—the region where a nation was to be converted and whence cotton, sugar and indigo raised by the converts were to be exported. Dr Livingstone too, has involved himself in most serious difficulties, imperilling the world wide reputation already attained. The Mission, which was inaugurated with so much pomp and of which so much was expected, has not as yet a "local habitation" on the face of earth. The tens of thousands of pounds expended upon it have secured nothing but disappointment and disgrace.

The lesson of the whole proceeding is that in the work of God we must use the means he has ordained. The world is to be converted by the preaching of the Gospel of Christ, and not by any wild and Quixotic

attempts at introducing a perfect civilization in advance of the Gospel. "Muscular" christianity has proved its own weakness in the face of the world. What it has failed to do in Africa it must also fail to do in England. We must be content after all with the plain old Gospel in its sublime simplicity: "Believe in the Lord Jesus Christ and thou shalt be saved." And this message whether addressed to savages or to civilized men is the power of God unto salvation.

SUFFERING FOR CHRIST

Not in heathen lands alone are men called upon to venture all, to risk life itself for Christ. In nominally Christian countries the cross must still be borne, fiery persecution must be endured. At a recent meeting of the Scottish Reformation Society, Edinburgh, a resolution of sympathy with Spanish sufferers was adopted and Dr Wylie said:—

About three months ago, two citizens of Spain appeared before the tribunal of Grenada, charged with a certain offence. Their names were Matamoros and Alhama; and the offence of which they were accused being found proven, indeed, being confessed by them, they were sentenced—the former to eight years' and the latter to nine years' imprisonment. In Spain this sentence is equivalent well nigh to death, for it will not be endured within the walls of a prison, but in the galleys. Only the more robust, and let me add, those equally callous to moral as to physical suffering, could survive nine years' penal servitude in Spain. Their daily task must be performed under a burning sun. To the rigor of the sun is to be added the weight of their chains. To their chains is to be added their enforced companionship with the refuse of the most sunken population of the most sunken country in Europe,—with murderers, robbers, and desperadoes of every class, who will regard themselves as less vile than the heretics Alhama and Matamoros. What crime, we may well ask, has brought down on these men so awful a doom in a country like Spain,—a country in which laws are enacted but no one obeys them,—in which proclamations are issued but no one heeds them,—in which crimes are done, but no one is punished for them;—a country in which a little gold will buy pardon for the greatest crime, and escape from the deepest dungeon? What unheard of crime has brought

down on these men this punishment, than face which many would rather mount the scaffold? That crime is soon told. In the judicial ethics of the most Christian and Apostolic kingdom of Spain, it is a crime which towers high above murder, above robbery, above perjury,—that crime is the reading of the Bible. Simply for reading the Word of God have these two men been condemned by the Spanish Government to nine years' penal servitude. Time does not permit me to show what a proof this affords, not only of the bigotry of the Spanish Government, but also of the unchangeable character of the Church of Rome. Wherever she is mistress she absolutely forbids the Bible to the people. That book which God has given to the race as their common heritage,—which bears on the face of it to be addressed to every man; whose epistles are sent not to the Bishop of Corinth or to the Bishop of Thessalonica, but to the Corinthians and the Thessalonians—not to any chief man, but to all the members of the Church; that book which Augustine blessed God had been translated into so many of the tongues of the world,—that book she prohibits; that book she burns. Her theory is, that God has imparted his will to the "Church,"—that the Church has imparted it to the priest, and that the priest alone has power to reveal it to the people, and that the people are bound to receive whatever sense or non-sense the priest is pleased to extract from the Bible. And as is her theory, so is her practice. In Spain the penalty of Bible reading is death by fire; in Savoy, till the Revolution of 1848, to have a Bible in one's house inferred ten years' imprisonment in the castle of Pignerol. In Italy, till the Revolution of 1859, as to this day in the Papal States, to possess a Bible is death. Thus she condemns men's souls to inhabit a desert; and when they would refresh their own souls, or awaken the heavenly life in those of others by a draught from the fountain of life, she snatches the cup from their burning lips. When in the midst of the thick night in which they sit, they seek the sweet light, they meet only the lurid glare of persecution's torch. And give that Church power, we shall have Dominics and Torquemadas in Edinburgh, as in Madrid,—we shall see the Inquisition's murky fires burning on the banks of the Forth, as on those of the Tagus. Therefore, to show the value we put on the Bible,—to mark our detestation of tyranny so cruel as that of the Spanish Government, and bigotry so base as that of Rome, and to manifest our sympathy with those noble sufferers for the Bible's sake—because simply for reading God's Word are these men consigned to this dreadful doom,—let us cordially concur in adopting this resolution.

The Rev Mr Sutherland of Gibraltar se-

conded the resolution. He stated that he was personally acquainted with the parties who had been so cruelly treated by the Spanish Government, and spoke in high terms of their character and conduct. He entered fully into the facts of their case, and also gave some interesting information relative to the persecution to which Protestants generally are subjected in the Spanish dominions.

While we are sitting peacefully "under our vine and fig tree", possessing Bibles, but many of us not carefully reading them, enjoying all the ordinances of religion, but not duly prizing them,—our brethren are suffering like the most degraded criminals for the estimation in which they hold what we prize too lightly. While these sufferers have the benefit of our earnest sympathies and fervent prayers, let us value more profoundly the common gospel truth, the bond of universal brotherhood.

HOW TO BREAK A CHURCH DOWN.

The following extract has been forwarded to us by an elder of the Church. We omit the "Text," as we do not feel warranted in giving currency to the slightest perversion of Scripture. The science of breaking up Congregations is an old one, but not incapable of "improvement." To break down a Congregation effectually, you must:—

I. DISCOURAGE THE PASTOR.

II. DISCOURAGE YOUR FELLOW-MEMBERS.

III. DESTROY THE CONFIDENCE OF THE COMMUNITY.

I. To discourage the pastor—

1. Absent yourself from one service every Sabbath, or miss at least one in three—if he is not very strong, once in four times may answer.

2. Neglect the prayer-meetings.

3. Criticize your minister freely—pray for him little or none.

4. Give yourself no concern whether his stipend is paid or not.

5. Never allow him to think that his comfort or that of his family is a matter of any importance in your eyes.

II. To discourage your fellow-members—

1. Observe the directions given above.

2. Complain about everything they do or don't do.

3. Contrive to make yourself the head of a clique, and by their assistance and your

own industry keep the church in hot water generally.

4. While doing this, lose no opportunity to complain of the bad treatment you are receiving.

5. Be as much like Diotrophes and as little like Paul as you can.

6. Discard charity and candour, take distrust to your bosom, and make scheming your speciality.

III. *To destroy the confidence of the community—*

1. Observe the foregoing directions.

2. Tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted.

3. Publish the faults of your brethren, taking care to magnify them.

4. Publish it on all occasions that you have no confidence in the concern—predict that it must fail—go down—never can succeed—and then—move off.

By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfilment of your predictions.

SUCCESSFUL MINISTRY.

"An Office-bearer of the Presbyterian Church" has forwarded to us the following article written by the Rev. ROBERT M. HATFIELD, of New York:—

The man who would achieve the largest success in the ministry must be able to say, *This one thing I do*—and then *do it with his might*. Another reason why many sermons give up the ghost as soon as they are born, and are as though they had not been, is found in the fact that *those who preach them aim at no definite and immediate results*.—Preaching orthodox and eloquent sermons is not an end; and the sermon that does not produce immediate results is good for nothing. Many a congregation listens Sabbath after Sabbath to pulpit homilies that are so indefinite and pointless that it is impossible for the hearer to guess what results the preacher desires to accomplish. It is all point—no point; or as some one has said, such preachers "*aim at nothing, and hit it.*" The minister who would be successful in his work must have constantly before his mind the object for which he labors. In the preparation and delivery of every sermon, he must aim at definite results. He must understand what impression he desires to make upon the hearts and lives of his hearers. And when he is conscious that he acts from worthy motives, and aims at results upon which he has a right to expect the blessing of heaven, he can hardly fail to be

forceful and eloquent in the pulpit. If a minister is only ambitious to amuse and entertain a congregation, he will probably succeed in doing so; and verily he has his reward. And the minister who rises to a true comprehension of the responsibility of his high position, and speaks as a dying man to dying men, will not be left to say, "I have labored in vain; I have spent my strength for naught." It is as true of the preacher as of other men, that "as he thinketh in his heart, so is he." The angels of the churches who have been eminently successful in turning sinners from the error of their ways, and in edifying the body of Christ, have lived and labored for that end. They not only desired results but expected them, and it pleased the Master to say, "According to your faith be it unto you." The Gospel is sometimes hindered, and the Word rendered unfruitful, by *inconsistencies of conduct on the part of those who preach it*. I do not refer to hypocrites in the ministry, who have stolen the livery of heaven to serve the devil in—nor to apostates who have betrayed the Saviour in the house of his friends. A minister guilty of no great moral delinquencies may essentially impair his influence by faults which are like the dead flies in the box of ointment. He may insist on the mercantile virtues, and scathe and blister the men who are wanting in honour and integrity in their business transactions, but his breath is wasted upon the mechanics and tradesmen of his congregation, who know, to their sorrow, that a bill against him is hardly worth fifty cents on a dollar. He may seem almost inspired when pleading the cause of Christian benevolence; but his eloquence will untie few purse-strings in a congregation where he is known to be so addicted to covetousness or prodigality, to give little or nothing from his ample salary to any charitable purpose. He may inculcate the highest spirituality, and seem the most heavenly-minded man in the world, while in the pulpit, but his words will be lighter than chaff among those who know that he is a hale-fellow well met with the most worldly and irreligious part of his congregation. His fierce denunciations of injustice and oppression will only render him contemptible, if it is known that he is an ill-natured tyrant in his family. A preacher whose character is marred by such defects, has, in the language of Jeremy Taylor, "*a clog at his feet, and a gag in his teeth.*" His steps in walking will be cramped and unsteady, and "when he sets the trumpet to his mouth," it can only give one uncertain sound. Another reason why the gospel is not more successful, is found in the *neglect of preachers to follow up the labors of the Sabbath by corresponding efforts during the week*. A church-edifice is a convenient

place in which to preach the Gospel, but is not the only place in which it may be preached with effect. Truth proclaimed from the pulpit is neither purer nor more influential than the same truth when spoken in the ear from house to house. One who makes himself acquainted with the lives of the apostles, will be struck with the fact that they did a great part of their work in this homely way. And whatever excuse we may offer for the neglect of pastoral visitation, none of us can neglect it and be wise in winning souls. Unless a minister does something for his church and congregation during the week by which he honestly earns the salary they pay him, it might be difficult for him to show that he is at liberty to receive it for work done on the Sabbath. The man who rests from his labors for six days, and does all his work on the seventh, reverses the divine order, and secularizes a day that God has set apart for holy uses. But the length to which this article has grown, admonishes me that I may not pursue this subject further. One suggestion more I must make. We often fail in our efforts to save souls for the reason that we are not penetrated and possessed by the conviction that we are entirely dependent upon the Spirit for success in our work. In other undertakings, the employment of talents of a certain order justifies us in looking for corresponding results. When we know what a man's capacity and energy are, we infer with tolerable accuracy what his success will be in his business or profession. But the case is different when we come to those who preach the Gospel. Christianity owes its success to the Holy Spirit alone, "not by might, nor by power, but by my Spirit, saith the Lord of hosts." The weapons of our warfare are not carnal. It is not the talents or zeal of the preacher that saves the souls of his hearers. There is no intrinsic power in the truth he utters to bring men to Christ. Preaching is nothing unless it be accompanied by an unction from the Holy One. Paul may plant, and Apollos may water, but neither is he that planteth anything, neither he that watereth, but God that giveth the increase. No matter how faithful or able the minister may be, the excellency of the power is always of God. The prophet may stand in the valley of vision, and with rapt and fiery energy prophecy to the dry bones;—but it is not till the breath of the Lord breathes upon them that they live, and stand upon their feet. The great want of the world at present is, not an increase of eloquence or learning in the pulpit, not an increase of wealth or culture in the church, but an increase of men who are full of the Holy Ghost, and full of faith in the power of the Holy Ghost to raise sinners from a death of sin to a life of righteousness.

Our Home Missions.

A Glimpse of Home Mission Work.

The following extracts from a report of Home Mission labours by one of our Probationers will convey some idea of the nature of a Missionary's week-day work, in connexion with our Preaching Stations throughout the country:—

In none of the families in the Upper Settlement have they ever been in the custom of having family-worship or asking God's blessing on the food with which he provides them, or rendering them thanks. I think the latter is attended to if I rightly remember in one family. In most cases the children have been taught, to some extent the Shorter Catechism. They also commit passages of Scriptures and other lessons for Sabbath-School, which at present is kept up principally through the efforts of the School Teacher. In the Lower Settlement family worship is kept up in all the families visited except one. Bible class is generally held on Sabbath. The children are instructed in the Shorter Catechism and to some extent in the Scriptures. In both settlements the majority report that part of every Sabbath was spent in reading the Scriptures in the family, all capable of reading being required to join. The Presbytery will, from these remarks gather what has been my object in visitation.

More particularly, I enquired who of the family were in full communion with the Church,—the reasons for non-membership, what was done in the family by way of acknowledging the claims of God, both on the individual and on family; whether private devotion was attended to—if the children were taught to approach the throne of grace—if they were baptized, &c. In cases in which religion was professed, I endeavored to urge the absolute necessity of consistency—insisting particularly on the name by which the Scriptures were wont to denote christians—"Saints"—"Saints in Christ Jesus." In cases in which no profession—no conversion was pretended, I dwelt on the danger of an unconverted state, the folly of it, the cruelty of parents in manifesting so much indifference to religion, seeing the evil consequences fall also upon their children,—the happiness or misery which on a death bed would be theirs as the result of their present conduct. I insisted also on the duty of family worship, not as if it were all that was required, but only one thing, yet a very important one; as God claimed to be the God of the family as well as of the individuals. I insisted on the difference between being 'in the Church'

and "in Christ," but it was in the latter only that salvation was obtained,—that it was required first; yet the other was also required, and was important in its place, I generally questioned the children—kindly—and always addressed them—always prayed with the family before I left—only sometimes reading a chapter.

West Cornwallis.

The Home Mission Board gives a small grant to several young Congregations, among the rest to West Cornwallis. The following extract of a letter received from the Pastor of that charge, is most gratifying.

The work in which we are engaged is steadily progressing, and specially in the section of the Congregation where I live, there seems a deepening interest about spiritual things. Our attendance has all along been better than before, and it is not fluctuating but steady. Two Sabbath Schools which were organized last spring, and attended by over *one hundred* children, belonging to families of different denominations, were continued until the early part of winter. I preach every Sabbath in both sections of the Congregation: and Prayer Meetings are held occasionally in both, chiefly in this section (Waterville.) The Lord's supper has been dispensed twice since my settlement—once in Lakeville Church, last fall, and herein Waterville, last Sabbath. At the latter place 22 Communicants came forward, three for the first time, two of whom received baptism before sitting down at the Table.

I think I can assert with safety that harmony has been restored in the Congregation, and that confidence in our Church has greatly increased. Several who were regarded as doubtful hitherto, seem to have taken a more decided stand in our favor. And I look forward hopefully to the prospect of their uniting ere long with the Church.

Our Foreign Missions.

In the absence of letters from our own Missionaries we lay before our readers a very interesting letter from Mr. Copeland, which appears in the February number of the *R. P. Magazine*.

Mr. Inglis had sailed for Australia in the *Great Britain*, which left Holyhead on the 26th January. He did not intend leaving

till March, but William's health compelled the change of programme. He manifested symptoms of an affection of the brain, and was very easily excited. All the medical men who examined him were unanimous in recommending his immediate return to Aneiteum in order to secure his recovery. By going in the *Great Britain* Mr. Inglis will reach Aneiteum five months earlier than he could otherwise have done.

The printing of the Bible in the Aneiteumese language is now accomplished.—Four thousand copies have been printed.—Two thousand will be ready for shipment on the first of March, so as to meet the *John Williams* at Sydney.

Letter from Mr. Copeland.

ANEITEUM, NEW HEBRIDES, }
July 18th, 1862. }

Rev. and Dear Sir,—My last letter to you was dated May 26th, and left this island for Sydney about five weeks ago, by the *John Williams*. The missionary barque arrived here, on her way from the East, on the 5th ult., and remained till the morning of the 10th. She left this to call at the Loyalty Islands, and thence to proceed to Sydney. Messrs. Gill and Ella were on board; the former belonging to the Hervey Islands Mission, the latter to the Samoan. The former will return with the vessel; the latter has, I believe, left the mission-field. There were also on board, eight Eastern teachers for location in Western Polynesia, the most of them Rarotongan. Three were left on this island, and the rest were taken on to Mare, to await the return of the vessel from Sydney, when they will be settled as circumstances may direct. Mr. Matheson, of this mission, went in the vessel to Mare, for a change; we expect him back by her return. The natives on Mr. Geddie's side got out some spars for Captain Williams, while the vessel lay here. The arrangements in regard to the future are these,—to leave Sydney in August, call at the Loyalty Islands for Mr. Jones and the teachers who have been lately left there; thence to this island; from this, round the group as far as Santo; from Santo to the Loyalty Islands, and then away to the eastward.—Messrs. Gill and Jones will form the deputation this year for the visitation of the Western Islands. Of the three teachers left here, two have been already settled; one, a Samoan, on Fotuna, and one, a Rarotongan, on Nina. This was done by the *John Knox*. Mr. Geddie accompanied the former to his field of labour, and I went with the latter.

I am happy to say that Mr. and Mrs. Geddie, and their two children, Mrs. Johnston, and myself, are all well. It is a little past mid-winter now. The days are short, but beginning to expand. Vegetation is not so rapid as in the early months of the year. We have also less rain, and a much more agreeable atmosphere. The natives are preparing their arrowroot for the missionary meetings to be held next month.—I am sorry to say that it has suffered this year again from the high wind and heavy flood in January. Mr. Geddie is visiting the schools just now, and I intend, if spared, to begin next week. A new book has been prepared for the occasion,—the first instalment of what may be called Bible Stories, or Simple Bible History. Only one sheet has been printed as yet. Each sheet will be complete in itself, and the whole when completed will form a small volume. I send you a copy. It would be considered rather a diminutive book with you, but you know it is the day of small things yet here. Exodus is nearly completed, and will be a very large book in the estimation of our natives, till the whole New Testament comes to hand, and then that will be *the book*. It is also contemplated to reprint and enlarge our collection of hymns before long. Upon the whole, matters are encouraging. Especially are we filled with gratitude for present attainments when we think of the state of Tanna and Erromanga. An orphan school is being erected at Mr. Geddie's station, of which Mrs. Johnston will be the superintendent. On this side of the island nine new school-houses have been put up this year, and two more will be completed shortly. The natives are also preparing lime for the new church to be built after Mr. Inglis's arrival. The public health is tolerable at present. I find, however, that during the year ending last month the deaths exceed the births by one-half. The mortality appears thus to have been excessive, but this arises in part from an unusually small return of births, the effects of the measles. For three months in the end of 1861 there was not a birth on my side of the island.

Three days ago I returned from a visit to Tanna, Nina, and Erromanga. We left this island on the evening of the 7th. There were 24 persons on board our small vessel, the most of them adults, with a good deal of baggage. The first night, very fortunately, was fine, with a light but fair wind.—We got into Port Resolution the following day, about 10 A.M., and got rid there of eight of our passengers. These were Tannese all belonging, with one exception, to Mr. Matheson's station. They came to Aneiteum soon after the Tanna Mission was broken up. Mr. Matheson had them under instruction up till the time of his leaving for

Mare. For some time before he sailed some of them had been anxious to return to their own land, but when he left they all wished to go. Two of the men who came over died here, so that we had to land at Port Resolution two widows,—a circumstance that would help to confirm the Tannese in their superstitious ideas about the deadly nature of the gospel. As soon as the passengers had left the vessel, we set sail. The few natives we saw did not look particularly pleased to see us. In short, I felt the errand to be an unpleasant one, and hurried away. We learned this much, that there was peace among the natives, and that the captain of a trading vessel had taken away Mr. Paton's boat.

At sunset the same day we reached Nina, and anchored near the shore, on a coral patch. Not knowing how long we might be able to remain there, I thought it advisable to land the Rarotongan teacher and his wife, and their boxes, after dark. We got off a good big canoe, and succeeded in getting all safe to the shore. Not long after, we observed that the vessel was drifting out to sea, though we had not weighed anchor. Two of our crew were ashore. We shouted to them to come off without delay. One of them came off in time, but the other we had to leave, as the weather was thick and rainy, and we durst not beat up again to the shore, lest we should strike on some coral patch in the dark. When we got out fairly from under the shelter of the land, we found it blowing hard. We set only a couple of sails, but soon found that even these were too much. We were then on our way to Erromanga, and fearing lest we should miss the island (not being able to steer the vessel well from the sea that was running), we thought it prudent to halt in time. Under close reefed main-sail and reefed stay-sail we brought the vessel's head to the wind till, the weather should improve. It rained, and blew, and thundered, all night, and the cold was piercing. It was the most uncomfortable and the most anxious night I ever spent in the *John Knox*. When day appeared, the weather had not improved, and the barometer was low. About mid-forenoon it cleared off, and we saw Erromanga at no great distance. Early next morning we reached Dillon's Bay, and anchored, with the wind blowing nearly right on the land. We waited a while after daylight, thinking some native would come off, but we were disappointed. One of the Erromangans we had on board sprang into the sea, and swam ashore. We saw him reach the shore, and expected he would return immediately with a canoe. But when ashore he could do nothing, as there is not a canoe about the bay. In his absence, the head of one of the sandal-wood establishments sent off his dingey, saying we might have the use of it.

We gladly accepted this offer. The Erromangans and their luggage got into it, and went on shore. During the day, they met with a few of their brethren and acquaintances, and had some talk with them. I was ashore for some time too, but saw almost no natives. In fact, both the north and west sides of the island are almost depopulated. The natives were living in peace, and preparing for a great feast to be held before long.

Fearing lest the wind should blow right into the bay during the night, I thought it best to put to sea in the evening. Some of the Erromangans went off with us, to say good bye. I asked them what was the talk of their brethren. They replied (if I understood them right) that the anger of the people was over, and that a missionary might live on the north side of the river.—Mr. Gordon lived latterly on the south side.

With best wishes, I am, yours, &c.,

JOS. COPELAND.

Rev. John Kay, Castle Douglas.

A Sabbath's Services on Aneiteum.

BY REV. JOSEPH COPELAND.

I shall endeavour in this letter to give some idea of the Aneiteum Sabbath, more particularly in connection with the public services for the worship of God. We have eight different places where the natives assemble. The island is not large, and fewer places of worship might suffice were the roads good and the climate more favourable for travelling. I have already told you, that we have to call in the assistance of the most enlightened natives in conducting public worship. Every Wednesday, individuals are appointed to this work at the out-stations. The missionary confines his ministrations on Sabbath, for the most part, to his own residence, as being by far the most numerously attended. The hour of meeting, varying a little with the season of the year, is between 8 and 9 A.M. Long before that time, when the weather is favourable (and we have not often a wet Sabbath), groups of natives in their best attire may be seen wending their way to the house of God, or sitting under the trees waiting the hour of meeting. The bell rings for a short time, and then the services begin. The females, as in the schools, occupy one end of the house, and the males the other, the line of separation being in front of the pulpit. The work is begun, when a marriage is to be solemnized on the following Wednesday, as follows:—A and B wish to rise; if any one know of any obstacle in the way of their marriage, let him make the same known.—A hymn is next read, being that one in the collection for the Sabbath. I give you a translation—"This is the sacred day, it is surely good, let us all be glad exceedingly.

Let us rest on this day, and verily seek after the word of God with might. O Father we give thee thanks for the good word; do thou take it and put it into our hearts" The above makes twelve lines of rhyme in the Aneiteum language, eight and six syllables alternately. If you have our hymn book, you will find it marked No. 7. The amount of sacred poetry in this language is but small. We have only twelve hymns and a doxology *in use*. Two more have been printed lately. It must be confessed that this department of the work lags behind.—One reason may be, that the language is anything but musical, and the words are long and not pliable. Blank verse has not yet been attempted, nor can we boast of a version of any one of the Psalms of the sweet singer of Israel.

When the hymn has been read, all the congregation *rite and sing standing*. The volume of sound is great, but the music would not please fastidious ears. Their own native tunes are exceedingly monotonous, but I observe, that from some cause or other, they sing their own with all their might, which cannot be said of those used in the praise of God. We have a separate tune for the most of the hymns. The "Old Hundred," "Devizes," the "Happy Land," &c., are among the number. When the hymn has been sung, the people sit down. Prayer is next offered up, and, at the close, the solemn Amen pronounced by the audience. A portion of Scripture is then read and expounded, generally a chapter, a few of the most important things in it being dwelt on. After the lecture, we have prayer, praise, and the benediction, just as at home. Sometimes we have an interval between the services, and sometimes not. The second service is conducted exactly like the first, only, instead of a lecture, we have what may perhaps be more appropriately called a sermon. The whole exercises are short, not occupying over two hours. When the weather is good, the houses are tolerably well filled, and the atmosphere becomes heated and oppressive. The audience get drowsy, and the speaker exhausted. I feel more tired on the Sabbath evening than ever after hard manual labour. The buildings are large and very open, and in addition to the labour of speaking, there is the additional strain arising, on my part at least, from an imperfect knowledge of the language.

The natives, too, soon get tired if the services are unduly protracted, as the only change of position they can get is by rising to sing. Our services are thus shorter than with you. They differ also somewhat as to matter. The natives relish illustrations, and our addresses should abound with them.—Nothing can surpass the Parables of the Saviour for people circumstanced like the Aneiteumese. The behaviour of the natives

in the house of God is, upon the whole, all that can be expected. Sometimes you see a person smiling or whispering to his neighbour, but not often. Their attention is easily withdrawn from the speaker. When an infant cries, or a person goes out or comes in, all edification is at an end for a time.—The most of them come provided with fans, to cool themselves and drive away the flies. When a number of these are in motion all over the house they tend to distract the speaker, though the natives do not appear to have their attention withdrawn by them. After reaching their own homes the natives have family worship. They then commit to memory more or fewer verses of Scripture, according to their several ability, for the schools, which meet in the afternoon in the various houses. In the evening they have again their family worship.

The attendance on Sabbath is very encouraging. In few places, I should think, do the population turn out so well. I think I saw it stated in some of Mr. Inglis's reports as being about 75 per cent.

The Lord's Supper is observed twice in the year at each of the mission stations in ordinary circumstances. We meet on the afternoon of the Friday. After a sermon, those who have been approved of by the session are publicly baptized. As many as ten, twenty, or even more, adults are baptized at once, and often a part of "their household with them." The terms of communion are these: "Do you believe this to be true, that Jehovah is the true God, and that there is no other? that Jehovah, Jesus, and the Holy Spirit are distinct, but one in mind? the word of Jehovah which his men wrote in the sacred books? your sinfulness before God, and your inability to save yourselves? that Jesus came down into the world and died a sacrifice for our sins? that the Holy Spirit alone makes good our bad hearts? and do you wish to leave off your old and heathen practices, and all your wicked conduct, to believe on Jesus, keep the law of God, and lead a holy life?"

On the Sabbath the communicants occupy the centre of the church, and we have but one table, because the house is so full that removal from one part to another is quite impossible, and because we wish the services to be short. We meet at the usual hour, and dismiss, at the latest, by twelve. In the afternoon we meet again for a sermon, and on the Monday morning we have a short meeting for prayer and praise, after which the people separate.

The Sabbath is well observed, outwardly at least. No work is done; even the food is cooked on the previous day, which the natives call the "day of ovens." I daresay, could one observe the natives in their own houses there would be much that might not be considered suitable for the Lord's day

especially in the topics of conversation, and in occasional levity. But, notwithstanding this, the change that has been brought about, by the blessing of God, on those who previously esteemed every day alike, ought to be matter of great thankfulness on the part of all who know what God has done for this people.

In regard to the results arising from the preaching of the gospel, it is not easy to speak with certainty. They certainly do not carry away so much of what they hear as one would like. The subjects are new, and connected, most of them, with the unseen. The previous habits of the natives did not lead them to think and reflect, and they cannot be taught it in a day. If we see the present generation making great progress, we may hope for still more from those yet unborn.

Other Missions.

MADAGASCAR.

The last No. of the *London Miss. Chronicle* is almost entirely occupied with the late intelligence from this interesting field. The king and queen were crowned on the 23d of September. The Missionaries were specially invited to attend the celebration, and were guests at the banquet which followed. A large body of Christians attended the coronation. We have not space for an account of this event, but give lengthy extracts regarding the state and prospects of missions there.

ENCOURAGING STATE AND PROSPECTS OF THE MISSION.

"I can only state that everything connected with the progress of religion among the people is, considering all the circumstances, most encouraging. I hear of scarcely any defections among them from the integrity and purity of the Gospel, or any abatement in their zeal and earnestness in bringing others to Christ. Their numbers continue to increase, and the most marvelous and gratifying accounts are received from distant provinces.

"I am informed that there are hundreds of believers in the Betsileo country, two hundred miles from the capital, and in the region to which some of the earlier Christians were banished. They carried and scattered the precious seed of the Word, and a wide and glorious harvest invites the reapers to the field. I hope you will be able soon to send a Missionary from England to this important province.

"I have also received visits from Christians who have come from Vonezongo to the coronation. They were anxious to obtain copies of the Scriptures. Received a letter from the Christians at Fianarantsoa, stating their wish to see me, and their urgent want of Bibles. There are several communicants at this remote military post, which is in the Betsileo country, seven or eight days' journey from the capital, and I have been told that there are there some hundreds of professed Christians. I hope to be able to go to see them.

"I received a visit yesterday (Oct. 5) from another party of Christians far to the south on the east coast. The Hova officers at the military post have been the Evangelists.

"I went with the Missionaries to the morning service at Amparibe, where a vast number partook of the ordinance of the Lord's Supper. When the usual congregation had dispersed, others flocked in and nearly filled the chapel, silently seating themselves on the matted floor. There appeared to be about eight hundred. Great part of them were neatly, some of them tastefully dressed in clean European or Native dresses, and their calm, quiet, cheerful aspect was deeply affecting. More than once during the service I was almost overcome by my feelings, especially when I reflected that little more than thirty years before there was not a single believer in Christ—scarcely a single hearer of His Gospel. I could not help exclaiming more than once to the Missionaries, 'What hath God wrought?' They were all much affected, and said they never expected to witness such a sight in Madagascar, and that they had never seen so many communicants together in England. An address was given at the close by one of the pastors of Analakely, and one of the pastors of Ambotonokanga closed with prayer. We had entered the chapel at nine, and it was twelve before we came out. I was tired and faint, for I had not had time for more than a cup of coffee before I went.

In the afternoon I went to the service in the King's house as usual. His Majesty had sent a message to say that he wished the service to be as usual, though he could not attend, as a meeting had been appointed with the French Commodore. The general and other officers, together with the Missionaries, had assembled, when the King came in, and after shaking each one by the hand apologized for being obliged to leave us. We then proceeded with the service in the usual way, and after a short address in Malagasy, I preached from, 'I will be as the dew unto Israel,' closing with an address in Malagasy. The Missionaries then took refreshment at my house, and we spent this, our first Sabbath evening passed together

in Madagascar, in devotion and reading the Scriptures.

FAVORABLE RECEPTION AND GRATIFYING PROSPECTS OF THE NEWLY ARRIVED MISSIONARIES.

"August 30th.—The King sent off early in the morning four officers of the palace to welcome the Missionaries, and conduct them up to the capital. General Johnstone called and said he would go with me to meet them, and Captain Anson also went to invite them to take refreshment at their quarters. The Christians were busily preparing their houses for them. They had made them look very comfortable, and had provided a most abundant supply of provisions. I went to the brow of the hill, and saw them in the distance. We descended, and at the bottom of the hill on which the city stands, met and welcomed them—that is, the first detachment of their party, consisting of the two married couples and Mr Stagg. I hastened to prepare them some tea and other refreshment, after which they appeared quite recruited, and pleased with their accommodation.

"I saw them again early on the following morning, the Sabbath, when all but Mr Davidson, who had been ill, went with me to Analakely, where above 1000 persons were assembled for worship, whose countenances brightened as we entered. When I introduced the Missionaries to the King and Queen, they both expressed themselves much gratified by their safe arrival and by the prospect of instruction and improvement to their people. They also expressed much pleasure at the arrival of English ladies, and more than once said, 'May God bless you, and preserve you in peace and comfort here.' The General and the other English officers also publicly congratulated the Missionaries on their arrival.

"Sept. 4th.—Accompanied the Missionaries to the Prime Minister, who received them very courteously, and expressed himself much gratified at their arrival. He enquired about the respective branches of improvement which they would endeavour to promote amongst the people. He expressed his wish to give Dr Davidson a house for his residence, and another house close by for an hospital, and to render him every possible assistance in his work. We thanked him for his kindness, and when we left, he sent his aide-de-camp with us to shew us the premises, which consisted of a spacious court or compound now occupied by the houses of the minister's dependants, which he said would be cleared for the erection of a house and offices for the doctor. The site and space appeared most eligible. The residence is in the midst of a dense population, easily accessible to the Missionaries and the chief nobles of the capital. I cannot but feel grate-

ful to the Most High for this fresh evidence of His favor towards the mission.

"5th. After the King had read in the Bible to-day, Mr Toy, who had accompanied me, and who is acquainted with singing by notes, exhibited his books, and the modulator, or key to the new mode of singing on Mr Curwen's plan. He explained the new method of notation, and sung several new tunes. The King sent for his best singers, and they were all delighted with the simplicity and distinctness of the new mode. The King expressed his wish that Mr Toy should come and live near him, and be the minister at Ambohimpoty, and that Mrs Toy should teach the girls needlework, &c.

"6th. Mr Stagg, who had been ill with fever, came to see my school, and was pleased with the attention and attainments of the pupils. I afterwards introduced him to the King, who made many inquiries about the progress of education in England, and seemed interested in the accounts of the efforts to raise the education of females, and promote the welfare of women by extending the range of their occupation. He shewed Mr. Stagg the school-house, built of stone, where his hand was practising on the instruments sent from England. I have learned that the King is prepared to give orders for School-houses to be erected in the villages of the province, and to extend education as widely and rapidly as possible.

INTERESTING TRAITS IN THE CHARACTER OF RADAMA II.

"I hear continually of the great clemency of the King, and am not surprised at the affectionate feelings with which he is regarded by the people. I have been told by an officer who knows him well that, while *Prince* of Madagascar, he used to be deeply affected at the suffering and misery inflicted on the people, and the false promises by which they were often ensnared to their ruin. Some officers, his most particular friends, have told me of many of his attempts to mitigate the severities of the late Government. They said that when they first united themselves with him he said, 'our great object must be to lessen the sufferings of the people, to prevent unjust accusations, and unjust and excessive punishments; to rescue, if possible, those sentenced to death, and to do all we can to save the lives of the people. God will help us, for it is right to do it, and God will protect us.' In carrying out these purposes of justice and benevolence, they had often been in great danger, but had never been apprehended. The Prince said also, 'We must study the customs, the feelings, and the habits of the people, that, while we try to do good, we may not be entrapped, and put to death. We must not make any boast or stir about what we are doing; let the people find out what our motives are by

our doings. We must always do good—all kinds of good. 'These officers said that, by night and by day, in darkness, storm, and rain, the Prince would be with them, sharing all their dangers, never deterred by any difficulty from either going in the high authorities and pleading for the prisoners and the oppressed, or to favor the escape or others who were sentenced to death. His great wish was that the people should be free, enlightened, and prosperous. He had, therefore, on his accession to the throne, recalled all from banishment, abrogated all cruel laws, given liberty of conscience to all, set free all the prisoners taken in war, and sent them home with presents.

"I am much struck with the increased sagacity of the King, with regard to any public measures submitted to his consideration, and with the progress he has made since my last visit, in general information, and in the power of judging men and things; his cordiality to myself is unabated, though it is often severely tested.

"When the French and English embassies were on their way to the capital, it was announced to the King that General Johnstone, the head of the latter, had set off from Tamatave, and was coming to put the crown on the head of the King at the coronation. The King said, 'The French say they are to put the crown on my head—now the English say they are coming for that purpose. They can't both do it, for I have not got two heads for each of them to crown. Go and ask my father, Mr Ellis, what I am to do.' I was obliged to attend this summons. Though very early in the morning, I found the King, as usual, consulting with some of his officers, as he rises early and transacts a large amount of business before breakfast. I endeavoured to explain the mistake which had arisen from the expression, 'assist at the coronation.' But I also said I thought the coronation was a great national act, appertaining in its responsibilities to the Malagasy alone, and should from first to last be performed by themselves. The King said that was his own view of the transaction, and that as he had received the authority he exercised by inheritance, he should assume the symbol of it neither from France nor England. The Secretary afterwards told me that the King had decided to take the crown and place it on his head himself.

"The King himself appears deeply sensible of the respect due to religious observances and is keenly alive to impressions of compassion or kindness, as for instance, when the letter from Queen Victoria was presented by the embassy, the broad black mourning border seemed to affect both King and Queen with a kind of tender reverence; yet, with the constitution of a southern clime,

he is easily excited to a kind of exuberant vivacity. When, during a conversation we had lately in presence of the Queen and others, some comparisons were drawn between the compassion of Queen Victoria towards the poor and afflicted and his own kindness to the persecuted Christians, the King looked to me, as if for my approval. I said he had, in many respects, 'all that could be desired by a people in their King.' He looked grave, and said, 'Mr Ellis knows what is in my heart; he knows that I desire to know and serve God. I pray to God to enlighten my mind, and teach me what is right, and what I ought to know and do.' The company appeared all very much interested in these remarks.

EXPRESSION OF RESPECT AND AFFECTION
FROM THE NATIVE CHRISTIANS TO
THE BRITISH EMBASSY.

"On the arrival of General Johnstone and the other officers of the embassy, the Christians came to ask me to go with them to pay what they considered a suitable mark of respect to the General. On reaching the place, I found a fine fat ox standing near the door, which they had brought as a present. I explained their object to the General, and when, accompanied by the Bishop of Mauritius and Captain Anson, he appeared at the verandah, Rainimarasandy stood forth from the native pastors and other Christians that formed a crowd in front of the house, and in a brief, sensible speech, expressed, on behalf of the Christians of the capital, the great satisfaction which the arrival of the General and his companions from England, the land of their earliest friends had afforded them. He said they felt, after the kindness shewn them, that they were regarded as friends, and were bound by new ties to their friends in England. That, following the customs of their country, they had brought the present of an ox, (to which he pointed), of which they begged his acceptance as an expression of their gladness in seeing their friends and the friends of Radama amongst them. The General made a very appropriate acknowledgment, to which the Bishop added some equally appropriate remarks, both which I interpreted, and the parties then separated with mutual pleasure. There were many men of rank among the Christians present, who had worn the heavy chain in prison and in exile, who had drunk the tangena, who had been doomed to death themselves, or had lost, for their faith in Christ, their dearest earthly relatives, and there was on this, as on all similar occasions, a reality and heartiness in their words and demeanour that seemed to make a deep impression on the minds of the visitors, even on those that made no pretence to religion.

Missionary Statistics. :

Mr. Wesley estimated the population of the earth at 400,000,000, Dr. John Dick at 800,000,000. The estimate of the General Director of Statistics in Berlin is 1,283,000,000! estimating the billion at a thousand millions, according to the French method of enumeration in use on the continent of Europe and in the United States, and not a million of million according to the English method. Of this number there are in Europe 272,000,000, in Asia, 720,000,000, in America, 200,000,000, in Africa, 89,600,000, and in Australia 2,000,000.

And what proportion of this vast multitude, these twelve hundred and eighty-three millions of souls are Christians? There are in the world according to the most reliable computation; Jews, 8,000,000; Mohammedans, 120,000,000; Pagans, 880,000,000, and nominal Christians, 275,000,000. This last number includes all the Greek Church, the Armenians, Nestorians, the Roman Catholic Church, all the Protestant denominations, orthodox and heretical, and the entire population of those countries which are nominally Christian, as distinguished from heathen, England, Ireland, Scotland, America, France, Germany, Russia, Spain, Portugal, Italy, etc., making in all not quite one-fifth of the population.

But what proportion of these 275,000,000 of persons in nominally Christian lands are the true disciples of Christ? Of Romanists there are 135,000,000; of Greek, 50,000,000; of Armenians and Nestorians, 5,000,000; and Protestants, 85,000,000; this last number including all, whether professing religion or not, those of some religious faith, true or false, those of no religious faith, skeptics and infidels. How many of these are truly the disciples of Jesus Christ? If we say one-twentieth of the whole number, (and this seems a large allowance,) then there are not quite 14,000,000 of real Christians in existence.

According to the present population of the globe there are altogether, including unbelievers in Christian as well as heathen lands, 1,274,000,000 of souls yet unconverted to the truth as it is in Jesus! And for the accomplishment of their salvation, instrumentally, there are, according to the liberal allowance of one-twentieth just made, 14,000,000 of truly converted persons, three-fourths of whom certainly are lukewarm, uninterested, and idle in the work of the Lord, leaving about 3,000,000 in all the world to engage actively in advancing the kingdom of Christ, and leading sinners to the Saviour! In view of all these considerations, well may we exclaim, "Who is sufficient for these things?" How mighty is the task! How stupendous the undertaking!

The Episcopal Missions in the Sandwich Islands.

The Friend, for November, notices the arrival at Honolulu of Bishop Staley and two other clerical missionaries from England. These are the first English missionaries sent to the Islands, as there has all along been an understanding between the American Board and the London Missionary Society, that the former should occupy islands North of the line, and the English the South Seas. The present mission is under the auspices of the "Church Missionary Society" and the "Propagation Society," both contributing to its support. It is understood that the Bishop visits the Islands at the invitation of the King and foreign residents; and one of the first of his official acts was to have been the baptism of the young Prince. This regal inauguration of the mission was frustrated by the death of the Prince, who was baptized by the First Congregational Church of Honolulu. Preparations were being made speedily to erect a large Gothic Church, which is to have a fine chime of bells. "To the poor the Gospel is preached"

Since the above was written, *The Missionary Herald* has come to hand, containing the following additional intelligence:

If the first movements of the Bishop and his curates at Honolulu are to be taken as an index of the policy which will be pursued by them, the missionaries who have laboured there long and faithfully, and to whom the Islands are indebted under God, for all they have of Christianity, civilization, and standing among the nations of the earth, will now have much occasion to use all the wisdom of serpents and the harmlessness of doves. The Bishop announced in his first sermon, that he should take the middle ground between the Protestant missionaries and the Roman Catholics. One of the curates declined attending a union monthly concert, and after consulting the Bishop on the subject, he wrote to one who had invited him, saying: "He" (the Bishop) "strengthened my own opinion, viz: that it would be inconsistent in a clergyman of our Church, to attend a prayer-meeting in a place of worship belonging to a denomination of Christians who do not regard Episcopacy as of divine appointment." A free use, as might be expected, is made of pictures, Peter's keys, clerical vestments, a chanted liturgy, &c., &c. A little tract has been published on Confirmation, in which that rite is said to be "a sacramental ordinance of the Church necessary for all Christians who are in a condition to receive it," while "the person who administers it must be a Bishop of the Holy Catholic Church;" and "young" and "old," "sinners," and "all who have not been confirmed," are

urged to "come to confirmation;" to "come and see God's ministers;" to unburden their consciences and "listen to the gracious words—'Thy sins are forgiven thee.'"

It appears obvious, that earnest effort will be made to draw the people away from their former teachers and places of worship, and lead them to feel that they will be *especially*, if not *only*, safe in the "Holy Catholic" Episcopal "Church;" whose ministers can thus easily robe their children with the righteousness of Christ.

News of the Church.

DONATION VISIT.—The Congregation of the Rev. William Murray, North Cornwallis, made him a donation of \$86, on the evening of the 30th January.

MISSION SCHOONER.—We learn that the Mission Schooner is making rapid progress in the hands of Mr. Carmichael. The Children continue to make liberal contributions all over the Church. Handsome sums have been received from New Brunswick Congregations.

We learn with pleasure that the young men of Elliot (West) River section of the Rev. William Ross's congregation have lately present that gentleman with a valuable horse. The Committee, Messrs. Martin Betts, Wm. Alchorn, Archibald Currie, Donald McMillan, and Allen MacKea, waited upon Mr. Ross at his residence, and before making their presentation, read an appropriate address, to which the Rev. gentleman made a verbal reply. The Committee who collected the money to purchase the horse, and the young men who contributed so liberally of their means, deserve great praise for the exertions put forth to add to the comforts of their respected minister since he first settled among them. This token of their esteem and attachment shows how highly they appreciate Mr. Ross's ministrations. It is, at the present time, all the more creditable to these young men from the circumstance that they, in common with other members of the congregation, have had for the past two years to bear the expense of erecting a large new Church. We hope the Rev. W. Ross will long continue to merit this and similar offerings, at the hands of the young men at Elliot River, and that they will always be able and willing to encourage him in the discharge of the varied duties of his office.—*Monitor*.

The Oldest Presbyterian Congregation in the Colonies.

Under this heading the *Record* of the Free Church of Scotland notices a congregation within the wide limits of this Synod, that of BERMUDA. Says our contemporary:—"There is no Presbyterian congregation in any of our colonies, that dates its origin so far back as that of the Warwick meeting-house, Bermuda. This congregation is older by about seventy years than any Presbyterian congregation in the British colonies. The founders were not Scotch, but English, Presbyterians—Puritans, who, in consequence of the Bartholomew Act in 1662, sought and found beyond the sea that liberty of conscience and freedom of worship which were denied them in their own country. This view is supported by the history of the island and the traditions of the building. Andrew Marvel celebrates the lauding of the Puritans in Bermuda in one of his finest odes. He probably was well acquainted with some of the parties. It is well known that the Puritans were in the habit of giving Bible names to their children; and, in looking over the old Presbyterian records, the names are found to be almost entirely of this class. Here are a few specimens:—Josiah, Hezekiah, Daniel, Seth, Joshua, Ephraim, Jeremiah, Job, Enoch, Israel, Jonathan, Joel, Zechariah, Rehoboth, Eli, Jotham, Ruth, Susanna, Deborah, Dinah, Kemrah, Judith, Michal, Jerusha, &c.

If this interesting old church had been properly encouraged and supported by the Church at home, it might have been the most flourishing in the island. But the cause has never had justice done to it. In fact, the Presbyterian Church in Bermuda has been very much stereotyped for the last one hundred and forty years, and never will be otherwise until the Church in the old country shows some interest in it. The Free Church is rapidly disappearing from the West Indies. There were five ministers of the Free Church in those parts a few years ago. Mr Thorburn of Bermuda is the only one now. The cause must not be allowed to go down. Bermuda is never without a number, sometimes large, of Presbyterian soldiers and sailors. Last winter there were fifteen or sixteen vessels of war there. The Church sees to the supply of ordinances for Presbyterian soldiers and sailors at Gibraltar and Malta. Why neglect them at Bermuda? In Parliament, these three stations are generally spoken of together. Why should the three not be associated in the councils of the Church also?

Religious Intelligence.

Scotland.

REV ARCHIBALD CRAWFORD, who spent some time in this Province last year, has proceeded to Australia in the same ship with the Rev. J. INGLIS.

Dr Lang, New South Wales, has not only succeeded in his late law plea with Established Presbytery, but obtained upwards of £2000 of expenses, which the ministers have to pay out of their own pockets.

The original ragged-school in Edinburgh was established in 1847, at which time there were eight hundred and twelve prisoners in the Edinburgh jail under sixteen years of age. Since then the number has gradually diminished, and, last year amounted to only one hundred and forty-one.

The revival movement has been again making remarkable progress in Buckie, and in several villages in Bathshire. The excitement and prostrations have been as marked and as extensive as when the movement commenced three years ago. The meetings are chiefly held by a few young lads belonging to the place, but have also been addressed by two of the local clergymen. Still further north, in several parts of the Shetland Isles, a religious movement of a remarkable and hopeful character is still in progress.

Distinguished Men Gone.

Two very distinguished Ministers of the Gospel have been recently called away to their eternal rest. DR. LYMAN BEECHER, and DR. EDWARD ROBINSON. Dr. Robinson is known as the author of the *Lexicon of the New Testament* and of the *Reserches in Palestine*.

Germany.

Dr. F. W. Krummacher writes an interesting letter to the last *News* of the Churches, giving a summary view of the religious state of Germany during the year. We give some extracts:—"A most decided spirit of anti-Christianity on the one hand, a most perfect indifference to religion on the other, are now, alas! of such dimensions in our people, as to make us fear greatly for the results. But fortunately there is no lack of a strenuous, and, we doubt not, a victorious reaction against the negative theories of the time, while the banner of faith is held up from far the greater number of the pulpits of our church and chairs of our universities, and a better spirit strives to force its way, in well-managed seminaries and even in elementary schools- . . . The

Gustav-Adolf Union has for about ten years, been of very important and still continuing influence, not *although* but *because* it rests on no settled confessional base. It is an unquestionable fact that there lives in the German people an ardent zeal for all that furthers the common good, and this union affords those who have separated themselves from positive Christianity an opportunity to bear a part in the intellectual and moral elevation and ennobling of the people.—Thousands support this union, only because the object which it has in view, consisting, as it does, in giving assistance to those isolated members of the evangelical church who live in the thick of a Roman Catholic population, finds an echo in their hearts in their apathy to Romanism. The faithful, who at first stood distrustfully aloof from the union, have thought, the more it progressed in its work, that they would not be justified in withdrawing from it their active sympathy, since they perceived that the building of churches and schools was its sole object, and that all influence on the teaching and general culture flowed from another quarter. In point of fact, the pure and unencumbered gospel is preached in these so-called *Gustav-Adolf* churches; and in the meetings of the union too, many testimonies of belief have already been mentioned, which far outweigh those that savor of the old or new Rationalism.”

Fireside Reading.

SKETCHES FROM THE FOREIGN MISSIONARY FIELD.

THE GODS OF THE HINDOOS.

JER. 50, 38.—“It is the land of graven images, and they are mad upon their idols.”

The three chief deities of the Hindoos are Brahma, the Creator; Vishnu, the Preserver, and Shiva, the Destroyer. From these (as they suppose) proceed three hundred and sixty millions of gods and goddesses. True, worship is not rendered to all, but the sacred books introduce the entire troop, and a set of men who are learned in these writings go, to and fro, through the country, place themselves under the shade of a tree, or in the court of a temple, or in a booth in the midst of the crowd attending one of the annual fairs, raise flags on high bamboo staves before them, adorned with pictures taken from the history of these deities, and explain these pictures to the multitude in pleasing songs and strains of eloquence. But these stories of the gods are for the most part such abominable re-

citals of vice and crime, and the gods are represented as without exception such guilty criminals, that in any civilized country they would have been condemned to death, ten times over. For example, Brahma is called the father of the gods; yet among the Hindoos he is so despised that not a temple is dedicated to him in the entire country. Such contempt he has already experienced, according to the stories, among his fellow deities, for his falsehood and his lewdness and excesses generally—he was a liar, a drunkard, a thief and an adulterer.

The deities which are most worshipped in the East Indies are, Vishnu, particularly in his two appearances on earth as Ram and as Krishna, also Shiva and his wife Kali or Durga and Juggernaut. Images are made of them all. In the image of Shiva, everything horrible is united. He has a threatening look, he holds in his hand a trident; his robe is a tiger skin; his necklace, a string of human heads; his bracelets wreaths of serpents. His wife has the same destroying, murderous character with himself. The blood of a tiger fills her with delight ten years long, but the blood of a man a thousand years. If one of her worshippers opens his vein a little and offers her his blood she is frantic with joy. If he cuts off a piece of his own flesh and brings it a burnt offering to her, her delight exceeds description. She is the especial friend of robbers, thieves and murderers. Every band of robbers before proceeding upon the particular errand it has in view appeals to her for success in their undertaking and makes her an offering. The offerings made to this terrible goddess are not only buffaloes and rams, but even yet, in spite of the prohibitions of the English government, human victims are continually slain in secret to her honor. A verse of the sacred books runs thus: “Let chiefs, statesmen, counsellors and innkeepers bring human offerings and they will become powerful and wealthy.”

PENANCE AMONG THE HINDOOS.

ISA. 43 : 24-25.—“Thou hast made me to serve with thy sin, thou hast wearied me with thine iniquities. I, even I am he that blot-teth out thy transgressions, for mine own sake and will not remember thy sins.”

Sin requires an atonement; this the Hindoos too feel. Among the Hindoos the sacred characters called Fakirs seek to atone for their sins by self-inflicted sufferings and penances of the most dreadful kind. Some suspend themselves in the air upon large hooks and freely undergo the most indescribable torments, others cast themselves down from high, steep precipices, or look with un-averted eye upon the blazing sun of midday. Others again expect to pacify the incensed deity by measuring with their naked bodies, which they roll over the burning wastes of

sand, the distance from one idol temple to another, often covering many miles.

Missionary Leipoldt tells of a Fakir who buried himself up to the neck in the earth so that the worms had begun to devour him. The King of Benares came to the place and begged him not to torment himself so much. And the saint said in his anger: "I curse you!" And when the king in turn begged him to withdraw the curse, he promised to do so on condition that he would have a wooden bed made for him with projecting nails in the bottom. The king complied with his wish and the saint stretched himself upon the sharp pointed nails and spent the last fourteen years of his life in that position.

VOICE OF THE FORERUNNER ON TUTUILA.

ISA. 60 : 9—"Surely the isles shall wait for me."

Upon the return of the missionary Williams from England to the South Sea Islands, when a great assembly was held and short addresses made by the natives. An old chief rose up and told, how many years before, a chief in the neighboring village had prophesied that the worship of spirits would come to an end in Samoa, a great white chief would come from the distant horizon; he would overthrow their religion and all this would happen soon after his death. "That old man," he added, "died shortly before the coming of the Lotu (Gospel) to our country," and pointing to Williams who sat in the midst of the assembly, he exclaimed with emphatic tones: "Behold—the prophecy is fulfilled! He is the great white chieftain who has come over from beyond the distant horizon: this is the man who has overthrown the worship of spirits."

ART THOU HE THAT SHOULD COME.

MATT. 11 : 3—"Art thou he that should come, or do we look for another?"

A young Siamese, who was in the habit of discussing questions pertaining to Christianity with the missionaries, Tonklin and Gutzlaff, related to them the following: In his neighborhood, near Bangkok, lived a wise old man nearly eighty years old, who, sometime previous, had told his neighbors that within six years the Saviour or Redeemer of his nation should come. At present, while their sins still burdened them, there was no rest for them. When he heard of the arrival of the missionaries at Bangkok, he said: "These are the forerunners of him who is to come." Hence the missionaries understood the inquiry put to them by many Siamese: "Has Jesus come hither?"

Receiving Christ.

"How is it with you now, M.; have you made any progress Christ-ward since I saw you?"

"I can't say that I have. It's just about the same; and I don't see what I am to do to make it different. I have done everything I know how to do; and if I had my life to live over again, I don't see how I could live differently."

"Do you pray daily and study the Bible?"

"Yes; but I don't see that it does any good."

"When you pray, do you realize God's presence, and his interest in you?"

"No; I can't say I do. I don't see how he can feel any interest in me. I have lived a mere selfish life, and haven't deserved his love, and don't see how I can expect it."

"Do you desire it?"

"O yes; I should like very much to have it, if I could."

"Well, if that be really so, and if you will just tell *him* so, and ask him what he would have you to do to win it, that will be real prayer, and one that he will be likely to answer."

"But it don't seem to me as if it would accomplish anything, or make any change in my future life. I can't feel sure that I shall do anything better in the future."

"One thing at a time, my dear friend; if you desire God's love—really desire it—you can have it; if it be the one absorbing desire of your heart."

"But it don't seem so to me. It don't seem to me that he can see anything in me to love."

"You have but too much reason to say it; but fortunately what cannot be found in you, is found in Christ; he has bought you all with his blood; and now offers to dwell with you and in you. If you receive Jesus, all will go well with you; for it is written, 'As many as received him, to them he gave power to become the sons of God.' You want power to become a child; receive Christ, and he will give you the power."

"But if I tell him that I do receive him, I shan't feel any differently; I shan't act any differently."

"In short, you don't believe that there is any efficacy in obedience; that God values it or will reward it; and all your unbelief has no better ground than that it don't seem to you that it would do any good. What right have you thus to reject the plain testimony of God? You have never put him to the proof. You have never received Christ, though he has long knocked for admittance. You have never entrusted the keeping of yourself to him. Thousands of times, his gentle and winning entreaty, 'Come unto me,' has been repeated in your hearing, but you have never come. You reject all evi-

dence of the reality and earnestness of the invitation.

"Well, I've tried, and I can't change my heart. I know I have got to feel, and to do differently; but somehow I can't get hold of it."

"Do you remember the story of the man who had a withered hand? Christ said to him, 'Stretch forth thy hand.' Now, this man's arm, as I understand the narrative, was completely withered. He might I suppose, have said with entire truth, 'Lord, I cannot stretch forth my hand; it is an utter impossibility; I haven't the power to do it.' He had no power to do it; but one thing he could do; he could put forth the will to do it. He did that; that was obedience; and Christ gave the power; and he was healed. I know that the faith in Christ, which I wish you to exercise, and without which it is impossible to please God, is the *gift of God*; but he gives it to those who exercise the will to obey. The Lord invites you to prove him. Do it."

Confessing Christ.

"My friend do you love Christ?"

"Well, that is a pretty blunt question! Really, I hardly think you can consider that a proper question for me to answer. Did you ever happen to read what Keble has said of making sacred things common?"

"Even human love will shrink from sight,
Here in the coarse rude earth:
How then should rash intruding glance
Break in upon her sacred trace
Who boasts a heavenly birth?"

"Yes I have read these lines of Keble, and heard them quoted, too, more than once on both sides of the Atlantic, and by persons whose training had as little in common as could well be conceived; and yet they agreed in deprecating frank conversation about Christ, and his claims and his love, I wonder if they or you ever happened to turn back a single page in that same volume, and read the following avowal.

"There's not a strain to memory dear,
Nor flower in classic grove.

There's not a sweet note warbled here,
But minds us of thy love.

O Lord, our Lord and spoiler of our foes,
There is no light but thine; with Thee all
beauty glows."

Now, was Keble expressing a just and worthy sentiment when he penned this, and the real feeling of his heart? or was it a mere poetic rhapsody?

"Oh, certainly, it was the true feeling of his heart. Why should you doubt it?"

"Then you approve this utterance, and think it sometimes proper to avow the love that 'boasts a heavenly birth'?"

"Unquestionably I do; at proper times, and in proper ways."

"May I ask what times you consider to be proper?"

"Well I don't think such things should be thrust upon you suddenly and unexpectedly."

"Why not?"

"Why not! Why for decency's sake. I'm astonished that you ask."

"Ah, I begin to comprehend. You conceive that there is a proper formality, a becoming ceremony, to be prefixed, like a prelude to a poem, or to a piece of music; an artistic intimation to the hearer, that something religious is coming, to which it is proper to adjust one's air and manner."

"You have a very provoking way of putting it. I think you might know that that is not my meaning. I would like to ask, Do not you think that we ought to approach religious topics with a solemnity which common topics do not require?"

My dear friend, I object to *your* way of putting it. I had not thought of approaching religious topics; my thought was of *Christ*, and of loving him; and that our love ought to be so single-hearted, childlike, and ardent, that we should no more think of concealing it than of concealing our admiration of a landscape, because some turn in the road brought it suddenly to view. Did you ever meet with a person who thought it necessary to suppress his admiration of a beautiful landscape?"

"No, of course not; but, then that's different. There could be but one opinion on that."

"And can there be two opinions on the excellency of Christ?"

"Everybody knows that he is perfect; but all do not feel alike about speaking of him! and a great many think that religion is too serious to be talked of in public."

The love of Christ, like the love of an affectionate child, is sometimes grave and sometimes jubilant; it is always something too noble for the trifling and the frivolous to appreciate; and therefore we would guard both the one and the other from their touch. The profanation we dread is in the frivolous spirit, from which we shrink, not in any inherent impropriety in times and seasons. All times, all seasons, are proper to the love and service of Christ; and no loyal disciple of Christ will suffer any circumstances to attach to himself that are inconsistent with the avowal of his love or with the advocacy of his Master's claims. It is true that a feeling exists, so common as to be almost universal, against the expression of religious sentiment. The majority of men disown religious obligations; every recognition of those obligations reproves them. Timid Christians yield to the public sentiment thus created, and shrink from declaring themselves. Then there are many whose unrestrained avowals of love to Christ are neu-

tralized by the prevailing tone and temper of their lives. We do not mean to charge hypocrisy, but self-ignorance; and a lack of that sense of congruity and fitness of things, which is indispensable to the exertion of a uniformly good influence. But surely no well instructed Christian need ever be restrained from such freedom of utterance concerning Christ and his service as God sees to be fitted to recommend his well beloved Son to those who do not know him; or to strengthen and encourage those who are young and feeble in the faith. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. "Let us, therefore, not hesitate, at all times, and in all wise ways, frankly and fearlessly to avow that we belong to Christ, and delight to do and suffer his will.—*J. W. K. in Congregationalist.*

Fretting.

I now propose eighteen reasons why you should never fret, the first of which shall be as good as the one which a certain lawyer announced before the court as the first of forty good and sufficient reasons why the man represented by his client did not sign the deed, which was, the man had long been dead when the deed was written. "Prove that," responded the judge, "and save us the trouble of the other thirty-nine." But men, to learn righteousness, must have "line upon line and precept upon precept."

1. If we fret at the wrong doing of others we sin against God.

2. Fretting can do no good. It will not restore loss, repair injury, or reform the guilty.

3. If we abstain from fretting at an offence against the truth we shall promote the good and offset the offence.

4. God has suffered the offence to transpire; he could have prevented it had it been best. We do not mean that it was best that the offence should occur, but it was not best for God to interpose to prevent it. Preventing would be worse than permitting.

5. It is a great gratification to the devil to see men fret; he tries to make them.

6. Fretting destroys our own peace.

7. Out of the present evil God can accomplish a future good. There can no possible evil befall us here, but that in it God designs our highest benefit, according to the ever blessed assurance that "all things shall work together for good to them that love God."

8. Resisting the temptation to fret glorifies God.

9. Fretting evinces unbelief. It is an expression of dissatisfaction before God with what he suffers; it amounts to saying that we know better than he.

10. It is a manifestation of self-will, it is insubordination, it is rebellion.

11. It is not Godlike, hence it is an expressed disapproval of his likeness; it is casting contempt on his image, hence it is profanity.

12. Fretting fixes and confirms a sinful habit which grows and strengthens with every indulgence, so that we become slaves to a fretful disposition.

13. It grieves the Holy Spirit.

14. It destroys one's influence. Few people have confidence in a habitual fretter; he is regarded as having sold himself to do the bidding of a capricious tyrant, and as having thrown into the bargain his manly dignity and moral integrity.

15. It will make you hated, dreaded, and avoided.

16. God will avenge you and take care of the wrong doer.

17. Really the causes of fretfulness are seldom worth fretting about.

18. The fretful man is as a football with which Satan makes sport.

Moral Discipline in Giving.

Giving is one of the means of grace; one of the best means of spiritual growth. If no good externally is done by the gifts, the charities, still a vital, and immeasurable good is done to the giving soul; enough, and vastly more than enough, to justify the deed. The sordid taunt so often thrown, "Why this waste?" comes of the sordidness that is equal to the sale of the Lord himself; the thirty pieces in the pocket better than he.

I repeat, if no outer good is done, there is no waste; no matter what the amount given, he it only enough; if done with the Christian motive, then the character is set forward, and the church is brought up higher and nearer to the millennial state. The church must pass through the work and the sacrifice of establishing the millennium abroad, in order to make one in her own pale. These final words of her Lord, then, which lay upon her this amazing responsibility, "Go preach the Gospel"—evangelize all nations—are to her an untold heritage of blessings and of blessedness. They embody the correction and expulsion of her deadliest foes; they are to her the necessary means of the victory, and the kingdom and the crown; I mean on this ground of attainment; personal, separate fitness, reached by the culture and through the conflict of beneficent giving and doing. The question before us is, Will we meet these conditions, and have the millennium at home, the kingdom within us?

not forgetting the one condition our Lord so significantly marks, the giving alms of such things as we have.

To very many this—as a means of grace, of spiritual advance—stands in the first place, and is indispensable; stands in a sense even before prayer; they being ahead in prayer, behind in giving. To all those, then, who have given leanly and grudgingly, we say, Arise and give; give bountifully; give heartily; give willingly; just because something within resists and says, I won't. Give the more and still more, from the very teeth and grip of the old retaining passion. Give with measure and intent to crucify it; that hundred, the nail, that thousand, the spike, that ten thousand, the spear, and so proceed and persist till the base and slimy thing is wholly dead.

And in our dealings with others—the minister in his appeals to his people—must come to them with some authority, with a worthy object, and with a sizable claim. A small matter will not do the business with men; take them as they rise. The hearts of the majority are so snugly shut up; the orifice not infrequently all tight and twisted and guarded; if you would come upon it with any likelihood, it must be not merely a sharp tool, but with some bulk and weight; pry at it with a massive lever; some little local appeal will not have a passage. The field is the world; the instrument also. Then make the big world into a wedge, and drive that in, and so you shall succeed, and they and the world shall be the better for it.

The Sin of Illiberality.

The sin of illiberality to the cause of Christ is the great sin of the Church in the present day. Professing Christians do not give to this greatest, noblest of all causes, the amount claimed for it by the Master. The fact is, that there is scarcely an interest, domestic, social, or national, to which the individual church member gives as little. With a large number of our people, the cause of the Redeemer is the least cause and the last cause. How few there are who take as much thought for the interests of the kingdom of Christ as they do in respect to what they shall eat, and what they shall drink, and wherewithal they shall be clothed! These merely incidental considerations, which should receive attention only as subordinate interests, are elevated into the place which the affairs of the Redeemer's kingdom should hold in the hearts and thoughts of Christ's people. To this there are many honorable exceptions; but the Church, as a whole, is very far from grasping the great idea of giving to the cause of the Saviour. She does not give as she ought to give. She does not give as God has prospered her members. Of this sin the Church has to repent, or God will chasten her. The Church

that stands in view of the harvest field in these last days, and makes God's judgments for past unfaithfulness an excuse for further sin, is incurring great guilt, and will be made to feel the Divine displeasure. For past delinquencies we cannot atone, but we may repent, and seek forgiveness, and resolving upon increased efforts and renewed sacrifices, enter upon the new year.—*Pres. Record.*

To Mothers and Fathers.

The first book read and the last book laid aside by every child is the conduct of its mother and father.

1. Give yourselves, then your child, to God. It is but giving him his own. Not to do it, is robbing God.

2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourselves. Do it for your child.

3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourselves.

4. Give not heedless commands, but when you command, require prompt obedience.

5. Never indulge a child in cruelty, even to an insect.

6. Cultivate a sympathy with your child in all lawful joys and sorrows.

7. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.

8. Never allow your child to whine or fret, or to bear grudges.

9. Early inculcate frankness, candor, generosity, magnanimity, patriotism and self-denial.

10. The knowledge and fear of the Lord are the beginning of wisdom.

11. Never mortify the feelings of your child by upbraiding it with duress, but do not inspire it with self-conceit.

12. Pray with and for your child often and heartily.

13. Encourage all attempts at self-improvement.

14. Never deceive or break a promise to a child.

15. Reprove not a child severely in the presence of strangers.

16. Remember that life is a vapor, and that you and your child may be called out of time into eternity any day.

A Sure Paymaster.

That terrible saying of Ann of Austria to Richelieu, holds true for mercy as well as for judgment: "My Lord Cardinal, God does not pay at the end of every week, but at the last *He pays.*" God may put his faithful ones upon a long and faithful apprenticeship, during which they learn much and

receive little—food only, and “that in a measure”—often the bread and water of affliction— Yet at the last *He pays*, pays them into their hearts, pays them into their hands also. We may remember long seasons of faint, yet honest endeavour; the prayers of a soul yet without strength, the sacrifices of an imperfectly subdued will, bound even with cords to the altar; we may remember such times or we may forget them, but their results are with us. Some of the good seed sown in tears is now shedding a heavenly fragrance within our lives, and some of it will blossom, perhaps bear fruit, over our graves.

Poetry.

EVENING PRAYER.

I come to Thee to-night,
In my lone closet where no eyes can see,
And dare to crave an interview with Thee,
Father of love and light.

Softly the moonbeams shine,
On the still branches of the shadowy trees,
While all sweet sounds of the evening breeze
Steal through the slumbering vine.

Thou gav'st the calm repose
That rests on all—the air, the birds, the flowers,
The human spirit in its weary hours,
Now at the bright day's close.

'Tis nature's time for prayer;
The silent praise of the glorious sky,
The earth's orisons profound and high,
To heaven their blessings bear.

With them my soul would bend
In humble reverence at Thy holy throne,
Trusting the merits of the Son alone,
Thy sceptre to extend.

If I this day have striven
With Thy blessed Spirit, or have bowed the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of ev'c's unsullied dew;

And as the stars whose nightly course is true,
So would I be to Thee.

Not for myself alone
Would I these blessings of Thy love implore,
But for each penitent the wide world o'er,
Whom Thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years,
Has watched to soothe afflictions, grief, and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope or health,
Be thou their solace, joy, and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on Thee,
And cleanse its depths from each impurity.
For my Redeemer's sake.

BOCHIM, THE PLACE OF WEEPING.

Through Bochim's valley all must tread—
Some bitter, burning tears
Must ev'ry heaven-bound pilgrim shed,
Before his home appears:

Before he sees his Father's face
In realms of endless day;
Before in Jesu's fond embrace,
All tears are wiped away.

Dark deeds of sin, wrought long ago,
In wild and thoughtless youth,
Whilst yet we wandered to and fro,
Strangers to God and truth—

These oft, like ghosts, will leave the tomb,
In stillness of the night,
Oppress the heart with deepest gloom,
The trembling soul affright:

Many the dreary, sleepless nights,
Many the tears and prayers,
Before these grim and ghastly sprites,
Are driven from their lairs!

Beside some little grassy mound,
With clinging wild flow'rs drest,
Oft will some kneeling form be found,
By 'whelming grief oppress:

Some must, like kingly David weep,
Above a sickly child;
Some must, like faithful Rizpah keep
Death-watch on a mountain wild.

Some o'er their own deep-seated woes,
The flowing tears must shed;
Whilst others, Christ-like, weep o'er those
Whose day of grace is fled.

The easily besetting sin—
The secret, gnawing woe—
These wring the grieving soul within,
And make the sad drops flow:

These drive us to the “sinner's Friend,”
These lift our thoughts above;
In Him our dark foreboding end,
There grief is !e t in love.

NOTICES, ACKNOWLEDGEMENTS, &c.

WANTED! FOUR HUNDRED ADDITIONAL SUBSCRIBERS TO THE RECORD FOR 1863! *We have still on hand this number of copies of the Record for January, February and March. Some Congregations have done better than ever before, but others are far behind, and there are a few which do not yet take one copy! This will never do. A slight effort on the part of our friends will absorb the 400 copies on hand, and we shall be glad to issue as many more of future numbers as may be required. We appeal to all our Congregations, to all our readers to help—to do what they can!*

Monies received by the Treasurer, from 20th January to 20th February, 1863:

FOR FOREIGN MISSIONS.

Juvenile Miss. Soc ty. Maitland,	£3	3	5
Lower Selmah Missionary Society,	0	3	7½
Ladie's Society, Tatmagouche,	14	10	0
Antigonish,	8	5	9
Additional from Salem Church Green Hill,	4	11	1
A Friend, per Rev. James Bayne,	0	12	6
Thankoffering, donor unknown, per Rev. P. G. McGregor,	1	0	0
Ditto, a Presbyterian, Cornwallis, per Rev. J. Steward,	10	0	0

MISSION SCHOONER.

Young people of the Second Congregation of Maitland and Noel,	22	5	7
Merigomish Congregation per Rev. R. J. Grant,	12	6	6
Sabbath Schools, Tatmagouche Congregation,	12	5	0
Collections, Dartmouth, per Rev. A. McKnight,	7	7	1½
Rev. John Scott, per Rev. P. G. McGregor,	2	10	0
Col. by Mr. John Cameron, East River, St. Mary's,	1	5	7½

HOME MISSION.

Juvenile Miss Society Maitland,	1	13	6½
Noel Section of Second Congregation, Maitland and Noel,	1	11	0
Antigonish,	3	1	4
Thankoffering, donor unknown, per Rev. P. G. McGregor,	1	0	0
Mrs. Stiles,	0	5	0

SEMINARY.

Juvenile Miss. Society Maitland,	0	16	1
Antigonish,	0	15	9
Additional, Salem Church, Green Hill,	2	8	9½

The Rev. S. JOHNSON, Harvey, N.B., acknowledges the receipt of the following sums

from the Scholars of his Sabbath School for the Mission Ship:

Collected by Miss Jane Piery,	\$3	11
“ Miss Margaret Craigie,	2	86
“ Miss Mary A. Atebison,	3	39
“ Jane Briggs & Isabla. Little	3	71

Messrs. A. & W. MCKINLAY acknowledges receipt of the following sums for the Mission Schooner:—

Per Rev. John Cameron, Nine Mile River Sabb'th School,	£10	12	10
Gore,	2	10	6
Kennetcook,	2	17	11

16 1 3 or \$64 25

Chalmers Church Sabbath School,	\$150	00
Rev. M. Harvey's Sabbath School, St. John's Nfld.,	74	25
Antigonish and Cape George Sabbath Schools per Rev. J. Downie,	28	00
St. John's Church Sabbath School, Chatham, Per Rev. Mr. McCurdy,	\$100	00
Per Miss Rainey, Bathurst,	18	00
Sabbath School Scholar, Newcastle,	2	00
Per Miss Campbell, Dalhousie,	6	00
	—	\$126 00

ALSO.

Bequest of late Mrs Archibald Smith, Senr., per Archibald Smith, Esq., Newport, for Education, Congregation of Rev. J. Morton, Bridgewater, in answer to recent appeal,	\$42	00
	25	00

PAYMENTS FOR HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following sums:

ON BACK VOLUMES.

Mr John Scott, Charlottetown, P.E.I.,	\$	1	00
Rev K. McKenzie. Baddeck, C. B.,	4	50	
Rev D. McNeill, Woodville, P. E. I.,	0	50	

FOR 1863.

A. H. Patterson, Esq. Tatmagouche,	8	00
J. A. McDonald, Esq. Sherbrooke	14	00
Rev. Isaac McKay, Gabarous,	2	50
Mr. J. D. Murray,	50	
Rev. J. McG. McKay, Economy,	13	50
Mr. Wm. Stewart, Westchester,	1	00
Mr. Donald McDougall,	50	
Rev. A. McKnight, Dartmouth,	5	00
Mr. David Vance Londonderry,	3	50
Mr. Robert Davidson, Portauque,	7	50
Adam Roy, Esq. Maitland,	50	
Mr. D. F. Layton, Londondary,	13	50
Mr. Wm. Cunningham, Cape Sable Island	60	
Rev. A. G. Forbes, Canada	50	
Mr. Geo. B. Johnson, New Annan,	5	00
Rev. J. McKinnon, Hopewell,	8	00
Rev. J. Morton, Bridgewater,	13	00