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OCTOBER  
1878.



Home

AND

Foreign Record

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

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public opinion is. Probably some of the very lips that shouted hosanna, not long after, shouted crucify Him; and the very parties who hailed Him as king of their nation, rejoiced when He was condemned as a malefactor, and sentenced to die the dreadful death of crucifixion.

### THIRD SABBATH.

**SUBJECT:—The Lord's Supper—Matt. 26: 26-30.**

We learn from the preceding verses of this chapter that our Saviour was at Bethany, two miles from Jerusalem, when he sent His disciples into the city to prepare the passover feast for Himself and His followers. Luke tell us that James and John were sent and that they found everything as Jesus had predicted, and "they made ready." The hour of the feast when he sat down with the twelve would be six in the evening. Observe how Jesus fulfilled the rites and ceremonies of the old religion up to this time, but not in the slavish and ritualistic manner of his countrymen. The Passover was the great Jewish feast. It was instituted in Egypt when the destroying angel passed over the blood-sprinkled houses of the Israelites and entered, and slew the first born in the homes of the Egyptians. But now comes the hour of transition between two economies and their two great festivals—the one about to close forever, the other to begin its career which shall not cease until it be transferred from earth to Heaven.

The season of the year would be part of our March and April. The place of meeting was an upper room in Jerusalem, and those who sat with Jesus were His chosen twelve. How strange that among so few there should have been a traitor like Judas. If his hard heart was concealed from the eyes of his fellow disciples it was not hid from Christ who pointed him out as "the one of them that should betray Him." It is supposed that Judas left the table before the celebration service began and that he did not partake of the symbols of bread and wine.

"This is my body." It is impossible to suppose that our Lord meant anything more than that the broken bread he held in His hands represented his body which was soon to be broken and bruised for our sins. And yet many maintain that Christ meant that the bread was his own body; although all the senses must have testified the absurdity of such a thing. His disciples who saw Him break the bread, and heard Him speak as He sat beside them never could for a moment have supposed that he meant anything of the kind. They knew well that He was then speaking in the way

He was so fond of teaching them viz., by figures and symbols. He had told them that He was a vine and that they were the branches, again he said "I am the door," "I am the good shepherd," "Ye are my sheep," &c. We cannot, without setting common sense at defiance, imagine that the disciples would take these words in their strict and natural sense, and conclude that their Master had become a real door, or a real vine, or that they had become metamorphosed into branches, or sheep. No! they would be at no loss to know what He meant, and would at once seize on the great spiritual lessons, so simply and strikingly set before them.

And he took the cup. The cup of blessing passed round the table to all the guests on such occasions. A Jewish head of a family would here explain to his assembled household the origin and meaning of the Passover. This explanation was given every year in answer to this question put by the eldest son. "What mean ye by this service? Exod. 12, 26." When this question is put to us as christians at the celebration of the Lord's Supper let us see that we can give an intelligent reply. It points us to a greater than Israel's deliverance, and to blood more precious than that sprinkled on any Egyptian door way. It points "to the Lamb of God that taketh away the sins of the world," and to the great deliverance he has accomplished on our behalf.

Observe that Christ before He broke the bread or gave them the cup asked a blessing and gave thanks—thus He teaches us as His disciples a great lesson that we should remember and practise. He reminds us that any blessing comes from our Heavenly Father, and should be thankfully acknowledged when partaken of.

Notice how closely our blessed Master drew the cords of Divine brotherhood that bind together all His disciples. Not only were they seated together at the same table, but eating from the same loaf, and drinking from the same cup. They thus openly declared that they were fed by the same Father's hand, and bound to one another by the ties of mutual dependence. Now also they are taught that as His disciples they must bear one another's burdens and by loving one another convince the world that they are His true followers. Eating and drinking together is an ancient way of showing friendship, but this feast means more than friendship. It means that all who partake of it believe in the same God who feeds them by His bounty, and that they believe in the same Saviour and hope for pardon in the same blood. It proves that they are all children of the same Father, members of the same family, travelling together to the same Father's home

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

OCTOBER, 1873.

THEOLOGICAL EDUCATION.

II.

"HERE AM I, SEND ME."

In an article in our last number the scarcity of Theological students was shown to be a matter demanding the serious and prayerful consideration of the church. The fact was stated that, looking at the work to be done, comparatively few young men were coming forward to be labourers in the vineyard; the grand cause of this dearth of workmen was indicated; means were suggested for the removal of the evil; and an earnest appeal was made to the pious youth of the church to come to the help of the Lord.

To the young men who express their readiness to enter upon a course of study preparatory to the work of the ministry the Church owes a duty, which, while not altogether, has to a great extent been overlooked in the past; and it is the design of the present article to expound that duty and press it upon the attention, so that not only may those who are saying, "Here am I, send me," be furnished with whatever is necessary for the successful prosecution of their studies, but that others, in beholding the ruggedness of the path somewhat smoothed, may be induced to choose the ministry as their life's work.

The Presbyterian Church has always striven to possess a well-trained ministry, and that branch of it with which we are connected has ever been careful, even in the day of small things, to have workmen not

needing to be ashamed. A curriculum of study extending over about seven years—four in college and three in the Hall—is what, except in very rare cases, is required of the candidate for the ministry. And may the day be far distant when the standard of qualification is lowered, for the times imperatively demand that the ministry be filled with men not only of gracious hearts but of well trained minds—men who are able to present the truth clearly and attractively and to cope with error in any of the protean shapes it may assume. Few of the young men who enter the ministry of our church pass through this long curriculum without a severe struggle; and the duty to which we have adverted is that of furnishing such aid as will ease the struggle.

Nearly all our students are drafted from families in humble circumstances, and the consequence is that almost from the very outset they have to depend upon their own resources. Take the following as a typical case. A young lad, with it may be a future not very clearly defined, hardly knowing his own mind, yet with a desire to be a minister of the gospel, endeavours to obtain a liberal education. Having passed through the highest department of the common school he obtains a certificate to teach. After teaching for a year or two he attends an academy, where he commences the study of the classics. When his means are expended he resumes teaching, and after an interval of six months or a year he returns to the academy. Having become acquainted with the rudiments of

Latin and Greek he enters upon his four years collegiate course. Here again he alternates study and teaching. Sometimes he is compelled to combine the two, teaching private pupils during the collegiate term to add to his scanty funds, and during the summer months prosecuting his studies when not employed in the school room. Having entered the Theological Hall he again alternates study and work,—teaching or doing the work of a catechist during the summer vacation. When his Theological curriculum is completed and he enters the field as a regular probationer of the church, he may find himself, after all the self-denial relatives have exercised for his sake, indebted to a considerable extent for pecuniary aid, and obligated to refund the same from his first earnings as a gospel minister. Thus he commences the work of the ministry burdened at a time when he requires even more than his salary affords to stock his library and to obtain a travelling outfit. Still worse, he may enter upon his life's work with an enfeebled constitution which will impair his usefulness if not shorten his days. True, some young men by devoting a longer time to their studies and by virtue of a strong constitution, come through the ordeal unscathed, but many ministers can see in the above sketch the outline of their own student life.

The foregoing typical case is not cited to deter any young man from devoting himself to the work. On the contrary we would say to any who should be hesitating on the score of difficulties, Go forward, God will open up a way, be self-reliant, the greater sacrifices you make the more clearly will your earnestness be seen and the higher will be your reward. But it is cited to show the church's duty to aid such young men—to extend a helping hand that at least some of the difficulties which beset the student's path may be removed.

But it may be said, Is not a young man benefited by the exercise of a spirit of self-reliance? True, and when unaided the student can overtake the curriculum of study without needless delay and without injury to health, it is better he should be left to receive the full benefit of the exercise

of the spirit of self-reliance. What is asked is that help should be accorded in cases of necessity—that there should be funds which students may know will supply them with aid at any stage of their curriculum should their case require it. No doubt the athlete is benefited by a preparatory course of training, but should he overtax his energies, when the day of trial comes he will enter upon the contest weak. The student who finds that by pecuniary aid he can husband his energies or be better furnished with the appliances of study, will suffer no demoralizing influence in accepting help. Devoting himself to a work which assuredly will not enrich him with the good things of this life, he can, with no proper spirit but with good grace, allow the church to assist him in preparing for that work.

Funds for this purpose could be raised in various ways. Persons to whom God has given worldly substance might, in the disposal of their property, leave a sum the interest of which could be devoted to this object. In a few cases this has already been done. Though dead such persons yet speak. Still better, persons of means might during their life set apart a sum for this object. In this connection special mention should be made of a member of Poplar Grove Church, Halifax, who has invested a sum yielding an interest of \$120 per annum which is intended to aid students in whatever way the Board of Superintendence may think fit. If the monied men throughout the Church would go and do likewise they would have the satisfaction of knowing that they were lightening the burdens of students, and making the path of Theological study more inviting than it has hitherto been. Such persons may have no sons to give the Lord, or if they have sons they may wish them to engage in other work. Well, here is a way in which they can have sons in the ministry. Let them furnish means to young men who, while willing to serve God in the Gospel are through straightened circumstances unable to obtain the necessary training. Then, congregations might follow with their contributions, as well as with their prayers, young men whom they have been

honoured in sending out to prepare for the work of the ministry. Throughout the church collections also might be occasionally made and forwarded to the Board to whom all applications for aid might be addressed. While bursaries obtainable by competitive examination are good inasmuch as they exert a healthful stimulus, help should be within the reach of every student who is earnestly addressing himself to work. For, many young men, whose educational advantages have not been so great as those of others, and who consequently might not succeed in competition, are yet quite as deserving of aid, and should receive it as readily, as those who have had better opportunities of study. All the requisites necessary to entitle a young man to aid should be an expressed desire to study for the ministry, and some evidence that he was likely to succeed.

It would be well for those who are willing to contribute to the object we are advocating to look specially at the claims of the Gaelic speaking portion of the church. In Cape Breton there are hundreds of families, whole congregations indeed, who would greatly prefer to hear the gospel in the tongue in which they were born. To the aged especially it is as water to a thirsty soul to hear about the love of Jesus in a language which they can thoroughly understand, and the very accents of which as heard from the preacher's lips are connected with the most hallowed associations. No doubt many of the people would be far more accessible to a Gaelic man than an English minister. Yet the church has never been able to give to this class anything like an adequate supply of preaching. What a boon it would be to the Island were five or six earnest young Gaelic speaking ministers to spend a year or so before settlement in visiting its waste places! How it would strengthen the hands of the brethren already in the field, and tend to make our church in that promising part of the Province rejoice and blossom as the rose! We have heard of several Gaelic speaking young men within the bounds of our congregation who would immediately enter upon the study for the ministry if only they had the

means. Will not some generous individual at once establish bursaries in aid of such a work? Even small sums forwarded to the Board might at once be made available.

The matter discussed in this article is one to which churches in other lands have devoted much attention. In the United States many of the churches offer, in the shape of pecuniary aid, the highest inducements to young men to devote themselves to the work of the ministry. Connected with many of the Halls, through the liberality of large-hearted christians, there are almost as many bursaries as students. In the hands of Presbyteries and Boards are funds to answer any deserving application. The Canada Presbyterian Church is doing much in this way to attract students to her Halls. While our sister church in these Lower Provinces has her Young Men's Scheme for the purpose of aiding those who are studying for her ministry—a scheme which is wrought with very commendable energy.

We have great faith in the liberality of our people. Only let them see that a cause is worthy of support and their sympathies are at once enlisted. We feel sure that individual and congregational responses will be made to this call which in due time will enable the Board to say to every young man, who through lack of funds cannot enter upon a course of study for the ministry, or who having commenced study is hampered and well-nigh discouraged: Go forward, do what you can to help yourself, and we will supply what is lacking.

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#### Praiseworthy.

The Baptists of the Maritime Provinces are engaged not only in sending out seven missionaries to the heathen in Southern Asia, but in raising a fund of one hundred thousand dollars for the endowment of the Theological Chairs in the College at Wolfville. This is an example of enterprise and liberality that should stir up other christians to deeds of self-sacrifice and devotedness to the cause of God. Brethren, what are we giving for ministerial education and for Foreign Missions?

### PROVIDENTIAL TEACHING.

Late in August our fields were rich with the promise of a bountiful harvest. Our farmers were already rejoicing in the rewards of their toil which seemed almost realized. Our orchards promised abundance of fruit. The sea also was yielding its harvest and our fishermen and traders were busy along our coasts. Alas, how frail is the tenure by which we hold all earthly good! Suddenly a mighty storm arose, the rain descended, the floods came, the hurricane swept over the land and sea. For twenty-four hours the tempest raged with deadly violence, carrying mourning, desolation and woe into thousands of homes. The shores of Cape Breton and Prince Edward Island were strewn with wrecks. Many lives were lost and an immense amount of property was destroyed. Our farmers as well as our fishermen in some districts suffered terribly. Houses and barns were swept away or wrecked. Fields of ripening grain were reduced to utter ruin. The hopes of the husbandmen were blighted just when on the verge of realization. Saddest of all, many widows and orphans mourn those who can never return to them again on earth.

God rules the winds and seas. The terrible gale of the 24th August was held in his hand. He said to the billows and to the winds, Hitherto and no further! How weak are we in the presence of the tempest! How helpless and forlorn!

God intends that we should learn our entire dependence upon Him. We can plant and watch and water, but He alone can give the increase and ward off all harm. When we consider ourselves surest of the fruits of our toils, then the word may be uttered by His mouth, His winds may blow and all our treasured wealth may become as the chaff of the threshing floor. Our ships, our orchards, or fields, our barns, like ourselves, are all in His keeping.

Let us therefore be ever ready to acknowledge in word and deed our dependence upon God. He claims our property as His own. Let us not be slow to give to His cause what is needed for its efficient maintenance and due extension. If we refuse

to respond to His calls, He can commission His blights and frosts, His floods and winds and fires to destroy our possessions that we hold back with greedy grasp from Him.

Let us give then, not with slavish fear, to appease the wrath of an angry Deity, but with loving alacrity to prove that we love God and trust Him as our Father, and that we deem His Son our dear Saviour. He teaches us by many monitors,—by fruitful seasons, and by seasons of trial and distress, by storm and calm, by peace and war, by life and death. Let us not be dull scholars in His school. In the midst of affliction and distress let us ask, "Lord what wilt Thou have me to do?"—"to do with my houses and lands, with my ships, my goods, my gold and silver. All are Thine! Make me a wise steward of Thy bounties."

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### The Baird Trust.

A wealthy Scotsman, James Baird, has gifted Five Hundred Thousand Pounds sterling for religious and benevolent objects in connection with the Church of Scotland. This is probably the largest gift ever made by one man to a Church in his own lifetime. Men are often willing to give when they can hold on to the prize no longer. They have to leave all and so they hand a portion of it to the Church perhaps with the hope that its good influence may meet them on the other side! Mr. Baird has set a good example before others in disposing of his property before his death. He will now have the satisfaction of seeing the good results that flow from his beneficence.

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### Union.

The proposed union of the Churches has met with the cordial and unanimous approval of the Presbytery of St. John. The subject has not been dealt with so far as we can recall, by any other Presbytery in our bounds.

We are sorry to see that opposition is being organized in Ontario by ministers in both the negotiating churches.

### The Deaf and Dumb.

We are glad to note the continued prosperity of the Institution for the Deaf and Dumb in Halifax. There were, during the past year, upwards of forty pupils in attendance, being more than could be comfortably accommodated in the building. We need hardly say that the pupils made great and satisfactory progress in the essentials of education. They learn to read and write,—to express themselves with readiness and correctness. They learn to think—the most important attainment of all. They are taught the truths of the Bible, and made fully acquainted with the Gospel. They are trained to be useful members of society, and enabled to lay hold intelligently on the hopes of eternal life.

Most marvellous it is to hear the deaf and dumb speak out with perfectly distinct articulation, as we have of late heard them do under Mr. Hutton's training. They are taught to utter the Lord's prayer, as well as much else, and they speak with an emphasis and modulation that prove that they understand what they say. To make the dumb speak is one of the noblest "miracles" of modern philanthropy. It is, however, in writing that the children of silence must communicate most frequently with other people, and accordingly great pains are taken to train the pupils in the art of writing rapidly and carefully.

The work is prospering in Mr. Hutton's hands. God is evidently blessing the efforts put forth by his servants, and answering the prayers of the many friends of the Institution throughout the country.

Mr. Hutton has, this summer, made a considerable tour through the country, holding meetings, and bringing before the people the claims of the deaf mutes. His tour has been unusually successful. The collections taken amounted to \$1,260; and the interest excited, wherever a meeting has been held, promises well for the future. The Institution requires a new building, and the whole country will probably be called upon to contribute the necessary funds. We hope our congregations, in

making their annual thanksgiving collections, will not forget the claims of the Deaf and Dumb.

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### Safe.

The British Government has sustained the constitutionality of the New Brunswick School Law in spite of all the efforts of the Roman Catholic hierarchy. It will be remembered that our Synod declared very strongly against the attempts made to force separate schools on New Brunswick. We rejoice and the church at large will rejoice with us that there is at least no immediate danger of so great a humiliation, so serious an injury, coming upon a high spirited people. The Methodists, Baptists, and Congregationalists passed resolutions at their Conferences and Conventions of the same tenour as the Presbyterian resolutions.

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### SYSTEMATIC BENEVOLENCE.

BY REV. M. G. HENRY.

In the first place I would ask the readers of the *Record* to turn to the August number (I hope it has not been made waste paper) and read the Report of the Committee on Systematic Benevolence. Perhaps many have done this already, but it will do no harm to read it again; and those who have passed it over do not know what they have lost. Besides this it would be well for ministers to refer to it from the pulpit. All the Reports are worthy of careful attention by every member and adherent of our Church, and the three numbers containing these and the statistics are worth more than the cost of the *Record* for the whole year.

Then in the second place I wish to remind all, that the year is rapidly passing away and very soon the New Year will be upon us; and those who wish to have the weekly system adopted in their congregations will need to bestir themselves immediately. It would be well to begin with the New Year. But it will not do to wait till the annual meeting at the close of the year before a move is made in the matter. The people who were not ready before, will



not be prepared to adopt it at once. Preparation therefore must be made before hand, and it will take two or three months to do that in some congregations. Sessions and managers must be at work and be able to present such a scheme and make such a report as shall remove every objection and obstacle that may seem to be in the way.

How can they do that? Let the whole congregation be canvassed individually on the subject. Let the system be explained and each asked what he will give weekly and so far as possible bring it every Sabbath when he comes to the worship of the sanctuary and thus fulfil the precept "*Come into his courts and bring an offering with you.*" Let that be a foundation upon which to start. This will give assurance to all doubtless and commit all to fidelity. Perhaps the best way to facilitate matters would be call a special congregational meeting and then a commencement made by those present giving their decision and uniting themselves and pledging themselves. Thus a most favorable start would be made and time saved, for those present would not need to be visited.

Some may object—"But this will involve some work." Well, what if it does. Who will object to work if it is to some good purpose and there is any hope of accomplishing anything by it? And who need be afraid of doing too much work for Christ in this short life. Work! Why that is just the thing that quickens and enlivens and gives health both to body and soul, both to nations and congregations. Try it.



#### British and Foreign Evangelical Review.

We have much pleasure in stating that, by special arrangement with the publishers of this excellent *Quarterly*, the British American Book and Tract Society are able to furnish it to subscribers, postage paid, at \$2.25 a year. The *Review* is truly evangelical, and conducted with much ability. It ranks with the *Princeton* as worthy of the attention of our ministers and students, and thoughtful laity.

### CHRISTIAN BENEFACTENCE, AN ACT OF WORSHIP.

BY REV. WM. M. PAXTON.

Whatever preëminence Christian Beneficence may have as to its objects, ends, principles, and modes of operation, all these are only preparatory and subordinate to its chief, crowning distinction, as an act of worship. By this we not only mean that beneficence is a religious duty, but that it is one of that specific class of duties that we call worship—a divinely authorised expression of our devotion to God, of the same nature with prayer, thanks giving and sacramental communion. This, perhaps, some are not willing to admit, and few, we fear very few, have reduced it to a practical conviction, or live under the sublime solemnity of the realization. Let me therefore ask you to consider the proofs of the position, and to weigh with solemn consideration its *practical results*.

That beneficence is an act of worship when it has for its objects the souls of men, is not difficult to realize. We then feel that we are performing spiritual acts in the presence of God, and in the light of eternity; but when it is simply engaged in the contribution of its substance, few regard it as a solemn act of worship. When the Christian visits the widow or orphan in their affliction he is conscious of an act of devotion to Christ; but when he gives alms to Lazarus, or makes his contribution to missions, he seldom thinks that he is performing one of the most direct and solemn acts of spiritual worship. Let us therefore discuss the proposition in this latter and more difficult sense; for if we can prove that alms giving, doing good in the way of contribution, is worship, then much more surely is it worship to practice that higher beneficence which does good to the souls of men.

#### GIVING TO THE LORD IS WORSHIP.

The proposition then is, *that beneficent contributions are acts of worship*. The highest act of worship is praise; it is the gratitude of the heart expressed to God in acts or words; it is the outward expression of an inward grace, the feeling of gratitude terminating on God. Just such an act is

beneficence. It has all these elements of the highest act of worship.

As gratitude is the grace of which praise is the expression, so the inward grace of which beneficence is the outward expression is charity. "Now abide faith, hope, charity; but the greatest of these is charity!" If therefore faith is a grace and hope is a grace, much more is charity, which is greater than either. In 2 Cor. 8:7, Paul not only styles liberality a grace, but ranks it in the first order of divine gifts: "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." The charity which he here styles "*this grace also*," he places in the same class with faith, inspired utterance, spiritual knowledge, and love, to show that it equally with the others, is a fruit of the Spirit, one of the highest and best of divine gifts. It is plain, therefore, that beneficence, like praise, is the outward expression of an inward grace. But like praise also, it terminates upon Christ; for he has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This is no fiction. What you do to a son from love to the father, is in effect done to the father. So in every beneficent act, the principle of love to Christ which prompts it, causes it to pass over its immediate object and terminate upon Christ himself; and so he is pleased to regard it. And can that which Christ is pleased to accept as done unto himself be anything less than worship? As therefore between beneficence and praise there is such an intimate analogy, as all the composite elements of the one are found in the other, how can we avoid the conclusion that equally with praise, it is a real and sublime expression of religious worship?

#### OLD TESTAMENT PROOFS.

But if more direct proof is wanted, it is found in the fact, that under the Old Testament dispensation, contributions in property and money were essential parts of the established worship. What were all the costly sacrifices, the bullocks, the thousands of rams, and ten thousands of rivers of oil,

but contributions of property as obligatory parts of divine worship? Suppose the idea of these sacrifices to have been purely expiatory, still they show that the giving of property was not only an act of worship, but the chief and leading ordinance of the Jewish religion. What were all the tithes of the Jews but the contribution of the first fruits of the harvest, the vineyard, the sheep fold and the olive yard, as an ordinance of worship? What were the free will offerings, "the vow gift, the wave and heave offerings," but voluntary gifts of property in the way of worship, expressions of adoring gratitude to God as the Almighty preserver and bountiful benefactor? Added to these were gifts of money, some of them obligatory as expressions of worship, styled, "the money which every man is set at;" others as voluntary expressions of thanksgiving, entitled, "the money that cometh into any man's heart to bring into the house of the Lord." Now in all these instances, the Old Testament saints worshipped God in the act of giving.

But as if to put this question beyond the possibility of doubt, God by the mouth of Malachi the prophet says, "Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now *herewith*, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." This passage has evidently reference to gospel times, and it represents giving to the Lord, or bringing tithes into the store-house, as an act of worship, in answer to which he will pour out his Holy Spirit. Hence it follows that giving is as truly worship as prayer, for to each is given the promise of the Spirit.

#### NEW TESTAMENT PROOFS.

Now from all this it follows that if beneficence was an ordinance of worship under the Old Testament dispensation, then the same principle of necessity obtains under the New, unless it can be shown either that the principle has been abolished, or that it is contrary to the spirit and genius of the gospel dispensation. But so far from this, the Apostle on the other hand, has most expressly shown, in the thirteenth chapter

of Hebrews, that thanksgiving and beneficent contributions hold the same place under the gospel, that sacrifices of thanksgiving and free will offerings did in the Jewish Church. Having shown in the beginning of the chapter that expiatory sacrifices were done away in Christ, he says in the fifteenth verse, "By him therefore let us offer the sacrifice of praise to God continually." As if he had said "Expiatory sacrifices being abolished in Christ, let us nevertheless continue our sacrifices of thanksgiving; let us offer them through Him as the only acceptable medium of worship; let us offer them to God continually; and then as if to specify what these sacrifices are, he says, "To do good and to communicate forget not; for with such sacrifices God is well pleased." To "do good," that is to practise christian beneficence, and to communicate in acts of charity forget not; that is, do not suppose that this is done away; for now that all christians have become priests unto God, let these be their sacrifices, for with such God is well pleased.

Charitable contributions are therefore the christian's sacrifice; "and if sacrifice" says another, is not worship, what is? It follows that the christian worships God now just as directly and solemnly by his beneficent contributions, as the Old Testament saint did by his sacrifice.

Other proofs, if needed, might be multiplied in abundance. When the Angel said to Cornelius, "Thy prayers and thine alms are come up as a memorial before God," did he not link prayer and alms deeds co-equally and inseparably in the bonds of worship? In 2 Cor. 8: 4 beneficent contributions are called a "fellowship;" "praying us with much entreaty that we would receive the gift, and the fellowship of the ministering to the saints." The word here rendered fellowship, is elsewhere translated communion. In 1 Cor. 10: 16, it expresses the communion of the saints in the body and blood of the Redeemer. Hence it follows, that christians have communion in beneficent contributions, just as they have in the Lord's Supper. They are therefore both ordinances of worship, kindred in their nature.

The Apostle in 2 Cor. 8 urges to Christian beneficence, because in so doing they would resemble the grace of our Lord Jesus Christ, who, "though He was rich for our sakes became poor, that we through His poverty might become rich." Hence it is plain that giving to pious uses is an act of devotion similar in kind to that of Christ in giving Himself an offering and sacrifice. "But the death of Christ," as Dr. Thornwell has powerfully shown, "was a stupendous act of prayer, an amazing tribute of praise." "Never was there such a doxology as when Christ died; and the whole work of redemption is a grand litany which has no parallel in the universe."

The last proof which we shall adduce is the order of the Apostle to the churches of Galatia and Corinth: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The first day of the week, the christian Sabbath is consecrated to the worship of God. Why then this covenant to arrange and apportion our charities on this day, if they are not recognised acts of worship well pleasing to God, and instituted parts of Sabbath worship?

From the doctrine thus proved, we now invite you to turn to a solemn consideration of ITS PRACTICAL RESULTS. These are comprehensive and discriminating; extending through the whole field of beneficence, and controlling the rules and modes of its action. Just as the circulation of the blood is the vital power that influences the laws, determines the conditions, and fixes the details of our physical organism; so this doctrine, that giving is an act of worship, is the central principle that influences every question, solves the difficulties, and arranges the details of practical beneficence.

#### MORAL OBLIGATION OF GIVING.

1. It settles, in the first place, *the moral obligation of giving*. This is a point of almost universal failure. There are few indeed who do not feel that giving is in some sense a duty, but it has no strong hold on the conscience; their feelings of obligation are so vague and indefinite that they easily forget or neglect it. An accidental circumstance may excite their sympathies, or an

affecting narrative touch their hearts, or an eloquent appeal fire their souls, and then they give freely, perhaps generously; but their gift is a matter of bounty constrained by present emotion, and not the result of a deep and abiding conviction of duty. But if according to our doctrine, giving is an act of worship, then it is a binding obligation. It is as much a duty to give as it is to pray; and the obligation neither of the one nor the other can be evaded, if he who never prays is a reprobate, can he be a christian who neglects or refuses to worship God by giving? Instead therefore of vague and indefinite impressions, our doctrine forces home upon the soul a conviction of imperative duty. It admits of no evasion, and answers every excuse. Does any one say, I cannot afford to give? Our doctrine answers, "You cannot afford to do without giving, it is an act of worship; it secures the blessing of God; and the poorer you are, the more you need it. The poor widow needed so much, that 'a blessing that maketh rich,' that she could not afford to keep her 'two mites.'" Does another say, I have a family to support, and cannot give? But is that any excuse, replies our doctrine, for not worshipping God? Is your family to separate between you and God, so as to prejudice an act of worship? In like manner, it will meet and answer every excuse that reluctance can offer, or covetousness devise.

In settling the moral obligation of beneficence, this doctrine also determines as a consequence *who* are to give. As worship is incumbent on every soul, so each one must offer it for himself. It is not sufficient for a parent to pray for his family, each child must also pray for itself. In like manner also if beneficence is worship, each one must give for himself. A parent should teach his child to worship God by giving, just as he teaches it to say, "Our Father who art in heaven." Giving can no more be done by proxy than praying.

#### HOW WE SHOULD GIVE.

2. This doctrine determines the *spirit with which we should give*. As it is an act of worship, we should esteem it a privilege to give. We should contribute just as we pray, cheerfully, with all the heart, importunately, taking our gifts to God and urging them upon him, and begging that he would accept them, just as we plead with him to answer our prayers. Who would ever give ostentatiously, or as a matter of bounty, or feel pride and self-complacency in his beneficence, if he realized that it was an act of worship?

#### SYSTEM.

3. This doctrine teaches, *that our beneficence should be systematic*. Worship without

system is transient and fruitless; a spasmodic impulse, wanting the vital element of persistence. Beneficence therefore, like all other acts of worship, must proceed upon a regular plan. Without this it is defective. An occasional paroxysm of prayer, followed by weeks and months of lethargy, is not religion; so an occasional ebullition of liberality, succeeded by a long season of covetous drought in the soul, is not beneficence. Like life in the body, the pulsations of beneficence must be regular and uniform, sending out the warm tide of charity equally and systematically through the whole sphere of our influence. In this, as in every thing else, plan is efficiency. If covetousness plans for self, beneficence must counter-plan for God. When we give with as much regularity as we pray, this is worship. When we keep the account of charity as systematically as we keep the ledger of commerce—when we invite God into the very centre of our business, and bring his omni-present eye to inspect, and his ear to audit all our accounts, this is the worship of beneficence.

#### PROPORTION.

4. This doctrine determines *the proportion of our beneficence*, the most difficult of all practical questions, how much each one is under obligations to give to God. Worship is not the definite and prescribed task of a slave, but the spontaneous and generous service of a child, inspired and proportioned by love. Hence the Bible no where designates the exact amount of worship which we are required to undo. This we take to be one of the proofs of the divinity of our blessed religion. Every false religion numbers its prayers, and fixes and exacts its duties of devotion with a servile precision. But the Bible enjoins the general duty, prescribes the seasons and ordinances of worship, and then leaves the amount to the apportionment of christian love. Now this is the grand law of beneficence. It is worship, not servitude. It is not a tariff of duties, but a law of liberty. It does not arrange an inexorable system of taxation, but puts into our hands a divine claim upon our property, and leaves the question, "how much," to the decision of Christian love, from which we have no reason to fear a scanty apportionment. "In assisting us," says Harris, "to fill up the blank with a proper assessment, the only step which it takes is to point us to the cross of Christ, and while our eye is fixed there in admiring love, it says, 'How much owest thou thy Lord? Freely ye have received; freely give.'" *Freely ye have received; freely give.*

As in prayer we are to commune with God as much as we can, and besides our stated worship to maintain the habitual spirit of devotion; so in the worship of

benevolence we are to give all we can, and besides our regular offerings to keep the vestal flame of habitual charity even glowing on the altar of our hearts. If we only think of the "great love wherewith he hath loved us;" if, as one says, "we only pass by the cross on our way to the altar of obligation, nothing will appear too much to give, and the richest offering will appear totally unworthy of the divine acceptance." If, like Zaccheus, we feel the thrilling sense of redemption in our souls, we shall exclaim, "Behold, Lord, the half of my goods I give to the poor." Or if, like the early Christians, the love of Christ constraineth us, we shall first give ourselves a "living sacrifice," and then all that we have as a free will oblation on the altar of Christ.

#### FREQUENCY.

5. This doctrine teaches, *that our contributions should be frequent.* Nothing is more common than complaints about the increasing demands that are made upon our charities. But if giving is an act of worship, its chief value is its frequency. It is not praying once, but praying oft that does good to our souls; so it is not giving once, but giving continually that fills our souls with fatness. Rare givings, like sparse prayers, will bring leanness upon any soul. He whose gifts are like angels' visits, will find his blessings few and far between.

#### THE TIMES.

6. This doctrine also *fixes the season when our contributions should be made.* Time, not eternity, is the season for prayer. Life, not death, is the period of worship. If then benevolence, is an act of worship, how absurd to postpone it for a dying legacy. As well might we put off prayer till after death. As well might we expect to fast and pray through heirs and executors, as to assign to them our worship and benevolence. The design of giving, like that of praying, is not God's benefit but our own good. "He does not need our gifts; his are all the gold and silver, and cattle upon a thousand hills;" he can command in a moment all the resources of the universe. The chief object of giving, is therefore, the good that accrues to our own souls, the grace which it exercises, the divine blessing that accompanies it—in a word, the reflex benefits which are thereby returned into our own bosoms; but all these are lost, when giving is postponed for a dying hour. It involves the folly of doing an act after it is too late to effect the very object which the act was designed to accomplish.

But time will not permit further detail. Enough has already been said to show that this doctrine extends its comprehensive and discriminating reach through the whole field of practical benevolence. There is not

a principle that it does not settle, not a difficulty that it does not solve, not a detail in the whole sphere of its practical operation that it does not determine.

#### PRACTICAL CONCLUSION.

Now, from these premises, what is THE PRACTICAL CONCLUSION?

It surely follows, from all that has been said that *this doctrine* is the reformatory, vivifying principle by which the benevolence of the Church is resuscitated, sinewed with new power, and guided to a nobler destiny. From the development which I have already made of Christian benevolence, from its objects, its ends, its principles, its modes and instruments of action, it is perfectly manifest that it contains the elements of tremendous power. It is a leverage of living principles, which, if rightly placed and properly wielded will move the world. But hitherto it has been in a measure inert. Never in any age of the Church have its powers been fully evoked, or its activities thoroughly exercised. Its action has been rather that of spasmodic impulse than of uniform, expanding life. Even to this hour it is a drivelling giant, huge in its frame, gigantic in its proportions, and mighty in its sinews; but weak, impotent and ineffective in the manifestations of undeveloped life.

The grand question for this age of the Church is How shall this giant principle be roused, vivified, strung with new energy, and brought to bear with all its stupendous influence upon the destiny of the world? One age of the Church has settled its doctrines, another its polity; each in turn has wrought out and established some great principle; but the great problem which, as it seems to us, divine Providence has given this age of the Church to solve, is this: The best method for evolving and developing the inherent powers of Christian benevolence, and for bringing it to bear in practical and efficient operation on the salvation of the world.

Now, the solution of this problem is found, we think, in the simple doctrine THAT BENEVOLENCE IS WORSHIP. If benevolence has languished since the apostolic age, it is because this truth has lost its place in the unwrought belief of the Church; if Sampson has drivelled, it is because he is shorn of his locks. This truth is the secret of his strength; restore it again to its proper place in the practical convictions of God's people and Sampson is himself again. It supplies just what is needed. Benevolence is ineffective for two reasons; *it lacks life and system.* Now this doctrine supplies the desideratum it gives *life and impulse.* Let a man really believe, and with what a holy ardor will it fire his soul; let him but

realize that every gift he bestows, every charity he offers, every office of kindness he performs to the souls or bodies of men, is a direct expression of devotion to Christ, and how will it inspire him to do—with what life and power will it impel him forward in a career of usefulness. It would send forth every christian as a missionary into the midst of a lost world, and realize in every believer the idea of a "living sacrifice" to God. But while this doctrine furnishes vivifying and motive power, it is not the impulse of transient emotion but the uniform and persistent force of a living principle; thereby supplying the other great want, that of *systematic action*, which gives aim and concentration to the whole.

This then is the very principle which we need; a principle expansive in its reach, uniform in its action and instinct with life. This alone can call forth a beneficence sufficiently powerful and far-reaching to meet the necessities of a world whose growing miseries Divine Providence is daily opening to our view, and whose perishing necessities are rising up before us in the deepening light of the judgment bar.

Every evolution of Divine Providence is opening up the world before us. Navigation may now carry the missionary to every island, and plant the standard of the cross in the "utmost parts of the earth." The telegraph, swifter than the angel choir, may now announce "glad tidings to all people." The printing-press can now scatter broad-cast over the earth "leaves from the tree of life, which are for the healing of the nations." The world lies open before us, and providence has furnished, ready to our hand, every facility and instrumentality by which to enter and occupy. One thing alone is wanting—a *spirit of beneficence proportionate to the work*. Evoke this, and "THE KINGDOMS OF THE WORLD HAVE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST."

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## Acadia Mission.

### Report of Recent Work.

Although I have been but a short time in the field this season, God has poured such an abundant blessing upon my humble efforts in connection with the Acadia Mission that I thought of writing a report without any delay to encourage the dear Christians who have so nobly supported this Mission so far, that they may continue with even greater zeal and more earnestness to do all in their power to have the Gospel of Christ preached to that poor people who are kept in ignorance and

superstition concerning the truth which is in Christ Jesus; and that those who have not yet felt interested in this mission may be stirred to lend a helping hand to evangelize the French Acadians, seeing that God blesses effort with such speedy success.

I must acknowledge that little can as yet be seen by outsiders, but I can confidently say that a foundation has been laid for a work from which we may expect great results. That work cannot be accomplished without much perseverance, prayer, zeal, and devotion. It is a work of time. Let us therefore do our duty and leave the rest in the hands of God. He will see that His word will not return unto him void.

My work has been carried on almost entirely by private conversations. Many a time have I spent two or three hours in reading and explaining the word of God and praying with one, two, and even to a dozen Frenchmen, and most of them would listen with the most profound attention, and some could not help but acknowledge that they could find no fault with what I was saying to them. When it comes to leave their errors, their great difficulty is: "They cannot imagine how it could be that so many great men would remain in the Roman Catholic Church, if it was not the true one, and many Protestants are turning to Romanism;" and what comes nearer to them is, "Our fathers and mothers were and are Roman Catholics. We have been born and brought up in that Church and it is like a second nature to us. No one can deny that there are many good persons in the Roman Catholic Church, who will no doubt be saved. If we can be saved in our religion, why need we go to so much trouble to renounce it? All our friends would become our persecutors; the tenderness and love of a parent would be changed into cruelty and hatred; and we would consequently be regarded as heathen and publicans, &c."

This shows that many have been set thinking and that thinking has given them a spirit of inquiry which has been manifested on many occasions, but especially when the Rev. Mr. Chiniquy paid us a visit. He held two public meetings at which but a few Roman Catholics were present; but he spent the days he was here in conversing with different parties who came to listen to the setting forth of the truth as it is contained in the word of God. A large number came one day and a great excitement prevailed all through the place, which still continues. I have scarcely ever spent a day without conversing with some one, and many seem very favourable. I have often challenged the priests to public discussions, but I never had the opportunity of meeting them. Their manner of procedure indicates

a feeling that my presence exercises a general influence over the French people of Bucouche. One threatened to "bring to the altar," and the other "to deprive of their religious rites all those who would even listen to Paradis." They used to celebrate every "Corpus Christi" day with great pomp by long processions of cavalry and infantry who would shoot, drink, and enjoy themselves all day, and for that purpose they would always choose the Sabbath Day; but they had no such celebration this year because it was raining; and I heard that the priest had said that "he was glad that it had rained because he did not want the French people to shoot on Sunday." Whatever may have caused him to utter such a saying I think that it is a very good omen, and although the result may not be very apparent we have reason to believe that the influence of the Gospel of Christ has been felt throughout the community at large.

Let us now a few particulars: There are already eight Frenchmen who have declared to me that they were determined to follow the teachings of the word of God and no longer those of man. Some of them are of superior natural intelligence and possess more than common education. One of them was most dissipated and a drunkard, but he has now promised that he would drink no more of the cursed liquors. Another, who is very influential, acts as a missionary. He reads the Bible and explains it to his parents, brothers and sisters whenever an opportunity presents itself. The others do not make a practice of it, but they often enter into discussions with their friends and confound them. With the help of God they will be the means of doing good. Most of them had not declared publicly that they had renounced; because it would lessen their influence, &c. There are no doubt, many others, who listened to me with great interest who are not Roman Catholic at heart, concerning whom I know nothing because I do not wish to ask any directly whether they intend leaving or not; for they might think (as some do already) that my only object is to make proselytes. I preach to them Jesus and Him crucified. That is my great theme. I do not wish to lead any one to believe that I lay any stress on the mere name. No! far from it. There are already too many who bring dishonour upon the name of our Lord and Saviour Jesus Christ, by calling themselves Christians. With the help of God, I want to teach them the Gospel and exhort them to give their whole heart to Christ. Till then I am quite unconcerned as to the name which they may apply to themselves, as long as they do not choose that of *Christians*.

When I first arrived at Bucouche I met

a young man (school-teacher) who was called an infidel. After a short intercourse I persuaded him to come to church and hear me preach. This led to a conversation which lasted for six hours, which took place immediately after dinner. He was a strict believer in the Roman Catholic Church till the age of twenty-one, but then, being gifted with superior reasoning faculties, he came to the conclusion that the Romish doctrines and principles could not stand to reason, and he consequently renounced them entirely; but there being no one to exhort and help him, he was led to disregard all religions and became as he called himself, a "Free Thinker." No inspired word and consequently no Saviour in our Lord Jesus Christ. After a long discussion during which he seemed to be convinced on some points, I advised him to read the word of God and pray, which he did. For two weeks I never passed a day without speaking to him and succeeded many times in having him worship with me, which produced an apparent change. I was then called away for a few days. On my return I found, to my great sorrow, that he had fallen back. Human nature had proved too weak to overcome the temptations. But remembering the promises of God, I threw myself on my knees before the throne of Grace, and implored Him who is always willing to extend a helping hand to work powerfully for the saving of that precious soul. The Lord heard my prayer. One Sunday afternoon as this young man was helping a company of others to set Christianity at derision, I went to him and rebuked him kindly, and the Lord touched his heart. He could remain no longer in the room. He went up stairs and began to read the word of God, but that would not do. It would not satisfy his troubled soul. He went into his own room, and having locked the door behind him, he cried unto God to "have mercy upon him, for he was a sinner." His cry was heard and God took away the burden which was weighing so heavily upon him and gave him rest for his soul. But he was not yet satisfied. He called me up and told me what the Lord had done for his soul. With tears of joy he tried to express the happiness he felt, but he could find no words to do so. Oh! how pleasantly we spent the two following hours in reading the word of God and praying together.

Dear Christian friends, let us render thanks unto the Lord for His wonderful goodness towards us. He has given us the privilege of having his Gospel as a lamp to our feet, and a light to our path; but he has also employed us to carry the glad tidings of salvation to his people. May we prove worthy of such a high vocation. Let us pray that we may become more and

more zealous in carrying on that great work.

The above is but a short and imperfect account of the work already accomplished in Buctouche. What about the future? Let all the Christians of the Lower Provinces increase their efforts towards evangelizing the Acadians. Buctouche is one of the most promising fields in the Provinces. It is large and thickly populated. And what is the best feature is: the French and English people are so mixed that a missionary can stop at almost any of the English houses and still be within a short distance of the French. No other natural advantage compensates for that one, for intolerance, bigotry and prejudices are thereby lessened. I hope that this field will not be neglected in the future.

My deep conviction is that a missionary should be permanently settled here and if possible one who can speak both French and English, for by working indirectly, he would gain much more influence and would be free from exciting the prejudices of the people and setting them on their guard against him. If my life has been threatened, if I have been slandered in every possible way, if a young Frenchman has been ordered to leave the place because he had made up his mind to follow the teachings of the word of God, in a Protestant country and in a place where we are surrounded by Protestants, what treatment may we expect if we go into a field entirely peopled by Roman Catholics. Consequently, this field should be chosen in preference to others.

Everything in connection with the evangelization of the Roman Catholics should be carefully and prayerfully considered and the best means adopted to carry on the work. I consider this mission as one of the most important schemes of your church and I think that many do not feel as interested in its prosperity as they should. I am far from wishing to depreciate the work of any other scheme; but my sincere wish is that this mission should be viewed in its proper light.

I often hear some persons representing the conversion of *one* heathen to Christianity as being such a wonderful and great work; and when they hear of the conversion of five or six or even a dozen from Romanism to the light of the Gospel, they scarcely take any notice of it. Permit me to ask those dear brethren, is the soul of a heathen more precious than the soul of one and even of six Acadians or Irish? But they will say, "Roman Catholics are not heathen and may consequently be saved." I answer Roman Catholic doctrines are true or they are not true. If they be true, then leave your Church and join them immediately. If they be not true, I hold that they occupy pretty much the same position

as the heathens, and therefore it is just as much your duty to try and convert Roman Catholics as to convert heathens. But others ask, "Do you make good Christians of your converts?" I may here remark in passing that I am very sorry that the nature of the work is not better understood by Protestants generally. God works when, where, and how He pleases. In some cases a very apparent change of habits, manner of living, &c., may be witnessed; but as a general rule, no such results can be expected to follow from the mere conversion from mere Romanism to Protestantism. They are convinced that the Romish doctrines are erroneous and are consequently determined not to follow them any longer. This is a very great step. But to become good Christians, they require to have the Gospel of Christ preached to them—they require to be instructed and trained, and that cannot be done in a few months.

Protestants! turn your eyes from the Roman Catholics to yourselves for a moment—Do you not behold many and many who have sat from Sabbath to Sabbath in a place of worship and listened to the preaching of faithful ministers of the Gospel even for many years without becoming good Christians. Why should you expect more from those poor Roman Catholics who have not had *one* advantage to your hundred. They have not only to seek for instruction, but they have to get rid of those prejudices which they have cherished from their infancy. No one can imagine how hard it is unless he has experienced it. Consider how long it would take to make a good Roman Catholic of a good Protestant and then I am persuaded that you will not be so exacting with regard to Roman Catholic converts. Be patient, persevering and prayerful. Oh! continue this great work with more earnestness than you have hitherto done. I feel more interested in this mission than you can imagine. I have left my dear parents, brothers and sisters, and have come more than 1500 miles to help you to carry on that work. It is now three years since I have seen any of them. It was very hard for me, but so far I do not regret it. God has abundantly blessed my humble efforts amongst my fellow-countrymen and has permitted me to meet with most kind hearted friends.

Pray for me that God may give me strength and increase my faith, that I may overcome all the discouragements and difficulties which I have to encounter.

Yours respectfully.

M. R. PARADIS.

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CAVENDISH.—The people of Cavendish presented their pastor Rev. Isaac Murray with an address and a purse of \$150.



## Our Foreign Missions.

### Financial.

#### ESTIMATE OF THE REQUIREMENTS OF OUR FOREIGN MISSIONS WITHIN THE NEXT THREE MONTHS.

First, for Outfit of Rev. Thomas Christie .....	\$200 00
For passages to Trinidad (say) .....	200 00
For one Quarter's Salary....	304 17
Second, for Salaries of three Missionaries in the New Hebrides for 1874, average £160 stg..	£480
For Mrs. Geddie and Agency .	120
	£600 2920 00
Third, for half year from January 1. of two Missionaries in Trinidad, at £200 stg.....	1216 66
	\$4840 83

#### STATE OF THE FUNDS, SEPT. 22ND.

DR.	
To Balance due Treasurer, June 1st	\$ 617 27
" Half Year's Salaries to Messrs. Morton & Grant, paid.....	1216 68
	\$1833 95
CR.	
By Cash in Crerar Reserve Fund, 1st June.....	\$ 790 28
" Receipts from Congregation since June 1st.....	1113 94
	\$1904 22
In Fund:.....	70 27

The facts are thus by a few figures placed before the Church. We have seventy dollars in fund. We have liabilities counted by thousands. We require a large amount of money during the present month, and three fourths of all that is contained in the estimate, early in November. The Synod has directed its Board to deal in a liberal spirit with our Missionaries abroad, and therefore expects at least that their regular salaries will be furnished at the proper time. This will require early and earnest attention from all our congregations, and Missionary Societies. An average of forty dollars each is required before the New Year, and as some have contributed very lately, it is evident that an unusual outflow of liberality from others will be necessary with farther aid from some who have given at or since Syuod, to maintain our credit, and to give our Missionaries practical proof that they and their work are as near our

hearts, as our own pastors and our own home field.

The preceding statement sent forth by direction of the Board of Foreign Missions is submitted in the confidence that it will be examined and that it will call forth a fitting response. The whole Church needs to be reminded that the gradual extension of our Missions has brought us to that point, that at least \$400 monthly are required to carry them on, but including all that was paid in at Synod, the receipts of the last four months are only \$1200: We must therefore devise liberal things that we may stand and maintain before the enemy the positions of advancement which our representative men have seized.

### Board of Foreign Missions.

The Board met on the 16th inst. Present—Rev. John Stewart, Chairman; Rev. Dr. Bayne, Rev. Messrs. Walker, Patterson, Blair, A. Ross, McG. McKay, Thompson, McCurdy, McKinnon, Sinclair, Robt. Cumming and McGregor, and J. W. Carmichael, Esq.

#### DAYSRING WORK.

Dr. Bayne reported the result of a conference between Capt. Wm. Fraser and J. W. Carmichael, Esq., respecting the replacing of the *Dayspring*, at which he was present. The object of the conference was to get the suggestions of practical men, respecting the best course for the churches to adopt, to make up for the loss sustained by the shipwreck of the *Dayspring*. The Board regarded with favour the views submitted, agreed to lay them before the boards of the other co-operating churches, requesting the Committee of Missions of the Reformed Presbyterian Church in Scotland to obtain the advice of practical men there.

As the latest information from Dr. Steel of Sydney, shows that the full sum hitherto paid for *Dayspring* maintenance would be required to meet expenditure arising from the chartering of the "*Paragon*," and other unavoidable outlay it was unanimously agreed that the same sum, £250 stg., should when raised be forwarded by this Board, and the Secretary was authorized to bring the matter before the children of the Church by general statement and by cards.

## THIRD MISSIONARY TO TRINIDAD.

A joint letter was then read from Rev. Messrs. Morton and Grant, informing the Board that the Proprietors of Estates in Couva, viz., Messrs. Burnley, Turnbull, Cumming and Spiers had agreed to bear their proportion of the salary of a missionary from this Church to labour among the Coolies on their estates.

The Secretary then explained that on receipt of the letter just read, he had written to the Clerk of the Presbytery of Lunenburg and Yarmouth laying the facts of the case before him, and requesting that the Presbytery if consistent with their views of order and propriety should combine Mr. Christie's trials for License and Ordination, and thus greatly facilitate the carrying out of the earnest wishes of the missionaries in the field, and of the Board, that their third missionary should sail before the month of December.

A letter was read from Rev. P. M. Morrison the Clerk of that Presbytery, informing the Board that the Presbytery had given their cordial consent, had received all Mr. Christie's trials, that these had been sustained as most satisfactory, that he was already licensed, and that the Presbytery were in a position to proceed to his ordination at an early day.

On motion the procedure of the Secretary was sustained, and it was agreed unanimously "That Mr. Thomas Christie Licentiate be accepted, as the third missionary from this Church to the Coolies of Trinidad." Special prayer was then offered (Rev. Mr. McCurdy leading) that the new missionary might be richly furnished by the Holy Spirit with all needful gifts, and greatly blessed in the Lord's work.

Mr. Christie being present then received the greetings of the Chairman and members of the Board, and having been suitably addressed it was agreed to request the Presbytery of Lunenburg and Yarmouth, to ordain and designate the Missionary as soon as practicable—Rev. Mr. Mowitt to represent this Board at the Designation service.

## TIME AND MODE OF DEPARTURE.

The missionary by request submitted his own views respecting the time and place of

sailing, proposing, with the Board's approval, to sail from Yarmouth via New York early in November. These proposals were approved, and Mr. Christie directed to spend a month in visiting Churches, under direction of the Secretary of the Board.

## OUTFIT AND PASSAGE.

It was agreed that as Mr. Christie is the missionary of this Church, his outfit of \$200 and passage shall be paid, with salary to December 31st in advance, and the Secretary directed to communicate subsequently with our missionaries and through them with the parties who have generously guaranteed the salary.

## THE STATE OF THE FUNDS

Being inquired into, was found to be far from satisfactory; and the Secretary was directed to give a full statement, so that our people may know, without delay, the urgency of the case, when it is confidently expected that they will adopt means to enable the Board to remit the salaries of all our missionaries in proper time.

## Monument to the late Rev. Dr. Geddie.

(From the "Christian Review.")

It is proposed to erect a monument to the REV. DR. GEDDIE in the Geelong Cemetery, where he lies interred.

The proposal has received the warm approval of the Heathen Mission Committee of the Presbyterian Church of Victoria. But as it lies outside their province, they have suggested that I should take the matter in hand, which I do with the most sincere pleasure, for I look on DR. GEDDIE as one of the simplest-hearted and most noble Missionaries of the Christian Church.

Modern history contains no more heroic act than the abandonment by DR. and MRS. GEDDIE of a pleasant home, and their voluntary isolation of themselves in a savage and cannibal island, with no European nearer than 1500 miles. "They trusted in God that He would deliver them." And that exhibition of perfect trust, I count one of the most valuable of the current evidences of the existing power of Christianity. In that island of Aneiteam, among a people whom he loved and blest, he wore out his life, and fell—not before his work was done—yet at the early age of 56.

I have opportunity of knowing that his own Nova Scotian Church held their first Missionary in great love. And I believe

that they will show their affection for the dead by their tender and generous kindness to those whom he has left behind him. But God has consigned his mortal remains to our keeping, and it is surely our sacred duty to see that the name of this brave servant of the cross is not allowed to perish from the earth.

I do not advocate any lavish expenditure on sculptured stone, but I would like to build a Tomb that will command observation, and will testify to our children the honour in which we held the unassuming piety and self-denying zeal of the founder of the New Hebrides Mission.

Contributions for this work are requested. They need not be large, but let them be numerous.

A. J. CAMPBELL.

*St. George's Manse,  
Geelong, 24th April, 1873.*

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## News of the Church.

### Presbytery of Truro.

The Presbytery of Truro met at Truro at 7½ o'clock P. M. on Tuesday the 15th September, for visitation of the congregation. The attendance of ministers was large. After Sermon by the Rev. A. Cameron, the moderator constituted the Presbytery and put the questions of the Formula to the various parties. Thereupon the following resolutions were after due deliberation passed unanimously.

1. The Presbytery find in the visitation most gratifying evidence of past progress and present prosperity.

2. That the increased and rapidly increasing population within the bounds suggest the necessity for additional ministerial labor.

3. That the congregation should be affectionately urged to consider this necessity and provide for it with as little delay as possible.

4. That in the opinion of the Presbytery, the object contemplated can be best attained by the division of the congregation and the erection of a new charge.

It was also agreed that the Rev. Messrs. Ross, Chace, and Layton be a committee to meet with the congregation, and lay before them the views of the Presbytery, at such time as the Session may appoint.

The Rev. Mr. McKay gave in a report of his visit to Maccin and Spring Hill, and recommended the organization of a congregation including Upper Maccan. The Report was received, and Mr. McKay's diligence approved, and his expenses ordered to be paid.

On motion it was ordered that the Moderator and Clerk give to Mr. D. F. Creelman A. B. a certificate to the Board of examiners of Theological Students.

The Rev. E. Ross and J. H. Chase, A. M., were appointed examiners from this Presbytery.

The Rev. J. H. Chase gave notice of motion in connection with the Aged and Infirm Minister's Fund.

The Rev. Dr. McCulloch also gave notice of motion bearing upon the management of the Fund. Dr. McCulloch stated that he had received a application from the pastor of Carleton congregation asking for aid in removing a debt of \$650 on the church. Agreed to recommend the application to the favorable consideration of congregations. A Resolution anent the Antigonish Riot was passed unanimously.

The Rev. Dr. McCulloch and Mr. Chase, and J. F. Blanchard, Esq., Elder, were appointed a committee to lay the matter before the proper authorities.

On motion of Rev. Dr. McCulloch, it was cordially agreed that kindly greetings be conveyed to the Convention of Y. M. C. Associations, welcoming them, and wishing them Godspeed.

The Presbytery adjourned to meet at Upper Maccan at 3½ P. M., on Tuesday the 23rd inst., for visitation, and the following day at Parrsborough at 1½ P. M.

J. L.

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### Presbytery of Lunenburg and Yarmouth.

The Presbytery of Lunenburg and Yarmouth, met in the Y. M. C. A. Rooms, Liverpool, at 7½ o'clock, P. M., Tuesday, 2nd inst., Mr. Henry, moderator, preached. The clerk read a letter from the secretary of the F. M. B. suggesting that, in view of the short period of time to elapse between Mr. T. Christie's licensure and his departure for Trinidad, and of the work the Board would require him to do in the mean while, the Presbytery would consider whether the trials prescribed for license might not be heard as for ordination also. On full consideration, it was unanimously agreed to examine the candidate, then present, on the exercises already prescribed, for both license and ordination. The written exercises were of a high order,—in style of diction, terse and elegant; in form of arrangement, systematic and logical; and in matter, sound and edifying. The oral examinations, in view of their being final, were made pretty extensive, and, on the part of the candidate, were equally satisfactory. Mr. Christie was accordingly licensed to preach the Gospel, and was transferred to the F. M. B. for appointments.

A call from Shelburne to Mr. E. D. Millar was sustained, and the clerk was ordered to attend to its immediate transmission.

The statement of the Antigonish riot, prepared by a Committee of the Pictou Presbytery, and referred to this Presbytery by the chairman was read: when, on motion, the following minute was unanimously adopted:—"The Presbytery having examined, as far as the facts before them would permit, all the circumstances connected with the so-called Antigonish Riot, on the 10th of July ult., hold that the violation of the right of free speech, on the occasion referred to, is highly censurable, and must in all cases be sternly resisted; and regret that, in the present instance, the parties injured did not take the necessary legal steps to vindicate their rights, and obtain redress."

Leave of four weeks absence was granted to Mr. Henry, and partial supply appointed for his pulpit.

The thanks of the Presbytery were voted to the Y. M. C. A. of Liverpool, for the free use of their Rooms.

The next meeting was appointed to be held in Lunenburg, at 3 P. M. Monday, Sept. 22nd; and the one following, in Yarmouth, to which the discussion of the Union Basis was deferred.

P. M. M. Clerk.

### Presbytery of Pictou.

The Presbytery of Pictou met in Antigonish on the 27th Aug., and after an excellent and appropriate sermon by Rev. Dr. Bayne, from Daniel xi. 32. was constituted by the Rev. E. A. McCurdy, Moderator.

The usual visitation questions were very satisfactorily answered by the minister, session and managers.

The minister preaches the Gospel faithfully, and is diligent and attentive in the discharge of the other duties of his pastoral office. He is supported by a large, intelligent, faithful and efficient staff of elders, who superintend sabbath-schools, and teach in them, attend and conduct prayer-meetings, and who wisely and conscientiously take the oversight of spiritual affairs of the congregation. The managers are also doing their work most efficiently. Financial matters were never in so satisfactory a condition in that congregation as they are now. A handsome and commodious manse is in course of erection, which will be ready for occupation this fall. Its cost will be at least about \$2400. Very liberal contributions have been made to nearly all the schemes of the Church, and \$50 were that day added to the stipend of the minister. The people were reported as prompt and liberal in all their religious

payments. Practical religion is in a very encouraging state in the congregation. Family worship is almost universal, prayer meetings are well attended, and the Sabbath day is sacredly observed. The people are nearly all temperate, not a single member of the congregation being engaged in the liquor traffic. So far as they are concerned they have banished drinking habits from their homes.

The Presbytery expressed themselves as very much pleased in every respect with the state of the congregation, and urged on all its members and adherents the importance of daily illustrating in their life and conduct the principles of the Gospel—to be to their neighbours the living epistles of Christ, read and known among them.

They were also assured that not only did the Presbytery, but the whole Church, sympathize with them in reference to the recent unprovoked attack made upon them and their minister by their Roman Catholic neighbors, and that such riotous and barbarous lawlessness as then occurred, would not be permitted with impunity in this free and Christian country.

The whole Romish church of this Dominion has good reason to feel ashamed of the barbarous conduct of her children on that occasion. But after all, such conduct was only the practical illustration of doctrines held and taught in that Church. "The tree is known by its fruit. Men do not gather figs of thorns, or grapes of thistles." If the well known persecuting and intolerant principles of that Church in reference to those whom she stigmatises as heretics, are held at times and certain places in obedience, it is because their practical application in the circumstances is not convenient. The "riot" at Antigonish was only an attempted experiment, the result of which did not realize their expectations, and which shall not soon again be repeated. This country is too free, too enlightened, and too law-abiding to tolerate such experiments.

In the evening a large and interesting meeting of the congregation was held in the Church, at which prayers were offered on behalf of the congregation—for the enlightenment and conversion of Roman Catholics, both clergy and people, for a blessing on the Word of God which is among them, and on the efforts made to evangelise them through the circulation of the Scriptures in their midst and the preaching of the Gospel. Suitable addresses were also given in connection with these topics.

The Presbytery have good reason to believe that their visit at this time did good.

A Call from the congregation of Westville and Middle River, addressed to the Rev. John Leas, Ont., and from the congregation of Merigomish to Mr. E. D.

Miller, preacher of the Gospel, were sustained and the clerk instructed to transmit them as soon as possible to those parties. The report of the committee on "The Antigonish riot" was received, their conduct commended, and the whole matter remitted to them to deal with it according to the best of their judgment.

It was agreed to advertise for applicants for the "MacKenzie Bursary."

It was agreed to hold the next meeting of Presbytery in Earltown Church, on Tuesday, Sept. 30, for visitation and ordinary business. Mr. Mackinnon to preach.

JOHN MACKINNON, *Clerk.*

### Presbytery of Halifax.

The Presbytery met on Tuesday in Poplar Grove Church. There was a large attendance of members. After hearing commissioners from Kempt and Walton, Newport, Noel, and Gore and Kennetcook, the Presbytery resolved to make no change in the arrangement and bounds of the congregations. Kempt and Walton applied for Moderation in a call. Noel also seems ready for the same step. The Newport congregation expressed a willingness to be united with St. Croix. Intimation of this fact is to be given to St. Croix and the views of that congregation asked. Application was made for separation of West Cornwallis from Kentville, &c. The decision in the case is reserved for future consideration. A good deal of routine business was transacted.

### Ministerial Education.

The following circular has been issued in accordance with the directions of Synod:

*Halifax, N. S., August 29th, 1873.*

REV. DEAR BROTHER,—The undersigned beg leave to submit for your consideration the following Resolutions of the Board of Superintendence of the Theological Hall, passed unanimously at a meeting held on the 26th inst., which sufficiently explain the object of their appointment:

*First.*—In carrying out the expressed desire and direction of Synod, that the salaries of the Professors shall be increased, the Board will for the present year, exert themselves to the utmost, that the salaries will be not less than \$1500.

*Secondly.*—Direct the Secretary, according to Synodical authority given, to pay arrears for last year from the invested funds, and agree to invite ALL the congregations of the body to contribute with such liberality that the whole of the additional sum required for the present year may be voluntarily supplied.

*Thirdly.*—With this object in view appoint a Committee consisting of the Chair-

man, Secretary, and Mr. Pitblado, to prepare and issue a circular, shewing amount required to be raised by the congregations, and asking for an early and a hearty response.

*Fourthly.*—Request all ministers to preach on, if not before, the third Sabbath of October on "the duty of the Church to provide for the education of native Evangelists, of young men of suitable talents to devote themselves to the work of the ministry, and of christian parents to encourage their sons to such a consecration of themselves," and either to ask a collection, or for a contribution raised in some other way.

In discharging the duties assigned to them the undersigned would respectfully submit the following facts and observations:

#### PRESENT EXPENSE OF OUR EDUCATIONAL INSTITUTIONS.

For support of four Professors, two in Dalhousie College and two in Theological Hall, \$1200 each.....	\$4800
Dr. King's Annuity, (\$600 N. S. Cy.).....	584
All other expenses, Insurance, Repairs, Agent, Janitor, Fuel, &c.....	550
	\$5884
Additional sum to raise salaries to \$1500.....	1200
	7084.00
Revenue from Invested Funds, about.....	3570.00

Sum to be made up by the Congregations..... \$3514.00

Amounting to an average of \$35.14 from one hundred congregations, or \$29.25 each for one hundred and twenty.

A few congregations have already done handsomely, (See Records of Aug. and Sept.) and if all would respond in the same spirit, there would be no difficulty, and the present circular would be uncalled for. The experience of the past, however, gives reason to fear that without some special appeal such a return will not be realized.

The Board feels that a crisis in the history of our Educational Institutions has been reached, and that they must either be properly sustained or closed, and sends out this circular in the full persuasion that its success depends almost entirely on the promptness and earnestness with which it is taken up, and advocated by the ministers.

And we therefore ask you, Rev. Dear Brother, since it is, at all events for the present, the declared policy of the Synod to maintain a Hall of our own, to accord to it a whole-hearted support.

We know that in some congregations the minister cannot secure such a collection as he would desire, but we know that every

minister can obtain a collection, or a contribution in some form, and all we ask, and we ask it in the name of the Synod, is, that you will *do what you can*, and soon, for the furtherance of this great cause of Home Education.

Will you therefore speak as requested from the pulpit on this theme, lay the facts contained in this circular before your congregation, and ask for a liberal response in the form which the Session may judge best.

By appointment of the Board.

EBENEZER ROSS,  
P. G. MCGREGOR,  
C. B. PITBLADO.

*Committee of Bd. of Sup. of P. C. I. P.*

N. B.—Although your Congregation has contributed since June 1st, we send you a copy, leaving you to judge of the propriety of preaching on Ministerial Education, and laying the facts in the circular before your people.

#### Corrections.

In payments for Widows' Fund in last *Record* instead of G. M. Harvey, \$15, read Rev. M. G. Henry \$15.

In the addition instead of \$1239.52 read \$1235.52.

In the Report published in the Aug. No. read, expenditure, 818.25 instead of \$828.35. Balance added to capital \$1131.17 instead of \$1171.67. Capital Fund (deducting balance due Treasurer) \$14,482.64, instead of \$17,894.64.

#### A Month's Work.

Mr. Thomas Christie was appointed to preach in Zion Church, Charlottetown on the third Sabbath of October and to hold Missionary Prayer meetings there, at Pietou and New Glasgow on the same week; to preach in Glenelg on the last Sabbath of September, and in other parts of that congregation as might be found advisable after consultation with friends there; to preach at Sherbrooke on the second Sabbath of October, and at Musquodoboit on the third; to hold meetings at Halifax, Windsor, Cornwallis, Kentville and St. John within the next fortnight, with the aid and co-operation of the Pastors of churches in these localities who are expected to make the necessary arrangements and to intimate collections.

It is expected that the Ordination and Designation service will be at Yarmouth on the last week of October.

HILLSBURGH.—A congregation has been formed here in connection with the Presbyterian Church. A church is to be erected immediately.

REV. WILLIAM MURRAY who has been in Jamaica for the last six years is at present on a visit to his Nova Scotia friends. He has a furlough of about three months. He is commissioned to the Conference at New York by the Presbyterians and Methodists of Jamaica, and his name is on the Programme as engaged to speak upon the State of Religion among the people of Jamaica.

MONCTON.—Rev. J. D. Murray has closed his labours at Moncton, and accepted a call to Buctouche including Shediac and adjacent districts. He was presented with a very appreciative and affectionate address signed by about eighty persons. As a tangible proof of their affection they presented their departing Pastor with a purse of \$187. —Mr. Murray in replying to the address, thanked his people very cordially for their kindness. He stated that the leadings of Providence had been directing him for some time past to the northern section of his extensive field. He found the Presbyterians of Moncton few and weak, and unable to support ordinances. He leaves them strong, united, self sustaining. His charge has hitherto extended over a field sixty miles in length. No wonder he should desire a division of such a charge. In leaving St. John's Church, Moncton, Mr. Murray has closed a short and prosperous pastorate, in a way which reflects honour on himself and on the people to whom he ministered.

#### OBITUARY.

Died, at Lochaber Lake, on the 22nd July last. Robert Stewart, in the seventy-fifth year of his age. Mr. Stewart was born in Blair Athol, Perthshire, Scotland, in the year 1798. He emigrated to Nova Scotia in the year 1832, and settled at Lochaber soon after his arrival. Before leaving Scotland he was married to Janet Stewart in the year 1827, and during the forty-six years of married life, she proved herself a "helpmeet" indeed in all his trials and labours. She still survives him. They were blessed with a family of six children, all of whom are still living. They gave to the Church one son, a minister, now settled and successfully engaged in the service of Christ, in connection with the Canada Presbyterian Church. Another son was associated with himself in the Eldership, and continues to discharge the functions of that office in the same congregation. A third son efficiently discharges the duties of Treasurer in the Lochaber section of the congregation. The rest are useful members in this and other congregations within the bounds of the Church.

Of Mr. Stewart's early training the writer can say but little, but judging from his knowledge of Scripture truths, we are led to believe he was early taught in the Word, as well as from the subordinate standards of our Church. Neither can we positively affirm when that Divine Word made the first saving impression on his heart. From remarks made by himself, as well as that gathered from others, we are of the opinion that it was during the ministry of Mr. McConneely. It was during his incumbency that he was appointed an Elder in the congregation, which office he discharged with unswerving faithfulness to the end of his life—a period of thirty-six years. He likewise discharged the office of Treasurer for a length of time in the congregation, with scrupulous honesty and with much acceptance.

In the various ups and downs incident to a new and struggling congregation, as well as the reverses and trials of an older, he proved himself a staunch and faithful friend and supporter. He was always foremost with his counsel and means to maintain gospel ordinances within its bounds. While doing so he heartily sympathized and liberally supported the other schemes of the Church, joyful in the prosperity of Zion and sad in the season of her adversity. He was conscientiously honest in the outspoken way in which he rebuked sin. If any one felt the severity of those rebukes they must and we believe give him credit for his honesty of purpose. They could not retort by referring to his own bad example. As an Elder he was sound in judgment, independent in his conclusions, decided in his opinions, and true to his convictions. The brethren in the session respected his opinions, the purity of aim and purpose that guided him to his decisions. He was a man of deeds more than of words. He was naturally diffident in public and his piety unobtrusive; yet he was thoroughly conscientious in the discharge of any duty entrusted to him. He sought to adorn the profession of his faith more by a strictly upright course of life, than by demonstrations of his religious experience in the presence of others. He was punctual in his place in the sanctuary, as health permitted. He strictly observed the Sabbath and many a rebuke he dealt out to Sabbath desecrators by word, and as surely by the persevering, strict, and punctual manner in which he observed that day himself, both in public and private worship. It was something unusual to find his seat empty at the *stated time* of worship. He never to my recollection, annoyed minister nor people by making his way up the aisle during the hour of worship. Whoever was absent from the prayer meeting he was seldom if ever. When his strength failed

him, he lamented his inability of waiting on God publicly in his house. We remarked that as the natural strength was failing him his hope became brighter, his humility deeper, and his faith surer.

Shortly before his decease and while his speech was failing him he laid his finger on Isaiah xxvi. 3: "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee;" that is my comfort he lisped. I was not again privileged to meet with him till his speech failed and he was engaged in the last conflict with the King of Terrors, and till I saw him close his eyes in death. Thus passed away "a faithful man and one that feared God above many." He died as he lived "in the faith." The minister, session and congregation, yea, and the Church, have lost a sincere friend, a faithful sentinel, a warm and tried supporter, and a servant of God who gave cheerfully and prayerfully that the Church of God might prosper. "Mark the perfect man and behold the upright, for the end of that man is peace."

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## Other Missions.

THE New Guinea Mission of the London Missionary Society, now gives a summary of eight stations established successfully from the headquarters of the mission at Cape York, the northernmost point of Australia, which is separated from New Guinea by Torres Straits. Of these stations six are on islands in the straits, and two on the mainland of New Guinea. The work already accomplished on these islands by the native teachers who have volunteered for this mission work is said to be wonderful. These teachers have been warmly welcomed by the islanders, and have acquired great influence over them for good. Infanticide is discontinued, and the islanders are giving up their long-cherished feuds. In no case were more than two teachers left at a station, except at Redscar Bay, on the mainland, where the missionaries found a village called Manumanu, about twelve miles from Redscar Head, near the middle of the bay and at the mouth of a large river. The natives seemed friendly, and it was thought best to depart from the original plan of establishing the teachers by twos, and to place all the remaining teachers, six in number, at Manumanu, where in a short time they would be able to put up a good house, aid each other in acquiring the language, and lay the foundation for a flourishing mission. It was the intention of the missionary party to visit the station again in April, when the company could be separated, if it were deemed advisable, and new

stations established on the mainland. A good supply of provisions and medicines were left with the teachers, and every precaution possible taken to secure their safety. Apparently there will be more danger to these missionary pioneers, particularly upon the islands, from the climate than from the disposition of the natives. Redscar Bay is twenty-three miles in breadth and seven in depth. The view inland, which is described as very fine, is terminated by the Stanley range of mountains, forty miles distant, which in this vicinity were over thirteen thousand feet high. The people are mild and inoffensive looking. They practised tattooing universally—the women, contrary to the usual Polynesian custom, being almost entirely covered, while the men were but slightly marked. The natives are ignorant of the use of either iron or tobacco, a conclusive proof that they have had little or no intercourse with foreigners. There are eighteen native teachers, with their wives, now laboring in New Guinea or Torres Straits.

#### Baptist Missions.

Our Baptist Brethren are sending out seven Missionaries into the foreign field.

Miss Norris writes thus to Dr. Cramp, under date July 3rd, last:

"The work here in Tavoy is most promising. I have a Karen school of thirty-six young people, and a Burman school which has forty-eight names enrolled and is constantly increasing. The latter are almost all heathen children, with no religious influences whatever save those received at school. One mother said to me, 'My little boy comes home and preaches to me every day; he says there is only one God, and we must worship him.' The mothers of these children visit the school more or less every day, and the Burman native preacher I have secured says there are more heathen calling him to come and preach to them than he can possibly visit. This man, Ko-ya-koke, has long been supported by Nova Scotia funds, to the amount of one half of his salary. Dr. Stevens sent him down from Rangoon to me, on hearing of the interest manifest among the town people, and the need of some one to visit and preach when our Karen school demanded the efforts of the Karen native teacher. I wish his support could be continued for the next year. I have no other fund for him.

The schools are supported by funds from the American Baptist Missionary Union, but the Burmese school of heathen children is supported by the Burmese, and I was induced to undertake it only from their importunity; have no time to do more for them than see to the training of what chil-

dren they choose to send. It is without example, I think, among the Burmese—a school self-sustaining and self-instituted, as this is."

Previous to this year (says the *Record* of our sister Church) the Baptists co-operated with the Baptists of the United States, giving their attention chiefly to the Karens of Burmah, where the wonderful work commenced by Judson has gone on increasingly from year to year. Now they have wisely resolved to have a mission of their own, and they have commenced it splendidly. At their recent Convention in Windsor, N. S., three young ministers, Messrs. Sanford, Armstrong and Churchill, who had offered themselves, were ordained to the work, and also three Christian women, Miss Faulkner, Miss Eaton, and Miss Armstrong. As the three ministers are, or are to be, married, this makes in all seven, going from our shores in one band. The Karens of Siam have been assigned to them as a distinct field, and earnestly do we pray God to bless their labours there. Messrs. Sanford and Armstrong received their education in Arts at Acadia College, and in Theology at Newton, U. S.; and Mr. Churchill received his at Truro and Acadia. We have seldom seen a band of Missionaries—taken as a whole—seemingly better fitted and equipped for the work; and we thank God that Nova Scotia can spare such sons and daughters for the Lord. By undertaking this mission, the Baptist Church stands higher in the estimation and love of all other Christian bodies than ever it stood before. To begin a Foreign Mission scheme with seven Missionaries and \$12,000. is an enterprise worthy of any church. That it should be the enterprise of a church including less than 100,000 of our population, gladdens our hearts, as patriots, as well as fellow-Christians.

## Religious Intelligence.

### Free Church.

The effort to raise the equal Dividend of ministers to £200 a year is succeeding well. Thirty-eight ministers have been labouring this summer as evangelistic deputations. Mr. Narayan Sheshadri, one of the Hindoo Missionaries of the Free Church, is to be at the Evangelical Alliance Conference. The Free Church has 27 foreign Missionaries.

As a significant indication of the spiritual life which has within recent years been awakened in several districts of Sweden, a Missionary Society in the town of Jonko-



ping, which has been in existence for some years, and occasionally sends contributions to the schemes of the Free Church, has its regular quarterly meetings for giving missionary intelligence. These are attended by about 2000 persons! Congregations at home may learn a lesson from this.

### Presbyterian Church in Spain.

The Madrid correspondent of the *True Catholic* gives an account of the completion of the Presbyterian organization in Spain, under the title of the "Spanish Christian Church." In the earlier stages of the Reformation movement there were two Presbyterian centres in Spain—one in the South, supported by the Edinburgh Spanish Evangelization Society; the other at Madrid. They had separate confessions of faith, but founded, more or less, on the Westminster Confession, and separate rules of church government. In 1871 the two met at Seville, and effected a union on the understanding that they might use either of the forms existing, until the Spanish Christian Church agreed upon a confession of faith, a code of discipline, and a directory of worship to be adopted permanently by all. The number of congregations in connection with this church in 1871 was only ten; last year it comprised sixteen different congregations, four of which were in Madrid.

The General Assembly held its annual sitting this year in June, in the Spanish capital, when Senor Cabrera, of Seville, preached a sermon at the commencement of the proceedings to the delegates assembled from various parts of the country and a numerous auditory. The number of congregations represented was fourteen, and this included four new congregations; but six of those who sent delegates last year were unrepresented, owing to different causes—the unsettled state of the country probably being one of them. The Confession of Faith was the principal work of the Assembly in 1872. The Code of Discipline chiefly engaged its attention this year, but some other business also came before it affecting the more complete organization of the Church for the future; and it was arranged that the whole country should be divided into four Presbyteries, the churches of Andalusia gathering around Seville those of Catalonia, Arragon, and the Balearic Islands having Barcelona for their centre; whilst two Presbyteries were assigned to Madrid, one embracing the churches north of the capital to Santander, and the other those south as far as Carthagena and Alicante.

During the sittings of the Assembly in Madrid social meetings were held in private houses for Christian conference and mutual

edification, and much common sympathy and regard were manifested, both there and in the provinces, among Protestants of different persuasions. The Episcopalian minister at Seville preached in Cabrera's pulpit to enable his Presbyterian brother to attend the Assembly; and this is represented to be quite usual in Spain, the Spanish Protestants fully understanding, amidst their ecclesiastical differences, the unity of the Church of Christ, in opposition to the false boasted unity of the Church of Rome.

The *Foreign Missionary* says:—"The Rev. Maxwell Phillips, of the Presbyterian Mission in Mexico, has been formally excommunicated (*excomulgado*) by the Catholic priests at Guanaxato; and some 'gospels' which he had distributed have been secured by offering rewards to the people, and have been duly destroyed. This bigotry has the old ring in it. A herald of the cross doomed to the fires of purgatory, and the gospel of salvation burned or otherwise destroyed! And yet it is the nineteenth century. People will differ, however, even in Mexico; and no less than sixty persons—mostly young men—have called on Mr. Phillips in a single day to inquire about these terrible teachers which cause so much trouble. One of the leading men connected with education in that city has offered to him every facility in his power for his work; and, as a matter of course, a brisk business has sprung up in the sale of 'gospels'—very few of which can be obtained by the rewards offered by the priests."

The *Walla Walla Union* says:—"Some weeks ago religious meetings were held by the Indians at the school house near Pine Grove, in the Spokane country, under the charge of the missionary (Rev. Mr. Spaulding) and two Indian preachers. Several of the Nez Percés came over with the missionaries. The meeting was quite enthusiastic, and a great many conversions were made. Sermons were preached to them in several Indian languages. According to our informant, one hundred and sixty Indians were baptized in one day."

### The Papacy.

France is running mad with Popery. Hundreds of thousands of people of all ranks make pilgrimages to certain shrines and intercede for the restoration of the Pope to supreme political power. Superstition the most abject is encouraged in Church and State. The country is divided between Popery and Infidelity, between Republicanism and Bourbonism. The priests try to secure the restoration of the Bourbons in France and Spain, in order to

secure if possible the restoration of the Pope to his throne in Rome. In Germany the Bishops resist to the best of their ability the policy of the State. There is keen antagonism between the two powers. The Pope complains of the terrible persecution to which the Jesuits and others of the "faithful" are subjected in Germany. In Italy the Pope is losing hold upon the popular mind, the religious houses have been suppressed in Rome; the Pope has uttered his most impressive curses, yet the people at large are totally apathetic.

The Pilgrimage mania is spreading under the fostering care of the Ultramontanists. Six hundred pilgrims recently went from London to a French Shrine to honour a crazy nun!

#### Evangelical Alliance.

A great Conference of the different branches of the Evangelical Alliance is now about commencing in New York. The Conference will open on the 2nd of this month and continue ten days. Upwards of 400 delegates are expected, including eminent ministers and laymen from England, Scotland, Ireland and various continental countries. The deliberations and discussions of the Conference will be watched with deep interest by the Evangelical Churches.

#### "Old Catholics."

The Old Catholic movement is still spreading in Germany and Switzerland. Professor Reinkens has been consecrated a Bishop of the Old Catholics. This will perpetuate the reforming organization. The Prussian Government has recognized the right of this body to a share of the Church property as part of the so-called "Catholic" Church. In Switzerland whole congregations have rebelled against the Church of Rome. Father Hyacinthe has an ever-increasing host of admirers and followers.

#### Church of England.

We note with regret the Romeward rush in the Church of England. "Confession" is now the cry—confession to a priest, and absolution, and all the humbug and heresy of Romanism. Bishops and clergy stand up for the vile old Romish system which was flung away at the Reformation. The divisions in the Episcopal body are increasingly manifest. Superstition and Rationalism stand side by side with Evangelical Protestantism. How the matter is to end who can tell? Truth is mighty and shall prevail, but its conflict with error may involve the shattering of the great National Establishment.

#### United Presbyterian Church.

The *Record* of this Church has reached a circulation of 52,000. This is an example to our people. The circulation of our *Record* should be doubled. Great attention is paid to the proposed Mission to Japan. The Old Calabar Mission has been largely reinforced and is making good progress. Five converts were recently baptized in connection with the India Missions. On the second Sabbath of this month sermons are to be preached on the subject of Systematic Giving, in all the pulpits.

#### Chinese Mission.

We learn with much pleasure that the Mission of our Canadian brethren to China is making most encouraging progress.

#### Manitoba.

The work of evangelizing the West is going on prosperously under the charge of the Canada Presbyterian Church. The congregations in Manitoba are increasing in number and growing stronger. Outposts are extended far into the Indian territories.

STILL, let God's people thank him, and take courage. Though grace is slow in its progress, it shall change the whole man betimes; and the motto which flashes in gold on the high priest's forehead shall be engraven on our reason, heart, and fancy; on our thoughts, desires and affections; on our lips, and hands, and feet; on our wealth, and power, and time; on our body, and soul, and spirit—the whole man shall be "holiness to the Lord."

It were good to be armed beforehand for death or bodily tortures for Christ; and to think what a crown of honor it is that God hath given you pieces of living clay, to be tortured witnesses for saving truth; and that you are so happy as to have some pints of blood to give out for the crown of that royal Lord who hath caused you to avouch himself before men.

BISHOP BLOOMFIELD was once compelled to reprove one of his clergy for immorality of conduct. He received as an excuse, this reply: "Aly lord, I never do it when on duty." "On duty!" answered the Bishop, "when is a clergyman off duty?" This noble answer is capable of great extension, and we may just as truly ask, "When is a Christian ever off duty?"

#### Revival.

The Foreign Missionary Committee of the Pres Church of Scotland has received intelligence of a remarkable religious re-

vival which had taken place in the mission district under the charge of Mr. Allison, of Pietermaritzburg, South Africa. At Impolweni, about twelve miles distant from that town, there was an extensive mission farm. Mr. Allison, in writing to the Committee, said:—"A few weeks ago, the members of the church at Impolweni were brought under deep solitude on account of their spiritual state and want of zeal before Almighty God. Solemn meetings were held in which their shortcomings were mutually confessed and deprecated. A week of united prayer was decided upon. Whole nights were spent upon the hills near the station in sending up their united cry for a renewing baptism of the Holy Spirit. The God of Israel, ever faithful to his promise, granted their request, and that far beyond their expectations; for the members of the church generally were not only blessed with a renewal of their first love to the Saviour, they had also the unspeakable pleasure of seeing fifty-three new-born souls added to the church—a considerable number of them from heathenism—leaving still a few more of this class in a hopeful state of mind." These gratifying statements were corroborated by a number of other details.

## The Sabbath School.

### LESSONS FOR NOVEMBER.

#### FIRST SABBATH.

SUBJECT:—*Jesus and the young*—Matt. 19: 13-22.

In Mark's Gospel 10-13, and also in Luke 18-15 we have an account of the same beautiful incident in our Lord's life.

By comparing carefully these three accounts we shall see how the several gospels supplement each other, and how necessary it is that we should have these different and independent biographies of our Saviour bound side by side together. They mutually sustain each other. Like trees in the same wood, or soldiers in the same rank, standing shoulder to shoulder. Like four artists the four Evangelists have portrayed the life and character of Jesus from different stand points, but by placing the four pictures together we get a complete representation of his whole life and ministry. Observe with regard to the age of the children brought to our Saviour that Matt. says they were "little children," Mark says they were "young children," and Luke says they were "infants," or babies. We note this because it is one main object of the lesson to teach us how greatly mistaken the disciples were when they thought that the Saviour's ministrations were only suited to

grown up people or for those who could think and act for themselves. At such an idea Jesus, as Mark tells us, "*was much displeased.*" Because it was opposed to the whole spirit of His ministry. The disciples "*rebuked those that brought them.*" The little ones, no doubt were brought by their parents to Jesus. In *Perea* where the incident occurred, those who saw and heard Christ believed that He was able to bless their little ones, and that they were able to receive the blessing. Hence, in accordance with venerable custom, they brought their children to Jesus and requested that He would put His hand on them and bless them (as, for example, Jacob did, when blessing the sons of Joseph in Egypt,) Gen. 48. 14. This they did not regard as a mere symbol, but as conferring some moral blessing, and every Hebrew parent would regard it as such. They would remember that at the consecration of Aaron and his sons the priest laid his hands on the sacrifice when it was offered to God for a sin offering. The Presidents of Jewish synagogues were also in the habit of putting their hands on children.

The Disciples regarded their coming as an unreasonable interruption of our Saviour's discourse. They reasoned, as some do even yet, that it was useless to bring children to Christ, because they could not be supposed to understand anything he said or did. It would be absurd to allow such interruption to no purpose. "Wait," they would say to the anxious parents, "wait until they are older—until they can think and speak and act as intelligent believers—that will be time enough. Meanwhile, keep them back, and do not interfere with the instruction of those of mature years."

"*Jesus much displeased.*" It was no wonder. It showed that the disciples failed to perceive the nature of Christ's kingdom and the full idea of the Christian family in earth and Heaven. It showed also that the *Pereans* knew better than the disciples did what the privileges of the kingdom were, and who were eligible for admission to it.

"*Suffer them to come unto me,*" says Jesus. What a blessed invitation to parents and children still! There are many ways of bringing the young to Christ. Parents are enjoined to bring their "infants" to Christ. Baptism and Jesus here distinctly tells us that children are capable of receiving a blessing from His hands, that they are called into His kingdom, and are intended to share the blessings of the Christian family.

*The Sabbath School* is a means of bringing the young to Christ, and the teacher should remember the solemn position he fills both to Christ and the members of His class. A true and devoted teacher may bring many to Jesus, while a careless and

indifferent teacher may keep them back and hinder them from coming.

*Of such is the Kingdom of Heaven.* It certainly never was our Lord's intention in their receiving children and blessing them and saying what he here does concerning them, to simply teach us that grown people must become childlike in order to be fit for the kingdom of God. He certainly deals a severe blow at their pride of reason when he tells them that instead of the children first becoming like them, they themselves must become like the children; this however was only a passing rebuke for He immediately turned to the children, took them in His arms, laid His hands on their hands and blessed them. And why did our Saviour do this? Just to show that they were thereby made capable as "infants" of the kingdom of God. And if this be so may we not ask in the language of St. Peter in Acts 10-47, "Can any man forbid water, that those should not be baptized, who have received the Holy Ghost as well as we." If the kingdom of Heaven is theirs how much more Faith and Baptism.

Parent and teachers should strive to impress it on the hearts and minds of children that Christ claims them as His own, and has promised to give them His blessing if they come.

## SECOND SABBATH.

SUBJECT:—*Hosannah to the Son of David*—Matt. 21 8.

This is Christ's triumphal entry into Jerusalem, and all the four Evangelists are careful to record it in the highest and most exalted language they can command. The triumphal procession was formed near Bethany a village where our Lord so often spent his nights under the hospitable roof of Martha and Mary. Bethany was never very large, and at present it consists of a small collection of houses and the ruins of edifices built in the age of Constantine. John (11 18) says it is 15 furlongs from Jerusalem or nearly two miles. Dr. Thomson says it took him just half an hour to walk to the village, going over the summit of Olivet by the same course as our Saviour and His disciples took during his frequent visits. The situation of Bethpage is not now known. It has completely disappeared. The Mount of Olives rises between Bethany and Jerusalem. The procession, here so grandly described, ascended the eastern slope of the mount from the villages of Bethany and Bethpage which nestled beautifully at its feet, and slowly with loud shouts of "Hosannah's to the king that cometh in the name of the Lord," the multitude reached the summit, and looked down on the splendid capital, as it lay before them in all its pride and beauty.

Let us here pause to notice how this

triumphal entry had been foretold by the Prophets and how literally it is here fulfilled. In Isaiah 62 10 11, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones, lift up a standard for the people. Say ye to the daughter of Zion, Behold thy salvation cometh; behold, his reward is with him, and his work before him." And again in Zephaniah 3 14, "Sing O daughter of Zion; shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem." And Zechariah 9 9 takes up the same prophetic and exalted strain "Rejoice greatly, O daughter of Zion, and shout O daughter of Jerusalem. Behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass."

Here we have a proof of our Saviour's omniscience. He held in His possession the keys of the human heart. His two disciples found this. He predicted, and they brought the ass and the colt, and having spread their garments on the beasts, as a mark of great respect, they sat down on the colt. Some suppose the ass and colt belonged to a disciple, and that this accounts for His so easily going there on the occasion. This may or may not be. Certain it is, however, that He who had nothing, yet could, when He pleased, show that He possessed all things.

The colt was one on which never man sat. Hence perhaps it was necessary that the ass should be led beside the colt. The old commentators see in these two creatures, the old and new dispensations. Is it not strange that our Lord in this triumphal entry rode on a beast whereon no man had ever sat, and after His death He was laid in a Tomb wherein no man had ever been laid.

We are indebted to St. Luke for the most touching features in this scene. *He beheld the city and wept over it.* What a contrast between our Saviour's thoughts and feelings and those of the excited multitude that surrounded Him. They would naturally think that if He ever felt a thrill of pride and pleasure it would be about that hour when the national voice shouted His praise, and when the ancient crown and sceptre of Israel appeared within His reach. But Jesus saw much in the gay and wicked capital before Him that escaped the eye of others. He saw the hard heartedness and rebellion that so soon after showed themselves in the condemnation and crucifixion of the son of God. He saw the approaching ruin and bloodshed—the horrors of a dreadful siege, during which the city ran with blood. He saw all that magnificence turned into a heap of smouldering ruins and the exultant every revelling in the spoils of the palaces

and temple. Little wonder was it that the eye that saw all this should fill with tears.

Observe how completely our Lord avoided all political designs. They called Him a king and they did so in a political sense chiefly. The language they employ is evidently taken from Psalm 118 26, "Blessed is he that cometh in the name of the Lord." But we know they repeatedly wished to make Him a king, but He as often refused, and tried to show them that His Kingdom was not of this world. The word *Hosanna* means "Save now" and the reference is probably to Psalm 118 25, "Save now, I beseech thee, O Lord." It was understood that these words referred to the expected Messiah, but the Jews as a nation appeared to lose sight of the true character and office of the promised Saviour, and continually expressed the belief that he would become the political restorer of their national greatness and independence.

*The multitude spread their garments in the way.* The multitude would be great at that time owing to its being the season of the Passover when the Jews flocked from all parts to Jerusalem. The spreading of garments and boughs of trees was an old and very wide spread custom of doing honor to any great personage. This act on the part of the multitude during our Lord's triumphal procession towards Jerusalem has given rise to the observance of what is known as *Palm Sunday*.

This event in the life of Jesus shows how wonderfully fickle and unreliable a thing  
(Continued on page 38 of Cover.)

## NOTICES AND ACKNOWLEDGMENTS.

### PHOTOGRAPHIC PICTURES.

Captain Fraser on his return a year ago, informed the Board that he had left with an artist in London the negatives of a series of pictures for the Stereoscope, and also for photographic albums, of persons, premises and mission scenery generally, which could be furnished at a reasonable rate and would be interesting to the friends of the New Hebrides Mission.

A number having been ordered, these are now on sale in Halifax by A. & W. McKinlay; Truro, by Rev. John J. Baxter; New Glasgow, Wm. Campbell; Pictou, Jas. McLean; Charlottetown, David Laird; and St. John, at McMillan's.

The Pictures are well executed, and give definite ideas respecting the scenery and mission buildings of several of the islands, and the appearance of the natives, besides likenesses of many of the missionaries and their wives.

The supply is limited and more than half of the complete stereoscopic sets disposed of already, so that those who may wish to supply themselves should apply at once.

## NOTICE.

The Board of Examiners of Theological Students, will meet (D. V.) on Tuesday, Oct. 7th, at 10 a. m., in the Hall adjoining the Presbyterian Church, Truro. The special object of the meeting is to prepare a series of questions for the examination of candidates for admission to the Theological Classes.

P. G. MCGREGOR, *Synod Clerk*.

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

### FOREIGN MISSIONS.

Mrs. Jeburg Upper Stewiacke.....	\$	1	00
Middle Stewiacke, per H. Dunlap, Esq.		9	48
A Friend, Lot 13, P. E. I., per Rev. J. A. F. Sutherland.....		2	00
Prince Street Church, Pictou, per Dr. Bayne.....		71	12
Per Miss B. McLaren of P. E. I., sent by John Scott:			
Mrs. Ann McLaren Senr.....	\$	47	
Rodb. McLean & family.....		3	24
Andrew McGregor.....		2	16
E. Branch E. R. Pictou, per Rev. McLean Sinclair.....		20	00
Ladies of Churchville per Wm. McMillan .....		12	00
Little Girl, Lot 14 for Trinidad Schools per Rev. R. Cumming.....		40	
G H., Pictou.....		2	00
Boulanderie, additional.....		4	00
Knox Ch., Pictou, per Rev. A. Ross.....		34	50
Cariboo River Section.....		15	50
Juvenile Missionary Society, Maitland, per Rev. L. G. McNeill.....		11	55
A friend, Maitland, for Trinidad Mis.		1	00

### DAYS PRING.

Sabbath School of Primitive Church, New Glasgow, half year.....		42	05
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### SAN FERNANDO MANSE FUND.

St. Peter's Bay Cong., per Rev. H. Crawford.....		15	00
Sheet Harbour, per Rev. A. B. Dickie:			
Col. by Malcom Hall.....	\$2	75	
"    Regana McCarty.....		4	65
"    Leir M. Grant.....		2	40
"    M. Cruickshank.....		4	00
"    Maggie Hall.....		4	38
"    Sarah E. Smith.....		3	40
"    Solomon Atkins.....		5	60
"    C. M. Moser.....		2	25
"    John Kirker.....		2	04
"    Nettie Hay & R. Gaston.....		3	48
		\$34	95
Less postage.....			5

Half of.....	\$34	90	17	45
G. H. Pictou.....			3	00

### HOME MISSIONS.

Sheet Harbour.....		13	00
Bedford, per P. Smith.....		12	50
Kennedy, Archibald & Son, B'kfield.		1	00
Stewiacke, per Rev. E. Grant.....		22	50

Miss Emma J. Sweet, St. Croix, the proceeds of a Bazaar.....	30 00
Middle Stewiacke.....	9 48
G. H., Pictou.....	5 00
Baillie and Tower Hill, per Rev. J. W. Nelson.....	4 50
Juvenile Missionary Soc'y., Maitland	11 44

## SUPPLEMENTING FUND.

Newport.....	10 35
Baillie and Tower Hill.....	6 50
E. Branch, E. R. Pictou.....	27 00
G. H., Pictou.....	5 00
Dartmouth.....	65 00
Grant from Irish Presbyterian Church, £50 stg.....	243 33

## EDUCATION.

Dividend from Bank of B. N. A.....	182 50
" " Building Society.....	245 28
East Branch E. R. Pictou.....	27 00
G. H., Pictou.....	3 00
Interest on \$400 N. S. Cy.....	23 36
" \$2000 ".....	120 00
A Stewiacke Stock Farmer.....	4 00
Dartmouth.....	80 00
Antigonish, per Rev. P. Goodfellow, \$36.65 less by 25 cents.....	36 40
Clyde River and Barrington congregation, per Rev. M. G. Henry.....	32 00

## ACADIA MISSION.

Kennedy, Archibald & Son.....	1 00
Sheet Harbour Cong., half of col., see list in San Fernando acknowledgments.....	17 45
Baillie and Tower Hill.....	2 50
Ladies' Society, Springville.....	8 00
Stellarton, half col. at Mr. Chiniquy's meeting.....	11 52
Hopewell.....	5 31
G. H., Pictou.....	2 00
Bridgeville, E. R., Pictou.....	6 45

## GRAND FALLS CHURCH.

An Aged Couple, Darnley, per Rev. R. Laird.....	2 00
Kennedy, Archibald & Son.....	1 00
G. H., Pictou.....	2 00

## MR. CHINIQUY'S MISSION.

A Friend, Lot 13, per Rev. Rev. J. A. F. Sutherland.....	1 00
J. K. Beckwith, Lockport.....	4 00
Charles McDonald, Merchant, Lake Ainslie.....	2 00

## AGED AND INFIRM MINISTERS' FUND.

Gabarus and Framboise.....	\$ 6 00
Rev. D. Drummond, Gabarus.....	4 00
Mrs. R. McGregor, annual.....	12 00
Yarmouth, additional.....	49 00
Shelburne.....	13 50

The Rev. A. McLean Sinclair acknowledges the receipt of the following sums in Cape Breton for the Aged and Infirm Ministers' Fund:—

West Bay:	
James McDonald.....	\$2 00
H. and G. McInnes.....	2 00
Angus McPhee.....	1 00

Mrs. Alex. McIntosh.....	1 00
Robert McKenzie.....	1 00
Donald McRae.....	75
John McKenzie.....	60
	— \$ 8 35

## St. Peters:

John McDonald (Smith).....	1 13
Angus McAskill.....	2 00
John McDonald.....	2 00
M. McRae, M.P.P.....	2 00
R. G. Morrison.....	4 00
John Morrison (W. Wright).....	1 00
John Morrison.....	5 06
Donald McKenzie.....	1 60
John McDonald, Teacher.....	50
D. Urquhart.....	1 00
M. Morrison.....	1 00
Alex. McCuish.....	2 43
Alex. McRae.....	50
Alex. Matheson.....	1 00
	— 24 62

## Sydney:

Dr. McGillivray.....	4 00
Mrs. McQueen.....	4 00
D. McDonald.....	6 00
Duncan McKenzie.....	2 00
J. W. Anderson.....	1 00
Wm. Buchanan.....	5 00
George McKeen.....	2 00
R. J. Ingraham.....	12 00
A. J. McLean.....	2 00
Duncan McLennan.....	6 00
Mur. McLeod.....	1 50
Wm. Turnbull.....	5 00
A. C. McLennan.....	1 00
Donald McLean.....	50
E. T. Morley, Esq.....	4 00
Mrs. John Campbell.....	6 00
Hugh McLeod, Esq.....	4 00
Jas. McKenzie.....	4 00
John McAulay.....	1 00
A. Matheson.....	2 00
S. J. Brookman.....	4 00
Norman McKenzie.....	3 00
John McDonald.....	1 10
N. L. McKay, Esq., M.P.....	5 60
C. McKinnon (blacksmith).....	4 00
S. W. McKeen.....	4 00
Hugh R. McKenzie.....	5 00
Capt. S. Brookman.....	4 00
John McLean.....	1 00
Daniel Campbell.....	1 00
James Anderson.....	5 00
	— 109 10

## Glace Bay:

William McIntosh (Joiner).....	4 00
Mrs. K. McLeod.....	1 09
John McDougall.....	4 00
Wm. A. McKeen.....	3 21
W. Campbell.....	1 50
W. McLay.....	5 00
D. McAulay.....	1 50
Dr. McKay.....	5 00
John Cameron.....	1 00
Rev. A. Farquharson.....	20 60
John McKinnon.....	5 00
John Sutherland.....	4 00
Peter McAulay.....	4 00
David McKeen.....	10 00
James Greg.....	4 00
J. McDonald (Lorway).....	5 00
Norman McDonald.....	1 00

John Pruwarden.....	4 00
R. McNeil.....	1 00
A little boy.....	25
A. D. Cameron.....	1 00
	85 46
Cow Bay:	
Blowers Archibald.....	4 00
R. McKenzie.....	1 00
Archibald McKinnon.....	1 00
John McKivry.....	1 00
Isaac Archibald.....	5 00
John McAulay.....	1 00
William McQueen.....	5 00
Thomas P. Jones.....	5 00
David McArel.....	1 00
John McCuisn.....	1 00
Rev. D. McDougall.....	6 00
Chas. Carmichael.....	2 00
Alex. McAskill.....	1 50
J. W. Peppett.....	4 00
D. McLennan.....	1 00
Mal C McLennan.....	1 00
Donald McAulay.....	50
	41 00
Sydney Mines:	
Hon. T. D. Archibald.....	20 00
Dr. McLarty.....	10 00
Corbett and McQueen.....	15 00
Mrs. Waugh.....	1 00
Mrs. Murray.....	4 00
Alex. McKay (S. Bar.).....	5 00
Wm. Proctor.....	3 00
John L. Ingraham.....	5 00
W. H. Moore.....	8 00
Thos. McLellan.....	2 00
Lachlan Robertson.....	4 00
John A. Moore.....	4 00
Charles Moffat.....	1 00
Wm. Gammell, L. Bras D'Or.....	20 00
John H. Christie.....	6 00
John McGregor.....	4 00
	\$112 00
Sent in letter by Dr. McLarty:	
S. L. Purves.....	2 00
Wm. Purves.....	4 00
W. H. Archibald.....	4 00
	122 00
Leitch's Creek:	
Rev. Cornelius McLean.....	10 00
Boularderie:	
R. McLean.....	\$ 1 15
N. McMillan.....	1 00
K. K. McKenzie.....	2 00
John McGregor.....	86
John A. Fraser.....	5 00
John Ross, M.P.P.....	10 00
Rory Grant.....	2 00
Duncan Grant.....	1 00
	23 01
St. Anns:	
Rev. A. McIntosh.....	10 00
John Robertson.....	1 48
	11 48
Baddack:	
A. F. Halliburton, Esq.....	2 00
William McLean.....	1 50
Rev. K. McKenzie.....	2 00
Mrs. Wm. McNab.....	1 00
A. McKinnon.....	2 00
David McCurdy.....	10 00
Alex. Cameron.....	6 00
	24 50

Middle River:	
Kenneth McDonald.....	3 00
John McLennan.....	2 00
John McKae.....	2 00
Donald McDonald.....	1 00
Farquhar McKae.....	1 00
John Campbell.....	50
	9 50
Whycocomagh:	
Dr. McIntosh.....	5 00
Edward McMillan.....	3 00
Peter McDonald.....	6 00
Lachlan McKinnon.....	2 00
John McKinnon.....	5 00
John McKinnon (Joiner).....	1 00
Rev. M. Stewart.....	5 00
Thomas Austen.....	2 00
Neil McKinnon.....	1 00
John McKinnon (Salt Mt.).....	23
Hugh McLean.....	1 00
G. Bishop (blacksmith).....	4 00
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with its many mansions made ready for them by the same Jesus who instituted this feast.

When our Lord said "Do this in remembrance of Me," He spoke as one who knew what was in man. And when He enjoined the observance of this feast He well knew that if anything could keep alive the memory of His dying love for a sinful world this would do it. When partaking of that feast all our senses are called to testify His love. We "taste and see that the Lord is good." We have the senses of touch, taste and sight all exercised, and every one knows that these are the channel through which impressions are made upon our hearts and minds. What a privilege the people of Christ enjoy in thus holding communion with Christ at this feast, and how thankfully should we accept His gracious offer in this new Covenant which is "well ordered in all things and sure."

#### FOURTH SABBATH.

SUBJECT:—*Jesus in Gethsemane*—Matt. 26-36.

The exact position of the garden of Gethsemane is not now known. The Latins and Greeks have selected and inclosed two plots of ground, and each contend that this is the true garden, where Christ suffered and prayed on the night in which he was betrayed. Dr. Thomson places it several hundred yards to the North East of the present Gethsemane of the Latins in a secluded vale between the Mount of Olives and Jerusalem. The exact spot occupied by this garden is a matter of no consequence. What we are chiefly concerned about is the tragic events in the life of our blessed Saviour which occurred here on the night of the passover. When the Supper was ended, and Judas had left the company to make his plans complete for the betrayal of His Master to the chief Priests and Scribes, they sung a hymn, and then retired to the Mount of Olives, at the foot of which was Gethsemane. Our Saviour and His disciples knew every spot in this locality. He oft restored thither with them.

On entering the garden, He bade all remain where they were except Peter, James and John, who followed Him into a still more secluded spot, where he become sore amazed, sorrowful and very heavy, and cried out in agony, "My soul is exceedingly sorrowful, even unto death." But even this was not secluded enough. Turning to the chosen three He bade them "tarry here and watch with Me," and he was withdrawn from them about a stone cast, and kneeling down He poured out His soul in this agonizing prayer, "Father, if it be possible, let this cup pass from me." Our Saviour refers to the terrible sufferings and cruel death before Him when He speaks of

the cup, and He prays that all this agony may be spared Him, if it be possible, but if this be not agreeable to God's will He is ready to submit. Thy will be done. It is worthy of notice that our Saviour several times selected the same three disciples the witness of great events in His life, such as His transfiguration, Matt. 17 &c. Why He did so, we are not directly informed, but we may discover in the widely different characters of these three, a reason why they were called as witnesses. In them we have represented different phrases of humanity, and may group all Christ's followers yet under one or other of these disciples.

And now let us glance once more into that dark nook of Gethsemane, and behold the man of sorrows. He rises from His knees, and returns to the three disciples who, overcome with grief and weariness, have fallen asleep. Three times He leaves them, each time to pass through a fresh struggle. Now an angel messenger is by His side, but not to relieve Him from His sufferings, or dash the bitter cup from His lips but to strengthen Him to endure the weight of sorrow laid on Him by a ruined race He came to save. When Jesus returned to the chosen three He found them asleep. The same three disciples slept on the Mount of Transfiguration (see Luko 9-32). This shows how little they entered into our Lord's feelings. Surely it is true that He trod the wine press alone, and we may truly say of even His followers there were none with Him. He was alone all through His life, so far as the sympathy of humanity was concerned, and He was especially alone in His sufferings in Gethsemane and on Calvary. *He saith unto Peter, verse 40. Why did our Lord address Peter? No doubt because Peter had promised most. Repeatedly (verse 35) he had loudly declared his determination to stand by his Master at all odds. Another reason was perhaps Peter's greater danger. His character laid him open to temptation more than the others. Watch and pray that ye enter not into temptation. This showed how much need they had of watchfulness and prayerfulness for if they could not resist the weakness of the flesh at such a time as that and for one short hour, what would they do when He was gone, and when the world of sin and sinners was around them?*

"Sleep on now and take your rest." This is rendered by many as a question put by Jesus on His return. Is it possible you sleep at such a crisis? The hour of My suffering and death is at hand, and the Son of man is betrayed into the hands of sinners. "Rise let us be going." Our Lord was conscious of all. He knew their designs and willingly he went to meet that death which was to give life to the world.

O how God's displeasure at sin and His



love for sinners shine out from this. "God so loved the world." How great was Christ's love for us when He endured the agony of Gethsemane and Calvary! How terrible the thought of sinners refusing to come to that blessed Saviour who bore our griefs and carried our sorrows, and hath reconciled us to God by that great sacrifice. Let us strive to impress it deeper and deeper on the hearts of old and young that Christ suffered all this for us, and if we realise our position as sinners needing a Saviour and accept of Christ as freely and fully offered to us in the Gospel our sins will be forgiven for His sake and God will accept us as righteous.

#### FIFTH SABBATH.

**SUBJECT:**—*Jesus before the High Priest*  
—Matt. 26 : 59–68.

"They led Him to Caiaphas the High Priest." John says they first led Jesus to Annas. There is no contradiction in this. They led Him to Annas first because he was father-in-law of Caiaphas and his colleague in the Priesthood. This was done out of respect to Annas. But as the Jewish Sanhedrim or Supreme Court, was sitting at the palace of Caiaphas they led Jesus there to undergo His mock trial. We say mock trial! for never was there a greater prostitution of justice. They have made up their mind that He is guilty, and now they are determined to find the means of condemning Him. To do this they employ false witnesses. This corrupt court encouraged such witnesses to assist them in the execution of their vile proceedings.

"Many false witnesses were called." They naturally contradicted each other as false men are always sure to do. According to the Jewish law a man could not be put to death, or condemned unless two consistent witnesses were found. This explains what followed. "At last came two false witnesses." See the hand of God in this. Christ must not be condemned on a false accusation, but on the evidence of His own innocence, purity and truth. They accuse our Lord of having said that He would destroy the temple of God, and build it in three days. But we know Jesus never said such words. Their object was to rouse the Jews against Him and no better way could have been adopted than to make out that He had a design against their temple. John 2, 19 shows what our Lord did say. By this temple He meant His own body. How easy by slight alterations to distort the most sacred truth and even destroy the life of the purest and holiest of beings.

"Jesus held His peace." What a majesty in this silence of Jesus. He is led as a lamb to the slaughter, and as a sheep before his shearers is dumb so He opened not His mouth. Here is a lesson to His followers

teaching the best way to meet those who falsely accuse us. This was Christ's direction to His disciples. But there is a time to speak as well as to be silent. "*I adjure thee by the living God.*" I put thee on thy oath. The circumstances are changed. He is asked to testify to His Messiahship, and he does so. "*Thou hast said*" i. e. I am the Christ, the promised Messiah, and ye shall soon see by the spread of my kingdom and my final victory full proof of this. Our Saviour may refer to Dan. 7, 13, "One like the son of man came with the clouds of Heaven." It may refer to the final judgment, "The High Priest rent his clothes" By doing this he violated the law he professed to obey. See Lev. 10 : 6, and 21 : 10. Rending of the garments was a common method of expressing grief and horror, see Gen. 37, 39, where Reuben rent his clothes when he found Joseph gone from the pit. Also John 1, 20, Acts 14, 14. Every form of justice is here violated. The judge is a party and accuser, and without proper evidence or inquiry proceeds to pass judgment. This is the signal for abuse and violence. "*Then did they spit in His face.*" A mark of the most profound contempt. See Job 16, 10, also 30, 10, Isaiah 1, 6. Our Lord was now given over to the mob that clamoured for His blood. "*They buffeted Him,*" that is they smote Him with their fists; "*while some smote Him with the palms of their hands.*" Then we see how no form of indignity was spared our blessed Lord. But we must not fail to notice how meek and gentle he remained under all this. How would we endure such insults? We know what the men of the world would do! how they would resent it by violence. But the disciples of Jesus must copy their Master in this as in other things. Mark especially how wonderfully Isaiah foretold all this more than 700 years before Christ came. See chapter 50, 6, "I gave my back to the smiter and my cheek to them that plucked off the hair, I hid not my face from shame and spitting." And all this was predicted by one whose prophetic writings were well known and greatly prized by the Jews who prosecuted Jesus. "Prophecy unto us, who is he that smote thee." We learn from Mark 14–65 that they bound up His eyes before they buffeted Him.

We may learn from these verses how literally the prophecies of Isaiah and Jeremiah and thus were fulfilled in all that they foretold regarding our Saviour's life, sufferings and death. How complete is the whole word of God. How many and bitter the sufferings our blessed Lord endured before He reached the last terrible struggle. Verily He was the man of sorrows and acquainted with grief. Let us remember that He was wounded for our iniquity.