

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE  
**HOME AND FOREIGN RECORD,**  
 OF THE  
*Presbyterian Church*  
 OF THE  
 LOWER PROVINCES  
 OF  
**BRITISH NORTH AMERICA.**

—————  
**JULY, 1864.**  
 —————

**CONTENTS.**

	Page.		Page.
On the Transfiguration.....	169	General Assembly of the Church..	189
The Field is the World.....	172	Presbyterianism in Ireland.....	193
Remarkable Escape of a Christian	ib.	<b>NEWS OF THE CHURCH.</b>	
Community in Africa.....	ib.	Presbytery of Truro.....	194
Our Foreign Missionary Operations..	173	Presbytery of P. E. Island.....	195
Prospects of Church Establishments.	181	<b>FIRESIDE READING.</b>	
HOME MISSIONS, No. III.....	182	The Hindoo Boy.....	195
OUR FOREIGN MISSION.		<b>NOTICES, ACKNOWLEDGEMENTS, &amp;c.</b>	196
Letter from Rev. D. Morrison.....	185		
<b>RELIGIOUS INTELLIGENCE.</b>			
United Presbyterian Synod.....	187		

—————  
**HALIFAX, N. S.:**  
**JAMES BARNES, 142 HOLLIS STREET.**  
**1864.**

**A. & W. MACKINLAY,**  
**Publishers, Booksellers and Stationers,**  
**No. 10, Granville Street,**  
**HALIFAX, N. S.**

Have constantly on hand a large assortment of  
**BOOKS & STATIONERY,**  
 WHICH THEY OFFER ON LOW TERMS.

—ALSO—

**SCHOOL BOOKS,**

viz:—Lennie's Grammar; Carpenter's, Murray's and Mavor's Spellings  
 Grey's Arithmetic, Tutors' Assistant, Sullivan's Grammar, &c.

**CHAMBERS' MATHEMATICAL SERIES,**

Author's Classical Works, &c., &c.

**IRISH NATIONAL SERIES OF SCHOOL BOOKS,**

As follows:—First Book of Lessons, Second Book of Lessons, Third Book of Lessons,  
 Fourth Book of Lessons, Fifth Book of Lessons, First Book of Arithmetic,  
 Advanced do. Spelling Book Superseded, Sullivan's Geography Generalized,  
 Sullivan's Small Geography, Sullivan's Grammar.

**MACKINLAY'S NEW MAP OF NOVA-SCOTIA,**

[SECOND EDITION, REVISED.]

Beautifully colored. Size—3 feet 3 inches by 2 feet 8 inches.  
 PRICE—On Rollers, Varnished, \$1:50 each; in Book Form for Travellers, \$1 each;  
 in sheets, colored, 75 cents.

MACKINLAY'S MAP embraces Nova Scotia, Cape Breton, Prince Edward Island, and  
 part of New Brunswick, and has been prepared with the greatest care, engraved on  
 Copper Plate by one of the best English Artists.—Shewing all the common Roads  
 and Railways, Lines of Telegraph, Telegraph Stations, Boundaries of Counties and  
 Townships, &c.

**A. & W. MACKINLAY, Sole Agents for MORRISON'S PILLS.**

**NEW**  
**BLANK BOOK MANUFACTORY.**  
**A. & W. MACKINLAY,**

Have added to their establishment a complete BINDERY, with all the most improved  
 machinery for facility and despatch; also Ruling and Paging Machines,—and are now  
 prepared to execute orders for every description of BLANK BOOK WORK ruled and printed  
 in any pattern, on the lowest terms and at the shortest notice.

M.B.—A large Stock of BLANK BOOK PAPER always on hand, of every description,  
 and of the very best qualities, *English Manufacture.*

## LOVELL'S SERIES OF SCHOOL BOOKS.

HAVING long felt the necessity existing for a SERIES OF EDUCATIONAL WORKS, prepared and expressly adapted for our COLONIAL SCHOOLS, the Publisher was induced to attempt the supply of this want. His efforts thus far have been crowned with success; his books having been most generally welcomed in the Schools; and most favorably noticed by the Press of British North America.

LOVELL'S GENERAL GEOGRAPHY has met with entire success, having been already introduced into almost every School throughout British North America. The General Geography, however, being considered too far advanced for *young beginners*, a new and elementary work has been prepared, entitled, **EASY LESSONS IN GENERAL GEOGRAPHY**. This book is intended as introductory to the General Geography; and a reference to the published prospectus of "Opinions" will show how fully it meets the object aimed at.

He takes great pleasure in calling attention to the following list of the **SCHOOL BOOKS** already issued by him; and to which he will add, from time to time, such new works as may be of use to the youth of the Provinces.

1. LOVELL'S GENERAL GEOGRAPHY, with 51 Colored Maps, 113 Beautiful Engravings and a Table of Clocks of the World. By J. George Hodgins, L.L.B., F.R.G.S. [This Book is especially adapted for, and worthy of introduction into every College, Academy, and School in the British Provinces. Parents should see that it is in their Children's hands.]
  2. EASY LESSONS IN GENERAL GEOGRAPHY, with Maps and Illustrations; being introductory to Lovell's General Geography. By J. George Hodgins, L.L.B., F.R.G.S.
  3. National Arithmetic, in Theory and Practice, adapted to Decimal Currency. By J. H. Sangster, Esq., M.A.
  4. Key to National Arithmetic. By the same.
  5. Elementary Arithmetic, in Decimal Currency. By the same.
  6. Key to the Elementary Arithmetic. By the same.
  7. Elementary Treatise on Algebra. By J. H. Sangster, Esq., M.A.
  8. Natural Philosophy, Part I., including Statistics, Hydrostatics; &c. &c. By the same.
  9. Natural Philosophy, Part II., being a Hand-Book of Chemical Physics; or, the Physics of Heat, Light and Electricity. By the same.
  10. Student's Note Book, on Inorganic Chemistry. By the same.
  11. First Lessons in Scientific Agriculture. By J. W. Dawson, L.L.D., F.R.S.
  12. General Principles of Language; or, the Philosophy of Grammar. By Thomas Jeffrey Robertson, Esq., M.A.
  13. A Comprehensive System of Book-keeping, by Single and Double Entry. By Thomas Robinson, Accountant.
  14. Lennie's English Grammar, full bound.
  15. Do. do. do. half bound.
  16. Student's Guide to English Grammar, or, the Way to Speak and Write Grammatically. By the Rev. J. G. Armstrong, M.A.
  17. English Grammar made Easy. By G. G. Vasey.
  18. Classical English Spelling Book. By the same.
  19. Elements of Elocution. By J. Barber, M.R.C.S.
  20. Outlines of Chronology. By Mrs. Gordon.
  21. British American Reader. By J. D. Borthwick, Esq.
  22. The A.B.C. Simplified, and Reading made easy to the capacity of little Children. By G. G. Vasey.
  23. Pinnock's Improved Edition of Goldsmith's History of England. (Second Canadian Edition.) By W. C. Taylor, L.L.D., T.C.D.
  24. An Easy Mode of Teaching the Rudiments of Latin Grammar to Beginners. By Thomas Jeffrey Robinson, Esq., M.A.
- Text Books, printed from new Stereotype Plates, and in good Bindings.*
25. First National Book of Lessons.
  26. Second do. do.
  27. Third do. do.
  28. Fourth do. do.
  29. Fifth do. do.
  30. French without a Master.
  31. French Genders taught in Six Fables.
- In Press, and will shortly be published:*
32. A School History of Canada, and of the other British Provinces, with Illustrations. By J. George Hodgins, L.L.B., F.R.G.S.

### The Trade supplied on advantageous Terms.

MR. W. T. McGRATH is the General Agent for the Sale of these Books throughout NOVA SCOTIA, NEW BRUNSWICK, PRINCE EDWARD ISLAND, and NEWFOUNDLAND.   
 MONTREAL, December, 1863. JOHN LOVELL, Publisher.

# DRY GOODS & MILLINERY,

## GEORGE ALEXANDER

Begs to announce that his Stock is now replenished with every description of Woollen and Linen Drapery Goods, Comprising—

Black and Colored SILKS,  
Fancy Dress MATERIALS,  
Black and Colored French MERINOES,  
Black and Colored COBURGS,

French DELAINES and ALPACAS,  
Sheetings and Towellings,  
White and Grey COTTONS,  
Printed Cottons, &c.

IN THE

## MILLINERY DEPARTMENT

Will be found a rich assortment of Paris and English MILLINERY BONNETS.

**Felt & Straw HATS, in newest shapes,  
Dress Caps, Feathers, Flowers, Lace Goods, &c.**

Every effort has been made to render this Department complete and attractive, and it is constantly receiving per Cunard Steamers, all the latest novelties, as soon as they appear in the Home Markets.

## MANTLES,

IN ALL THE NEWEST SHAPES AND MATERIALS.

Babies Robes, Cloaks, Pellises, Hoods, Hats, &c.

108 GRANVILLE STREET,

OPPOSITE MESSRS. BELL & ANDERSON'S.

## I. M. SINGER & CO'S.

### LOCK STITCH SEWING MACHINES, For Family Sewing and for Manufacturing Purposes,

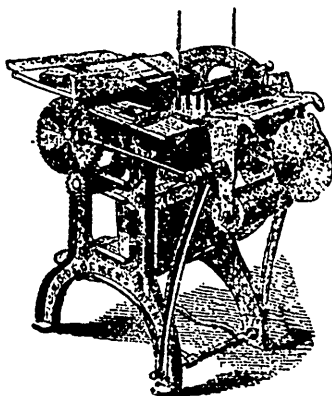
[SECURED BY SEVENTEEN DISTINCT PATENTS.]



These Machines combine all the latest improvements, and will Stitch, Hem, Gather, Fell, Bind, Embroider, or Braid with great rapidity and neatness.

Persons requiring a reliable instrument for family sewing, and for manufacturing purposes will do well to call on our agent, Mr. H. A. TAYLOR, No. 26 Sackville Street, and obtain a descriptive pamphlet (gratis) and see for themselves before purchasing elsewhere.

I. M. SINGER & CO.,  
No. 458, Broadway, New York.



## JAMES BARNES,

### Printer and Publisher,

142 Hollis Street,  
HALIFAX, N. S.

Books, Pamphlets, Blanks, and every other  
description of Printing executed with  
neatness and at short notice.

# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JULY, 1864.

## ON THE TRANSFIGURATION.\*

THE MAN OF SORROWS, with three chosen disciples, ascends, let us say, the slope of snow-capped Hermon. It is a high mountain "apart," overlooking the folded hills of northern Palestine and the valleys where the "people had sat in darkness"—the land of Zebuloff and of Naphthali, Galilee of the nations. As He climbs the rough mountain-side does He not look at times in inexpressible sorrow towards the placid Lake, far southward, by whose shores He had wrought so many wonderful works and preached so often the Gospel of the Kingdom? Woe unto thee Capernaum! Woe unto thee Bethsaida! Woe unto thee Chorazin! Ye have opened your ears and hearts to the Pharisees and Saducees—devil-missionaries from Jerusalem—and shut ears and hearts against Jesus; and now at length the day of grace is past and ye are left to your deadly doom! Yonder, tinged into purple by the rays of the setting sun, are the hills that guard His childhood's home, loved but faithless Nazareth! At His feet are the springs that feed the Jordan whose windings His eye can trace through the far-off fertile valleys.

And now night comes down spreading her jewelled mantle over the scene. There is no voice nor sound but the sweet babble of hidden streams, and the sighing of the cool breeze through the lonely forest avenues. Hush! There is also the voice of earnest prayer; the Eternal Son is pleading with the Father; the Son of Man unbosoms all

his griefs, his fears, all his unutterable aspirations. He knows that the term of his earthly ministry is drawing to a close, that the dreadful conflict with death is at hand; and being Man there is for him a terror in death the King of terrors. He seeks fresh strength from the full fountains of omnipotence, and prepares for a conflict such as the Universe never saw before—never can see again. The chosen three fall asleep even as they did so ill-timely at Gethsemane: but Jesus prays on, forgetful of hunger, weariness and sleep, and all the claims of the frail tabernacle of clay. His locks are now wet with the dew of Hermon as he kneels hour after hour among the mountain lilies, mute witnesses of his Father's loving care.

See! a light from heaven is on the Son of Man. His prayer is heard; and as the stormy cloud often blossoms into rainbows, so this night of the shadow of death is crowned with light and glory. "He was transfigured before them, and his raiment became shining exceeding white as snow." "The fashion of his countenance was altered. And behold, there talked with him two men which were Moses and Elias; who appeared in glory and spake of his decease which he should accomplish at Jerusalem." Heaven has come down to men: or rather the Son of Man, resuming the glory which he had before all worlds, transforms the cold mountain brow into a trysting place between Heaven and Earth, the Mortal and the Immortal, the human and the Divine.

## THE COMPANY.

There, white-robed and glorious, is Jesus the despised and persecuted Nazarene;

\* Matt. xvii: 1-8. Mark ix: 2-8. Luke ix: 35-36.

and with him are the great Chiefs of the Old Dispensation—Moses the Lawgiver—the Prophet like unto Christ,—and Elijah the Reformer, the Restorer of the Law. The latter had never tasted death: the former having died within sight of the sweet fields of Promise was buried by God himself, and in due time (we know not when or how) God raised him again and commissioned him to testify to the Messiahship of the Man of Sorrows, and hold converse with Him on the Mount of Transfiguration. Ages before, Moses had seen the glory and terror of JEHOVAH when in obedience to His command he ascended the awful brow of Sinai, amid thunder and lightning and the sound of the trump of God. Is there not a glory that excelleth in this scene in which he now takes part? Close by, and prostrate with astonishment, fear and awe, are the three disciples, awake now and heedful, but understanding not what they see or hear; true representatives of human nature, slow to understand and appreciate the sublimest, the most loving manifestations of the Divine goodness and glory.

#### THE CONVERSE.

Death! The Son of the living God, the sinless man in company with the sinless ones must still speak of death—the reward of sin! That brow radiant with the light of heaven must bleed with the crown of thorns. That face shining as the sun must be kissed by the traitor, marred and spat upon and smitten by the hands of the wicked. That raiment white as snow must become the perquisite of rapacious “dogs.” Those hands, those feet, must be nailed to the cross, and the “decease must be accomplished at Jerusalem.” Eight days before, Jesus had foretold that “decease” to his disciples, but they could neither bear the tidings nor understand them. Now they hear Moses and Elias conversing with their Master on the same event: and in due time they shall see that this decease, so sorrowful to them now, is in accordance with the Law and the Prophets: that in it the Law is fulfilled and its penalty exhausted, and Prophecy receives its accomplishment. Moses had tasted the bitterness of death: Elias had been no stranger to the sorrows of this

life: was not their converse intended in part at least (like the visit of an Angel subsequently) to strengthen and comfort the Redeemer in the awful prospect before him?

Peter puts in a word that shows how crude still are the thoughts of the disciples. He would eagerly desire a continuance of the converse and of this strange visit. With what triumph would they descend from the holy Mount if only Moses and Elias would continue with them! How all doubt would be confounded—all opposition quelled—all hindrances swept out of the way! And even if they would but remain here in the Tabernacles on the cold mountain side, far above the strife and turmoil of daily life—would not the tidings swiftly spread, and all the people flock up to Mount Hermon to see the glorified Messiah and Moses and Elias! Such may have been Peter's thought, but “he knew not what he said.” In course of time he understood the event in all its significance, and he refers to it (in his Second Epistle) as a striking evidence of the Redeemer's glory.

#### THE VOICE FROM HEAVEN.

A cloud, the shekinah, perhaps, that manifest token of the divine presence, now came down upon them. Moses and Elias were wrapt in its mysterious folds; and behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased; hear ye Him. On the banks of Jordan this voice from Heaven sounded once before, when Jesus was entering on His public ministry of teaching and preaching and working miracles: and now it comes the second time witnessing His consecration to the ministry of suffering, to the painful and shameful death of the Cross. This is as it were a second baptism—a baptism of glory and Fatherly confidence to precede His baptism of divine wrath, of death and the grave. He was consecrated thus in the presence of the fathers of the Old Testament—Moses and Elias; and in the presence of the leaders of the New Testament Church—Peter, James, and John. Behold the scene, and let him that hath ears hear! The Old and the New—Heaven and Earth—Father and Son—the Exceeding Brightness and the Shekinah Cloud—high and solemn converse

of Jesus and His heavenly Visitants, the unmeaning interruption of Peter, and the Voice of the unseen Father!

Jesus is thus declared the Son of God—beloved of the Father, obedient unto death, mighty to save to the uttermost; therefore, **HEAR YE HIM!** This is the command of the Father to all: this is the great lesson to us of the Transfiguration. His glory, His humiliation, His death, His infinite exaltation, all urge us with a persuasiveness and an authority not to be withstood, to hear and obey. Listen to Moses and the thunder of the law; listen to the voice of Prophecy, plaintive or joyous or severe; listen to Elijah and to him who came in the spirit of Elijah: listen to all truth by whomsoever spoken: but before all and above all, hear Him who is the Way, the Truth and the Life!

#### THE EFFECT.

Jesus was strengthened, encouraged, filled with holy boldness, by what had taken place. His delight was ever in communion with the Father. Moses and Elias (may we not say?) had gone home again to carry the glad tidings to heaven that Jesus was ready to redeem the world by His blood, and that thus He was to conquer the powers of Hell. Quick as the lightning-flash of thought the triumphant tidings spread through all the Happy Country; and from the choirs of cherubim and seraphim and the vast ranks of the Redeemed the chorus of praise burst forth to the Eternal Son who had laid by His glory that He might as a Man of Sorrows rescue His people from eternal sorrow. And louder, mightier than those acclamations would sound the Voice from the Throne, "This is my beloved Son!" Jesus and His work were from the first the centre of attention to all holy intelligences: the angels desired eagerly to fathom the mysteries of our redemption: how greatly do they rejoice in its consummation! The three disciples hearing the Voice from the cloud fell on their faces for they were sore afraid. How terrible are the voice and the presence of God! No man can see Him and live. But we can see His glory shining from the face of Jesus and rejoice in His unspeakable love. Ah! how shall the enemies of

God bear to see Him when His wrath burns, and His words pronounce everlasting banishment and death.

#### JESUS ONLY.

The disciples having "lifted up their eyes" saw no man save Jesus only. Their hearts would treasure for ever the splendid and sacred vision of that night. Their faith was strengthened; their devotion deepened; their spiritual eyesight cleared; their ideal of His person and His mission greatly exalted. No dream could now be seriously cherished of worldly dominion and a temporal lordship over a Jewish empire. Moses and Elias had spoken of the Master's death: ah! must He, the Lord of Life, drink the bitter cup of death? It must be so. Jesus, to be a Saviour, must die. Dismissing all thought of earthly empire, the disciples must cling to Jesus only, and follow Him in His humiliation and sorrow and death, in His attitude of separation from all worldly power and glory, in His holy war against all the evil that is in the world. Their eyes henceforth must be steadfastly lifted up to Jesus only and their ears must be ever ready to hear His voice. And as it was with the three favoured disciples of old, so must it be with the myriads who love the Saviour now and seek his face. They must look to Him alone, and always hear His voice. Lifting their eyes to the hills of privilege or attainment they are reminded of their transfigured and glorified Lord. In the whisper of the prosperous breeze, in the crash of the adverse storm they listen to a voice from Heaven bidding them to "hear Him."

#### THE APPEAL OF THE HELPLESS.

The mountain with its heavenly splendours must be left behind. Jesus descending speaks to His disciples of His approaching death; and sorrow again fills their hearts: but the prospect of His sufferings, the awful gift of a knowledge of the future, do not unnerve His arm or interfere with the wonted out-flowing of His beneficence. See that tumultuous multitude on the plain, thronging the nine disciples, questioning, doubting, scorning: for have not the nine endeavoured in vain to heal one possessed with a deaf and dumb demon? See the poor boy wal-



lowing, foaming, torn by the fury of the fiend! The father feels all the anguish that can wring a parent's heart. Vain alike is the help of disciple and Scribe and Pharisee; and the latter exult in the baffling of the skill and power of those who bear the hated name of Jesus. In the crisis of the dispute the **HEALER** comes, His face perhaps still radiant with the glory of the Transfiguration, His voice strong with the might of Deity, His heart overflowing with pity and love for torn, bleeding, down-trodden humanity.—'Tis quail before Him: the weakness of the disciples' faith is rebuked: the boy is rescued from his tormentor, and the mighty Helper has done all things well. Is there not as much of Deity, of real glory and grandeur about Him, healing and helping, as when surrounded with the radiance of Heaven on the Mount of Transfiguration? O come and let us worship Him! Let us, helpless, call evermore to Him for help, healing, complete salvation.

#### THE PROSPECT.

Eighteen hundred years have passed since eye of mortal beheld Jesus. He has gone to heaven to prepare a place for us; and though unseen He has not been unbeloved. Millions have seen him with the eye of faith, and rejoiced with joy unspeakable. Millions thus see him now. And we have the hope, the absolute certainty, of beholding Him when He shall be revealed from heaven with His mighty angels, with the voice of the archangel, and the trump of God, when this earth shall flee away from His presence, and these heavens shall be rolled together as a scroll. Every eye shall see Him. We shall stand in His presence, and behold that Face and Form bearing no trace of sorrow or humiliation, but clothed with all the majesty and magnificence of Deity. Even so, come, Lord Jesus!

#### "THE FIELD IS THE WORLD."

There is "much land" for the Church to inherit even in christian countries; but when we lift up our eyes and survey the whole field how solemnly are we impressed with the duty of praying and giving and working while the day of grace last! To

arrest the attention of the reader we submit the latest estimate of the population of the world and its religious condition:—

The total population of the five grand divisions of the world is set down at 1,284,738,000, of which number the total Christian population is estimated to be 361,718,000, or little more than one fourth of the whole. The proportion of Protestants to Roman Catholics in this estimate is about 1 to 2, the former numbering 96,915,000, and the latter 185,041,000. This relative proportion is approximately maintained in America, Europe, Asia and Africa; whilst in Australia and Polynesia, (the fifth grand division,) it is very strikingly reversed, the Roman Catholics there numbering but 280,000, to 1,100,000 Protestants.

Protestantism is on the increase in this continent, yet millions in South America, and in Mexico are little removed from heathenism.

#### REMARKABLE ESCAPE OF A CHRISTIAN COMMUNITY IN AFRICA.

Recent papers have brought tidings of a most signal display of God's providence in protecting the Christians of Abbeokuta from the wrathful vengeance of the bloody King of Dahomey. This King has been for years infamous all over the civilized world for his delight in plunder, in oppression, in blood. He was the Nimrod of Western Africa, a mighty hunter of miserable slaves; and his path wherever he went was marked with desolation, cruelty and death. His plans were generally laid with great skill and carried out with that consummate energy which so often commands success.

For the last three years he has been breathing out threats of vengeance and slaughter against the Christians of Abbeokuta and the Missionaries who had taught them the way of life: boasting that he would make an utter end of the infant church and the community in which its heaven was so vigorously operating. On two occasions, within the last few years, **BADAHUNG** with his Dahomians endeavoured to crush Abbeokuta; and on both occasions he was foiled. His third expedition was on a gigantic scale and nothing was left undone to secure the end in view. He

had ten thousand picked soldiers including a brigade of Amazons; he had three pieces of cannon; his forces were inspired with the expectation of a rich spoil in slaves and other valuables in a community numbering 200,000 souls. The assailants, confident of victory, rushed to the assault, but they were repelled on all sides; and the first repulse caused a panic, followed by headlong flight. The pursuit was as vigorous as the repulse was complete. The King of Dahomey lost half his forces and two of his guns. It is scarcely probable that he will ever recover from this terrible blow; and his discomfiture is already felt as a blessed relief in all the Western coast.

It appears that the King had resolved to massacre the christians, and had actually selected the spot where the great sacrifice was to be made. But God mercifully delivered them as He did His ancient people from the designs of the insolent monarch of Assyria. To quote the words of a contemporary, "In this remarkable event we see how wonderfully God overrules the wrath of man for the good of his Church. Even the heathen (of Abbeokuta) attribute their triumph to the prayers of the Christians and the Bashorun (governor) has conjured the people to hold the missionaries in high esteem, "From henceforth the town belongs to them." In every Christian community He has been entreated to save Abbeokuta from the peril that menaced it; and He has done exceeding abundantly for us above all that we asked or thought. Let this great deliverance confirm our faith and stimulate us to greater energy in the missionary enterprise."

God is still, as ever, at work in the world, caring for the little and the great: for in His infinite view the great and the little are all alike. The missionary labouring lonely among savages is as truly in His eye as the largest assembly in Christendom.

#### OUR FOREIGN MISSIONARY OPERATIONS. Shall they be extended, and in what direction?

Of the subjects, which will come under the consideration of the Synod at its approaching meeting, none will involve more important interests or call for more earnest and prayerful deliberation, than the state of our Foreign Missionary operations, and the question of extending them, either by increase of labourers in the South Seas, the adoption of some new field of labour, or by both. It is now manifest, that we shall not have the pleasure of Mr. Geddie's presence among us, as was lately expected. This will be universally regretted, yet it need not and should not prevent us taking those measures for the advancement of the great object to which his life has been devoted, which the circumstances of the time require and to which God in his providence is summoning us.

In looking at the question of extending our Foreign mission we must at the outset glance at our future position. We have now four missionaries. But this, it will be observed, is just the number that the Presbyterian Church of Nova Scotia had previous to the Union, and as Mr. Geddie has for a time been obliged to relinquish his labours, we have in reality one less in actual employment than that church had then, besides that the mission of the Free Church has been entirely suspended. Now under any circumstances this is a state of things, with which we should not for a moment rest satisfied. The progress of the church should be ever onward and its motto forward. In all churches which have undertaken missions with life, the course has always been progressive. If the progress made has not been uniform and constant, it has been steady and sure. There may be temporary reverses, like the receding of the advancing tide, but where the work is of God, there can be no permanent going back. The uniform history of Churches and Missionary Societies is, that whatever progress they make, they find the hand of the great Head of the church can still beckon them onward. If the hand of the Lord is with them, they can never fix upon

a certain amount of effort, as what they will put forth, and think that when they have reached that point they may rest contented with what they have done or are doing. Let them reach the height at which they have aimed and ere long circumstances will be such as to necessitate a farther step in advance. If circumstances are otherwise with any church, we may be satisfied that there is something wrong with it, calling for great searchings of heart.

Even under ordinary circumstances then we would hold that in the work of subduing the world to Christ, progress is the church's duty, or as some would say, the *law* of her operations. "Speak unto the people that they go forward." But we do hold that our church in consequence of the Union is specially bound to enlarged efforts for the advancement of the Redeemer's kingdom. We have been permitted to heal one of the breaches of Zion and have celebrated a Union, on which in its progress and consummation we believe that the smiles of heaven have rested, we have raised over it loud jubilations, which have resounded we may say without exaggeration to the ends of the earth, and we have no doubt that our Union has been exercising an influence on behalf of that great object in other and older countries. Do these things involve no obligation to greater efforts than before? We have proclaimed that union is strength, and can we be satisfied with putting forth merely the same efforts, which the two bodies did in their separate state. Were the united body to do no more for the cause of Christ than the two bodies did previous to the union—could we point to nothing which we were doing for God's glory more than we were doing before—then we would have to confess with shame that owing to our unfaithfulness to our signal privileges, the union had in so far and in reference to this great and important end of the church's operations, proved a failure. When our Saviour prayed for his people "that they all might be one," it was "that the world might believe that thou hast sent me." Just in the degree then in which our Saviour's prayer in regard to the unity of his followers

is answered, the result must appear in its influence upon a world lying in wickedness. We hold then that in our peculiar position, we are constrained by gratitude to the great Head of the church, by a regard to our own character before the church and the world, to show as the result of our union, and as the evidence of that union being in part the answer to our Saviour's prayer, efforts for the promotion of God's glory in the world, surpassing, we should say, far surpassing what we had put forth in our separate state.

We may remark that where other unions have taken place, the result has been an increase of missionary effort, and that sometimes immediately. When the Associate and Associate Reformed Churches in the United States, united to form the United Presbyterian Church, at the first General Assembly after, they resolved to adopt two new and expensive missions, viz.: to North Africa and China, and for the latter they selected two missionaries before they separated. In the year of the Union of the Secession and Relief Churches in Scotland, the united body assumed the missions of the Scottish Missionary Society, and besides extending their missions which they were already maintaining, they have since from time to time entered upon new and costly missions, and with every extension of their efforts, the liberality of the church and the state of their funds have kept pace.

But in regard to our Foreign Missionary operations, as just remarked, we have now actually not as many labourers as just previous to the union. We do not however say that any blame is to be attached to the church on this account or that the fact is any reflection upon our missionary zeal, because it is well known that the present state of things is owing especially to the extraordinary events which befel our mission in the South Seas, and may therefore be regarded as merely temporary. Indeed when we consider the very peculiar nature of God's dispensations toward that mission—that five out of eight of our agents were struck down by death in about two years, we may well feel thankful that in a period which, considering the time required for

the training of missionaries, may be considered as short, the breaches have been repaired. When we see the most of the churches in the mother country complaining of the want of labourers in the Foreign field, we should bless God, that after such a series of trials, we were able to send out almost in as short a space of time as they could be ready, as many devoted men, willing to brave even the perils of martyrdom, as were necessary to supply the place of those who had fallen, and that we should have such increased accommodation for their work as is afforded by the Mission Vessel.

Still the present position of affairs is not satisfactory. We must not rest, while it can be said that the United body has only the same number of labourers that the Presbyterian Church of Nova Scotia had previous to the union. We must go forward. The church is providing the means and these are indications, that the men will not be wanting. Indeed we presume that there will be none to deny the propriety of extending our missionary operations, and the only points upon which there will be differences of opinion, will be as to the rate of rapidity with which we are to advance, and the direction which our efforts should take. To this latter point we shall now direct attention.

That the church is called upon if not immediately, yet at no distant day to extend the New Hebrides Mission must be evident to all, who have read the successive reports, which have reached us of the fields which are opening in the extensive islands to the North. There may not be an urgent necessity to send out missionaries immediately, till we hear of the safe arrival and the location of the missionaries who have already left our shores. But assuredly onward must be the motto of the church's operation, and we have not the least doubt that the church will be ready to provide men and means for a great enlargement of that mission.

The expected visit of Mr. Geddie will excite such an interest in the South Seas, that we believe that when he returns to his field of labour, he will find men to accom-

pany him, and the past experience of this mission has shown that the church will provide the means for providing missionaries, as rapidly or even more rapidly, than they can be obtained. Or should it happen that it should be otherwise in the future, the Australian churches are ready to provide all the funds requisite for as many missionaries as we can send. The extension of the New Hebrides mission, as the Providence of God opens the way, we regard as a duty upon the church, and if we say less about this, it is because we consider it a point upon which there is general agreement.

But shall we have another mission? This is the question to the consideration of which the church is now called, and which it becomes her to consider with all the care, deliberation, and the earnest prayer for divine guidance, which the importance of the matter deserves. After the union when the Eastern mission was suspended by the resignation of Mr. Constantinides, the Synod resolved not to relinquish the mission, but to prosecute it as soon as the great Head of the church should open the way. The events which occurred shortly after in the South Seas has necessarily concentrated the whole attention and energies of the church upon the work there. But now that the breaches in that mission are repaired, and in addition the missionaries furnished with a missionary vessel and all appliances necessary for carrying on their work, the attention of the church is naturally called to the question of resuming the Free Church mission either in Turkey or in whatever part of the East may be considered most advisable.

Now on general grounds we are prepared to argue in favour of the church having two missions. Undoubtedly greater interest will be excited by two missions than by one, greater liberality will be evoked and more will be done in the great work of the evangelization of the world. Every mission field has its peculiar points of interest. We all know how much the interest of the church in the mission work depends, and intelligence coming from fields of labour so very different as the South Seas and say,

the Holy Land, and could not but greatly increase the interest of the church in the cause of Christ. The more people read of missionary information the more interest they feel in the work, and this interest is much deepened by intelligence from a mission, which they regard as their own. In this view we believe the most zealous friends of the New Hebrides mission will coincide. Mr. Geddie, with whose name the whole history of the New Hebrides mission is identified has given his opinion decidedly in favour of a second mission. We have no fear of the New Hebrides mission going back or remaining stationary in consequence of the church undertaking missionary work elsewhere. Its past history should we think rebuke the want of faith which such a view would imply. The history of modern missions also shows that this has been the general law of the church's progress. No society or church that has begun the mission work in earnest, has ever been able, in faithfulness to the call of its great head, to content itself with a single mission. Soon a second has urgently claimed attention and without neglecting the first, they have felt called on to occupy the new field, and though at first there might be fears as to the means requisite for the undertaking, yet commencing it in faith upon God and under his guidance, he to whom belongs the silver and the gold, has provided the means, and both have flourished. And not only so but it might not be very long till a further call was made upon them and with the same results. The way in which churches have thus been led to increase their missions is an interesting chapter in missionary history. After the formation of the United Presbyterian Church of Scotland we know that many of the most zealous friends of missions in the body thought that the missions which they had then under their management were quite as much as they were able to maintain. Yet beside the extending these missions, when the mutiny in India directed attention to that country, they felt themselves called upon to do something for its evangelization now, and a mission commenced, which is now flourishing. Thus

without impairing the efficiency of the missions previously established, two missions in probably the most expensive fields in the world, where it was thought just before that the church had as many missions as she was able to sustain. And to these was soon after added a mission to the Jews, which for a time maintained half a dozen agents, and as their efforts increased so did the liberality of the church, and so, it may be added, did the ability of the church, by the increase of the wealth which Britain has enjoyed for some years past. "The liberal soul deviseth liberal things, and by liberal things shall he stand."

But independent of general considerations of this nature, there are particular circumstances in the case of our church, which urgently appeal on behalf of another field. It is known to all that previous to the union, the Free Church had a mission to the East, which has since been suspended. On behalf of that mission deep interest was excited not only in that body, but among members of other denominations, particularly among members of the Presbyterian Church of Nova Scotia, and the definite abandonment of that mission field would excite painful feelings of disappointment in the minds of many of the best members of our church. These feelings are entitled to much respect. The writer did not belong to the Free Church, but he felt a deep interest in the Eastern mission, from its commencement, and he personally felt the suspension of it as a painful trial. He can therefore feel how much more keenly the members of the Free Church, who had shown so much liberality and offered so many prayers on its behalf should feel if the United body should definitely resolve to abandon it. Of course if our Synod should resolve on this course, they would submit to it, but the decision would cause them a sorrow of heart, which only necessity and a clear manifestation of the will of the great Head of the church would justify us in inflicting. The influence which their interest on behalf of that mission would exert would be lost, and there would be a drying up to some extent of the streams of liberality. We do not believe

that any man who knows the feelings of our church at large, and who has studied the subject of Christian beneficence, will assert that we will raise as much money for the New Hebrides mission alone as we would for that and the Eastern mission together. A widow lady, and one who belonged to the Presbyterian Church of Nova Scotia, in paying her annual contribution of £5 to our Foreign mission fund, offered to pay as much more annually to the Eastern mission, if the Synod would renew it. And this we believe to be only a specimen of the liberality which might be evoked. If such be the state of the church, as we believe it is, then by abandoning that enterprise the Synod would just be losing the means which the Great Head of the church is placing at her disposal, and we ask how can she answer to him for such a step. It is useless to say that people ought to give all they are able without reference to a particular mission. Their own consciences and their feelings will be their guide. The best of us know how much our liberality on behalf of the New Hebrides mission has been evoked by the circumstances connected with that mission, which appealed to our sympathies, and how impossible it would have been to have evoked the same liberality on behalf of another mission, which had not the same claims. And one must allow our brethren to have the same feelings with ourselves.

But further, when a church has commenced operations in a particular field, following as they believed the leadings of divine Providence, we hold that no ordinary difficulties, and in fact only such a necessity as would indicate that farther persistence would be going contrary to the will of the great Head of the church, would justify us in abandoning the work. We ought carefully to deliberate before commencing such an undertaking and be satisfied that we are doing the will of God, but having undertaken it in his name, it requires very strong reasons to justify its abandonment. These reasons we do not believe to exist in the case of the Eastern mission. It has been indeed suspended in the meantime, and it becomes us carefully

to look into the cause of this, that we may profit by the experience of the past. In this case the cause is not far to seek. The present state of that mission is owing entirely to the fact that the Synod of the Free Church, acting no doubt for the best according to their information, adopted an agency and mode of operation, which the experience of all societies engaged in missionary work in the East has condemned. We do not wish to say more on this point, but we state a fact of which those most engaged in the measure are now fully aware. Now this may be a good reason for changing our plans, and adopting such measures as the experience of those societies already in the field has shown to be wise. But we cannot see that a mistake of this kind affords a warrant for abandoning the work altogether. Were the field closed against our efforts, by events in God's providence, as Tanna and Erromanga have been for a time, then it would be clearly our duty to go elsewhere. But so far from this being the case, the fields throughout the East were never more inviting and the calls to occupy them never more urgent. We can take our choice of any of the countries of the East, Turkey in Europe, Turkey in Asia, Greece, Syria, Palestine or Egypt, and at this moment in either of them can find most inviting fields, awaiting the entrance of the missionary of the cross. The churches engaged in the work there have been as far as they are able extending their operations, and since our mission has been suspended other churches have engaged in the work, and yet the call is for more labourers. And from the war now raging in the United States affecting the income of the societies carrying on missionary operations there it is feared that instead of being able to extend their operations as the countries require, they will be obliged to curtail them. There is nothing then in the state of the East to lead us to abandon the work there, but everything to induce a contrary course.

On the other hand the friends of the New Hebrides mission should not disguise from themselves the fact, that there are many points connected with it, which indicate

that it should not form the sole sphere of the church's missionary efforts. We yield to none in the church in interest in that mission. We have stood by its cradle and followed every step of its progress with our sympathy, our support and our prayers; we have rejoiced in its joys and wept in its trials. We know that there is much in the character of these islands, the simple manners of the inhabitants, the rapidity with which success among them has commonly been attained, as well as the extraordinary changes (though we fear we will not be able to say the same for the future), the cheapness with which they have been maintained render them a suitable field for a small church. We believe that the New Hebrides mission throughout its entire history has been the work of God, and we have not the least intention of uttering one word that would ever seem to indicate any desire to abandon it. But still when we look at all the circumstances connected with it we must say that they present strong reasons for having another mission. Compare the importance of a Missionary's labours in the East and in the Pacific, and the comparative results of expenditure of time and labour in the two places. Messrs. Geddie and Inglis spend the greater part of their lives in translating the scriptures, and publishing other books in the language of four thousand people—who will probably never be more numerous, and when they have done so, their labours are of no use to others, who on the very next island must go through the same labours for the sake it may be of a few hundreds of a population. In the East the missionary, who translates the Bible into Arabic, or publishes a book in that language, does it in the language of fifty millions of souls, and his labours are as available, for his successors or for fellow labourers in neighbouring lands as for himself. Then it is a fact now clearly established in regard to most of the Islands in the South Seas, that the native races are dying out, even where they have embraced Christianity. Even on the Sandwich Islands, which are perhaps the most thoroughly christian of any islands in the Pacific, the fact is now admitted. It is not

yet quite certain whether the same will be the case on the New Hebrides or not, but the extreme physical as well as moral degradation in which the missionaries found their inhabitants and the observations of the missionaries seem to indicate that it will. Even before the late ravages of the measles in some years the births scarcely equalled the deaths. And if this was the case in ordinary years, what must be the result of such epidemics as from time to time sweep over them. If then the same thing should happen in the New Hebrides as in the other islands, in a few generations the native races will be extinct, and our missionary efforts, so far as these tribes are concerned, will leave no traces on earth. They will have their fruit in ransomed souls before the throne, and this is a glorious and sufficient reward for all that we have done or may do. But how much more important the mission work among races in the East, of such energy as the Armenians and the Greeks, whose vitality has been undiminished by centuries of oppression, which instead of becoming extinct or being supplemented by others, are under the light of a purer faith now bursting forth into new life, and are likely to supplant the effete races around them and to play an important part in the world's history. In this case instead of the work dying out in a few generations there is the likelihood of its going on from age to age while the world stands.

But this is not the point in the case which we consider of most importance. It is certain that the Australian Churches will soon be ready, if they are not so now, to take upon themselves all the charge of missions on these islands. We believe they have the means already, and their want is men. Now any man who knows anything of geography must see that it must be more natural for these churches to undertake the evangelization of these islands than for us. It would be absurd for us to continue to send missionaries at so heavy an expense, half round the globe, and to maintain them there, while there are churches richer than ours, at their very doors able and willing to carry on the work.

It has no doubt been necessary for us hitherto to do so and it may be for some time to come. But every thoughtful person must see that the tendency of events in the future must be to throw upon these churches the work of evangelization among these islands. And in this view we feel the calls there are upon us to direct a portion of our energies to other spheres nearer home and of which the wants are claimant.

We do not advocate however the undertaking of a new mission without due deliberation. All the difficulties ought to be calmly weighed and all our plans formed after careful examination. The main objection in the minds of most of our members to the resumption of the Eastern mission, is the expense and the consequent fear lest it should prove beyond the resources of the church. We have not the least doubt that the undertaking is quite within the means of the church. If the synod enter upon it in the spirit of obedience to our Saviour's last command and in faith upon his promises, we have no fear about the means being provided, without impairing the efficiency of the mission already established, but even while increasing it. Before the union the Presbyterian Church of Nova Scotia maintained four missionaries. The liberality of the church was increasing and so were its resources and no friend of the mission feared that the church would not be able in this way to meet the calls for the extension of that mission as they might arise, and need we have any fear, that that part of the church would in the united body be able still to do the same, particularly when the Australian Church have, besides what they have done for the mission vessel, provided abundance of funds for the support of additional missionaries. Then the Free Church felt itself able to undertake a mission to the East, and beginning on a small scale, expected to increase it. Now the simple question is whether the united body is able to do what the two bodies of which it is composed could do in their separate state. We think it would be a disgrace to us to say that we could not.

But are not the expenses of a mission to the East extremely heavy. We answer decidedly not. If the Synod will only allow itself to be guided by the wisdom and experience of those who have been conducting missions there for years they may carry on a mission there at a very moderate expense. We have been in correspondence with parties having the management of such missions, and we learn that the salary allowed to their missionaries is \$800 or £200 currency, just the sum paid to Mr. Geddie last year, when the allowance for his children is included. In some very prominent positions, where the missionaries

are exposed to unusual expense, the salary is higher, but the above sum is considered sufficient even in a city like Damascus. When we consider the sum required for the annual maintenance of the mission vessel, and her thorough repairs every five years, with the expense of passage to the New Hebrides, it will be seen that a missionary in the East may be maintained as cheaply as one in the South Seas. Then as to the extent of the agency required we can carry on the work on any scale we please. We might even send out a single missionary, and he might take up a station in connexion with the missions already established, and have all the benefit of friendly association with missionaries not only of other persuasions, but from different Presbyterian bodies. We would however certainly desire to see a larger staff, but an ordained minister, and a physician, or better still, these with the addition of an unmarried female teacher would be quite sufficient to commence an efficient mission in some important position in the Eastern world. We would be utterly ashamed of the Presbyterian Church of the Lower Provinces, if she had to confess that she could not do this, besides all that she is doing in the South Seas, and even were her operations there extended. It is time we think for her to give up talking of what is suitable to a small church. This was appropriate to the position of the Presbyterian Church of Nova Scotia, when she commenced missionary operations in the South Seas, consisting as she did then only of twenty or twenty-five congregations, but it is not suitable to us with our present numbers. The Moravians when their members were much fewer than ours, had missions in all parts of the globe. It is true that we were devising liberal things, and instead of boasting of our numbers, our wealth, and our union, manifest to the world by our increased efforts for the extension of Christ's kingdom, how "the spirit of glory and of God rests upon us."

But can the men be had for such an undertaking? We have no fear, but if sought for, they can be obtained; indeed we hold it as a strong argument in favour of having another mission, that it would afford employment in the mission field for the varied gifts which God has given to his different servants. The mission work in different fields presents as much, and we think more variety than the work at home. And the great head of the church has given different qualifications to men fitting them for different spheres. The man who might be suited to one field, might be very unsuited to another. There perhaps never was a better missionary to savage tribes than John Williams, but one of his biographers declared, that if he had been sent



to India, he would never have been heard of. But on the other hand, we believe that even Dr. Duff could not have done the work of John Williams in the South Seas. The work he did in India was a glorious one, and he was specially raised up by Providence to accomplish it, but if he had been set down on an island of the South Seas among a few hundred savages, we believe that to say the least, he would have been found "the wrong man in the wrong place." We may expect something similar among ourselves, and indeed it has already happened. We had the offer of the services of one known to be admirably fitted for a medical missionary, but who on consultation with the missionaries found that there is no proper sphere for his services in that capacity in the South Seas, and has therefore tendered his services to another society for the East and been accepted. We had the offer of the services of a preacher for the Eastern mission, who still did not feel it his duty to go to the South Seas. We know an excellent young man who left our church for the United States, and tendered his services as a missionary either to China or India and was approved, and but for the unhappy civil war in the republic, would have ere this gone forth to one of these fields. It is vain to say that if a man devote himself to the mission work, he should go anywhere. He should indeed be willing to go where God calls him, but for a church to insist on his going to one sphere, for which he is not adapted, and that he shall not go to that for which he is qualified, and to which his inclinations lead him, would we humbly submit, be not only at variance with common sense but directly in opposition to the will of him, who has appointed the various endowments of his servants. It becomes the church seriously to consider that she is in danger of losing the services of valuable men, and how can she justify herself in taking a course, which is virtually refusing to employ them, and refusing to do the work for which the Great Head of the church affords us men and means, and so plainly calls us to perform.

We have assumed that in the event of the Synod undertaking another mission, some place in the East will be chosen as the scene of operations. We need not say how many and urgent are the arguments on behalf of missions in that part of the world. Those are "the lands of the Bible," whose very names touch a chord in our hearts, as interwoven with our earliest lessons in divine things and our holiest associations. One of these is the land

Over whose acres walked those blessed feet,  
Which eighteen hundred years ago were  
nailed,

For our redemption to the bitter cross.

Missions in these countries have been among the most successful in modern times. In immediate results as to the number of converts, they may be exceeded in the South Seas, but in ultimate and permanent results they surpass even the latter. And events in God's providence seem to indicate that these countries are soon to be the theatre of great events. But the fact that a mission here was commenced by the Free Church synod in our opinion decides the question.

There is one other view however to which we must advert, and that is the opportunities that will be afforded by a mission to the East, of seeking the salvation of the Jews. Our readers we doubt not have read with interest the earnest appeals of Mr. E. A. McCurdy in our March and April Nos. on this subject. In every word which he has said regarding the interest which attaches to that people, and the claims they have upon our sympathy and efforts, and the power of that grace which converted a Saul of Tarsus, to pierce the darkened understanding and change the hardened hearts of his countrymen in modern times we entirely concur. But we do not believe that missions to the Jews specifically or to them as distinct from others, are required by our great commission, or have been found in modern times to have been attended with such results, as to lead us to believe that the church is especially called to undertake them. Jews and Gentiles stand on a level in the gospel, and in carrying that gospel to them we are to make no distinction of race, except as convenience and the opportunities presented in God's providence lead us in one direction or another. The divine commission in our view does not require in this era of the church *Special* missions to the Jews otherwise than as they are embraced in the general command to preach the gospel to every creature. The apostles were no doubt to make the first offer to the Jews, but this having been done, it was distinctly intimated that in the inscrutable counsels of God the body of the nation had been for a time rejected. "God has given them the spirit of slumber, eyes that they should not see and ears that they should not hear." Blindness in part, (not indeed total, but still very deep and very extensive, for only "a remnant" was saved among them) had happened to Israel, until the fulness of the Gentiles be come in. This last expression, while it cannot mean the conversion of all the Gentiles, must certainly mean such a conversion of the bulk of them, as few will admit to have yet taken place. But the Jews having rejected Christ "the kingdom of heaven was taken from them and given to a nation bringing forth the fruits thereof." The

church was then commanded to turn to the Gentiles, and we hold that this is now the work of the Christian church, and that the general conversion of the Jews is not to be expected, till an era, which though we hope is drawing nigh, has certainly not yet come.

But this is not all. The apostle in the 11th chapter of the Romans fully discusses the question of the conversion of the Jews and shows that it is not total and only for a time, but he declares that he carried on the work among the Gentiles not only for their sake, but in the hope and expectation that his success among the Gentiles would be the means of saving Jews, and that it was through such success vouchsafed by God to the work among the Gentiles that they would ultimately be brought to Christ. "Through their fall salvation is come unto the Gentiles for to provoke them to jealousy", that is the rejection of the Jews for a time was to secure the more rapid progress of the gospel among the heathen, for this among other ends, that their conversion might react upon the Jews. "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office, if by any means I may provoke to emulation them which are my flesh, and might save some of them." I endeavour to render my office glorious by bringing as many Gentiles as possible to Christ, that it may be the means of arousing my countrymen to embrace the gospel. "Even so have these also now not believed, that through your mercy, they also may obtain mercy." We venture humbly to say that any person who carefully examines that chapter in which the conversion of the Jews is so fully considered, will see that the apostle teaches, that it is by the success of the gospel among the Gentiles that the Jews are to be brought into the Christian fold. With this we believe the experience of modern times corresponds. It is universally admitted that direct missions to the Jews have not been very successful—they have been frequently unsuccessful. Indeed we lately saw it stated on high authority, that modern Jewish missions were as a general rule a failure. Of the number of Jews converted a large proportion, indeed all the most eminent, whose histories we have read, were brought to Christ not by Jewish missions, but by providential events in connection with the ordinary work of the christian church. If such missions have had some success, it is admitted to have been very limited and we believe that if the same amount of labour had been expended according to the plan and in the spirit of the apostle Paul, among Jews and Gentiles indiscriminately, but specially to the latter and where success among the Gentiles most likely to act upon the Jews,

the effects even upon the latter would have been greater than they have been.

What we advocate would be a mission to the East at such a point as may appear to be most favourable to efforts among the Jews (and missionaries testify that Jews are fully more accessible than Moslems). We could have our missionaries not attempting what we regard as really somewhat unscriptural and what has been found impracticable, of keeping the Jews separate and ministering to them as a separate class, but plying all the machinery of missionary work among Jews and Gentiles—embracing every opening afforded in providence for ministering to the former, but still labouring to bring all without distinction into the common fold. If Mr. McCurdy would bring his mind to adopt this course, we believe that he would be acting in closes accordance with the gospel commission—that he would be followed by the united sympathies and prayers of the church, and that he would have the best reason to expect that his labours would be crowned with success.

In these remarks it will be understood, that the writer is passing merely his individual opinion. The whole question will come up for consideration before synod, and every serious reader must desire, and we trust will pray that the Counsellor of Zion may guide them in this most important matter.

---

## PROSPECTS OF CHURCH ESTABLISHMENTS

Dr. Robert Buchanan in concluding his exposition of the Sustentation Fund of the Free Church remarked as follows with regard to the prospects of the Established Churches:—

I would fain speak, through this venerable assembly, to all evangelical Nonconformist Churches, whether in our own or in other lands; but especially would I desire respectfully to speak on this subject to those of them which hold our own Presbyterian polity and our own Calvinistic creed. My thorough conviction is—and the longer I live the more it deepens in my mind—that when God, in His wonder-working providence and leading us by ways that we knew not brought us into our present position, and when, instead of our State endowments, He gave to us, as a Church, our Sustentation Fund, He was putting into our hands an instrument not meant for us alone; but the use of all Churches that would desire, on the one hand, to preserve their spiritual freedom, and, on the other, to be in a condition to do for a country that whole work,

among the poor as well as among the rich, which the servants of Christ were sent out into this fallen world to perform. It is, I believe, a growing conviction among thoughtful men that Church Establishments are becoming increasingly insecure—and that not so much from the pressure of any external assault, as from the operation of causes that are at work within the bosom of these Church Establishments themselves. The difficulty of maintaining such institutions is making itself felt more and more, both on the side of the State and on the side of the Church. In an age impatient of all monopolies, of all class legislation, of all exclusive privileges, whatever is not national in fact is not likely to be long allowed to continue national in form. Statesmen see and feel all this, and are evidently becoming more and more conscious of the impossibility especially under a free and popular constitution like that of this country, of harmonising the claims of a Church Establishment with justice and fair dealing towards the Nonconformists of the kingdom. The *terminus ad quem*, in short, to which all clear-sighted statesmen see that they are in the way of being rapidly driven, by the irresistible current of events, is that of either salarifying all Churches, or supporting none. Between these two alternatives this Church of ours and all other evangelical Nonconformist Churches in the kingdom, and in addition as I firmly believe, multitudes more, in the Established Churches themselves, have even already conclusively made up their minds. If the endowments of the State, instead of being offered as a homage to truth, are to take the character of a base compromise between truth and error, and to be used as hush-money to keep Churches quiet, while Christ's cause is being betrayed—then I have no doubt whatever, there will soon rise up in the realm a cry so loud as to make the deafest statesmen hear, even the indignant cry of Peter to Simon Magus—"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money!" But the difficulty of maintaining our existing Church Establishments is felt not only on the side of the State. The feelings of the Scottish Establishment on that subject I shall not pretend to interpret. Any attempt on my part to do so would probably be ill taken, or set down to the score of prejudice. This only I will therefore venture to say, that its friends are obviously not at ease.

Whatever arguments may be offered in defence of Church Establishment in the abstract, there are few men of ordinary information who would assert that any existing Establishment is in a satisfactory condition.

## THE YEAR'S WORK.

The "May Meetings" in England, Scotland, Ireland and the United States have shown on the whole that more work has been done by the religious community during the past twelvemonth than in any previous year. The great Bible Societies have gathered more money and issued more copies of God's Word; the Missionary Societies have sent forth and supported more men than ever before. New ground has been encroached upon, and the old has been more thoroughly worked. In no direction has the trumpet sounded a retreat. The hosts of our King have gone on conquering and to conquer. Let us beware lest while the good work is being done we stand by in idleness losing the joy of honest toil and the reward of eternal life.

## HOME MISSIONS.

BY A MISSIONARY.

No. III.

Conviction of duty is one thing; performance is something more. "If ye knew these things, happy are ye if ye do them." That to preach the gospel to every creature is the Master's commission to his church—that to begin at home—"Jerusalem"—is the order which he has established, and that the destitute among ourselves have the strongest claims upon our christian sympathy and assistance, most of my readers will readily admit. Yet how many who make this acknowledgment will try to shift from themselves the responsibility of carrying out the Saviour's arrangements.

Am I my brothers keeper? is a question too frequently proposed, not for the purpose of eliciting information on a point of duty, but, for emphatically intimating that no such duty is acknowledged. Do I hold the Lord's commission? is asked, not to ascertain what the Lord would have me to do, but to intimate that the ministers of the gospel are entrusted with this work, and that to the clergy as a monopoly of their own it is officially assigned. They it is argued have openly enlisted under the banner of the cross, they wear the badge of the great

Captain, and to them it belongs to deny self, take up the cross and follow him.

That the ministers of the gospel are especially interested in the conversion of sinners and building up the church of Christ, is readily acknowledged. When true to their Master, they keep this object perpetually in view, and do much to promote it. Upon them comes daily the care of all the churches, and they admit the obligation to preach the gospel to regions beyond.

How the fathers of our church toiled and endured, in spreading a knowledge of the truth among the early and scattered settlers of these provinces, the limited memorials of their self-denying labours, preserved to the church amply testify; and there are those living, who could bear witness that the half hath not been told. Records of the missionary exertions of the Apostolical McGregor and Barnabas-like McLean, are to some extent before the church; and they are but specimens of what the lives of their contemporaries might furnish, if they should be written every one of them, to an extent that would astonish many who now enjoy unacknowledged the fruit of their labours, and sit at ease in Sion. The names of Graham, Ross, Brown, Waddell, Dripps, McCulloch, Keir and Douglas, and others of like character are household words in the remotest parts of the church; and they are handed down from generation to generation, in the Graham—Coxes, the Ross—McDonalds, the Waddells—Fishers, the Dripps—Mc Kennas, the Douglas' Dicksons, the McCulloch McCurdys and the Keir—Geddies of the present day. Old men, and women too, relics of the generation fast passing away tell of sermons heard from their lips in their childhood, and of lasting impressions produced upon their minds by familiar counsels received at their knees. With these who have long gone to their reward, may properly be associated the venerable Sprott, who though still lingering on the confines of earth has finished his peregrinations, but has left more footmarks in our wilderness and dropped more sweat upon our pathless wilds in doing rough work for the Master, than any man who survives. He has sown by more waters and ministered to more of our solitary

places than any individual among his associates. His name is perpetuated in the Sprott-Stuarts, Balcans and Fishers who furnish evidences of the high esteem in which his character and labours are held, where his welcome visits are no longer enjoyed.

Had these men so lived and so laboured under the patronage and oversight of a missionary organization, had records of their perils by sea and by land, over mountains and through wildernesses in summer heat and winter storms been written and preserved, they would have immortalised their authors; and their memoirs would have ranked with those of the Elliots the Brainerds the Careys and the Williamses. But because they were missionaries only in being sent out, and because they laboured among civilized men, and alone, none to care whether they lived or died, and because of their own unassuming estimate of their performances, and multitudinous employments, no permanent record was made of their trials and triumphs, and the place that once knew them will speedily know them no more for ever. The church, planted by their toils, and cherished by their sacrifices and their prayers, is nevertheless their memorial, and their record is on high. Their sons and sons' sons who have entered into their labours furnish illustration of their zeal for the Lord; and the sons of the prophets, trained to take up their mantles when they should lay them aside, indicated their far sightedness and their concern for the generations that should follow them. How they toiled, and how they prayed, and how they contended earnestly for the faith, in providing a native ministry, the whole history of liberal education in these provinces may tell. They found a monopoly of learning in the hands of a dominant church, and, in the face of antagonism that would have daunted less ardent zeal they founded an Institution of learning, which inaugurated a new era in the history of these provinces. They saw disciples of their own training, fellow-helpers in their work, and sharers in their joys; and they left this transitory scene with the assurance that while they were gathered to their fathers, the Lord's work would go on.

Dr. McCulloch, who lived before his time, and saw into the future, sacrificed himself for the enlargement of our Zion. The generation that came after him are working out the principles which he propounded, but could not persuade the church of his time to adopt. He maintained it to be the duty of the church to educate her own ministers, and provide for the perpetuation of divine ordinances for succeeding generations. He insisted that she was even then able, by harmonious cooperation among her members, to furnish all the necessary means. In the exercise of his own versatile talents; and by his own multitudinous labours, he showed what might be done when men are in earnest, and consecrate all their powers to a lofty enterprise, in dependence upon the directing and sustaining agency of God.

He was supported especially by the labor and prayers of his brethren McGregor and Ross who bore with him the heat and burden of the day, who taught the power of numbers to achieve great things, even when individual sacrifices were small. In their ladies-penny-a-week-societies and monthly collections for religious purposes, they taught the doctrines of systematic beneficence, and laid the foundation of the various organizations which now so materially aid in carrying forward the grand schemes of the church, and which when fully developed and universally adopted promise to accomplish such glorious things.

To the labours of these fathers and their coadjutors, is the church indebted for a large portion of her present pastors and missionaries, and for the educational machinery which not only provides for the present but promises so much for the future. In their educational enterprises these fathers were confident that they had the countenance of Zion's King. Dr. McGregor was accustomed to remark, in the midst of their struggles in support of the Pictou Academy, that even should he see the edifice in ashes, and their hopes for the time prostrate in the dust, he was confident that Phoenix-like it would rise from the dead, and accomplish the work whereto it had been sent. With all his faith however, it is questionable if ever he anticipated that we should so soon have a Di-

vinity Hall with one benefited Professor, and two such efficient associates; or that from our own schools of the prophets we should so early have sent seven well equipped missionaries to the Isles of the South. Much less could he have imagined that we should have a translation of the New Testament in a language which our own agents abroad were mainly instrumental in first systematizing and committing to writing, and then making the vehicle of conveying, in their own tongue, to a newly elevated people, the wonderful works of God. To the instrumentality of these fathers is it mainly owing, that our church is rendered independent of foreign agency in carrying on the Master's work; and that in some of the highest places—hearing some of the highest honours—are home trained agents employed.

By evangelists, on whom their mantles have fallen, the remotest portions of these Provinces have been visited, and congregations have been gathered which are now enjoying constant pastoral oversight where, in their day, the forests were unbroken and the red men and wild beasts roamed.

Owing to their enterprise and forecast, there are labourers now in the service of the church, occupying high places—planting and watering desolate wastes—cherishing new organizations—and breaking up fallow ground—second to none in intellectual vigor, educational attainments, moral character and influence, and christian zeal and devotedness. Surely then the Clergy have done and are doing their share of their Master's work.

True, all that they have achieved has not been accomplished by their own unaided efforts. Their people drank of their spirit, and came to their help. By them the people were taught to know their duty, to acknowledge their privileges, and to realize the power of combination among the many, and co-operation among the weak. Their plans need only to be carried fully out, to accomplish under God the work committed to their care. They have ceased from their labors. Others have entered into their labours; and the work widens and deepens as years roll on. *It widens. It spreads not*

only over desolate portions of our own land, that complain "No man careth for our souls", but the whole field—the world—opens up to view. The spirit of mission enterprise points us to the Greek and the Jew, as well as to Islands beyond, which the *Dayspring* has gone to explore. The cry from all these is, "Come over and help us," and it meets a response in the hearts and from the lips and the pens of more or fewer in the bosom of the church. *It deepens*—It requires more deep-toned piety—more determination—more ardent love—more vigorous zeal—more anxious concern for the divine glory and for the triumph of the cross—more thorough self-consecration—more fervent prayer—and more single-eyed respect to the great recompense of reward. It demands more vigorous intellectual power—more thorough mental discipline—more extended scientific, philosophical, philological, hermeneutical and theological research. These are specially called for to preserve the towers—maintain the bulwarks and uphold the palaces of Zion. More of the spirit of meekness and more of the tongue of fire are required to tell to the generation following the wondrous works which we have heard with our ears, and our fathers have told us, the works which God is working in our day for the consummation of his divine purposes to man, and for bringing home to Zion the last of his redeemed, shouting grace, grace unto it. Much of what is needed must come from the Master's hand; and he has promised and is faithful. But for much he depends upon the co-operation of his people whom he honors with a partnership in this glorious work. The Lord of the harvest will send labourers into his harvest, but for this the command is, "Pray ye." "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate. I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them. I will increase them with men like a flock. His agents are *men*. The treasure is in earthen vessels. They must be cherished and sustained. Thus hath the Lord ordained that

they that preach the gospel should live of the gospel, and the workman is worthy of his hire. The tithes are in the people's hands. They are the salt of the earth. To them the Lord who prospers them imperatively says—"Bring all the tithes into the storehouse, that there may be meat in my house." For labourers the Lord looks to the *prayers* of his people. For their support he depends upon the *tithes*. Shall they not be given?

---

## Our Foreign Missions.

Letter from Rev. D. Morrison.

MELBOURNE, AUSTRALIA, Mar. 4, 1864.  
*My Dear Mr. Editor,*—

We are now in Melbourne. We got in yesterday, after a passage of forty-nine days from the Cape of Good Hope.

If we had now to tell our readers of a sad shipwreck, of days spent in open boats, of keen sufferings from hunger, from thirst and from sickness; of days and nights of painful anxiety and suspense, of hairbreadth escapes, but of final deliverance, would not their heart be filled with gratitude and their mouth with praise, for the tidings of our safe arrival? We are here now, all of us that left Nova Scotia in the *Dayspring*, safe and sound. We are not only brought hither in safety, but without having even *seen* danger, and without having experienced on our voyage anything approaching necessity or distress. O then, if we would be grateful to God for a safe passage, though with hairbreadth escapes, let us be much more so when he has given us the greater mercy of safety with comfort. It is a sad sign if when God multiplies comforts to us, we are less grateful than when the rod is upon us. This is a state of mind which will, undoubtedly, bring down the rod upon us.

The latter part of our voyage has been performed with equal comfort and safety as the first.

In this place we meet, as might be expected, with much Christian sympathy and kindness. We had to-day several visits on

board from brethren in the ministry and other friends, by whom arrangements have been made to entertain us on shore, during the stay of the vessel here. Steps are taken to have a public meeting here next week, of which I hope to give you some account before I close.

On our arrival here, we were astonished to find that Mr. and Mrs. Geddie are here on their way to Nova Scotia. Though we regret that they are not before us, on Aneiteum, to lend us the valuable assistance of their counsel and experience, we rejoice that they are here hoping that the change may be beneficial to their health. Since they left the island their youngest child has been taken away.

He brings us the pleasing intelligence of Mrs. Johnston's marriage to Mr. Copeland. We are rejoiced to hope that now, her services shall be continued to the mission for many years to come.

Lidella (*Lathella*), one of the Aneiteum chiefs and his wife, are with Mr. Geddie. They left with the purpose of going to Nova Scotia; but I fear that they shall have to return to their native island, as her health is rather delicate.

#### MONDAY, 7th.

Yesterday we had the pleasure of hearing Bishop Patteson of New Zealand. He gave us a good sermon enforcing the duty of sending the gospel to the heathen around. He is a man of noble birth, but of Christian humility. He did not appeal to the vanity or feelings of his audience. He set our duties before us on christian grounds, our love to the Saviour, and to the souls of men; our obligations to do something for Him who has done so much for us, and our responsibility to Him, as possessing the Gospel, for our heathen neighbours who perish for lack of knowledge. He did not seek us to do the Lord's work from unhallowed motives, but endeavoured to get us to do it from motives worthy of the cause.

Here, let me observe, that by setting unworthy motives before men to stimulate them to do God service, we get them to destroy their own souls under the guise of serving God; and to grieve the Spirit so that our labors are not blessed. Let us see to it

then that we not only do the work of the Lord, but that we do it in his own way, as we are taught in the Bible—with a single eye to his glory.

#### TUESDAY 8th.

This day week the children are to visit the vessel in a body. Afterwards they are to be addressed by the missionaries, before they return to their homes. On the evening of the same day we are to have a meeting of the adult friends of the mission, in Dr. Cairns's church.

Here we are received with all christian kindness. As soon as we arrived, we have been taken by the hand, and brought from the vessel, to enjoy the hospitality of brethren in the town. Here there is a very strong interest manifested in our Mission. The first fruit of this interest is the *Dayspring*. From anything that appears now much more may be expected. Our christian friends here have already given us their money. Now they give us the right hand of fellowship and their prayers, and no doubt their money in time to come as our mission may need.

You will be glad to learn that the vessel gives universal satisfaction here. We must call at Geelong and Sydney before proceeding to the islands.

#### WEDNESDAY, 16th.

Yesterday the children visited the *Dayspring*. It was a day as beautiful and balmy as one could wish, neither too warm nor too cool. About ten a. m., the first instalment arrived at the vessel. We sent them down to the cabin about 70 at a time, and then marched them back to make room for others. We loaded and unloaded the 70 in about nine minutes. This process continued till 5. p. m. The wharf was crowded with a sea of happy little faces eager for their turn to plant their little feet on the deck of the *Dayspring*. We had hard work to keep order so that none was crowded, and none kept from passing into our cabin. The day was a happy one among the Sabbath school children here, and a day long to be remembered. They are greatly pleased to see our good little vessel, the result of their efforts in the cause of Christ. Of course, we gave them distinctly to understand that they were

not the sole owners—that our Sabbath school children in Nova Scotia have also an interest in her. The day came to a close without any accident more serious than nose bleeding occurring. The children were attended by their Sabbath school teachers, and by many of their parents. It was estimated that not fewer than 5000 persons visited the vessel.

In the evening we had a missionary meeting which was very well attended, and manifested the deep and deepening interest which is taken in our mission by our christian friends here.

Yours in the bonds of christian affection.

DONALD MORRISON.

Rev. R. Murray, Halifax.

---

## Religious Intelligence.

### UNITED PRESBYTERIAN SYNOD.

This venerable court met in Edinburgh in May. Rev. Dr. King, of London was elected Moderator. All the proceedings indicated great earnestness in the work of the Lord; and the statistics of the church in Scotland, and England, and in the mission field testified to unprecedented activity, liberality, and success. In connection with the church there are 910 sabbath schools, taught by 9036 teachers, and attended by 72,322 scholars. It is wisely proposed to take these nurseries of the church under fuller supervision, and turn to them more fully the attention of ministers and elders and christian people in general. There is no department of christian work in which it is easier or more delightful to labour than in the sabbath school, and none is more secure of ample reward.

With regard to Psalmody the Synod adopted the following Report which we recommend to the attention of our own congregations:—

“Your committee continue still, wherever there is occasion for it, to visit our churches, and by lectures and illustrations on the subject to endeavour to stir up the spirit of improvement both as to the method of acquiring and the method of practising

the music of the house of God, and in most cases with very satisfactory results. In these labours their desire was not only to convince our people of the poor and unworthy manner in which the praise of the house of God was performed, but to awaken a new interest in the subject, and to show how it could be remedied, but to place the matter in a Scriptural form before them, explain and urge the important nature and exalted purposes of this part of worship, and impress upon their minds the duty that lay upon every one of them to engage in the study and practise of it till they could render the songs of the sanctuary worthy of their place and the presence of Him to whom they were presented. They feel that our Churches will never rise up to the fulfilment of their duty in this respect until they have a more Scriptural idea of the whole subject of praise than they now have or long have had—until they see it to be as imperative, as solemn, as sacred as prayer or the preaching of the Word—until they are taught that every Christian is bound to devote his heart and soul to the work as in the sight of God, and expressive of their love and gratitude to Him—until, in short, the service of praise takes a place in their judgments higher than it ever has done, as high as the Word of God assigns to it. But for this purpose we require the aid of the ministry of the Church, or we shall never, we fear, attain it. We require that the pulpit shall take up the subject of praise in a style and spirit it has not yet done, and educate the people to a higher appreciation of the only part of the service in which they audibly take a part. The committee have watched with increasing interest the progress that of late years has been made in the spread of musical knowledge and taste. It has been extraordinary, and is still advancing. It is cultivated at the present time in society in almost every possible way as a branch of education, and is fast leavening the masses of the community. There perhaps has never been a time in the history of our country when it was more cultivated than it is at the present moment, and when a desire for it in its highest form was more manifested. The committee, in conclusion, would say that this year they have employed no special teachers—as that had ceased to be so necessary as it was before—and there were limits to that agency which they could not pass. They have in hand at present an appeal to the Churches, which they expect soon to place in the hands of all the members of our denomination; and they invite through you the ministers and sessions of the Church to bring the subject of praise, its duties, its drawbacks, and its advantages, before the people committed to their care, most willingly preferring any advice or assistance



which it is in their power to give."

The question of Union was very fully and ably discussed, and a friendly and unanimous deliverance arrived at. There are now negotiations open between the following churches: Free Church, United Presbyterian Church, Reformed, Original Secession, and English Presbyterian Churches. Difficulties will arise but the prevailing conviction is that by the grace of the Head of the Church all shall be overcome. Some members of the United Presbyterian Synod expressed a fear of "swamping their voluntarism," but the wise leaders and the great bulk of the ministers and people seem pleased with what has been already accomplished and sanguine with regard to the future.

The following is an abstract of the Foreign Mission Report of the Synod:—

#### JAMAICA.

This mission, including the Grand Cayman, consists of twenty-six congregations. It appears from the statistics and reports that have been received, that 320 persons were admitted to the Church for the first time; that the membership on the 1st of January last year was 5626, being a decrease as compared with 1862 of 237; that there were 778 candidates, and that the sum raised for all purposes was £3935 16s. 10½d., being an average per member of 14s. This is less by £204 than the income was in 1862. All the missionaries concur in declaring that 1863 was the most trying year for the people of Jamaica that any of them had known. As the result of a severe drought, which lasted for several months, the crops of ground provisions and of coffee were scanty and bad, and this scarcity reduced to great straits those in the upland regions who depend for food and money upon the produce of their small portions of land. The abandonment of estates in the lower country threw large numbers out of employment, whilst wages, even when labour could be had, did not average more than 9d. a day. The price of imported provisions, to which all classes had to have recourse, and of cotton cloth, the chief material of dress, was very high; so that many could neither obtain sufficient food nor decent clothing. These things following the adverse year of 1862, when the country was deluged by long-continued and destructive rains, thoroughly impoverished and depressed the people. In these circumstances it is wonderful, and shows the strength of steady principle which exists in many of the congregations, that the contri-

butions of the members have averaged 14s. per head. To these material influences, which during two years have been operating against the mission, is to be added the comparative coldness with regard to Divine things which succeeded the revival excitement, and which in several congregations has led to relapse, and caused a larger number of suspensions and exclusions than for some time had occurred. The things explain satisfactorily the small diminution both in the membership and in the income which has taken place in 1863. But whilst the rule at which we should aim, and which the Divine Word warrants us to expect, is continued progress, still experience tells us that in every mission there is cloud as well as sunshine—recess as well as flow; fluctuations which teach the need of combining energy with incessant dependence on the blessing of God. And we are not to forget what has been stated, that 320 persons have during the year been added to the Church; that thousands have amidst abounding temptations been kept in the right way; that many have died in the faith of Jesus; and that the seeds of Divine truth have been widely sown both on the Sabbath and in week-day classes, which by Divine grace will yet bear fruit to the glory of God. Comparing the state of things in the mission with what it was in 1859—only four years ago—it appears that 1443 adults have been added to the membership; that, notwithstanding these numerous accessions, there are still 778 candidates; that the Sabbath classes have increased by 112 and the scholars by 850; that £897 more have been raised for income than in 1859; and that whilst in that year only £1581 went to the payment of ministers' salaries, the sum allocated to that purpose in 1863 was £2383, or an increase of £802. These details show that in membership, in Sabbath classes, and in income the mission has in these four years been enlarged to the extent of nearly one-third; and when this important and valuable fact is looked at, we cannot but accord with the opinion which the Rev. Mr. Gillies expressed in the Jamaica Synod, whilst reviewing the statistics, when he said, "I regard the condition of the denomination as exceedingly gratifying; for the most cautious judge cannot refuse to admit, speaking in general terms, that it is one of much prosperity and promise." The report then gives an account of each of the twenty-six congregations; states that there are 44 day-schools, with 3189 names on the rolls; that the theological students, two in number were, in consequence of the lamented death of the Rev. Alexander Renton, taught by the Rev. Mr. Carlisle, of Brownsville, and that the academy at Montego Bay was attended by 1 missionary students and 50 public scholars.

## JEWISH MISSIONS.

1. Aleppo, in Syria, with the out-stations, of Killis and Idleb. The Rev. R. Grant Brown, who began his mission in 1858, resigned his charge in May last, and left the service of the committee; and the mission is at present under the charge of the Rev. John Wortabet, M. D. The chief event at Aleppo has been the formation of a Little Church, consisting of four natives, two resident in Aleppo, and two from Killis. The success which has marked the work in Aleppo has excited the hostility and strenuous opposition of the Maronite clergy. The schools in Aleppo, in Killis, and at Idleb are attended by nearly 180 scholars, and the progress which these are making in scriptural knowledge is spoken of in exceedingly favourable terms. 2. Algeria, in North Africa. In May last the committee found it necessary to dismiss the Rev. Benjamin Weiss, and from that time to the close of the year the work was carried on by the two assistant evangelists. After careful deliberation, it was resolved by the committee to offer this mission to the esteemed brethren of the Union of Evangelical Churches in France, it being understood that whilst they would provide the agents and manage the mission, the committee would, in order that a fair trial might be made, grant support for three years at the rate of at least £300 a year. The reasons which induced the committee to take this step—first, that as the language spoken in Algiers is French, it was deemed that a minister whose native tongue that is would, more likely than one sent from this country, revive and enlarge the congregation formed there; secondly, that as Algiers is a colony of France, where a large number of nominal Protestants exist, it is a field which belongs appropriately to a French Church; and, thirdly, it was hoped that a mission out of France would interest the members of the Union Churches, engage their prayers, and draw forth their pecuniary resources, and in this way promote the prosperity of that body in which we have long felt a deep and cordial interest. The French brethren, after anxious consideration entered heartily into the measure, and the Committee of Evangelization have selected and sent out the Rev. Mr. Ribard, in whose judgment, piety, and energy they have great confidence. Mr. Ribard reached Algeria in the close of December, found matters in a very unsettled state, and has since been occupied in making himself acquainted with the people, preaching on the Lord's day, and getting things put into working order.

## INDIA.—RAJPOOTANA.

This mission is situated in the British province of Ajmere and Maiawaru, more

than 600 miles due north of Bombay. The province has nearly 400,000 inhabitants, and it is surrounded by native Rajoot States, all accessible to the missionary, with a population it is said, of seventeen millions, entirely destitute of the Gospel. The mission was begun by the Rev. Williamson Shoolbred in March, 1860. The utmost facilities were found to exist there for the preaching of the Gospel, the opening of schools, and for all parts of evangelistic work. The mission has now ten European agents, including seven ordained missionaries, two medical missionaries, and an evangelist; three native evangelists, and more than twenty native school teachers. All our agents who have been there two years are able to converse with the people in their own language, and more or less fluently to preach to them the doctrines of the Gospel. Four central stations have been formed—Beawr, Nusserabad, Ajmere, and Todgurh in the Mairwara hills. The three first formed have been some time in operation, and the last, Todgurh, planted in a most important district, is just begun. The grace of God has been manifested in the conversion of six natives, and several hopeful inquirers are receiving instruction with a view to baptism. A little church has been formed in Beawr, and the ordinance of the Supper has been there twice dispensed in the native language. A native has been baptized at Nusserabad, and the last letter from Ajmere states that a Jain priest has there renounced his religion and embraced Christianity. The work is carried on by preaching in the bazaars, in the villages, and in the schools, by preaching itineracies over wide districts of country, where attentive audiences are easily obtained, and by the circulation of tracts and portions of the Word of God. The mission has been strengthened by the recent arrival of three missionaries—the Rev. Dr. Shields, and Messrs. Gavin Martin and James Gray—whose coming has greatly cheered the hearts of the brethren formerly in the field. Twenty-six day schools are in operation, and nearly 1000 children are getting a useful education, the most valuable part of which is careful Bible instruction.

## GENERAL ASSEMBLY OF THE FREE CHURCH.

This venerable court met in the Assembly Hall, Edinburgh, on the 18th May, PRINCIPAL FAIRBAIRN, of Glasgow, was chosen Moderator. All the work of the Church appears to be in a prosperous condition. The Sustentation Fund is larger than ever before, and the interest in the other schemes of the church has not flagged.

Dr. Islay Burns was elected as Colleague and Successor to Professor Hetherington, of Glasgow—the latter being laid aside by paralysis. Dr. Duns, of Torphichen, has been appointed Lecturer on Natural Science in the New College, Edinburgh. The Rev. Dr. Guthrie has been compelled to give up preaching; and the Assembly adopted a minute recording their sense of the great value of his services.—One evening—Friday the 27th—was devoted to the celebration of Calvin's Ter-centenary. In this meeting the United and Reformed Presbyterians co-operated with the Free Church, and the meeting was held in the Free Assembly Hall.

A very able discussion took place with regard to the Union question, which terminated in a unanimous deliverance in favour of farther negotiation and effort.

With regard to Missions to the Jews it appears that at Amsterdam the mission not only holds its ground, but is making sure, though slow progress. The mission church is as well attended as in former years, and the preaching of the gospel there has been a testimony against prevailing rationalism, the means of bringing life to many souls, and has also contributed, in no small degree to create an interest in the object of the mission, and to draw forth the sympathies of the people in behalf of Israel. With the church is connected a Sabbath-school of about 200 children, taught by ladies and gentlemen, members of the congregation. The Lord's-day services and prayer meetings continue as formerly reported. All the year round there have been inquirers; and on the 1st October, Mr. Schwartz baptised a young Jew and an aged Jewess.

"The *Herald*, Mr. Schwartz's weekly paper, has now reached a circulation 1500, being by far the most read of any of the Christian newspapers.

"During a portion of last year Mr Edward was absent from Breslau. On his return he began to seek acquaintances on the streets, and to re-visit the houses to which he had access. Many interesting conversations occurred; but the most appalling symptom is, that even when a Jew is engaged on some spiritual subject, he treats it as a matter of speculation, or as a topic on which he is pleased to exercise his dialectical powers.

Important operations have been commenced among the Jews in various parts of Hungary. Very interesting letters were read from the Bohemian Churches express-

ing gratitude for aid received and returning friendly greetings.

Dr. DUNCAN related an instance of Jewish conversion which came under his own observation while a missionary at Pesth:—

In connection with Pesth, I may be permitted to drop a tear of the Christian's hopeful sorrow in *memoriam* of my aged, and dearly beloved friend Alexander Saphir, whose address on the occasion of his baptism caused so much excitement and inquiry, not in Pesth only, but far and wide. Furnished with a letter to him, from his friend Dr. Keith, I called on him soon after my arrival. We entered into conversation, and, as he understood English very well, he was for some time a constant attendant on our preaching. This, and our intimacy after, a little was for a while suspended, till the death of his daughter, a half-witted girl, who, there is reason to think, loved Christ, for she was in the way of taking aside the beggars and others who called at the house, and asking them to tell her something about Jesus. I embraced the opportunity thus presented of calling, and, after attempting to administer consolation from the Old Testament as far as I could, without compromising the claims of Him who alone is "the way and the truth and the life," I said I would have proposed to pray with the afflicted family, but I could not pray only in the name of Jesus. He answered, "You may pray." Our intimacy was then renewed, and I have still a vivid recollection of our standing together at the window of my house, when in reply to something I said to him, he replied with a look of intense sorrow, "If I could but believe that! My father was a pious Jew; but alas! Voltaire, Volney, and Rousseau shook my faith; and though I can no longer trust them, the moral principle, the faith of the heart, has been supplanted. From that grief I augured good. Shortly after, I was lying ill in bed when he came to visit me, I said I had been lately reading the work of Rabbi Solomon of Candia, entitled *Torah u Philosophia* (The Law and Philosophy), and that I admired the strength of the Rabbi's faith in the predictions that "the light of the moon shall be like that of the sun," and that "the lion shall eat straw like the ox," and said that the evidence of revelation is such that, on the strength of it, I could, if necessary (which I did not think it was), like the Rabbi receive them literally. There followed a philosophico religious conversation, and I could see that he went away much improved. Shortly after we had the dispensation of the Lord's Supper, which was tolerated only at private worship, I being

held accountable for the invitations issued. Having a strong impression that A. Saphir was, though undeclared, a believer, I invited him to be present as the only spectator. But what a thrill of delight was felt by, I believe, the whole little company, when after the service we heard the voice of Saphir tremulously clear rise above the rest, singing the doxology—

“To Father, Son, and Holy Ghost,  
The God whom we adore,  
Be glory, as it was, and is,  
And shall be evermore.”

Returning from Leghorn, to which the kind attention of the Church had sent me, I found Saphir a member of our little Church. Afterwards, I learned that for months before his profession he had been in the habit of expounding the New Testament every evening in his family, and calling on his son Adolph to pray, which he did in the name of Jesus. Few, I fear, were the professedly Christian families in Pesth, where the name of our Lord Jesus was honoured as in this one, still nominally Jewish. He was, by grace, enabled to maintain a consistent profession of the Christian faith. His faculties, which were naturally superior, and improved by a good education and subsequent assiduous culture were latterly much enfeebled by old age. Upheld by divine grace, he continued to cling to the Saviour, and died with the baptismal confession of the Ethiopian eunuch, “I believe that Jesus Christ is the Son of God.”

We subjoin a few extracts from an eloquent speech by Rev. Moody Stuart in reference to the Jewish Mission:—

From the good effect that missions to the Jews so often have upon the Gentiles, along with the slow progress of conversion among the Jews themselves, some have drawn the hasty inference that a directly Continental mission would be better, at least for the present. One conclusive reply to this argument is that such a mission would not be tolerated in Austria, where so much of our work lies, and where the mission to the Jews is our only opening either for Bible circulation or for preaching the Word of Life. But, besides, it is very doubtful if the more direct effort would be equally effectual; we rather conclude that the God of Abraham blesses the message to the Gentiles because we carry it to the Jews. In the ministry we are all reaping fruit aside from our great object—in the passing stranger, perhaps, rather than in our own people, or from the passing remark rather than from the chief subject of our sermon; but we are only thereby encouraged to persevere in our regular work. Many years ago, after preaching from the text, “Rejoice in the Lord alway,” a woman called to

thank me for the benefit she had derived from the sermon; and on asking what it was that she had found so profitable, I was humbled by the reply, “Oh, it was just the text you repeated, ‘Blessed are they that mourn.’” These words I had quoted in passing, but if I had preached from them they would probably have been without effect. We acknowledge that it is more difficult to convert the Jew than the Gentile; but I would ask the Assembly to look first at some of the special causes of difficulty, and then at the strong reasons for persevering notwithstanding. And in the difficulties I shall not dwell on the ill treatment of the Jew by the Christian, as referred to in my notice before last collection, in the case of a Dutch boor who last summer haughtily refused a cup of cold water to a thirsty Israelite, saying, “Go away, dog; shall I give water to the murderer of my Lord?” But I shall quote on this point a striking passage from a sermon by Mr. Spurgeon:—

“The Jews have for many a generation been cursed by all people. For ages no one had a good word or a kind look for a Jew. In every nation they have been persecuted and hunted like beasts of prey. The followers of the fierce Mahomet have not been their only enemies, for the children of the Babylonian harlot have equally thirsted for their blood. In our own country, in the dark ages, it was accounted God’s service to afflict the Israelites, and the day upon which the Church celebrated our Saviour’s passion was chosen for the public stoning of His own brethren if they ventured into the streets. To be a Jew was, in the estimation of that era, to be deserving of all scorn and cruelty, and of no pity or consideration. To what exactions, to what fines, to what imprisonments and tortures, have not the sons of Jacob been subjected by the professed followers of the Messiah. It is perhaps the greatest of all modern miracles, that there should be one Jew upon earth who is a Christian, for the treatment they have received from pretended Christians has been enough to make them hate the name of Jesus; it has been not simply villainous, but diabolical. Devils in hell could not be more cruel to their victims than professed Christians have been to the sons of Abraham. They have been a curse indeed. The whole vocabulary of abuse has been exhausted upon them; among all nations they have been a hissing and a byword. But the day is coming, yea it dawns already, when the whole world shall discern the true dignity of the chosen seed, and shall seek their company, because the Lord hath blessed them. In that day when Israel shall look upon him whom they have pierced, and shall mourn for their sins, the Jew shall take his true rank among the nations as an elder brother and a prince.

The covenant made with Abraham, to bless all nations by his seed, is not revoked; heaven and earth shall pass away, but the chosen nation shall not be blotted out from the book of remembrance. The Lord hath not cast away his people; he has never given their mother a bill of divorce; he has never put them away; in a little wrath he had hidden his face from them, but with great mercies will he gather them. The natural branches shall again be engrafted into the olive together with the wild olive graftings from among the Gentiles. In the Jew, first and chiefly, shall grace triumph through the King of the Jews. O time, fly thou with rapid wing, and bring the auspicious day." But independently of treatment, good or bad, the Jew is more difficult to convert than the Gentile, because his religion is older and pervades his thoughts more deeply. He can go back with undoubted certainty for four thousand years and say, we have Abraham to our father; and he retains to this day the seal of circumcision which God gave to his father Abraham. It is blindness that prevents him exchanging it for the true; circumcision of the heart in Christ Jesus, but in his blindness he glories in a natural and religious descent through four millenniums; and it is not a few years of effort that will loosen the rivet which has fettered the nation so long. The Jews were also more religious than any nation on the face of the earth; more occupied with the true religion than other nations with the false. How lightly religion rested on the Greek and Roman in comparison! With other nations it was a part of their life, but with the Jews it was the chief object; it was not national games that engrossed their thoughts, but great religious festivals. And this speciality has still left its deep stamp on the national character in all its degeneracy. The words of the Lord to be written on the lintels and the door-posts, and to be as frontlets between the eyes, are now but the dead letter of a dark superstition; but that letter is branded deeply into the national character. Take an extreme case on the other side—the case of the heathen in Africa. I have seen the Africans on the western shores of the Atlantic, and learned something of how rapidly they can be converted to a nominal Christianity. In the Brazils, where so large a portion of the population is African, they still retain Popish usages which are nearly obsolete in Europe; and in their great religious festival they still enact the tragic comedy of Pontius Pilate and Judas Iscariot, from which the Punch and Judy of our streets is descended. Along with this folly they also retain a beautiful salutation, which I have never heard elsewhere, though I believe it is still found on the Continent. Many years ago

I rode through some of the mountains of Brazil, where were no inns, and we had to cast ourselves on a willing hospitality. One morning, after riding three hours before breakfast, we came to the house of a Brazilian gentleman, a great huntsman, where we expected that strangers would be made welcome. Having seen a man who took our horses, we found the outer gate open and we entered the wide court; we ascended the outer staircase and could find no servant and no means of calling one; but the door was open, and we entered the house; we climbed a second flight of stairs, but met no one; we passed along a corridor with the roof and walls hung with all implements of the chase, not for ornament but for use; guns, pistols, spears, bits, bridles, and enormous spurs, along with dagger-shaped knives and every sort of hunting gear. We had been impelled by hunger from the morning mountain air, but now begun to be nervous for our reception from the mighty Nimrod within, to fear lest we were intruding too far into his penetralia, and to think of retreating. But just at that moment a servant appeared to our great relief—a fine lad of sixteen, girt with a white tunic round the chest, in snowy contrast to his jet black naked arms and limbs. He bowed with a sweet smile and saluted us:—*Louvado seja nosso Senhor Jesu Christo*—Blessed be our Lord Jesus Christ. The words were most pleasant in themselves, and in that moment it was sweet music in our ears to be thus welcomed in the name of the Lord. He introduced us into his master's room, who entertained us most hospitably. On inquiring about his Christian welcome, I found that it was the general salutation of the slaves to their masters, instead of the Ave Maria which is used by equals. On the coast afterwards I saw a steamer, painted lead colour to resemble the sea, which had made a rapid voyage from Africa a few weeks before with thirteen hundred slaves, but so ill provided with water that four hundred had died of thirst on the passage. I learned that the Priests would take these nine hundred blacks before they were scattered through the country, and teach them the lord's prayer, the creed, this salutation in the name of Jesus, and baptize them. And do some of those Africans, I asked, ever say that they have gods of their own and object to be baptized in the name of the Lord Jesus Christ? They were surprised at the question, and answered that they never heard of such an objection, nor imagined it, but that all the slaves thought it an honour to be baptized in the name of their master's Lord. Imagine a thousand Jews dealt with in such a manner. For near two thousand years they have been fined, banished, tortured, put to death, for

the sake of their religion; and have submitted to it all rather than renounce the faith of their fathers. And as you would convert ten thousand sons of Canaan into nominal Christians sooner than a single conscientious son of Abraham, so also for the true conversion of Israel there must be, as compared with the heathen, either an extraordinary work of the Spirit of God, or else a far longer time in the use of the ordinary means.

### PRESBYTERIANISM IN IRELAND.

Never before did Presbyterianism exercise so wide-spread an influence or manifest so much life as at the present moment. In Canada, in Australia, in New Zealand, in all the British Colonies the Presbyterian Churches are energetically at work, consolidating, uniting, extending. In the United States the same fact is observable. A reunion of the Old and New Schools is projected and will probably be accomplished.—Congregations and mission stations now extend from the Atlantic to the Pacific. Just seventy five years ago the first Presbyterian General Assembly met in Philadelphia.—The Church then numbered 188 ministers and 419 churches. The ministers now number 4500 and the churches 5000. Equally hopeful is the progress of Presbyterianism in the British Isles. By way of illustration we give the following extract of a speech made before the late English Synod by a delegate from the Irish Assembly.—

The Home Mission was their first-born mission. Like the disciples, they began at Jerusalem; they began amongst their own household of faith. When Andrew, Simon Peter's brother, found Christ, he first findeth his own brother Simon, and brought him to Jesus. As it was with that individual Christian, so also with the church in its collective capacity; so with the Presbyterian Church of Ireland. She had peculiarly found Christ, of whom men sought to rob her, and having pressed him to her heart, she first found her own brethren, the scattered members of the household of faith, and formed them into congregations to dispense ordinances, and break among them the bread of life. This mission, which was in reality their Church extension mission, had been crowned by God with a large measure of success.

He did not allude to the many isolated congregations in Ulster, which had been fostered into life, but to the South and West of Ireland, where popery was the

most prevalent. A few years ago the province of Connaught, in which he lived, contained only five Presbyterian congregations, or one to each county, and they were small and feeble. Now they had twenty-one settled, organized congregations. They had, in addition to these, thirty-three missionary stations in which the Gospel was regularly preached, and the ordinances administered. In Dublin, Cork, and Athlone, they had now forty seven congregations, in the place of twenty-three a few years ago: and he might say for the congregations in Connaught, as well as the others he had mentioned, that they had not only suitable Churches, but most of them manse, and a great many of them schools in connection with the Churches. Before the famine, the entire Presbyterian population of the three Provinces—Leinster, Munster, and Connaught—forming more than three-fourths of Ireland, was 4521; and now, a few years after the famine, it was 17,620; showing an increase of three and a half fold during the time when all other religious denominations were rapidly declining.

To give an example of the mode of progress, he would mention a few facts. When he was sent to Ballinasloe, it was found to contain six manse, these being the real constituents of the congregation, if it might be called one; but by the good hand of God, the six had increased to sixty. They had enlarged their place of worship and erected a manse, raising in three years the sum of £1170; and not only so, but that congregation had given birth to another, which promised to be as healthy and vigorous as the parent.

In a neighbouring county, one of the very largest in Ireland, and celebrated among other things for its political contests, being the first that returned the celebrated Daniel O'Connell to Parliament, and being known as an intensely Popish county—he meant the county of Clare—up to the year 1853, there was not in it a single Presbyterian. He was induced to visit the chief town and neighbourhood. He spoke to a few friends who were willing to fall in with the idea; and within twelve months a congregation was formed and organized and a minister ordained. Within twelve months more a church and manse were erected, both of which are now free from debt! More than this, the minister at Eunis, the chief town of Clare, had opened a mission station in a town twenty miles distant from him in the same county, a town the name of which was well known throughout England, he might say throughout the world, because of the horrible scenes which occurred there during the famine. He referred to the town of Kiltrush. The mission station thus opened was now an organized Church with a settled minister. Professor Gibson, a native

of Sheffield, reported that it was likely to become the most flourishing Church in that part of Ireland. Thus, by the blessing of God, they had been enlarging the place of their tent, and breaking forth on the right hand and on the left.

But he believed that what had been done was as nothing, compared with what was yet in store for them in the way of Church extension in the South and West of Ireland. Changes were going on, all tending to weaken the strength of Popery in that land.—When the famine visited Ireland, the blight fell on that particular plant on which Romanism had so particularly depended.—(Laughter.) Then came the dreadful famine and pestilence, which carried off a million of the population. Then an almost fabulous emigration carried off a million of his fellow-countrymen to another land.—The vacancies had to some extent been filled up by enterprising settlers from Scotland and the North of Ireland; and it was to them that the extensions he had spoken of were owing. But the stream of emigration was still flowing. In Connaught the population of whole districts were hurrying away. You could not take your stand at any railway station without hearing the wail of parting sorrow from emigrants and their friends. All the waggons were scarcely sufficient to carry the people away. So that if this should go on, the speculation of the Times newspaper might be realized—that some places in the world would soon be more Irish than Ireland itself!

Attempts had been made to stop the overflowing tide of emigration by promoting an extensive cultivation of flax. The speculators were influenced by tidings of the enormous profits of the linen manufacture in the north of Ireland; but they omitted one material item from their calculation, and that was the industrial energy and intelligence of the people of Ulster.

At a time when these changes had been going on without, there had been changes going on within the borders of their Church, by means of which God had been manifestly preparing them for the work to which he had called them. First, the persecutions and disabilities of more than 150 years were now past and gone; they now enjoyed full civil and religious liberty. Secondly, they had purged out every fragment of heresy; they were now thoroughly pure in doctrine, and efficient in their ecclesiastical ministrations. In the next place, they had obtained complete union; and lastly, they had experienced a gracious awakening. God had been pleased to bless their Church with large outpourings of His Spirit which had refreshed the hearts of His people, and had converted multitudes of souls to the Lord. God was thus calling them to go forth in His name in faith, zeal, and holy enterprise. Merle

D'Aubigne had said that the greatest victory which their Church could gain in this century would be the conquest of Ireland.—That was the conquest at which they were now aiming; and they would not rest until their beloved country was in fact, what she had long been in poetry, "great, glorious, and free."

Is it not well worth all the effort we can put forth to extend the blessed influences of a pure faith in these Provinces. We make no "High Church" claims; we do not say that ours is the only christian church; but we do firmly believe that no church is purer or more scriptural than ours—that none is better qualified to be a blessing to the individual christian and to the community at large.

---

## News of the Church.

### Presbytery of Truro.

This Presbytery according to appointment met at Truro on the 10th of May.

There was laid on the table a circular from Mr. James Walker, Clerk of the Colonial Committee anent the death of its late Convener, the Rev. Dr. Bonar. Having considered the nature and design of the communication the following resolution was passed: That this Presbytery acknowledge respectfully the receipt of a circular from Mr. James Walker, Clerk of the Colonial Committee of the Free Church of Scotland, in reference to the demise of the Rev. Dr. Bonar, Convener of said Committee, and agree to express their cordial sympathy with their sister church in the loss of one so highly esteemed, and whose influence for good has been so extensively manifested. But as a portion of the Presbyterian Church of the Lower Provinces of British North America, they regard this notice and its object as unusual in the relation of independent churches, and all the more so from the connection implied to exist between the Free Church of Scotland, and the Presbyterian Church of the Lower Provinces of British North America, and moreover deem it inexpedient to establish a precedent by occupying the minutes of Presbytery with the notices of the removal of brethren of sister churches however useful they may have been in the denominations to which they belonged.

A case of discord between two office-bearers next occupied the court. Parties being heard, witnesses examined and the case fully considered, the Presbytery were enabled to give such judgment in the matter as they

have reason to hope will establish harmony and concord.

The congregation of Middle Stewiacke and Brookfield petitioned for a six months location of Mr. McGillivray, preacher. The clerk was directed with this view, to apply to the Home Mission Board for him during said period.

The Presbytery by appointment met again at Truro on the 24th May.

Mr. Edward McCurdy, student, having returned from Scotland, appearing, delivered a lecture, read an exercise and additions, and was examined in Greek, Hebrew and Church History, all of which was sustained as part of trials for license.

The clerk reported that the Home Mission Board had transferred Mr. McGillivray, preacher, for a six months location. He was appointed to repair to the congregation of Middle Stewiacke and Brookfield for the 2nd Sabbath of June. The Presbytery also attended to several matters of a routine nature.

Appointed to meet at the Folly, Upper Londonderry, on the Monday after the 2nd Sabbath of June, at 12 o'clock noon. Sessions are requested to send in certified notices of the elders appointed to represent them in Synod.

A. I. WYLLIE, Clerk.

#### Presbytery of P. E. Island.

This Presbytery met in Queen Square Church, Charlottetown, on Wednesday the 25th inst. There were present the Rev. Isaac Murray, Moderator, and Revs. A. Campbell, J. Allan, G. Sutherland, Clerk, A. Cameron, R. Laird, W. Ross, W. R. Frame, and A. Falconer; and the Hon. K. Henderson, and Messrs. Laird, Gregor and Farquharson, elders.

The business was chiefly routine. The Rev. R. Laird reported from Lots 11 and 14. His visit was attended with a good measure of success. The Presbytery approved of his diligence. Several communications from the H. M. Board were read and considered. The reports of Messrs. Henry and Campbell, probationers, were received and approved. Mr D. Stewart, who has finished his course in College, has continued for the summer at St. John's, N. London, at the request of the people, and with his own concurrence. Mr J. Lamont was appointed to supply, for two Sabbaths, the pulpit of Mr Crawford, while absent at the Magdalen Islands. Mr Lamont was appointed, after the first Sabbath of June, to Lot 14 till the meeting of Synod, when his term of labor expires. Mr Falconer was authorized to dispense the Sacrament at West St. Peter's in the month of July. The Presbytery resolved to sanction the application for aid for a new church in

Corbett's Woods, and to grant aid where the application may not be made.

The question of re establishing an Eastern Mission was resumed. After much discussion, the majority of those prepared to vote deemed it inexpedient, in view of what may come before the Synod, to send an overture on the subject. An equal number declined to vote. The Widows' Fund came under consideration. Action on this subject was deferred till next meeting of Presbytery. The Presbytery resolved to apply to the Steam Navigation Company for a reduction of fare for members attending the meeting of Synod in Pictou. The Presbytery adjourned to meet at the call of the Moderator of Synod.—*Com. to Protestant.*

## Fireside Reading.

### The Hindoo Boy.

(From the Child's Companion.)

I heard a pretty story two days ago about a little Hindoo boy, and I have thought I would write it for you; and when I. or B. or H. are with you, I would like you to read it to them, please. This was the story.

There was a man who lived at Poonah with his wife, and he had two little girls and one little boy. The people at Poonah seem to be very bigoted Hindoos; they worship unsightly looking idols, and stones like what we used to see by the roadside. They are painted red and are very ugly. This man and his wife were superstitious idolaters, and very bad people in many ways. The missionaries there asked them to send their children to the mission school. Now, the Hindoos think a great deal about their little boys, but often they do not care much about the girls: so these parents sent their two little girls to the school, but they thought their boy so precious that they would not let him go where he could hear about Christianity.

Every week the girls were allowed by their Christian teacher to go and see their parents; and when they came home, the little boy used to ask his youngest sister to tell him a story, and she used to tell him the beautiful stories she heard in the school about Jesus Christ. Soon these stories sunk deep into the little child's heart, and he loved, above all things, to hear of our loving Saviour. When his sister came home from school, his first question was, whether she had heard anything more about Jesus; and then the two little children would sit together and speak about Jesus Christ, though they were so young. And then he used to beg her to sing the hymns she learned at



school,—hymns in their own language, which was Marathi. There was one which he liked better than all, for he was such a little boy, that he just liked to say over and over again what he understood; it was that one which was, in English—

'Come to Jesus, Come to Jesus, just now!  
He will save you, just now!'

When his father and mother heard this, they were angry, and scolded him; and now, think what a dreadful thing they told him! They said that there was no good God like what he spoke to them about—nor any Jesus Christ—that the real gods were small-pox, and fever, and measles; and that the greatest god was *small-pox*, and their religion was to make sacrifices to him and keep him away.

But the little boy said, small-pox could not be God, for small-pox brought nothing but pain; and how could small-pox send a book with kind words like what his sisters read at school?

He could not read the Bible himself, of course, but he knew what it was about and loved it; and one day they found him crying very bitterly, with a torn book in his hand. It was one of his sister's lesson-books which she had torn; but he thought it was a Bible, and he was weeping that any book about Jesus should be torn.

He had an aunt who stayed there, a dishonest woman; and she went one day and stole something out of the bazaar, or the place for shops. The little boy heard of it when she came home, and he was so distressed that he went boldly and said to her, 'How could you do that? did you not know it was wrong to take what was not yours?' She was then quite ashamed before the little boy.

One day he suddenly felt ill. His parents did not think much of it at first, but in a day or two he said, 'Send for my sisters to come and see me, for I am going away from you all.' Then his parents were frightened; and when they looked, it was *small-pox* with which their child was attacked. When his sisters came he was very weak, and his eyes were dim, but he had still strength enough to say, 'Sing—

'Come to Jesus, Come to Jesus, just now!  
He will save you, just now!'

Then he told them not to cry for him, for he was going away to the good God. He then lay down quietly, and shut his eyes, and in a few minutes he was with Jesus.

His father was astonished, and said, 'Surely my boy has gone to a good Spirit!' and his mother cried constantly for a month. His aunt also wept much too, and said she would never steal again. But for all that they never turned to seek God, but worship idols still.

Soon his youngest sister showed that she had given her heart to Jesus, and she was

baptized; and afterwards the eldest one was baptized too. The latter is a very nice girl, and is my servant, and takes care of little Georgie. She told me all this while she was rocking him to sleep, and I have written it down for you, just as she told it.

### NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th May to 20th June, 1864:

#### FOREIGN MISSION.

Mr. James Haggard, Col. Peidmont,	£1 10 0
A Member, Primitive Church, N.G.,	1 10 0
Knox Church, Pictou,	4 7 6

#### HOME MISSIONS.

New Annapolis Congregation,	0 15 1
A Member, Primitive Church, N.G.,	1 10 0

#### SYNOD

Cariboo Section, Rev. A. Ross's Congregation,	1 0 0
Knox Church, Pictou	1 0 9

#### DAYS PRING.

Rev. Wm. Reid, Toronto, C. W.	2 0 0
-------------------------------	-------

Mr. A. K. MACKINLAY acknowledges receipt of the following sums:—

#### HOME MISSIONS.

Mrs. Bissett,	\$12 00
---------------	---------

#### DAYS PRING.

Rev. Mr. Waddell's Congregation,	22 00
----------------------------------	-------

### PAYMENTS FOR THE RECORD.

The Publisher acknowledges receipt of the following sums:—

#### FOR 1864.

Rev. James Fraser, Boularderie,	\$5 05
Mr. Hiram Smith, Newport,	4 00
Mr. David Fulton, Londonderry,	11 00
Rev. A. Sutherland, Rogers Hill,	1 00
Rev. M. G. Henry, Clyde River,	6 00

#### BACK VOLS.

Rev. A. Sutherland, Rogers Hill,	1 00
----------------------------------	------

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

### THE HOME AND FOREIGN RECORD.

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

#### TERMS.

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

Five copies and upwards, to one address, 50 cents (2s. 6d.) per copy.

For every ten copies ordered to one address an additional copy will be sent free.

These terms are so low that the Committee must insist on the payment in advance.