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DECEMBER,
1870.



Home

AND

Foreign **R**ecord

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

Mrs. J. T. Nelson
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HALIFAX
N.S.



THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

DECEMBER, 1870.

THE HOME AND FOREIGN RECORD FOR 1871.

We have tried to make the *Record* as useful and as readable as possible, during the present year. Our volume, just about to close, contains a great amount of information relating especially to the Presbyterian Churches. No periodical of its size, price and character, can do fuller justice than the *Record* does to home and foreign religious intelligence.—The proceedings of our Synod, including nearly all the Reports, were laid before the church with unusual promptitude and fulness. The "Minutes" also were published and largely circulated.

The circulation of the *Record* has increased during the present year. This is gratifying to the Committee of Publication; but they still feel that much remains to be done before they can be satisfied and say "It is enough." The organ of the Church should find its way into every household connected with the church. It would greatly help all our Schemes and Funds if our people knew what the church is doing, and what she wishes to do. The price of the *Record* is so moderate that it is within the reach of all. There is hardly a preaching station connected with our Church in which a club of *Five* could not be raised.

The Committee respectfully appeal to Ministers, Elders, Missionary Collectors, Sabbath School Teachers, and all the WORKERS connected with the Church to aid in circulating the *Record*. Thousands might be added to our Subscription list by an earnest general effort.

TERMS FOR 1871.

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The Postage is uniformly paid at Halifax by the Committee.

RENEW YOUR SUBSCRIPTIONS.

Our subscribers, in order to receive the *Record* for 1871 must renew their subscriptions—must send their orders especially for 1871. The old list is cancelled, except in the case of those who have already paid for 1870 and 1871.

The *Record* for 1871 will not be forwarded to you *unless you order it*. This is a rule to which the Committee have found it necessary to adhere.

Send your orders, if practicable, before the end of December.

Let the orders be accompanied with the money.

Payment promptly in advance is all the more necessary now that the Committee have to make a heavy outlay for Postage.

SABBATH SCHOOLS.

The Sabbath School department of the *Record* will, we hope, be improved during the coming year. Much attention has been devoted to it in the past; let this be taken as a pledge for the future. Is it too much for us to ask the special assistance of Sabbath School Teachers in an effort to increase our circulation?

THE LORD'S WORK

In connection with our Church is constantly extending. Our congregations are becoming more numerous. Our evangelistic enterprises embrace an ever-widening scope. We are undertaking new "Schemes of the Church," and sending forth new missionaries into the Home and Foreign fields. In order to take an intelligent interest in our Church work, in order to support it aright with our money and our prayers, we must read and think about it. It is the special function of the *Record* to bring this work before our people with as much fulness of detail as is practicable. Every Presbyterian should therefore read the *Record*, month by month, in order to know how our Missions are prospering in the New Hebrides and in Trinidad; how our Home Missionaries are succeeding in the "waste places" of these Provinces; how weak congregations are helping themselves and receiving help from others; how the Funds are supplied for carrying forward our work in all its phases.

Space allows us from time to time to give brief glimpses of the work of other churches, especially those with which we are most intimately connected.

SEND YOUR ORDERS IN COURSE OF THIS MONTH, IF POSSIBLE. THE OLD SUBSCRIPTION LIST IS CANCELLED AT THE CLOSE OF THE YEAR. SEND, IF POSSIBLE, A LARGER ORDER FOR THE COMING YEAR. POSTAGE IS UNIFORMLY PAID IN HALIFAX BY THE PUBLISHERS.

 OUR FOREIGN MISSION WORK.

Nearly a quarter of a century ago the first Foreign Missionary of the Presbyterian Church left our shores. Our pioneer Missionary then went forth, trusting to the guidance and protection of the All-Wise and Almighty. He was led to the lovely isles of the Pacific, and he had the honor of planting the standard of the cross amid the palm-groves of the New Hebrides. The long-lost inhabitants of Aneiteum listened to the Gospel message, shook off the yoke of heathenism, and by God's blessing became witnesses for Christ

among the neighbouring isles. The Bible is now read in the native tongue of the Aneiteumese. The idols of heathenism have long since been flung away to the "moles and the bats;" and the ordinances of the Christian religion are observed with pious care and reverence. Dr. and Mrs. Geddie are spared to witness with joy the complete triumph of the truth on the isle which was the scene for four long years of their unaided struggle with a mighty and crafty foe. Their good fellow-labourer, Mr. Inglis, rejoices with them as they gather the ripened sheaves to the garner of God. Having sown in tears they reap with abundant joy.

The next Missionary sent from this country was the Rev. George N. Gordon, a brave, earnest and true man, who fell at his post on the savage and blood-stained isle of Erromanga. He was honoured to raise anew the standard that had fallen from the Apostolic hands of John Williams. He and his true wife won the martyr's crown, dying for Him to whose service they had consecrated their lives.

After Mr. Gordon, we sent forth Messrs. Matheson and Johnston, with their wives. They went, full of hope, of devotion, and of high resolve, willing to live and die for the glorious work to which they were consecrated. Alas! they had not long to serve their Master in the high places of the field. First, Johnston fell; and then the Mathesons, in the prime and vigour of life. It was the Lord's doing to call them to their rest so soon. We know not why their career in the Mission field was so short. The Master doeth all things well. The Church can never forget the New Hebrides, or cease to love those isles, far off though they are, in which rest the ashes of the Gordons, the Mathesons, and Johnston. The dead as well as the living bid us to go forward.

Our next Missionaries were the Rev. Donald Morrison and his wife, the Rev. William McCulloch and his wife, and the Rev. James D. Gordon. Mr. Gordon, with the true spirit of a Christian hero, undertook the Erromanga mission, consecrated himself to the work of telling the

story of redeeming love to the people by whom his brother and sister had been slain. Mr. McCulloch was compelled by the chronic illness of his wife to give up the Mission field. Mr. Morrison, after making a deep and permanent impression on Fate, after founding a Church there and translating a portion of the Scriptures into the Fatean language, was laid aside by illness, and by-and-by was called away from all his toil to the rest of the people of God.

Our Church sent forth more recently a young Missionary from Scotland, the Rev. James McNair, who now labours in the New Hebrides.*

Here, then, is the catalogue of our Foreign Missionaries to the New Hebrides. Our sister Church sent forth the Rev. J. Goodwill a year ago to join the thinned ranks of our force. He has reached his field of work; may the Lord prosper and bless him abundantly in it, and spare him long to sow and reap!

Three years ago the Synod determined to establish a Mission among the Coolies of Trinidad. Rev. John Morton, our pioneer Missionary in that island, has been in the field more than two years, and has laboured with the greatest faithfulness and not without promise of success. The Synod of last year authorized the Foreign Mission Board to call Ministers to occupy posts in the foreign field. In response to the Board's call the Rev. Kenneth J. Grant cheerfully devoted himself to the work, and on Tuesday, the 8th ult., left Halifax on his way to Trinidad, where he is to labour with Mr. Morton for the benefit of the Coolies. He goes from among us, the tenth Foreign Missionary from the Presbyterians of these Provinces.

Thanks be to God, that He has given to His servants so much of the spirit of self-consecration; and that He has made the Church willing to give up her men and her wealth for the benefit of the dying heathen. We rejoice to state that the Missionary spirit is taking hold of the youth of our Church. Our Sabbath-school children are doing their share towards the support of

*Since the above was in type tidings have reached us of Mr. McNair's death.

the "Dayspring;" and several of our students have intimated their determination to offer themselves for foreign service.

Our Church has made but a beginning in this noble work of Foreign Missions. Hundreds of millions of heathen are still living and dying in ignorance of the Gospel. Christendom is less than half in earnest in diffusing the knowledge of the truth as it is in Jesus. More men and more means must be devoted to the work year by year, until there are as many ambassadors of Christ in the foreign field as there are pastors in the home fields. We may be sure that our own Church has not attained anything like the limit of her duty towards the heathen world. Thankful for what God has enabled us to do, let us aim higher and still higher that thousands in the New Hebrides and Trinidad and other lands may rise to call our Church their mother in the Gospel.

PREVAILING ERRORS.

The true Word of God is our standard and rule of faith. We have "subordinate standards" but these are valuable only as they interpret and state the teaching of the Scriptures. When we, Presbyterians, confront what we believe to be error, we bring it to the test, not of the Confession of Faith and Catechisms, but of the Bible. Our appeal is not to man's word but to God's Word. We grasp the sword of the Spirit, and if we wield it with skill, as our Lord did in His conflict with Satan, we shall be more than conquerors. It is of great value to be well versed in our Subordinate Standards, both for our own edification, and for purposes of defence against the assaults of error. But in the day of conflict our recourse must be to the arms and armour provided by God.

Never were there so many bold or insidious enemies of God's truth as are now in the world. They are as active as they are numerous. Hence urgent need of training all our people, old and young, in the truth as it is revealed in the Bible. The system of sound doctrine as held by our church should be instilled into the minds of

the young by teaching in the family, in the Sabbath school and from the pulpit. For the apostles of error are numerous and enterprising, and very zealous. Satan goeth about as a roaring lion seeking whom he may devour; but he also goes about as a hissing serpent insinuating doubts and injecting the deadly poison of heresy; and, most dangerous of all disguises, he comes and goes among the sons of God as an angel of light, teaching half truths which are ever the most fatal of lies.

Sacramentarianism is active and dangerous. The Church of Rome we know, and we are on our guard against her. But in these days we find so called Protestant clergymen using the pulpit and the press to disseminate errors similar to those of Rome though perhaps of a somewhat milder type. It is with shame and pain we have to confess that the prevailing current in the Episcopal Church in these Maritime Provinces appears to be in the direction of rank Puseyism. Happily there are many faithful witnesses for the truth in that church; and we hope and pray that great success may attend their efforts to check the rising tide of Ritualism. The fact of the prevailing declension is too notable and important to be concealed. It is one of the saddest phenomena of our day; and it should tend to make all who love the truth in its simplicity to be doubly diligent in their efforts for its diffusion.

Among the Presbyterian churches there appears to be a firm adherence to the pure Protestantism of the Reformation and of the Bible. We are orthodox, no doubt; and this is something to be thankful for. But our danger lies in *dead* orthodoxy; in being contented with mere soundness in the faith, and in the name to live and the forms and motions of life. *Dead* orthodoxy is as dangerous as heresy; it may be more dangerous; it may be a softer pillow on which to sleep the sleep of death. We are in danger also of being too dull and cold towards those who are not of our own churches. We do not exert ourselves enough to save the victims of error and heresy. Our Christian efforts are not as earnest as becomes us in view of the realities

with which we have to do. We are too shy of speaking often one to another of Christ and what He has done for our souls. The zeal of Ritualists and other errorists should rebuke us and stir us up to renewed activity. We cannot be too mindful of the fact that our purity and orthodoxy will avail us nothing if we hold the truth in unrighteousness, or in laziness, or in bitterness.

There is at present a diligent propagandism of most ruinous and demoralizing errors. At this time of day Materialism sends its emissaries among us to convince the people that they have no souls to win or lose. These men sneer at such expressions as "immortal soul," "never dying spirit," and so forth. The spirit perishes with the body. The wicked are annihilated never to be raised again to a life of joy or of shame. We need not show how directly this heresy contradicts the words of the Lord Jesus and the whole tenor of Scripture. Yet the men who propagate these errors claim to be Christians, and claim to take the Word of God to be their guide. Their zeal is such that they advertize their errors in the secular newspapers. Their insensibility is such that they pour ridicule upon the orthodox doctrine which is also plainly the doctrine of God's Word. Scripture is wrested to support these soul-destroying errors, and some are led astray and wander helplessly in the mazes of unbelief.

Universalism, denying the future punishment, and asserting the future salvation of the wicked, is a less degrading doctrine perhaps than the Annihilationist and Materialistic heresy to which we refer; but it is equally unscriptural. It is perhaps more dangerous, because more popular, and appealing to a higher class of minds. Still it is essentially rationalistic and Anti-Christian, leading rapidly and directly to Unitarianism and Infidelity. Whoever holds the Universalist theory cannot rest long in any faith in the inspiration of the Scriptures. The Bible becomes to them a book without authority; and its doctrines are of no weight with them unless confirmed by their own "reason." The Divinity of our Lord, the doctrines of the Atonement, of the Trinity, and of the eternal punishment

of the impenitent, are usually got rid of in rapid succession if not at one and the same time.

Unitarianism, Universalism, Materialism, Annihilationism, are all more full of peril to the souls of men and to the progress of society than the superstitions of the Ritualists. It becomes the Presbyterian Church above others to labour and to testify against these soul destroying errors, and to keep herself clear from anything like compromise with them. Much of the literature that goes among our people—American magazines, novels, newspapers, especially so-called religious novels of the New England School, are deeply tainted with the poison of Socinianism, and a weak, watery rationalism.

“Plymouthism” is making itself felt in some places,—a system of error which is in the main a diluted Quakerism. Its disciples and propagandists have excellent peculiarities deserving of approbation; but some of their doctrines are anti-Scriptural. Their zeal and devotedness should wake to emulation the disciples of a purer faith.

Truth is one; error is manifold, many-sided. It will meet us on the right hand and on the left. It will assail us under the most varied and captivating disguises. It will appeal to our weaknesses and peculiarities. It will flatter, beguile, terrify. The best and only true mode of meeting error in all its phases is to have the soul filled with truth in the love of it. Truth in the mind, stored in the memory, loved and cherished in the heart, in constant contact with the conscience, reduced to practice in daily conduct,—truth thus held, loved, worked for, will be ever increasingly precious to the soul, and no heresy however captivating can dislodge it.

Concerning all the heresies and errors that force themselves on our attention there is this to be said: they are but old foes with new faces. Ritualism as manifested by some of the churches is borrowed chiefly from old heathenism with a patch here and there of the old ceremonial law of Moses. Socinianism, Unitarianism, Universalism, Annihilationism were all confronted under different names by the Apostles of Christ

and their successors within the first three centuries. Note therefore that the panacea pressed upon you by this and that quack has been tried long centuries ago,—tried and found utterly worthless. Is it for you in these latter days to trifle with the ashes, the bones, the rags of ancient heresies when there is so much of sun-clear truth upon your lips, on the tablets of your memory, or at any rate within the boards of your Bible! Prove all things: hold fast that which is good.

BASES OF UNION.

The first of the Presbyterian Unions was that of Victoria, Australia. This Union took place in 1859, and included ministers of the Church of Scotland as well as of the Free and U. P. Churches. The basis is as follows:—

“I. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of this Church.

“II. That, inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards relative to the power and duty of the Civil Magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the Civil Magistrate, inconsistent with the liberty of personal conscience, or the right of private judgment.

“III. That this Synod asserts for itself a separate and independent character and position as a Church, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people, and will receive all ministers and preachers from other Presbyterian Churches applying for admission, who shall thereupon become subject to its authority alone.”

The Nova Scotia Union took place in 1860. The Basis is as follows:—

“The Synod of the Presbyterian Church of Nova Scotia, and the Synod of the Free Church of Nova Scotia, recognizing each other as churches of Christ, deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a basis:—

"I. That whatever designation may be adopted by the United Church, it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister churches, whose soundness in the faith, and whose ecclesiastical polity, accord with the sentiments of the united body.

"II. That the great object of union shall be the advancement of the Redeemer's glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervid piety, devoted zeal, and practical godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian, and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of the gospel ordinances within our bounds, and for the enlargement and permanence of the church, and the preparation of a platform of discipline for the sake of obtaining uniformity in the proceedings of church courts.

"III. That the standards of the United Church shall be the Westminster Confession of Faith, with the Catechisms Larger and Shorter; the following explanations being subjoined, in reference to the statement of the Confession regarding the power of the civil magistrate, *circa sacra*, as limited by the Act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

"1st, That the United Body disclaim, as unscriptural, all right on the part of the civil magistrate to regulate or review the procedure of the courts of Christ's church, maintaining that the church is a free institution under law to Jesus, and to be held entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name, whenever, and as often as, the rights or interests or government of his house may require.

"2nd, That while recognizing magisterial authority as an ordinance of God for good to man, and holding, in the language of the Associated Presbytery, that 'it is peculiarly incumbent on every civil state where Christianity is introduced, to study and bring to pass that civil government among them, even in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ, and to the interests of true religion,' a principle clearly founded on the supremacy of the Lord Jesus Christ over the church and over the nations, the United Body repudiates the idea of attempting to enforce the belief or

profession of Christianity by the power of the sword, as alike contrary to the law of Christ, the spirit of his gospel, the rights of conscience, and the liberties of man.

"3rd, Finally, while recognizing the responsibilities of the civil magistrate to God, and praying for the time when kings shall be nursing fathers and their queens nursing mothers to the church, the synod finds that the question as to the mode in which the civil magistrate may discharge his responsibilities, is one on which, in their circumstances, they are not called upon to come to any deliverance."

The next Union was that of the Canadian Churches in 1861. The Basis is long and elaborate. It is as follows:—

"The Presbyterian Church of Canada, and 'The United Presbyterian Church in Canada,' believing that it would be for the glory of God, and for the advancement of the cause of Christ in the land, that they should be united and form one Church, do hereby agree to unite on the following basis, to be subscribed by the Moderators of the respective Synods, in their name and behalf; declaring at the same time that no inference from the fourth Article of said Basis is held to be legitimate, which asserts that the civil magistrate has the right to prescribe the faith of the Church, or to interfere with her ecclesiastical action; further, that unanimity of sentiment is not required in regard to the practical application of the principle embodied in the said fourth Article, and that, whatever differences of sentiment may arise on these subjects, all action in reference thereto shall be regulated by, and be subject to, the recognized principles of Presbyterian Church order.

"Article I. *Of Holy Scripture*.—That the Scriptures of the Old and New Testaments, being the inspired word of God, are the supreme and infallible rule of faith and life.

"Article II. *Of the Subordinate Standards*.—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate Standards.

"But whereas certain sections of the said Confession of Faith which treat of the power or duty of the civil magistrate have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in his Church, it is to be understood as follows:—

"1. That no interpretation or reception of these sections is held by this Church which would interfere with the fullest forbearance as to any differences of opinion which may prevail on the question of the endowment of the Church by the State.

"2. That no interpretation or reception of these sections is required by this Church which would accord to the State any authority to violate that liberty of conscience and right of private judgment, which are asserted in Chap. XX., Sec. 2, of the Confession, and in accordance with the statements of which this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the doctrine of Scripture, without let or hindrance, provided that no one is allowed, under pretext of following the dictates of conscience, to interfere with the peace and good order of society.

"3. That no interpretation or reception of these sections is required by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in Chap. XXX. of the Confession.

"III. *Of the Headship of Christ.*—That the Lord Jesus Christ is the only King and Head of his Church; that he has made her free from all external and secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter such engagements with any party as would be prejudicial thereto.

"IV. *Of the Headship of Christ over the Nations, and the Duty of the Civil Magistrate.*—That the Lord Jesus Christ, as the Mediator, is invested with universal sovereignty, and is, therefore, King of nations, and that all men, in every capacity and relation, are bound to obey his will as revealed in his word; and particularly, that that the civil magistrate (including in that term all who are in any way concerned in the legislative or administrative action of the State), is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.

"V. *Of Church Government.*—That the system of polity exhibited in the 'Westminster Form of Presbyterian Church Government,' in so far as it declares a plurality of elders for each congregation, the official equality of Presbyters who minister in word and doctrine, without any officers in said church, superior to said presbyters, and the unity of the church in a due subordination of a smaller part to a larger, and of a larger to the whole, is the government of this church, and is, in the general features of it therein set forth, believed by this church to be founded on, and agreeable to, the word of God.

"VI. *Of Worship.*—That the ordinances of worship shall be administered in this church as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions

contained in the Westminster Directory of Worship."

There was a Union in New Zealand in 1862, on the following Basis:—

"I. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice, and the only certain standard by which all matters of doctrine, worship, government, and discipline in the church of Christ are to be decided.

"II. That the Westminster Confession of Faith, the Larger and Shorter Catechism are adopted as the *subordinate* standards of this church; as also the Directory for Public Worship, the Form of Presbyterian Government, and the first and second books of Discipline, in so far as these latter are applicable to the circumstances of the church.

In reference to these *subordinate* standards, this church thinks it right to declare:

(1.) That inasmuch as the doctrines therein contained, relative to the power of the civil magistrate, are liable to a difference of interpretation, her office-bearers, in subscribing her standards, are not to be held as countenancing persecuting or intolerant principles, or as professing any views inconsistent with liberty of conscience or the right of private judgment.

(2.) That this church, while recognizing the authority of the civil magistrate in his own province, and the great principle of the responsibility of nations and rulers to God, asserts for herself a distinct and independent character and position; claims, as vested in her superior courts, supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations, and people; and declares that no spiritual privilege enjoyed by her office-bearers and members is subject to the control or interference of any body foreign to herself."

A Union on a Basis almost similar was effected in Queensland, Australia, in 1863. In 1865 a Union on nearly the same Basis was formed in South Australia.

In 1865 there was a Union in New South Wales, on the following Basis:—

"I. That the designation of the United Church shall be, 'The Presbyterian Church of New South Wales;' and that the Supreme Court of the Church shall be designated 'The General Assembly of the Presbyterian Church of New South Wales.'

"II. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this church as the supreme, and only authoritative, rule of faith and practice.

"III. That the Westminster Confession

of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for the Public Worship of God, and the Second Book of Discipline, are the subordinate standards of the church.

"The subordinate standards above enumerated are received with the following explanations:—

"1. That, while the Confession of Faith contains the creed to which, as to a confession of his own faith, every office-bearer in the church must testify in solemn form his personal adherence, and while the Catechisms are sanctioned as directories for catechising the Directory for Public Worship, the Form of Church Government, and the Second Book of Discipline are of the nature of regulations rather than tests, and are not to be imposed by subscription upon ministers and elders.

"2. That in adopting these standards this church is not to be held as countenancing persecuting or intolerant principles, or any denial or invasion of the rights of private judgment.

"3. That, by Christ's appointment, the Church is spiritually independent, and is not subject in its own province, and in the administration of its own affairs, to the jurisdiction or authoritative interference of the civil power.

"4. That the church asserts for itself a separate and independent position in relation to other churches; and that its highest court shall possess supreme and final jurisdiction over its inferior judicatories; office-bearers and members.

"5. That this church shall receive ministers and probationers from other Presbyterian churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula."

The most recent, and the grandest Union, was that effected at Pittsburg, in November, 1869, between the Old and New "Schools" in the United States. The Basis is short, and in admirable contrast with the earlier attempts of the two Assemblies. Here it is:—"The Union shall be effected on the doctrinal and ecclesiastical Basis of our common standard; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyter-

ian Church in the United States shall be approved as containing the principles and rules of our polity."

The Free, the United, and the Reformed Presbyterian Churches of Scotland are now discussing the propriety of uniting on the Basis of the "Standards pure and simple."

The following is the Basis proposed for the four Churches that recently met by their representatives at Montreal:—

I. That the Holy Scriptures of the Old and New Testaments, being the infallible Word of God, are the supreme standard of faith and manners.

II. That the Westminster Confession of Faith shall be the subordinate standard of this Church, it being understood,—

1. That full liberty of opinion in regard to the power and duty of the civil magistrate in matters of religion, as set forth in said Confession, be allowed;—and

2. That the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for the instruction of the people.

3. That this Church shall maintain fraternal relations with Presbyterian Churches holding the same doctrine, government and discipline, and that ministers and probationers shall be received into the Church subject to the such regulations as the church may from time to time adopt.

These documents will be useful for study and reference during the coming year.

THE COLLEGE LIBRARY.

A month or two ago we published an Appeal from the Librarian of the College for aid in books or in money to buy books. The matter was before the Synod, and the Rev. John Forrest was authorized to issue the appeal referred to, and it was hoped that there would be a liberal response. We are sorry to say that hitherto the response in money has been *nil*, and in books very little better than *nil*.

Now, the matter requires to be looked into, gravely and earnestly. Books are to students what implements of husbandry are to the farmer. Our young men must have books; and if they are to be abreast of the age in which God has placed them they must have the books that are being now published.

The Library is large and respectable, and

through the industry of several successive Librarians, it is admirably arranged and catalogued. It contains upwards of four thousand volumes, a large proportion of which are useful to students,—historical, theological, and scientific works, permanently valuable. But, as every one knows, a library requires constant replenishing. The world is moving, and our students must move too. They must know what is being done in the world of science—what new light is being thrown on old problems, what old theory of darkness is being revived and how it is met; how the battle is faring between faith and scepticism, between truth and error. It is unnecessary for us to tell Presbyterians that their young ministers should be well informed, and that they need books while attending College as well as afterwards. All that we need to show is that the Library is not what it should be, and that there is no way of bringing it up to the mark except by thus appealing to the liberality of our people. The students themselves contribute a considerable sum annually, which, (excepting a few dollars for necessary expenses) is devoted to the purchase of the most desirable new books. But the additions thus made from year to year though valuable, and highly creditable to the students and the Librarian, are not one-tenth of what is required. Speaking very moderately, we estimate that the requirements of the Library would be met by expending, say \$200 annually in new books. Of course it would be easy to expend profitably ten times the sum mentioned; but the students would be delighted and largely benefited were new books to the value of the smaller sum placed annually within their reach. Donations in books as well as in money are thankfully received, although the money is always most desirable; for the books you give may not be those that are most urgently required. Still, if you cannot give money, by all means give books. We hope however that in course of the winter the Librarian will have the satisfaction of acknowledging numerous donations of money. Let it come in cents, dollars, pounds; no matter. The smallest donation will be thankfully

received and put to good use. Donations should be forwarded to the Librarian, the Rev. John Forrest; but if it should be more convenient to send to the office of the *Record* or to either of the Editors of the *Record*, the donations will be duly handed to Mr. Forrest. We are anxious that amid the multiplicity of other claims and calls the Library should be remembered at this season of the year. There is probably no more profitable way of investing a few dollars for church purposes than sending them to the Library-Fund. Past neglect makes present need all the more urgent.

HOME MISSIONS.

The Home Mission work of the Church has been prosecuted with energy and success during the past summer.

The Board met on the 1st and 2nd of November, when the chief objects of attention were, first, Reports and Disbursements; secondly, the supply of vacant congregations in Victoria and Richmond; and 3dly, the Distribution of Probationers.

What was done under the first head will appear in due time in the Accounts. Under the second head it was agreed to request two ministers, able to preach Gaelic, to undertake a mission of a month each during the early winter months, while something was done in the direction of securing more permanent supply.

In the allocation of Probationers it was impossible to meet the wants of Presbyteries. Rev. Mr. Stirling and Mr. C. Fraser were appointed to P. E. Island; Rev. William Stuart and Mr. David Smith (health permitting), to the Presbytery of St. John; Mr. J. F. Layton, on return from Bermuda,* to Pictou Presbytery, and Mr. J. W. Nelson to Truro Presbytery.

Rev. A. R. Garvie having accepted the call from Windsor, and Rev. R. Wilson, from Chatham, and Rev. Thos. Cumming having consented to occupy Zion church, Charlottetown, for the winter, none remained for any other Presbytery. It will thus be seen that the demand for Mission-

* Mr. Smith must rest a few weeks longer, and Mr. Layton has not returned from Bermuda.

aries in the Lower Provinces is most clamant, and that our vacant charges will look with deep interest to the close of the Theological Hall of this Church, and of Princeton. That labourers may be thrust forth should be the subject of earnest and continued prayer.

OUR SUPPLEMENTING FUND AGAIN.

In few words we placed before the Church in our last number the urgent claims of this Fund to early notice from individuals and congregations. The response has begun. First we received a half dollar from a Sabbath scholar, and next over \$20 from a Juvenile Missionary Society, whose regular contributions do honour to themselves and the congregation to which they belong.

A congregation of tried liberality has remitted its collection of \$58. A well known friend, of the Church's schemes, at Moncton, N. B., remits his \$5, as his custom is, and finally we have received from a man of business the sum of \$200, with the following letter:—

REV. DEAR SIR,—I have for some time felt it my duty as a business man to keep an account with the Lord, not of His mercies, for these are past reckoning (Psal. xl. 5), but of the money with which he has entrusted me as one of His stewards. On examining the state of my books lately, I found that I had fallen considerably in arrears. Had I been so in debt to one of my fellow-men, he would probably have taken measures to compel me to pay up. Though our Heavenly Master does not deal thus with us, yet when we withhold from Him His due, He has plenty of agents and means to take it from us, and perhaps He has been doing so in my experience. At all events, with the view of paying up arrears, I send a donation which I request you to pay over to the fund for supplementing ministers' stipends, as, from the statement in the last *Record*, it seems the most needy. I shall be happy if this amount at this crisis will have any tendency to encourage the Synod to go forward in that work in faith on Him to whom belongs the silver and the gold. Might I also ask my fellow-Christians in business to examine the state of their accounts with their heavenly Master. The end of the year is approaching, when they will be setting in order their accounts with their fellow-men; then let each ask himself, "How much owest thou

unto my Lord?" And if in arrears, as I fear that most of us may be found, let him pay up, and thus not only before our fellow-men, but before God, establish his character as an accurate

BUSINESS MAN.

REV. P. G. MCGREGOR.

From the fifty cents to the fifty pounds we have received all with gratitude to God. We had begun to feel as though the weaker congregations had not the cordial sympathy of the Church generally, and as if the ministers aided by that fund must feel that it was reluctantly supported, and consequently that they were regarded as an incumbrance and a drag.

These whole-hearted gifts from youths, congregations, and men of business, shew the reverse. They show the proper fraternal feeling, and the letter of a man of business opens up to view the great source of supply, which is the setting apart the Lord's portion of our receipts to be held sacred for the promotion of the Lord's work. If others will act in the same spirit there will be no lack; and by the time that joy-bells ring in the new year, the funds will be on the way which will assure the devoted labourer that his person, his work, and his charge, have a place in Christian hearts dispersed over all the Lower Provinces.

THE SPIRIT'S PRESENCE, POWER AND GRACE THE CHURCH'S HOPE IN PROSECUTING MISSIONS.

AN ADDRESS

By Rev. E. A. McCurdy.

Hope, my friends, as you all know, is one of the most essential elements of success in any enterprise which we undertake. Banish hope from the human breast, and you aim a direct and deadly blow at effort, and at once cut off all prospect of success. On the other hand, inspire humanity with a living hope, and you beget, foster, and develop exertion, and open up the way for the accomplishment of the grandest achievements. These remarks apply to men in every sphere and employment. But if their truth is illustrated anywhere with peculiar clearness, it is when we bring them to bear upon workers for Christ. Here, as

some one has well said, "Hope is the msinspring of labouring love, hope in the Lord, first for yourself, then for your neighbour. Despondency clogs exertion more and more, as it sinks, until it reaches despair, and then exertion entirely ceases." But, brethren, if our hope is to be a living hope; if we wish it to grow into expectation, and to culminate in certainty, it must depend on faith, on a faith which is itself based upon the sure Word of God. Now let it be remembered, that the Spirit's presence, power, and grace have been promised to the Church in the execution of the great commission, "Go ye into all the world and preach the gospel to every creature," let it not be forgotten that God's promise is the stable foundation of faith, that faith is the sure basis of hope, and that hope is one of the most essential elements of success, and you will readily perceive why (on such an occasion as this) we are asked to consider for a little "The Spirit's Presence, Power and Grace as the Church's hope in prosecuting Missions."

That the manifest presence, omnipotent energy, and infinite grace of the Holy Spirit are the Church's hope in the prosecution of Missions, seems to me to be clear from the fact that the gift of the Spirit is the great promise for the present dispensation.

The hopes of believers under former dispensations were sustained by faith in the predictions and promises of a coming Messiah. The birth of Christ was emphatically the consolation of Israel. But the hopes of believers during the current dispensation, so far as all events as these hopes centre in the evangelization of the world, are sustained by faith in the promise of the gift of the Spirit. To this gift the Saviour, after His resurrection, directed the expectation of His disciples, and He spoke of it with emphasis as the promise of the Father. It was by the impartation of the Spirit that they were to "be endued with power from on high." It was by the manifested abiding presence, energy, and grace of the Holy Spirit that He intended to fulfil His blessed promise, "Lo I am with you alway." So import-

ant indeed was the presence of the Spirit, that in the estimation of our Lord Himself it was more than an equivalent for His own. He knew and taught what we instinctively perceive and feel to be true, that those who saw and heard, and talked with Him, were highly favoured. "Blessed are the eyes that see the things that ye see, for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them."

But He also knew and taught, what we ought to perceive and feel to be equally true, that those who should enjoy the presence of the Spirit would be even more highly favoured. To cheer the sorrowing hearts, and to dry the tearful eyes of His immediate followers who were utterly cast down in prospect of His departure, He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I depart I will send him unto you."

But again, you will perceive that the presence, power, and grace of the Spirit are the hope of the Church in carrying on the work of Missions when you think of the obstacles to be overcome before the gospel can achieve its complete and final triumphs. Every Christian believes that no mere human power is equal to the task of saving even a single soul. The truth is that the mind of man everywhere is dark, that his heart is cold, and hard, and dead. Now if sinful humanity is universally afflicted with spiritual blindness, an operation of Divine power is necessary to restore spiritual vision "God who at first shined out of darkness must shine into the mind, to give the light of the knowledge of the glory of God in the face of Christ Jesus." If the human heart in a state of nature, is cold, as cold as ice, then the sun-light and fire-heat of the Almighty Spirit alone can thaw it out, and make it flow down in Godly sorrow and genuine contrition. If the heart of man is hard, as hard as the flinty rock, nothing but the blows of a hammer wielded by the energy of Omnipotence can reduce it to the broken heart,

which is to God a pleasing sacrifice. If, in a word, the state of each man, and of all men, by nature is one of spiritual death, then an agency equal to the stupendous task of raising the dead must be secured.

Oh, brethren, when you call to mind what we are taught respecting the deep, dense darkness in which humanity is shrouded; when you reflect upon the stubborn obduracy of the human heart; when you think of its utter indifference, nay, its inveterate hostility to God, to Christ, and to holiness; when you bring together thousands and millions of individuals, each of whom is by nature utterly opposed to the truth into compact masses such as nations, are slaves of particular systems of error; when you survey the world and find the vast majority of its inhabitants still poor blinded pagans; when you reflect upon the fact that a hundred and fifty millions of souls are subject to the Mahomedan delusion; when you find from seven to ten millions of Jews under the sway of an unbelief intensified by the habits and prejudices of eighteen hundred centuries; when you remember that the overwhelming majority of even those who call themselves Christians are held in bondage by Greek and Roman superstition, do you not feel keenly that the continually manifested presence, Almighty power, and infinite grace of the Holy Spirit are absolutely necessary to bring these teeming millions from darkness to light, and to translate them from the kingdom of Satan, into the kingdom of God's dear Son? As you look upon this wide, waste desert, do not the hopelessness of mere human powers, and your sense of the need of a Divine agency, prompt the utterance of the old prophet, "Upon the land of my people shall come up thorns and briers, until the Spirit be poured upon us from on high and the wilderness be made a fruitful field, and the fruitful field be counted for a forest." My friends, as you stand in this mighty valley and survey the ghastly wrecks of humanity once instinct with life, love, and activity; as you look upon these dead men's bones, blasted, bleached and dry; as you listen to the question, Can these dry

bones live? it is only when you believe in the mighty power and wondrous grace of the Eternal Spirit, that you will rise even to the position of the prophet and answer, "O Lord God, thou knowest."

Again, you will perceive that the presence, power and grace of the Spirit are the Church's hope in prosecuting Missions when you think of the feebleness of the instrumentality employed to achieve the salvation of the world. This instrumentality embraces truth, order, facilities, and men. Now take any of these by itself, or take them all together, and they are feeble, intensely feeble. Am I told that "truth is mighty and will prevail?" Address truth to angels and you will find your proverb verified; but address it to men and you will discover that, apart from the agency of the Spirit, truth, even God's truth, has no more power to save than the woodsman's axe to fell a tree without the woodsman's hand to wield it. Am I told that we have an ecclesiastical polity founded on the word of God, and that our facilities for the spread of the gospel are already great and daily increasing? Very true. So has the gallant vessel becalmed at sea a strong hull, stately spars, and spreading canvas, but she must be there a helpless thing, until the winds of heaven fill her sails and bear her across the mighty deep far away to her destined haven. Are we reminded of the number, talents, piety and enthusiasm of those who have quitted country, kindred, and father's house for a toilsome life among the heathen? Brethren, our missionaries are men, only men of like passions with ourselves. They are weak. They feel that they are weak. Indeed the better qualified they are for their work, the more deeply are they impressed with a sense of their own weakness. When our brother who is with us to-night thinks of the number of the poor Coolies of Trinidad; when he reflects upon their darkness, superstition, and sin; when he considers that the work which he has undertaken is no less a task than their spiritual illumination, emancipation, and complete salvation, I am sure that he will go to his work, as the great Apostle went to his,

"in weakness and fear and much trembling." When he considers the obstacles in the way of his success; when he stands face to face with the dense ignorance, utter indifference, and spiritual bondage of those upon whom he would operate, it seems to me that the promise which will best sustain his sinking heart is, "When the Spirit is come he will convince the world of sin, of righteousness and of judgment;" and when he is most oppressed with a sense of his own weakness, the thought which will likely most re-animate him is that our Great Intercessor has assured us, "I will pray the Father, and he shall give you another comforter, that He may abide with you for ever, even the Spirit of truth, for He dwelleth with you and shall be in you." Missionaries, then, without the unction of the Spirit, no matter what their genius, piety and devotion, are but a feeble instrumentality. Even the Apostles, though they enjoyed three years' intercourse with the Blessed Saviour, were unqualified for their work of propagating the gospel throughout the world, until they had received the fulfilment of the promise of the Father. Though the world was perishing while they waited; though they themselves had been ordained and commissioned, yet they must tarry at Jerusalem until they were endued with power from on high. As has been well observed, "That long pause of the commissioned Church, in sight of a perishing world, is the Lord's most memorable and affecting protest beforehand, that no training, that no ordination, could qualify men to propagate the gospel without the baptism of the Holy Ghost."

Nay, so indispensably necessary is this baptism that our Lord Himself, Divine though he was as well as human, must be filled with the Spirit to fully qualify Him for His great work. We read that at the very threshold of His public ministry "He came in the power of the Spirit into Galilee," and it is an impressive fact, that the first prophecy that He applied to Himself as He stood in the synagogue at Nazareth, was the prediction of Isaiah, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach the gospel to the poor."

And now, brethren, whether we consider the Spirit as the great subject of promise for the present dispensation, or think of the tremendous obstacles in the way of the complete triumph of the gospel, or reflect upon the feebleness of the instrumentality apart from His Almighty agency, the Spirit's presence, power and grace must be held to be the Church's hope in the prosecution of missions. This is the one only source of all spiritual power. To spread the gospel at home, to diffuse it in foreign lands, we must have our agents filled with the Spirit of God. As an eloquent writer has put it, "We want in this age, above all wants, fire, God's holy fire, burning in the breasts of men, stirring their brains, impelling their emotions, thrilling in their tongues, glowing in their countenances, vibrating in their actions, and expanding their intellectual powers more than can ever be done by the heats of genius, of argument, or of party; and fusing all their knowledge, logic and rhetoric into a burning stream." With emphasis, then, we reiterate that the Omnipotent agency of the Holy Spirit is the only source of spiritual power. If we wish to see careless sinners transformed into lovely saints; if we long to have all the members of all our churches active workers for Christ; if we desire that our ministers and missionaries should preach the gospel with clearness, tenderness, unction and power; if, in a word, we expect that the world will ever be filled with the knowledge of the Lord as the waters cover the channel of the sea, we must not only use the formula, but grasp its full significance, "I believe in the Holy Ghost." Let the Church exercise unflinching confidence in the truth of the promise of the Father; let her hope everywhere centre, not in the efficacy of truth, order, influence, wealth, men, genius, talent, education, or civilization, but in the manifested presence, Almighty energy and infinite grace of the Holy Spirit, and with greater rapidity than ever before she will find that God's way will be made "known in the earth, and his saving health among all nations." May God hasten it in His time.

Protestant and Roman Catholic Missions.

It is the common usage of Roman Catholic writers, in speaking of Christian missions in non-Christian countries, to slight and ridicule the results of Protestant missions, and to magnify their own. There is hardly a controverted subject between Roman Catholics and Protestants where the uncharitable spirit that animates the church of Rome with regard to everything outside the pale of its communion is more apparent than in the accounts of foreign missions.

It must, therefore, be all the more humiliating to Roman Catholic writers that there is one point in connection with the mission cause with regard to which they not only cannot speak contemptuously of the operations of Protestant churches, but must even admit the great superiority of Protestants over Roman Catholics. This point is the liberality of the Protestant missionary societies in providing the means for preaching the gospel to pagans and other people outside of the Christian world. What Protestants do, in this respect, is so incomparably superior to what Roman Catholics are doing, that it is not uncommon to find Roman Catholic papers, while complaining of the small contributions of their people to the missionary cause, pointing lamentingly to the large incomes of the Protestant societies as a model which Roman Catholics ought to emulate.

We are reminded of this curious fact in looking over some interesting figures with regard to Protestant and Roman Catholic missions. The Roman Catholics sustain only one great missionary society, the Society for the Propagation of the Faith, which has its centre in France. For years the bishops of the entire world have been urging the faithful to form auxiliary societies, and to contribute liberally for its purposes. Accordingly, the society receives its annual contributions from Germany, England, Italy, Spain, Portugal, Belgium, Holland, North and South America—in fact, from every country where there are Roman Catholics. The operations of this society are not without effect in pagan countries, and well deserve to be known and to be pondered by Protestants. But its receipts make a very poor show in comparison with those of Protestantism. The income of the society, which is the organ of a population of 195,000,000, was, during the last financial year, about 5,000,000 francs, or nearly \$1,000,000. It will be seen that this is at the rate of about half a cent for every soul in nominal connection with the church.

Protestantism has no one society which is the central organ of all the missionary

efforts of Protestant countries. There are altogether some eighty different societies. Foremost in missionary zeal are Great Britain and the United States. The nominal Protestant population of Great Britain is estimated at less than 24,000,000. The missionary societies, of which there are 12, together reported, in 1868, an income of over £600,000 sterling, or nearly \$3,000,000, or more than 11 cents for every individual set down as a Protestant.

The comparison with the Roman Catholic world is startling. Twenty-four millions of English Protestants contributed more money for the work of propagating Christianity than the 195,000,000 Roman Catholics.

The Protestants of the United States are doing almost (not quite) as well as those of England. The number of the Protestant population does not differ much from that of Great Britain, and is roughly estimated at about 25,000,000. As some of the American missionary societies embrace both foreign and home missions, the amount of contributions for home missions is not so easily ascertained as in England. But it is safe to say that the aggregate contributions to foreign missions will not fall much short of \$2,000,000; while, if home mission, Bible, and tract societies are included, they exceed \$4,000,000.

England and the United States are the most liberal among the Protestant countries in the world in the support of foreign missions. But Germany has twelve missionary societies, the Netherlands two, the Scandinavian countries six; and the aggregate income of these societies is steadily increasing, and swelling the total missionary revenue of the Protestant world, which we believe does at present not fall short of \$6,000,000 a year. Thus the Protestant population of the world, which numbers about 100,000,000, contributes annually about six times as much for missions as the 195,000,000 of Roman Catholics.

We are aware that there are a few small Roman Catholic Societies receiving contributions for foreign missions besides the society for the propagation of the faith, but should Roman Catholics, on that account, be inclined to regard our comparison as partial to Protestants, and invite a closer research, it would appear that the society for the propagation of the faith expends its money not only in non-Christian countries, but also for Catholic missions in Protestant countries. Thus it embraces both the field of our home and foreign societies. If we should, accordingly, put all of the protestant foreign missionary, home missionary, church extension, tract, Bible, and similar societies, on the one side, and all that Roman Catholics do for similar purposes on the other side, we feel warranted in

saying that the contributions of the Protestant world are more than ten times those of the Roman Catholic world.

Our Foreign Missions.

WE omitted in our last number mention of the safe arrival of the *Dayspring* in the New Hebrides after a long passage of 35 days. From a letter received from Dr. Steel we learned that she arrived on the 6th of May. Sailing from Melbourne her voyage was longer than from Sydney, she was heavy laden and the winds light and often baffling, yet she carried her passengers, Dr. and Mrs. Geddie and one daughter, Mr. and Mrs. Goodwill, and the mission goods with a large boat for Rev. Mr. McNair in perfect safety. On her arrival it was reported that all was well with the families at the different mission stations.

Later intelligence just received, shews that even then all the missionaries were not well, and that only a short time elapsed before the brethren had to mourn over the somewhat sudden removal of one of their number. The last year closed leaving us a diminished band of labourers in our early mission field, but we have now to announce the painful intelligence that the number is farther reduced by the death of Rev. James McNair, of Erromanga..

The particulars of this mournful event are furnished in a letter from his companion and fellow missionary, Rev. Thos. Neilson, and the publication of this letter in full will be the best use we can make of our available space, and will meet the longing desires of many loving hearts to know the causes and circumstances of this unexpected decease.

The minutes of the annual meeting of the Mission Council have been received written out in full in the business-like hand of our dear departed brother, with a letter begun by him and finished by his deeply afflicted wife. These may be expected in our January number.

We have received a letter from Dr. Geddie, which being short, we can also lay before our readers in the present number. The Dr. leaves Mr. Neilson to tell the sad

tale of the mission's bereavement, but the yearnings of his heart for more missionaries he cannot repress, and we trust his appeals and prayers will not be in vain.

The interesting incidents connected with the late Rev. J. W. Matheson's systematic giving to the cause of the Lord, will not be read without effect. They will, they must awaken thought in the breasts of many whose income far exceeds his. Some will follow the example.

The following is the copy of the paper found in his hand writing :

"TANNA, Nov. 1858.

Of all that God giveth me—may I have grace to give the tenth unto the Lord.

The contents of this bag are to be appropriated to the British and Foreign Bible Society. Lord speed the Bible.

J. W. MATHESON."

By way of explanation it may be added that the boxes containing the property of Rev. J. W. Matheson were lost some years ago in Australia, the direction being effaced, and reshipped to the Feegees. Dr. Geddie has after much inquiry discovered and got possession of them.

Letter from Dr. Geddie.

ANEITFUM, Aug. 16th, 1870.

My Dear Sir,—I wrote you last year that the boxes of the late Mr. Matheson were safe. They have since that time reached me. I am sorry to say that a considerable part of them had been wet at some time or other, and were of course rotten and useless. Some of the books and clothing had to be thrown away; the remainder were purchased by the missionaries and men on board the *Dayspring*. I have made up a small box to go home, containing letters, private papers and some clothing, addressed to you which you will please to hand over to Mr. Matheson's friends.

We found in one of Mr. Matheson's boxes a small bag containing 25 sovereigns devoted to the British and Foreign Bible Society. It was contained in three packages. Two of them contained £10 sterling each, and the third contained £5 sterling, with the following lines written on the paper which contained it, "March 7th, 1870, I have already expended five pounds for Bibles this year for the benefit of sailors calling at Erromanga—hence this paper only contains the remaining five pounds, J. M." Our departed brother was a most unostentatious man. I consulted the brethren about the disposal of this money.

They all thought that it should be remitted to the British and Foreign Bible Society, and it was handed over to our Treasurer. It will be acknowledged by the Society in due time.

The *Dayspring* has returned from her voyage north. Mr. Goodwill has been stationed on Espirito Santo, and Mr. Milne on Nguna under very encouraging circumstances. Our exploratory voyages north have already resulted in the occupation of two important islands, which will become centres from which the Gospel should radiate to the dark regions beyond.

I expect to see Mrs. McNair here in a few days. It is probable that she will make her home with us until she goes to the Colonies. I presume that she intends to return to Scotland. She is in very delicate health, and Mr. Neilson thinks that her lungs are affected.

If the Church of Scotland in Nova Scotia should contribute anything for the *Dayspring* it ought to be done in conjunction with you. The sum of £250 is quite sufficient from Nova Scotia. You should confer with Mr. McLean on this subject.

I have just heard from Dr. Steel that Mr. Blue is not coming to the islands. Oh! how I long to see one or two missionaries from home. The cause must go down here unless the church can send us help. The magnitude of the work around us, and the feebleness of the instrumentality is of itself an oppressive thought. Do make every effort to send us help, and send it without delay. May God move some heart to come to our aid, in this our hour of need. You should make an immediate and urgent appeal to our friends in Canada to send one or two missionaries to the New Hebrides, for the mission has many and warm friends in that quarter.

I send with this letter the copy of a Minute passed at our late meeting in reference to our lamented brother Morrison, and also a few lines written by the late Mr. Matheson, which his friends will value.

I suppose Dr. Steel must pay Mrs. McNair's passage home out of the money intended for the salary of her late husband which will be in Australia before she requires it.

Ever yours, &c.,

JOHN GEDDIE.

Rev. P. G. MCGREGOR.

Death of Rev. James McNair.

PORT RESOLUTION, TANA,
23rd Aug., 1870.

MY DEAR SIR,—It is at the request of Mrs. McNair that I take upon myself the melancholy task of announcing to you the death of our beloved brother in the Mis-

sionary work, which took place at Erromanga on the 16th of July last. Mr. McNair's health was never very robust, and he has gradually succumbed to the influences of a debilitating climate and a very trying station. I had been staying with him for three months last season, and left him and his wife and their infant child at Aniwa, in the end of September. He was then pretty vigorous, and very ardent in evangelistic work on Erromanga, endeavoring to open up the island for teachers, and visiting places hitherto unexplored. I did not see him again until the end of May this year, and I was struck with his extremely weak and emaciated condition; in fact it was evident that the hand of death was upon him, and that he would soon be called away to the upper sanctuary. The last rainy season has been an uncommonly wet one, and Mr. McNair was almost constantly suffering from fever and ague, and his strength was so reduced that his system was not able to rally under the change of air and scene in the vessel and at the annual meeting, and he gradually got weaker and weaker, till shortly after reaching home on Erromanga he died on the morning of Saturday, the 16th of July.

The *Dayspring* is intended to go the eastward this year, and we had appointed Mr. McNair to accompany her, and to act as representative of this mission during the voyage, chiefly with a view to the benefit of his health, but it was seen by the Great Master that the voyage of his life was nearer a close than we had thought, and he has already entered the haven of eternal rest.

Our departed brother seemed for some time to be conscious that his end was approaching. The last time he sat in the room in which I now write, he said he thought he was not going to live long. Some days before his death he told Mrs. McNair that he expected very soon to die, and that when it came it would be sudden at the last, as he knew his heart was affected. He expressed the utmost resignation to the will of God, being willing to depart and be with Christ, which is far better, only he intended to have put things in better order for Mrs. McNair, purposing to have made a will, which he was cut off without having had strength to do.

The last time he preached the gospel was upon Tana. The *Dayspring* was lying at anchor in the harbour on her way to Aneytium. Mr. McNair came ashore with several Erromangans he had with him, and we had quite a large audience under the spreading shade of a Banyan tree. He preached in Erromangan, and old Nauwa interpreted it into Tanese. It was on the whole a very interesting service, all the more so when we look back upon it and think that

his voice was to be no more raised in proclaiming the glorious gospel.

He had long been anxious to visit Erromanga more thoroughly, to go about and become better acquainted with the people, to establish teachers among them, and to extend the bounds of the kingdom of Christ on that island. For this purpose he had been endeavouring to get a large boat; and last year, through the liberality of a German lady, who placed £40 at the disposal of Mr. Kay, our Missionary Secretary, for Erromanga, and through the energetic exertions of Mr. McKie, of South Yarra, who collected £30 for the purpose, a sum of £70 was invested in the purchase of a large boat, which was brought down in the *Dayspring* this year, but Mr. McNair was unable to make any use of her, and the first voyage that she took was to bring me intelligence of his death.

The house in which Mr. McNair lived and died was one built by a Mr. Henry, formerly a sandal-wood trader on Erromanga. It is a large and commodious building, but the situation is unwholesome, and it is not sufficiently elevated above the surface of the ground. It is close beside a fresh water tidal stream, always an unhealthy situation in a tropical climate. Mr. McNair had long intended to have put up a cottage in a better place, and had brought along with him from Aneytium the frame of a small house, which the missionaries and the men in the *Dayspring* had set up for him opposite to the point on which Williams was killed, at the mouth of the stream, with a full view of the sea. After the vessel left Mr. McNair was unable to do anything to it, and before ten days were past he had reached the house not made with hands eternal in the heavens.

As I knew Mr. McNair more intimately than any of his missionary brethren, and have frequently heard him speak of his early life, perhaps a few reminiscences would be interesting to you. He was born in the parish of Inverhollan, on the shores of Loch ———, one of the numerous beautiful lochs that indent the southern coast of Argyleshire. In his youth he used to cross the hills to the school of Glendrael (a parish in which, by the way, about 200 years ago a certain Mr. McLaurin was minister, who had two sons, one of whom was the celebrated mathematician, and the other the no less celebrated divine.) In this parish school young James McNair received the elements of his education, and was taught to read the English Bible, and to repeat the shorter catechism in English, when he only knew the Gaelic; indeed he scarcely knew any other language than Gaelic until he was thirteen or fourteen years of age.

The Disruption in the Church of Scot-

land occurred when he was a boy about 12, and left upon his mind a vivid impression. He was a warm sympathiser with those who left the Establishment on that occasion, and ever afterwards entertained and expressed deep-rooted hatred of modernism, not unmingled with contempt. When a lad about fourteen he went to Dunoon, where he got a situation in a shop, in conjunction with which was kept the post-office of the place. His master allowed him an hour or two daily to attend school, of which he availed himself, and he also commenced a course of reading under the direction of the Rev. Dr. McKay, whose ministrations he attended, reading such books as Butler's Analogy and others of a like stamp, well calculated to form the mind of a young man.

In the course of time his master resigned the situation of post-master, and Mr. McNair, on the requisition of the inhabitants, was appointed to fill his place; along with the post-office he also kept a store for books and newspapers. This yielded him a sufficient income to keep him in comfortable circumstances, and had he chosen to settle down, he might, with his steady habits, have lived a very happy, respectable, and useful life at home.

But the word of truth had sunk deeply into his heart. Dunoon is a watering-place of considerable extent on the Frith of Clyde, and he was often brought into contact with students who might be residing there as tutors in families, or spending their summer holidays at the sea-side. A time of revival swept over the West of Scotland, and Mr. McNair determined to give himself to the Lord in the rainistry of His Son. But how was he to find time for study? He had a government situation, and required to be at his post every day from the beginning of the year to the end of it. It so happened that Sir Rowland Hill (of penny postage fame), had taken a fancy to Dunoon as his summer residence; and what more natural than that being there he should come into contact with the post-master, and that thus a friendship should spring up between them! To him, then, Mr. McNair in his difficulty applied, and through his influence he was permitted to be absent at college five months in winter, supplying his place while away with a substitute. In this way he studied at Edinburgh, taking the regular Arts course at the University, and afterwards some years at theology in the Free Church College there, until in the year 1864 Mr. Paton happened to be home in Scotland, and being in Dunoon, Mr. McNair was introduced to him, and through him offered himself to the Foreign Mission Committee of the Reformed Presbyterian Church, as a candidate for the office of Foreign Missionary in

the New Hebrides. Mr. McNair had, from his infancy, been delicate, having been always troubled with asthma, at times distressingly so, and the committee were not sure about receiving so delicate a man for such an arduous field. On consulting some of the eminent medical men in Edinburgh they, however, gave it as their opinion that the climate of these islands would be rather favourable than otherwise to a complaint of that nature. And this opinion proved to be correct, for Mr. McNair was seldom or never troubled with asthma after coming here; and even when he was suffering under fever and ague, used to say that it was a great improvement on his old complaint. We all left Liverpool together on the 1st of March, 1866. Mr. McNair had been married about a fortnight previously to Miss Mary Galloway, who is now by his death left a widow with an interesting little girl, who was born this day a year ago. We had a long but pleasant voyage to Melbourne. Mr. McNair suffered intensely with the great heat in crossing the line; in fact I never saw him so ill from that time up to within a few weeks of his death.

On reaching the New Hebrides, Mr. McNair chose Erromanga as his field of labour, but before the close of the season, he and his wife were so completely knocked up with fever and ague, that they had to be removed to Aneityum, where they spent the first rainy season, and where Mrs. McNair was confined of her first baby. I also was on Aneityum during that season, and saw them frequently there. They both had a great deal of sickness; their first year in the mission field was truly one of much trial to them. They lost their first child, and had implanted within them the seeds of fever, which were never wholly eradicated. With the return of the *Dayspring* next year Mr. McNair returned to Dillon's Bay, Erromanga, and has remained there more or less ever since.

As a Missionary Mr. McNair was earnest and devoted. He was much liked by the Erromangans, and his loss and the removal of Mrs. McNair will be deeply felt upon that island. Things had changed remarkably for the better there during the last two years; natives were beginning to gather round the premises, and being treated by the Missionary with kindness and consideration, were beginning to exemplify a similar spirit in return.

We all deeply regret the loss of Mr. McNair. He was a man of a very obliging disposition, willing to put himself to inconvenience for the benefit of others. He was a man of a singularly uncomplaining disposition; no one suffered more and said less about it. He was warm-hearted and sincere; his zeal and devotion in his Master's service were intense; when he had scarcely

strength to drag himself out of bed he was at his post in church and school to teach the poor Erromangans the way of life.

On Saturday morning, the 16th of July, Mr. McNair died. He was buried the same afternoon by the side of the grave where the Gordons lie. Mr. Smith, who was formerly carpenter on board the *Dayspring*, had begun wailing at Dillon's Bay;—he made a coffin, and saw him properly interred, and came over to Port Resolution for me on the Tuesday following. On Wednesday morning we started, and spent the night on Aniwa. On Thursday morning Mr. Paton accompanied us, and we arrived the same evening in Dillon's Bay. We found Mrs. McNair in a very composed frame of mind, feeling her trial heavily, but casting her burden on the Lord, resting on the promises and on the tender sympathies of Christ.

Mr. Paton and I built a mound of stones over the grave, and plastered it with lime. We then packed up everything for shipping on board the *Dayspring*, and in a few days started for Aniwa again in the large boat, Mrs. McNair and her baby with us. Mr. Smith accompanied us to take charge of the boat; and after a night upon the water, we arrived at Aniwa in the morning. There I left Mrs. McNair and her little one, under the kind and hospitable roof of Mr. and Mrs. Paton. She intends (D.V.) staying among the islands till the close of the season, going up with the vessel to Melbourne, and thence home.

Beside the grave of the murdered Gordons, by the bank of the stream that was reddened by the blood of Harris and of Williams, under the waving plumes of the cocoa-nut palms, the broad Pacific gleaming in the sunshine close at hand, lies awaiting a glorious resurrection the body of James McNair, as devoted a Missionary, as prayerful a Christian, as sincere a man, as the Church has ever sent into these Southern seas.

I am, Rev. dear Sir,

Yours sincerely,

THOMAS NEILSON, JUNR.

REV. P. G. MCGREGOR,
Halifax, Nova-Scotia,
British North America.

Departure of Rev. K. J. Grant

Our readers are aware that Mr. Grant, under directions of the Board of Foreign Missions, visited during the past summer all the congregations of the P. C. L. P. in Prince Edward Island and New Brunswick. Some time for rest and preparation for his voyage was allowed, which was nearly all occupied by Mr. Grant in volunteer mission work,

extending from Yarmouth to Antigonishe, as our acknowledgments in this and preceding numbers clearly shew. The receipts acknowledged per Mr. Grant in this *Record* exceed \$200.

Prayer-meetings of a special character were held in New Glasgow, Pictou and Halifax. The first was noticed in our last number, the second was equal to it in interest; and as Prince-street congregation was the one in which Mr. Grant received his spiritual training, the collection, \$60, was a donation to himself.

The meeting in Halifax, held in Chalmers' church, Mr. Charles Robson in the chair, was solemn and affecting. Prayers were offered by Rev. Messrs. Goucher, G. Patterson, Houston and G. Blanchard, Esq., and the closing prayer by Rev. R. Sedgwick; and addresses by Rev. Messrs. Clarke, Grant, McCurdy, and the Chairman. All were appreciated highly by an interested audience. Mr. McCurdy's speech is published by request as a specimen of the speaking and of the spirit of the meeting.

Apart from the collection, the Sabbath-school children of Chalmers' Church, through their Superintendent, Mr. J. C. McIntosh, placed in Mr. Grant's hands \$30 for the benefit of young Coolies forming his first Sabbath-school.

The regular sailing day was Friday, the 4th Nov., but the delay of the English steamer detained the Bermuda mail packet till Monday, 7th, at 12 o'clock, p. m., when Mr. and Mrs. Grant, with the little boy, were borne away for Bermuda and St. Thomas. They left in good health and spirits, and we trust a few days will bring word of safe arrival at St. Thomas and departure for Trinidad. We trust that many prayers will follow, and that the presence, power, and grace of the Holy Spirit will be truly our hope in prosecuting this mission.

News of the Church.

Presbytery of St. John.

This Presbytery met in St. David's Church, St. John, on the 21th Oct. The Moderator laid upon the table a call

from the congregation of Prince William to the Rev. S. McCully. It was accompanied by a supplementary subscription list raising the aggregate sum guaranteed for Mr. McCully's support to \$600, exclusive of the Manse—and a letter from Rev. S. Johnson, reporting his proceedings in moderating the call. The Presbytery in view of all the facts unanimously resolved to sustain the call, and directed the Clerk to forward it to Mr. McCully for his consideration. It was also on motion unanimously agreed to record the Presbytery's high sense of the diligence of the Rev. Mr. Johnson in the great trouble he has taken in maturing this call.

The Moderator and the Rev. J. C. Burgess were appointed a delegation of Presbytery to visit the congregation of Glassville and Florenceville on Wednesday the 16th Nov.

The Presbytery then adjourned to meet in this place on Tuesday, the 8th Nov., at 2 o'clock, p. m. Closed with prayer.

ST. DAVID'S CHURCH, }
Nov. 8, 2 o'clock, p. m. }

The Presbytery met and was constituted.

A Report of Commission to visit the congregation of St. James, under the hand of Judge Stevens, was read and cordially approved, and the Clerk was instructed to incorporate the substance of the report in the minutes, which he did as follows:—
"The pastor endeavors to preach the Gospel faithfully—catechises each family separately—visits each family at least once a year—visits the afflicted attentively—is regular and conscientious in attending Church courts—administers baptism in assembled congregation, and when neither of the parents is in communion he examines, and if satisfied with the parents' profession, he refers to Session and baptizes. He has Bible classes in connexion with Sabbath Schools.

"The Elders do not visit families and pray with them, but watch over the members and report irregularities to Session—attend meetings of Session and Presbytery—visit the afflicted and attend and take part in prayer meetings.

"The Session consists of a sufficient number of Elders, but they have no districts—they carefully exclude scandalous persons, or persons under discipline, from ordinances—have no regular meetings for prayer—exercise care over the baptized youth—have the Sabbath Schools efficiently conducted—have contributed to all the schemes—report hopefully of the state of religion, and that the business is managed by Trustees.

"The Trustees promise a salary of \$400 and pay it regularly since the present arrangement was made. There is a balance due on a previous arrangement to pay \$500, which is being gradually liquidated

The people pay with reasonable liberality, and the salary is raised by pew rents. The financial year terminates on the 31st Dec. The delegation considering these statements very satisfactory, addressed the congregation accordingly."

A letter from Mr. McCully was read intimating his acceptance of the call of the Prince William congregation. Trials were then prescribed for Mr. McCully as follows:—For Popular Sermon, Gal. iv. 6; Lecture, Gal. iv., 21-31.

Question:—What is the distinction between the Priesthood of Aaron and that of Melchizedec as typical of Christ?

Hebrew Reading—the 1st and 2d Psalms.

Greek—New Testament.

Church History—the 15th and 16th Centuries.

Theology—the person and work of the Spirit.

The Presbytery agreed to meet at Poquik on Tuesday evening, the 20th Dec., to receive these trials, and, in the expectation that they will be satisfactory, to meet at the same place on Wednesday the 21st Dec., at 11 A. M., for the ordination—the Moderator to preach and preside—Mr. McKay to narrate the steps—Mr. Bennet to address the minister, and Mr. Burgess the congregation.

Mr. Burgess was appointed to preach at Prince William on Sabbath the 20th Nov., and serve the usual Edict, Mr. McCully to supply Mr. Burgess' pulpit on that day.

The Clerk read a report of committee appointed to examine Students in Divinity, stating that they had before them Mr. J. W. McKenzie, whom they examined in the subjects of last year's course; and being satisfied with his attainments had furnished him with certificate as a regular student of the third year.

The Moderator reported an abstract of receipts and expenditures in the Presbytery Fund, showing a balance in hand of \$9.66.

The Presbytery, on motion, resolved to defer decision upon the application of the Rev. John Home, till the meeting appointed at Poquik on the 20th Dec., and instructed the Clerk to give notice through the *Advocate* and the *Record*, that this case will then be taken up and decided.

The Moderator reported that the Board of Home Missions had allotted to this Presbytery for the winter, Rev. Wm. Stuart and Mr. David Smith; and also Mr. John Allan, on his arrival from Newfoundland. Mr. Stuart was ordered to Fredericton and Mr. Smith to Woodstock and Richmond until further orders.

A communication from Mr. D. S. Blair was read, asking on behalf of the congregation of Fredericton moderation in a call.—They will guarantee as stipend \$40J; and the Presbytery, in view of the appropriation

of \$200 made by Synod, resolved to grant the application, and instruct Mr. Stuart to announce on Sabbath next that on Friday evening, the 25th Nov., at 7 o'clock, P. M., the Rev. S. Houston will preach in Fredericton and moderate in a call.

On motion, resolved that at next meeting of Presbytery enquiry shall be made as to how far each congregation has discharged its obligations to its minister for the closing year; and also how much each congregation has contributed to the Missionary Schemes of the Church since the last returns.

The Presbytery then adjourned to meet at Poquik on Tuesday, Dec. 20th, at 7 o'clock, P. M., and the meeting closed with prayer.

N. MCKAY, Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met in James Church, New Glasgow, on the 23rd inst.

Commissioners appeared from the congregation of James Church, New Glasgow, asking for a moderation in a call to one to be their pastor. The petition was granted and Mr. McLeod was appointed to moderate in said call on Tuesday 15th Nov.

The Committee of Presbytery having charge of the preaching station at Westville, reported that our adherents in that quarter had sometime ago made overtures to the adherents of the Church of Scotland in that locality with a view to union, and again more decidedly since the last meeting of Presbytery—that a joint meeting of the two Building Committees had been held for conference on the subject, after which the matter had been submitted to a meeting of the congregation in connexion with the Church of Scotland, and a communication, of which the following is a copy, had been received conveying the result of their deliberations.

WESTVILLE, N. S., }
Oct. 11th, 1870. }

MR. W. MCC. URQUHART, Sec'y. Building Committee U. P. Church, Westville.

DEAR SIR,—Understanding that your Building Committee are desirous of ascertaining whether any arrangements can be effected with the Kirk congregation, relative to a union on a mutual basis, I beg leave to request you to inform them, that at a meeting held by the latter body this evening, the following resolution was adopted:

"That as the withdrawal of this portion of the congregation would result in dissolving that at the Albion Mines, therefore no terms can be agreed upon with the branch of the United Presbyterian Church here.

I remain, dear sir, yours truly,

R. McDOUGALD, Sec'y."

The report was received and the business was remitted to the same committee with instructions to continue to watch over the interests of our cause there.

The McKenzie bursaries were continued to Messrs. Ross and Pollock during the present year.

The Presbytery is appointed to meet again in New Glasgow on the 15th Nov.

Presbytery of P. E. Island.

The above Presbytery met at Zion Church, Charlottetown, on the 2nd of November. Sederunt, Rev. Alex. Campbell, Moderator, *pro tem.*; the Rev. Stephen G. Lawson and John G. Cameron, ministers, and D. Laird, Esq., and Captain McMillan, elders.

The special business of the Court was to receive the ordination trials of Mr. Samuel Gunn, Probationer. Said trials were received and sustained.

It was agreed to ordain Mr. Gunn to the pastoral charge of the West River and Brookfield congregations, on the 16th inst., at 11 o'clock, in the Brookfield section of the congregation. Rev. John G. Cameron to read the edict on Sabbath first; preach at Brookfield at 11 o'clock, and at West River at 3½ o'clock, Mr. Gunn supplying his congregation on said day.

Agreed to appoint Rev. Robert Cumming to preach the Ordination sermon; Rev. Isaac Murray to address the congregation, and Rev. Robert Laird, the minister.

Other matters being attended to, the Presbytery adjourned, to meet at Brookfield, on the 16th day of November, for the ordination of Mr. Gunn.

JOHN G. CAMERON, *Clerk. pro tem.*

Dalhousie College.

The public commencement of the Eighth Session of Dalhousie College took place on the 1st November. Principal Ross presided. After prayer, the Principal briefly stated the claims of the College on the community at large and especially on the citizens of Halifax. There is much need of funds to enlarge the Library and increase the accommodation for the classes.—The Inaugural Address was delivered by Professor Macdonald, and was devoted to the task of showing that one Non-Sectarian College would be sufficient for the whole Province. "One well-equipped College for Arts, with Medicine and Law if you please, is sufficient for the Province; and more than one is more than it can support. Let the Sectarian Colleges become Theological Seminaries."—Addresses were delivered by Rev. R. Sedgewick, the Chief Justice, and other gentlemen. The number of students this year is fully larger than hitherto.

Theological Hall.

The Session 1870-71 was inaugurated on the evening of Tuesday the 1st November, in the College Hall, Gerrish Street. Rev. Dr. King, after religious services, treated of Scottish Church history during the earlier half of the 18th century. We are glad to state that the number of students is larger than last year, and that there is every prospect of a prosperous Session.

Opening of the New Church of Brookfield.

The new Presbyterian Church of Brookfield was opened for public worship on Sabbath, Oct. 15th. The pastor of the congregation, Rev. J. D. MacGillivray, preached an excellent and suitable discourse from the words, "House of the Lord, Ps. cxxii. 1. The Rev. James Maclean, of Shubenacadie, preached in the afternoon from Ps. xcvi. 8, "Bring an offering and come unto his Courts." The roads were exceedingly bad, and the weather unfavorable, yet the congregation was large, and throughout the services, very attentive.

On the following Monday the congregation came out in large numbers and purchased all the pews. It seems that there were scarcely pews enough to supply the demand of the congregation. If the congregation will prosper during the next ten years as it has during the past ten the new church must be enlarged.

The church, the cost of which is about \$2,700 is neat, beautiful and substantially built, and reflects credit on the liberality of the congregation, the faithfulness of the commissioners, and the honesty of the contractor. The sale of the pews more than realized the cost of the building.

The congregation of Brookfield is in a prosperous condition. Their Minister's salary is punctually paid. By the sale of their pews their church is out of debt. The spirit of harmony and co-operation has descended upon them and we earnestly pray that in their comfortable house of worship they may frequently experience pentecostal showers.

Religious Intelligence.

Missions in Africa.

The United Presbyterians of America are now alone in Egypt, with the exception of Miss Whately, a large school in Cairo, and the Kaiserwerth Deaconesses in Alexandria. The United Presbyterians have 10 missionaries, male and female, who labor mainly among the 150,000 Copts. Their most in-

teresting station is Siut, or Osiut, in Upper Egypt, where there is a promising state of inquiry and many intelligent converts. They have 200 communicants, 14 schools, 600 scholars, and 22 theological students. The German Pilgrim Mission has been transferred to the United Presbyterians. It was planned to plant 12 missions along the Nile, named after the 12 Apostles.

The English Church Missionary Society had labourers in Abyssinia, under the charge of Bishop Gobat, from 1829 to 1838; when they were expelled, through Roman Catholic influence with the king. The Pilgrim Mission, which was started in 1854, was broken up by King Theodore; and the Swedish missionaries have been driven away within a few months. We are not aware that any Protestant missionaries are now at work in this country, although the Pilgrim stations of Khartum and Matamma are near the northern border. Dr. Krapt, superintendent of the Pilgrim Mission, has offered to transfer its Abyssinian stations to the United Presbyterians, and we trust they will feel able to assume them. The Catholics entered Abyssinia in the 16th century, and soon gained such power that from 1626 to 1632 theirs was the State religion. Their power was greatly political, and a change of dynasty destroyed it. Now they claim 8000 adherents and 14 native priests under 5 French missionaries.

From Abyssinia we pass down the coast over 2000 miles, leaving Madagascar on the left, to South Africa, before we meet any further missions of consequence. The Portuguese have a Catholic population of some 20,000 in Mozambique, and the Oxford and the Church Missionary Societies of England have feeble stations, of which we hear next to nothing.

Madagascar is an island about 100 miles long, and averaging over 200 in width. It is a little larger than France, and a little smaller than the territory comprised by the New England States, New York and Ohio, and has a population of nearly 5,000,000. Since the conversion of the queen, the province of Imerina, in which the capital, Antananarivo, is situated, has in a mass accepted Christianity, and missions are rapidly extending, especially in the Betsileo territory, to the south. Last year the adherents increased from 36,000 to 135,000. An active missionary spirit seems to animate the people. Still nine-tenths of the island are heathen, and have never been visited by the missionaries. The Church Missionary Society is labouring on the coast, and the Quakers in the interior, in cordial co-operation with the London Society. The Norwegian Missionary Society has recently sent Bishop Schreuder, with seven missionaries, who have been assigned places of labour in harmony with the previous

labourers. The English Propagation Society has a small mission at Tamatave, on the eastern coast, and its efforts to secure a bishop and its ritualism have gained the hearty ill-will of the other missionaries. It is to be hoped that ere long Madagascar will be an active centre for missions to the neighbouring coast of Africa. The Roman Catholics have a few missionaries in the island, but have hitherto had but slight success.

Turning to the missions of South Africa, we are embarrassed by the richness of detail, so far as the number of societies labouring in this field and the multitude of their stations is concerned. A number of circumstances have combined to concentrate religious labour in the territory. It is mainly south of the line of the tropics, blessed with a fertile territory, has long been under the control of either the Dutch or the English Government, and has attracted an immense number of settlers from Europe, so that a Christian colony has ever been absorbing more and more of the European population, or of the sway of the Colonial Government. The whole territory for a thousand miles north of the Cape of Good Hope is either Protestant, or is everywhere dotted with the missions of about twenty Protestant societies. The advance is very marked since Dr. Livingstone started on his first journey. Places and tribes which he visited as an explorer are now familiar names in missionary periodicals. The number of converts we cannot give. The London Society reported over a year ago 5866 Church members, 31,197 adherents, and 2800 scholars—all among the natives. The Wesleyans reported 11,500 in full membership, and 2400 probationers. The American Board of Foreign Missions is the only society in the United States that has occupied this field, and its mission to the Zulus near the coast is a successful one, with 500 members.

United Presbyterian Church (of America)

From the Eleventh Annual Report of the Board of Foreign Missions of this Church, we gather the following interesting information:—

The whole number of missions under care of our Church, and regularly receiving contributions from it, is 5; viz.: India, Syria, Egypt, China, and Italy; stations, 20; namely, in India, 3; Syria, 6; Egypt, 10; China, 1. Missionaries and assistants in active service, males, 15; females, 14; natives, 61; total, 90. Churches, 12, with 281 communicants; namely, in Syria, 41; in India, 60; in Egypt, 180. Schools, 19, with 1648 scholars; namely, in Syria, 274; in India, 741; in Egypt, 633. Contributions, \$606; namely, India, \$40; Egypt,

\$566. Received for tuition fees, \$596. Estimated value of mission property, \$95,250; namely, in Syria, \$9000; in India, \$10,700; in Egypt, \$75,550. The whole number of pages printed in Egypt was 220,000. The whole amount of money received into the treasury for foreign mission purposes during the year was \$53,865.14. Total expenditure was \$53,141.23; leaving a balance on hand, \$723.91 for entering upon the good work another year.

After much consideration the United Board of Foreign Missions have designated the Rev. J. P. McKee and wife to India, and have desired them to be ready to leave during this month. They will take the overland route, going through Egypt, and Miss Campbell will accompany them thus far to her field.

Large Presbyterian Churches.

The *Evangelist* gathers from the Minutes of the United General Assembly, some statistics in relation to the largest Presbyterian churches, Sabbath-schools, etc., in the country. The church of Rev. T. C. Cuyler, of Brooklyn, the great temperance preacher, takes the lead with 1,375 members. There are only four churches with over one thousand. Mr. Cuyler's, Lafayette avenue; the Brick, Rochester (1,253); Madison Square, New York (1,237); and the First Kensington, Philadelphia (1,137.) The St. Louis Second reports the largest Sabbath-school membership—1,650; Bethany, Philadelphia, 1,609; First Chicago, 1,452. The New York First is the largest contributor to Home and Foreign Missions, giving to the former \$53,610, and to the latter \$33,508.

Progress of Christian Work.

We extract some interesting items from the last number of *Evangelical Christendom*:—

SPAIN.

All through Spain the work of evangelization is going forward wonderfully. In Valladolid the congregation have presented a memorial to the authorities, representing their claims, and begging for the cession to them of a temple wherein to celebrate their worship. It bore 869 signatures. The present place of meeting we only possess till the middle of September, and large as it is, the congregation is so great that Pedro Castro has been compelled the last evenings to commence half an hour before the time of service. His health is very feeble yet his labours are incessant.

On a recent occasion, the Thursday evening service found him almost unable to speak, and exhausted with nightly work. He threw himself helplessly on the Lord, and experienced the truth that "God's

strength is made perfect in weakness." His address on "Come unto me, all ye that labour and are heavy laden," led a hundred additional persons to come forward at the close of the service, desirous to enter their names on the books of the congregation, whilst on the Friday evening sixty or seventy more gave in their adhesion, who had not been able to approach the table on the previous evening on account of the crowd.

On the 17th July, the Madrid Committee opened the new chapel in the Plaza del Limon, which already unites a large congregation.

On the 7th inst. a Young Men's Christian Association was formed, with Carrasco as President. At a succeeding meeting 26 young men were enrolled as members, thus constituting the society, which has already entered upon its special activity.

CENTRAL ASIA.

Mr. Pagell, of the Moravian Mission, writes from Poo: "When our mission field seems barren there fail not events to inspire courage and trust. A young man came to us this month and stated his determination to become a Christian. His name is Dschamjang Zering, born in Poo, and 27 years of age, servant to a landed proprietor. Besides the clothes that he wore and a knife in his belt, he had nothing, not even a wooden covering for the night. It is scarcely to be credited how little the lower classes are cared for here. The young man had once been present at the preaching, and from his feelings it is clear that the Lord had given him the desire to hear and seek after the truth. We gave him shelter with us, and hope to provide him with field work; he will remain with us for instruction. Some twelve to fifteen adults attend our Sunday-school latterly, and fourteen children; a lama also assisting me with them. I give instructions besides once a week to elder children of a convert; they answer me well, considering the intellect of these poor people is less than we in Europe can conceive."

Brazil.

Rev. Mr. Blackford writes, "Two men were received to the church at Rio de Janeiro, on profession of faith on the first Sabbath of this month. Our services are well attended, and there are always some inquirers; but of late there have been a good many hindrances among members of the church." Mr. Schneider writes that a lot has been at last purchased for a church. The late Paraguayan war had greatly increased the prices of nearly everything, so that a larger sum than was collected for the chapel by Rev. Mr. Chamberlain would be needed.

NOTICES, ACKNOWLEDGMENTS, &c.

We have received papers connected with the Aged and Infirm Ministers Fund, also Report of Directors of the Fund for Widows and Orphans of Ministers, but they came to hand too late for insertion in the present No.

Mr. Hugh Robertson's letter, though in time, has been superseded by news from the New Hebrides.

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

FOREIGN MISSIONS.

Miss Jane Moir, Poplar Grove Church, half proceeds of her Bazaar.....	\$4 50
Per Rev. K. J. Grant:	
Miss McDonald, teacher, Lewer Barney's River.....	\$1 00
Col. at Scotch Hill.....	2 73
" Antigonish.....	25 43
" Lyon's Brook.....	9 16
" Green Hill.....	40 00
" New Glasgow.....	40 00
" Scotsburn.....	10 59
" Tatamagouche.....	16 00
Mrs. H. B. McKay, River John.....	2 50
Union Meeting, Durham.....	17 00
Duncan Cameron.....	1 00
Springside.....	19 14
Rev. A. R. Garvie.....	1 00
Halifax.....	37 22
	<hr/> 222 77

Rev. Mr. Millen's cong., per Rev. S. Houston.....	20 60
Buctouche, per do.....	6 00
2nd Cong. Maitland and Noel.....	\$24 31
Lower Selmah Missionary Socy.....	15 18
Rockville Missionary Society.....	12 00
	<hr/> 51 49

Jeremiah Murphy, Tatamagouche.....	2 50
Baddeck Cong.—both Sections.....	18 00
Ladies Society, Churchville, E. R.....	10 00
Middle Stewiacke Section of Mr. McGilvray's Cong., for Tombstone to late Rev. S. Johnson of Tana.....	62 00

"DAYSPRING."

Sheet Harbor Cong., per Rev. A. B. Dickie:	
Mary B. Archibald's Box.....	\$5 75
Maggie Hall's Box.....	1 50
Col. by Mary J. McPhee.....	2 75
" Phebe Hall.....	1 37
" Albert Hall.....	1 14
" Janet Hall.....	2 32
" Maria King.....	5 90
" Willie Hall.....	4 26
" Laura Balcan.....	4 00
" Mary J. Ross.....	1 19
" John McKiel.....	1 59
" Emma McLeod.....	1 44
" Jane Robinson, Quoddy.....	3 19
" Alice Atkins.....	2 80
" Emily Moser, Moser Riv.....	2 05
" Melissa Newcomb, Taylor Head.....	3 17
" M. Jackson, Spry Bay.....	2 88
" R. Gaston, Tangier.....	1 67
" Nettie Hay, Pope's Har.....	3 58
Half cents.....	5
	<hr/> \$52 60

HOME MISSIONS.

Miss Jane Moir, Poplar Grove Church, half proceeds of her Bazaar.....	\$4 50
Rev. Mr. Millen's Cong., per Rev S. Houston.....	15 45
Baddeck Cong.—Both Sections.....	16 00

SUPPLEMENTING FUND.

Maitland Juvenile Missionary Socy.....	20 84
Bible Class scholar, Sheet Harbor.....	0 50
James McAlister, Esq., Moncton.....	5 00
Col. in Primitive Church, N.G.....	58 00
" Arrears to the Lord from a Business Man".....	200 00

EDUCATION.

Clyde River.....	\$9 00
Upper Clyde.....	2 00
Cape Island.....	3 35
Barrington.....	3 00
Carlton Village.....	2 65
Rev. Mr. Millen's Cong., per Rev S. Houston.....	20 00
	<hr/> 10 30

ACADIA MISSION.

John McDougald, Blue Mountain.....	4 00
Calvin Church, St. John.....	10 00
Primitive Church, New Glasgow.....	8 00

MR. CHINQUY'S MISSION.

Miss Mary Brenton, Middle Stewiacke.....	7 50
Anonymous from Baddeck.....	4 00
George Logan, Elmsdale.....	3 00
George Taylor, Halifax, collected.....	8 87
A friend, Shubenacadie.....	2 00
Mrs. E. Tupper, Halifax.....	5 00
Otter Brook Ladies Sewing Circle, (Rev. Dr. Smith's).....	8 00

PAYMENTS FOR H. & F. RECORD.

The Publisher acknowledges receipt of the following sums:—

Rev. G. M. Clark, Boston.....	\$0 75
Mr. John Scott, Charlottetown.....	2 12
Mr. E. Fulton, Stewiacke.....	0 60
Mr. John Murray, Cape North.....	4 50
Mr. Saml. Johnston, Middle Stewiacke.....	6 50
Mr. Alex. Murray, Earlton.....	0 50
Rev. J. Fraser, Bouldarierie.....	1 80
E. Tupper, jr., Stewiacke, 1871-72.....	1 00
Mr. J. Bain, Toronto.....	0 60
Halifax.....	0 50

THE HOME AND FOREIGN RECORD.

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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.

The Sabbath School.

"The Model Teacher."

(JOHN IV. 6.)

In the Scripture narrative to which this text introduces us, we find the Son of God fulfilling the office of a teacher. Fine Exemplar is he for us to imitate. Let us trace out the incidents of the story to the end, so as to ascertain, if possible, the secret of his success. For, strange as it seems, to think of it, his entire class was converted that day. We find here illustrated three characteristics: zeal, tact and spirituality.

I. *Observe our Lord's zeal.* 1. He went to a most unwelcome neighborhood. The Samaritans were a proud, superstitious set of people; they called themselves orthodox, and then did as they pleased. Yet, when the whole world was open for his effort, our Lord "must needs go through Samaria." 2. He was satisfied to teach *only one scholar*. A woman came to him and that was all his class. He spoke just as kindly, and talked to her just as eloquently, as he did to ten thousand afterward. You know she had a soul; and when there was a soul to toil for, for that soul Jesus always toiled. 3. He labored with a *disagreeable pupil*. This woman was a great sinner; she was notoriously profligate (ver. 17), pert (ver. 19), argumentative (ver. 12), a liar (ver. 18). The disciples wondered that he spoke to her (ver. 27); she even wondered herself (ver. 9). She was conceited and brazen; yet it is wonderful to note the forbearance with which Jesus treats her all the time. 4. He was *wearied with work*, when he began. He sat *thus* to teach, *i. e.*, all worn out, just as he was, on the long, hard journey; hungry, thirsty, tired, over-heated, and alone. Yet he talks on as cheerfully as ever. Well then, when you are wearied of hard neighborhoods; when you put yourself out to go far through the rain or the sun, and find your class thinned down to two or three; when you are thoroughly discouraged over some vicious pupil who annoys you almost beyond patience; when you are fatigued with care or jaded with unrewarded labor;—then just remember the MASTER, there in that despised spot, with his one scholar, and she a hateful, bad woman,—earnestly trying to do her good, and forgetting the hunger and heat that oppressed him.

II. *Observe the Saviour's tact.* There is no successful teaching without tact. The tact of Jesus was shown in this instance in two particulars. 1. He was ingenious in *catching an illustration to interest her mind* (ver. 7). He took her waterpot for his text. How characteristic this aptness always was of Jesus (see Matt. iv. 19; John vi. 35).

The true way to teach is just this—try to link what one does not know with what he knows. 2. He was quick in *turning the illustration so as to impress her conscience* (ver. 14). Jesus knew he gained nothing until he made this woman feel that she was a sinner. The human intellect is dull, and the heart is hard. The mind must be arrested, and then the conscience must be aroused. The difficulty you experience perhaps covers both these points. You can neither catch similitudes, nor use them. One thing is very certain, the heart has more to do with teaching the gospel than most people are aware of. God helps the ingenuity of those who desire to do good. McCheyne, standing before a forge fire, said kindly to the workmen, "Who can dwell with everlasting burnings?" Payson, when his seat-mate in the coach expressed gladness that the journey was so near its end, put the inquiry, "Are you prepared for the end of the long journey?"

III. *Observe the Saviour's Spirituality.* He made that interview entirely religious. 1. He carefully *avoided all discussion of irrelevant matters*. Like all other sinners, she wanted to talk about something else; she proposed *sectarian* questions (ver. 9). But our Lord pays not even the compliment of a notice to her polemic hint; he talks only of the "gift of God" (ver. 10). She suggested *ritualistic* points (ver. 20), she was ferociously firm about non-essentials. Our Lord baffles her again by the quietest of all evasions; he will not argue any subtle distinctions concerning forms of worship. Calmly he throws himself back upon principles underlying all such distinctions, and urges the true spirit (ver. 24). She ventured on *speculative* inquiries (ver. 25); how she must have been startled by her Teacher's reply (ver. 26)! 2. *He pressed home the one lesson persistently*, which he wanted her to learn. She found herself thwarted in every endeavor to ward off the rebuke she deserved. One all-embracing purpose was in the Saviour's mind during the whole conversation—to make her discover her sin, feel its guilt, and come penitently for pardon. *He told her the exact state of the case*. She was a dreadfully wicked woman. It was needful she should see that clearly. No delicacy, no fear of offence, kept back the truth on his lips. She was to repent of *her* sins. It is false in fact, and recreant in spirit, to call either men, women, or children, "innocent;" they cannot be redeemed if they are. When Jesus says, "The Son of Man is come to save that which is lost," he is talking of the little ones (Matt. xviii. 10); *He told her of the demands of God's law*. No doubt, that thoughtless imperious creature was very difficult to manage; but there was no kindness in covering up her sinfulness. She was

ignorant; then she must learn. She was fractious; then she must submit. She was exposed to the wrath of an offended God; and she must be warned. *He told her of the Redeemer's help.* Our Saviour told this woman how to come to himself, and be saved by faith. When your class gets the better of you, and in spite of all your efforts draws you away into worldly disputes, think of the MASTER, with his one pupil; and never forget how indefatigably he kept her to the one point, just by talking to her concerning her own soul's salvation. Remember, always, it is not *what we say* about the truth that converts a soul, but the truth. No teacher is making any real advance, unless he brings the great triangle of doctrine in personal contact with the life and conscience of each person. Rowland Hill was wont to say there must be "the three R's" in every sermon—Ruin, Righteousness, and Renewal. Suffer me, in closing, to mention a few reflections which you may dwell upon at your will. 1. How noble an office is that which Christ here accepted! No one could lead a soul to God but Christ, and those who are like him. God makes none but his children teachers of children. 2. No one is beyond the reach of true Christian zeal. Was there ever a more unpromising scholar than that one Jesus had there by the well of Jacob? 3. The real object of teaching is the conversion of souls; the class is a failure unless the conscience is reached, the will is broken, and the heart bowed in penitence at the foot of the cross. 4. How few Christians are just Christ-like! O that great brave *Life* that spent its energies in doing good! And we are troubled under the slightest inconvenience. 5. How helpful is the encouragement to be drawn from such an instance as ' is! Our Saviour used no peculiar instrument in conversion; only the same truth he has put into our hands freely. If it saved that woman, who is there it cannot save? 6. The ministry of reconciliation needs this zeal and tact and spirituality of the MASTER. Ministers are only Sunday-school teachers with larger classes. Said the sainted Brainerd, "O that I were a flaming fire in the service of my God!"—*The Hive*.

Studying the Lesson.

The editor of the *Sunday School Worker*, himself a practical Sunday-school teacher, as well as a teacher of teachers, calls attention to some very important points in preparation for the teacher's work in the school. He says the great object sought in the study of a Scripture lesson by a teacher, is to become acquainted with the truths to be drawn from it. It is not sufficient to be able to hear the class recite it. That can be done as a purely

mechanical matter, and with comparatively little interest in the subject of the lesson.

The asking of printed questions does not of itself involve a very thorough acquaintance with the lesson; nor does the reading to the class of extracts from commentaries.

In studying a lesson, the teacher should seek not only to impress its truths on his own mind, but so to saturate his mind with them as to be able to impart them to his scholars. At every thought, and with every new idea he gains concerning the lesson, he should ask himself how he can best put his gains before the children, so as to impart to each member of the class the greatest possible amount of knowledge.

One of the first things a teacher should do with his lesson is, carefully to read it over, not only with a view to the accurate reading of each passage in it, but to grasp the leading truth or truths it contains. There is at least one leading idea in every lesson, long or short. There are generally other secondary ideas which cluster around this leading one, and which equally need study and elucidation.

If the teacher will, at the very outset—seeking, of course, the guidance of the Spirit of God—make up his own mind as to the leading thought of the lesson, and how to put it before his pupils, he is incomparably better fitted for his work in the class than if he first rushes for a commentary, and accepts the views of the commentator on the subject. Commentaries are valuable helps, and not to be despised. They are often excellent things to fill up the frame-work of our lesson. But the frame-work should be of the teacher's own building, where it is possible. If our own conclusion as to the leading ideas and teachings of the lesson is even entirely wrong, let us nevertheless come to some conclusion, and we will trust to the commentary or some other help to set us right.

Having, then, made up our mind what we learn from the passage, and what we are going to teach from it (or what we may call the "why" of the lesson), we need some acquaintance with the incidentals of it.

If the lesson is a purely doctrinal one, our study of the date of its writing, the person who wrote or declared it, and of other circumstances connected with it, hardly demand so great a share of our attention as in a historical lesson. Yet, even if we are studying a doctrinal passage, the circumstances under which the doctrine was declared, and the reception it met, may profitably be studied.

For instance, look at that beautiful summary of Gospel teaching in the ninth and tenth verses of Paul's first Epistle to the Thessalonians. If we study, in connection with it, the circumstances under which the

Apostle visited Thessalonica and other points in Macedonia, as set forth in the 17th chapter of Acts, we shall understand it better. And we shall enjoy all the more his recounting of his experience and theirs, as he speaks of "his manner of entering in," and their "turning from idols to serve the living and true God."

But with those lessons which are largely historical, we fail to convey a great deal that is valuable, if we neglect date, place, hero, or the facts narrated. It is often the case that both teacher and scholar are ignorant as to the respective chronology of Noah and Belshazzar. If our scholars generally are asked whether Solomon built his temple before or after the days of Ahab, some of them might be sorely puzzled, and it is questionable if they know the precise year in which either of those monarchs ascended their respective thrones. We need, then, to study and to teach "WHEN" the events of our lesson took place.

And "WHERE" is also of some consequence. A book on Palestine, recently published, informs us that Nohh built his ark at Joppa. The authority it omits to give. It is true that we may go to heaven without a complete knowledge of Bible geography; but if prophets considered it important to mention that Jesus should be born at Bethlehem, that he should live at Nazareth, that he should exercise his first ministry in the benighted regions of Galilee, it is worth our while to know something about where such events did actually take place.

The individuals mentioned in the lesson may well demand a share of our attention. We do not need to give our scholars the full biography of each one, at every lesson; but, if we are sufficiently acquainted with them to give the children at least a passing introduction, we derive both information and interest. "WHO," then, is a matter of some importance.

In making ourselves acquainted with "WHAT" was done, the facts of the lesson array themselves before our minds. We should push our researches in this direction, not only to the extent reached by some of the empty question books, whose staple is, "What did he then do?" and "Where did he go next?" The thing we need to study is, what the doing, and the going and the saying accomplished.

And with all these accessories and incidentals, with prayerful study and with studious prayer, with diligent searching of the Word of God, and careful comparison of Scripture with Scripture, we come again by way of application, to the "WHY"—the leading thought, the central idea, the golden core of instruction. And we bring all that we have learned, and all that we have

taught, to bear on the real scriptural appli-

cation of the truth so as to reach the scholars' hearts.

From such a study of a lesson, no teacher need rise with a feeling of weariness. From the teaching of a lesson thus studied, no teacher need go home with a heavy weight of discouragement.

Don't Give Up.

"I am thinking seriously of resigning my class into some other hands," said Miss Arnold to her pastor. "I shudder at the responsibility of teaching those girls. I have had them now a whole year and I see no fruits at all."

The pastor thought of the years that he had spent in the field, praying, preaching, visiting, entreating, yet seeing too often very little fruit. But he held another idea of responsibility from that of the young girl who sat in his study discouraged.

"Is it not that you do not love the work?" he said.

"By no means; I do love it dearly, I rejoice to be with the children and tell them of Jesus, and his love. But it makes no impression. They hear, as if they did not hear. I feel as if I were taking up the place of some one else. Surely some one could be found who would lead them to Jesus."

"My friend," said the pastor, "I think your trouble lies here; you forget that God alone can give the increase. It is not in you, it is not in me, nor thanks be to God! in any one, to convert a soul. He does it all. We can but sow the seed. Do this with prayer and pains, and he will give the harvest in his own time."

Miss Arnold resolved to try a little longer. Not so heavily weighs the responsibility that is borne, not by weak human strength alone, but by the help of One who is divine. Years passed, and she saw the fruit her hands had planted.—*S. S. Times.*

Feed My Lambs.

When our Lord Jesus Christ stood by the quiet shores of the Sea of Galilee, and said to Peter, "Feed my lambs," he spoke a voice that was heard immediately by only that little company of friends, but he uttered a principle, which, though unknown to the philosophers of the world, and which if known by the Pharisees and Sadducees would have been utterly scorned by them, yet a principle, which was to be a power in the world to upheave its foundations, and shake it to its centre. For the growth of the church of Jesus Christ, from that time to this, has been principally through the training of the children of the church. And at this period of the Christian era we are beginning, more than at any other period to appreciate this most imposing and important fact.—*Howard Crosby, D.D.*