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# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NOVEMBER, 1867.

## EXCUSES.

FOR all our faults and shortcomings, for all our weaknesses and sins, a deceitful heart is ever ready to offer plausible excuses and palliations. Duty is neglected; privileges are misused, and still conscience slumbers, or its wakening is fitful and uncertain. Let us note a few of the most common instances of neglect of duty:—

1. You do not make a public profession of religion. You are ashamed of the Cross of Christ; but your self-love disguises the fact under some thin veil of falsehood. Perhaps you seek shelter behind the inconsistency of religious people. Perhaps you boast quietly of the superior purity of your own moral character; and you plume yourself specially on being “no hypocrite.” But conscience when really shaken out of its deadly slumbers, deals very summarily with all such flimsy excuses. The best of them is dishonest and very rotten. Every man is *commanded* to believe in the Lord Jesus Christ, and to “confess Him before men.” No amount of special pleading can ever justify disobedience to this command. God searches the heart.

2. You cannot attend public worship on the Lord’s day. The church is too far off; roads are bad; the day is gloomy and threatening; you are very tired after the week’s work. The minister is but a dull preacher, and very tedious. Five or six miles is too great a distance for such a sermon on the Sabbath. But you think nothing of performing the same journey on business or for worldly pleasure on a week day. The rain or the lowering clouds would hardly keep

you away from an entertainment in a friend’s house. The dulness of the preaching may be more in your head and heart than in the minister’s. An honest and devout hearer can get much good out of any Gospel sermon. Attendance in God’s house on His day never unfitted a man for the duties of the following week.—Time was when Presbyterians, even in these Provinces, would travel ten miles—twelve—twenty—or even more—to hear the word preached. What a change! In many places the minister carries the Gospel to people’s doors, and wears himself out by constant travel and speaking when the people might easily gather to some central church and hear the same sermon. Ministers suffer prodigiously by the popular system of preaching in crowded school-houses and small halls in places by no means far from churches where regular service is held. It is a woful waste of energy, which no considerate Christian should countenance.

3. You cannot attend the Prayer Meeting. It is a bore—so dull—so monotonous, and business is so pressing, especially on the very evening of the Prayer Meeting! Yet conscience whispers that you can spare the time for other purposes of infinitely less importance. And, perhaps, if you attend the meetings regularly, your *taste* as well as well as the meetings may improve. It is extremely discouraging to see small Prayer Meetings; and no excuse short of actual impossibility can justify church members in neglecting this means of grace.

4. You cannot assist the Sabbath School. Others who are better qualified do not take

part in the work. It is very tiresome, and the children are inattentive and "provoking." Now, there is hardly any member of the church, male or female, who could not be useful in the Sabbath School if the will were not wanting. You cannot be a good teacher all at once. Patience, attention, experience, will make the work easy and pleasant. After ten years of teaching you will be surprised that any one should ever be reluctant to take part in work so profitable and so delightful. Seek no excuses; but offer your services, and if accepted, do the best you can. The Master has need of you.

5. You cannot pay much towards the minister's support. In fact you do not like him. If he were a great man, a first class preacher, you would be willing to do something for him, but as things are, you beg to be excused. You cannot give anything for Home Missions, for there is so much to be done in your own congregation. You cannot give for Foreign Missions, because you feel that there is enough work for us nearer home. Just so. Very logical indeed. Yet you can spend many dollars annually in the gratification of vile and injurious lusts. You spend more on tobacco and other hurtful luxuries—ten times more—than you give for the support of the gospel! Nothing can be meaner or more dishonest than the pleas that are generally urged for not paying the minister's salary. They are often a disgrace to civilized society, not to speak of christian character and profession. None know better their hollowness than the men who urge them. The defects of ministers are no reason why you should not profit by their ministrations, and deal with them fairly and generously. No excuse is valid for neglecting to contribute to the Missions—to all the schemes of the church. Do what you can. God requires no more, and He will be satisfied with no less. Retrench in your luxuries. Give up your glass of strong drink; give up your tobacco, and then you can place a liberal offering on God's altar. After all, it is but a small thing to sacrifice our lusts for the sake of our blessed Redeemer who shed His blood for us.

6. You cannot pray in public when called upon; and rather than make the attempt you would absent yourself from the prayer meeting. The excuse is sometimes physical infirmity—sometimes mental disqualification. Now there is one way, and only one, to get over your infirmity. It is to try and try again. You are sure to conquer after a few attempts. God does not require long prayers. No man should ever be ashamed before his fellow-men while he is speaking to God. To pray in public, and in your own family, may feel irksome for a time, but you are sure to come by and by to regard the duty as a great delight. The whole difficulty is in making a commencement.

7. Heads of families that neglect family worship have many excuses to urge for themselves; want of time; want of talent; mock-modesty; and we do not know what all. None of these excuses are valid. Family worship, morning and evening, has never yet put back any one in health, or wealth, or happiness. On the contrary, it is one of the surest means of binding together a family in the bonds of everlasting affection—of keeping them in the paths of virtue, wisdom, peace and true religion. To us it is inconceivable how members of the Church of Christ can live as families and yet neglect to worship God together at the family altar.

There is no duty neglected for which self love in its ingenuity will fail to find an excuse. The sick, the ignorant, the vicious, and the poor do not receive enough of our attention. We are not sufficiently zealous in diffusing the gospel, and in gathering the straying ones into the Redeemer's fold. As office-bearers and members of Christ's Church how little do we accomplish for Him! Yet a deceitful heart whispers some new incentive to slumber or some excuse for idleness. Reader, examine carefully all such excuses as we have mentioned, in the light of God's word, and of an awakened conscience; and then do the work, discharge the duty, that lies nearest to your hand

## AN EXAMPLE.

In Eastern Turkey there are a few Protestant churches with a membership of about 500, gathered by American missionaries. These churches, generally, are poor; but they now support their own ministers and schools; and not only so, but they have undertaken the support of several young men, with their families, at the Theological Seminary in Kharpoot, to Iskor, when ready, amid the mountaineers of Kordistan. After paying to the government and their landlords eleven-twentieths of all their income, these Christians pledge one-tenth of the remainder to Christ. What think ye of that, old and rich churches of the Lower Provinces! Turks, Chinese, Hindoos put us to the blush by their zeal, liberality and self-sacrifice.

A native pastor in Ahmednugger, India, at a Missionary meeting, after making an earnest appeal to others, contributed *all* that he had himself. The people followed his example. Not money alone but ornaments, household articles, animals, grain, &c., were given or pledged, amounting to several hundred rupees. Some gave in silence, others accompanied their offering with a few earnest words. One pastor of a church arose and said, "Last year I met with a loss—sixty-five rupees were stolen from me; I never recovered them. But this year God has kept me and mine, and I will give him the sum which I lost last year." How many would have made the loss a sufficient excuse for diminishing their contribution, yet this man made it the occasion of giving generously. A teacher rising, said, "there was one present last year who is not here to-day." He paused a moment from deep emotion. All knew to whom he referred—his own wife, a lovely Christian woman who had died within the year. He continued, "she left me a string of gold beads. I would have kept them as a memento of my dear wife; but I think they would better be in the hands of Jesus." A lad about sixteen years old, a student in the school, who, by diligence and close application, had passed an examination before some English society, and won a prize of twelve rupees, brought—not *half* of it, which would have

been a generous gift—but—the *whole twelve*, and gave them to the Lord. A pious illiterate man sat near the table in a scarlet coat worn for ornament as well as use. He took it off deliberately, and folding it, laid it on the table—then said, "Begone my adorning, all beauty belongs to Jesus Christ." A poor blind woman having taken her seat humbly just inside the door, came groping her way up the aisle, reached out her hand, caught hold first of the leg of the table, and feeling her way to the top, laid a rupee upon it.

We could add similar examples from other quarters—from our own mission field in the New Hebrides—but we have given enough for the present. Reader, remember that our responsibilities are in proportion to our privileges.

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 A TIME FOR WORK.

Have you been to the meetings? is a question frequently asked during the last few weeks in Halifax. Many answer Yes! and a few have to say No! But none asks what meetings? Even those who did not or could not embrace the privilege, know that the question refers to the series of meetings, of the delegates of Christian Associations composed of young men from all the Lower Provinces. These meetings, including the public welcome in St. Matthews, and the farewell on the Lord's day afternoon in the Brunswick Street Wesleyan Chapel, were manifestly owned of God and made joyful by His presence; and have left solemn and salutary, probably we might say, *saving* impressions, on very many of all classes.

Synods, Conferences, Associations, and Diocesan Meetings have assembled and deliberated and dispersed; but none of them has ever had the same effect in stimulating and refreshing the Lord's people, and in imparting a valuable impulse to the Redeemer's cause.

The great Montreal gathering of the six hundred, had its first effect on the delegates themselves, its next effect on the christian people of Montreal, and finally the benign influence extended to "many peoples and

great cities." That influence led to the recent gathering in Halifax, and we trust that similar effects may follow in the Lower Provinces.

We think we may say to the delegates who have gone home, and to our earnest christian people generally, that already a salutary influence is perceptible in the city. Ministers are improving the favourable opportunity for enlisting the young of both sexes in bible and inquirers' classes. More life is being thrown into prayer meetings, and the efforts made are meeting with a more willing response.

We trust that cheering intelligence will come from east and west, from north and south. *We greatly need Revival.* Many of our prayer meetings have become formal and dull and almost *deauy*, with long prayers and prosy addresses, and all for want of the young blood and fresh life which may now be won and turned to good account.

Surely those who have been long bearing the burthen of the work and are somewhat jaded, will welcome the enthusiasm and energy of young volunteer workmen, and will cheerfully give them ample room and scope for the employment of all their zeal and working talents. There is room enough for working Committees in all our congregations, in breaking up the reigning apathy and in helping to revive the Lord's cause.

The *Record* has not many spare pages; but we shall gladly devote one, monthly, to record the onward progress of the Lord's cause in the congregations of the Lower Provinces.

G.

### THE SYNOD'S DEPUTATION AND MISSIONARY IN NEW BRUNSWICK.

The room which might be fairly claimed for Home Missions this month are cheerfully devoted to notices of the visit of Messrs. Sedgwick and McGregor to our brethren in New Brunswick; and in absence of any communication from our Missionaries in the New Hebrides, we feel thankful that we can record the movements of our young brother Mr. Morton, who is succeeding admirably in awakening throughout every

part of the church which he visits, a deep feeling of interest in favour of the Mission to the Coolies. We take from a recent number of the *Witness* the following account furnished by Mr. Morton of his visit to Prince William:

"Left Harvey September 14th, and after a very chilly drive reached Prince William before evening. Preached and presented the claims of our new Mission, on Sabbath forenoon at Lake George, and in the afternoon at Prince William. The attendance at both places was good, and the attention and interest of the people at Lake George, were more than usually earnest and solemn. The church at Lake George is small, but is neat and well finished. This settlement lies about four miles from the river, and seven miles from the manse. The Church at Prince William is not seated, but the ladies are likely to accomplish this during the coming year.—Between Prince William and Lake George lies the Poquioic, a fine settlement, which is the natural centre of the congregation on the East side of the St. John. Here I held a meeting at 3 P. M. on Monday. It being a busy time the meeting was not large.—Addressed the people at considerable length, and gave some missionary information. The attention and interest of the congregation throughout were marked. Our meeting was held in the school house. Close by is the Church which is very neat externally, but internally is quite unfinished. A collection was taken up for the Foreign Mission, and the ordinary collection of the Sabbath being added, it amounted to \$6.37½ N. S. Currency. Beyond the Poquioic, and to the right of Lake George is McGundy, where there are a few Presbyterians, and further on is the Magaguadavic, where Mr. Smith preaches once a month.

After the meeting on Monday, the Session met and was constituted. At the request of Mr. Smith I informed the Session of the petition from Harvey, and of the views of the deputies in that matter.—This was done that the Session might think over the matter, and consider how it might affect their interests. Should a missionary be obtained for Caverhill and the settlements beyond the river, I believe the congregation will be, not only satisfied, but pleased. The Manse at Prince William is far from being what it ought to be, but the congregation has just struggled free from a debt which lay on the Manse, and it is expected that as soon as they have had time to breathe, the people will bestir themselves to provide a more comfortable home for their pastor.

Near Lake George three Antimony mines have been opened. Visited that owned by Mr. Hutchison of St. John. The vein of

Antimony is of a fine quality, and a few days ago it was discovered that the Antimony is impregnated with silver. The tests go to show that a ton of Antimony will yield eighteen hundred oz. of silver, which, if correct, will make it equal to the richest silver mines in Mexico. There is no silver in the Antimony of the other mines. There is a prospect that these mines will very favourably affect the interests of the Prince William congregation."

To continue the narrative of the meetings held by the three Brethren in connexion, the next and not the least interesting, was held in Rev. Mr. Stirling's church in Fredericton. The audience was not we confess so large as we anticipated; but in other respects the meeting was all that could be desired. Here we gained the acquaintance of the Hon. Mr. Wark, a member and Elder of Rev. Mr. Law's church Richibucto; and he presided and spoke with most excellent effect. Speeches were delivered by Rev. Messrs. Sedgwick, McGregor, Morton by Dr. Brook, Dr. Hard, and by our old acquaintance and friend, Rev. Mr. Lathern, who finished off with true Wesleyan tact. The people sat with deep interest listening from 7 till 10 o'clock, and gave a collection of \$8.40, to the Coolie mission, besides paying the expenses of the Deputation.

We staid at the Barker House, but not from necessity, for we had kind invitations from Rev. Dr. Brook to a place in his house and family, as well as from our friend and brother Stirling to try the skill and kindness of his hostess in making ministers comfortable.

The following Sabbath found us occupying the pulpits in St. John and Carleton. We had large and attentive congregations, and we feel safe in saying that there was some faithful and effective preaching. We know that the people heard the word, and their rapt attention betokened lively interest, and we can say that the singing was quite inspiring. If our people would just increase the volume of praise—if just double the number would sing and with some small increase of energy, we seem to have talent enough and taste enough to produce such congregational music as would surpass in real power and pathos, any union of instrumental and vocal music which we have been privileged to hear.

Brief statements of the objects of the deputation were made in the respective places of worship, on the Lord's day, and Mr. Morton, gave the leading facts connected with his mission in St. David's and in Carleton.

On Tuesday evening we met to hold a Missionary Meeting, in St. John's Church, Rev. Mr. Bennet in the chair. Rev. Dr. Baird offered prayer, when the chairman introduced Mr. Morton, who laid before the meeting a most interesting statement of facts respecting the condition of the Coolies, their spiritual destitution, and the way in which he had been led to offer himself, and the Synod to accept him as a missionary. A collection having been taken amounting to \$17.60, for the Coolie mission, and Mr. Morton being on the point of leaving for Windsor, special prayer was offered on his behalf and on behalf of the mission by Rev. Wm. Elder.

The addresses of the deputies were heard evidently with much interest, and we feel assured that the bonds of affection between the Churches of St. John and of New Brunswick generally, and the churches on this side of the Bay of Fundy, are becoming decidedly stronger. We love our brethren more sensibly, and we feel assured that the affection is reciprocated. A resolution was unanimously adopted on motion of Rev. Messrs. Gray and Donald, expressive of thanks to the Synod and to the Deputies. The meeting was large, and from the account published in the *Colonial Presbyterian* we feel warranted in representing it as every way successful. We should add that liberal collections were made in the City churches towards the expenses of the deputation; and the brethren had a time of great enjoyment, both in their public ministrations, and in their social intercourse with the ministers and people of St. John. Having met with the Presbytery they received a fraternal welcome from the brethren in their official capacity as a constituted church court, and arrangements were made for the visitation of the congregations of Rev. Messrs. Donald, Gray, and Jack. We must postpone the sketch furnished us descriptive of these visits, &c., till next number.

## HOME MISSIONS.

Having devoted considerable space to notices of the Synod's Deputation in New Brunswick, we have very little space left to devote to the important subject of our Home Missions. We subjoin a list of Home Missionaries under appointment for the month of November, as it will be interesting to our readers generally to know how they are distributed, and where they are labouring:—

Rev. P. Morrison and Mr. Joseph Hogg, P.E.I. Presbytery.  
 Mr. A. R. Garvie, Pictou Presbytery.  
 Rev. F. Cumming, and Mr. H. Archibald, Frere Presbytery.  
 Mr. Simon Fraser, St. John Presbytery.  
 Mr. J. B. Bearisto, York Presbytery.  
 Mr. S. Lawson, St. Stephen's Presbytery.  
 Rev. Mr. McDougall, Cape Breton Presbytery.

We have on our list the names of two Home Missionaries whose services are prevented by indisposition, and consequent inability to do at present the work of evangelists.

We bespeak the earnest prayers of the church for those who are engaged in sowing the precious seed of the word, that they may sow diligently and faithfully beside all waters. We bespeak the prayers of the Church for those who after long and expensive preparation are hindered by failing health from prosecuting the work to which they had consecrated themselves for life, that they may be strengthened in body if the Lord's will be so, and especially strengthened in their faith in the wisdom grace and faithfulness of the Great Master, who says betimes to willing sons "It is well that it was in thine heart," but the house shall be built by other hands, that they may be enabled to possess their souls in patience, and to glorify God by submission to His will.

And we would entreat the continued an increasingly earnest prayers of the Lord's people, that willing labourers may come forth to gather in the Lord's harvest,—that the Lord's presence may be felt during the present Session, powerfully in our Theological Hall, so that if the number in attendance should be small, they may come forth with a double measure of earnestness and zeal.

Dalhousie College is about to be opened as we pen these lines. Oh may the Spirit

of the Lord incline the hearts of a goodly number of this youthful and promising band to enter the noblest of professions, and to take part with us in this ministry of the Lord Jesus.

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 NEW BOOK.

A valuable work has just been published in St. John, by Rev. WILLIAM ALVES. It consists of a series of lectures on the First Chapter of Ephesians. It is highly commended by most competent judges. Dr. King says of this volume:

"These Lectures, of which there are fourteen, present a clear and scriptural exposition of the very rich portion of the word of God which they take up. The theology in my judgment is sound; and while the exposition of the profound doctrines which that chapter sets forth indicates the maturity of the scholarship which has been exercised upon it, the views are expressed in language so simple and perspicuous that a child may intelligently follow out the discussion. Each discourse is so short as to be very convenient for being read aloud in the family circle."

The book is now, we understand, being offered to our people in most of the towns and villages of the Lower Provinces. We trust it shall meet with a cordial reception, for it is worthy of a place in the libraries of all our people who can conveniently spare what is required to place it there. Before reading it, the recommendations of Drs. Hodge and King had fully assured us of its orthodoxy and judiciousness, but a personal perusal has shewn us that it is written in elegant style, and that the matter while mainly expository, is also highly practical and deeply interesting. More than once have we taken it up for a few minutes and have read on for an hour with much profit and enjoyment.

The publishing of books is seldom profitable in the colonies as it is in Britain and the United States, and our brother has shewn considerable courage in running the risk of pecuniary loss. A generous reception of the present work will not only place a good book written by one of our own ministers in our families, but will encourage others to contribute something to the general stock, and save us from the reproach of

being a church without any literature of our own. We have had within a few years valuable contributions from Nova Scotia and Newfoundland, and we hail with much satisfaction the present one from New Brunswick.

### ENGLISH STATESMEN ON MISSIONS.

It is one of the brightest traits in the character of Lord Stratford de Redcliffe, so long the English Ambassador at the Sublime Porte, that he was the friend of the Christian missionaries in Turkey. His advocacy of their cause, and of the cause of the Gospel, both in Turkey and in England, will be remembered and cherished in sympathetic hearts when his laurels, won in mere diplomacy, shall have faded. There have been many among the noble and honorable statesmen of England who have taken a similar stand in favor of the Bible, and of sending it to all parts of the world.

At a late meeting of the Society for the Propagation of the Gospel in Foreign Parts the Right Hon. W. E. Gladstone, M. P., offered the following resolution: "That the success which has already, under God, attended the efforts of the Society for the Propagation of the Gospel in Foreign Parts in those fields of labor, is a call and an encouragement for increased liberality on the part of Christians in aiding the support and extension of its missions;" and in the course of his remarks said:

Here in this little island what we inhabit, inferior in population to so many countries, inferior in size to every considerable country of the world, yet in two particulars excelling them all, excelling them in the extent of its colonial settlements, and likewise in the vast extent of its commercial operations: by our labor, skill and energy, by the invincible and resistless tendency to expansion which seems to be a property planted in this race beyond all other races in the world, you are continually putting forth in foreign lands agencies which are the source of great wealth and power to this country, but which likewise have another aspect. There is not a single commercial adventure which is undertaken in a foreign land, not a single ship dispatched, whether with emigrants or with a cargo to the remote parts of the earth, that does not, apart from the fulfilment of the designs and obligations connected with the immediate purpose of the voyage, entail another set of obligations also. You are possessed of other treasures besides the treasures that material industry can produce, and of those treasures it is your duty to make partakers the people with whom you enter into relations respecting

the goods and concerns of this life. It may be that in these times the faith of many has been shaken. I think that all must be sufficiently cognisant of what is going on in the world of thought and discussion at least to be aware that the period in which we live is a period of crisis for the Christian religion. But at the same time the strong conviction, I think, remains in our minds, our understandings and our consciences, that Christianity continues to be that which it has been heretofore, the great medicine for the disease of human nature, the great consolation for its sorrow, the great stay to its weakness, the main and only sufficient guide in the wilderness of the world. Somehow or other even those who may, upon intellectual grounds, be questioning many of its details, yet scarcely venture to impeach its moral authority and power. The Church and the religion of Christ are very old. They have endured for eighteen centuries. In the course of those eighteen centuries they have encountered many dangers. Many have been the times when the timid heart took fright, and when the unstable man anticipated to be overthrown. There were times in the early periods of the Church when a Pagan reaction threatened to overflow the territory that had been gained by the Gospel. There were times when superstition threatened to put out the light. There were times when the revival of Pagan learning threatened to seduce and draw away the whole Christian intellect of the world from the light of the Gospel and the worship of the Saviour. Therefore, do not let us suppose that the trial which has come upon this age is something wholly new and unheard of. Only let us wait a little. "He that believeth," we are told, "shall not make haste." Let us abide the issue. Let us see what all these objections and difficulties shall come to. But, while we are so abiding the issue, do not let us neglect or forget the duty of the day, to cope with even untold difficulties. This Gospel it seems to be the especial function of Englishmen to carry throughout the world; for I say that it is almost an elementary truth, almost a truism, to lay down this doctrine—that Christians, individual Christians, and a people of Christians, have positively no right to enter into social and civil relations with those parts of the world that are not Christians, and to decline to communicate to them the great treasure which they possess in the Christian religion, and without which all other treasures are valueless.

Sir Herbert Edwardes, K. C. B., lately addressed a large gathering of the clergy and gentry of Hertfordshire, at a lawn meeting held at Watton Woodhall, the seat of Mr. Abel Smith, M. P., controverting certain notions that had got abroad of the



failure of missions in India. He could bear his testimony, he said, to the fact that the missionaries were an earnest, self-denying, conscientious body of men. With regard to the native Christians, they were of two classes, Romanists and Protestants. The Romanist converts, known in India as Portuguese Christians, were easily made after the manner of Xavier, who boasted that he had converted a village in a day, and baptized ten thousand in a month. The Protestant converts were of a different sort. They were carefully trained in the principles of our religion, and were not admitted to baptism until they had given proof that they had cast off their idolatry, with its vices.

### HISTORY OF THE MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

(From the Free Church Record.)

The venerable Dr. McKerrow had just finished this important work when his sudden and lamented death took place, in the spring of the present year. It is a most careful, painstaking book, pervaded by a delightful spirit of warm Christian earnestness. The United Presbyterian Church is to be congratulated on possessing so complete a record of her endeavours to spread the gospel of Christ in foreign lands, from the earliest hour of the day of small things down to the present time.

The attention of the Secession Church was drawn at an early period to America as a field of missionary labour. In the year 1742—only nine years after the formation of the Associate Presbytery—a letter was received from Londonderry, in the state of Pennsylvania, earnestly entreating that a missionary should be sent to labour in the district. It was not till 1753 that the Secession Church—herself still but in infancy—was able to comply with the request. Two brothers were sent out to America in the summer of that year. The country was just beginning to emerge out of the wilderness state, and roaming Indians were still the masters of the wide spreading forest which covered much of it. For half a century onward from this time the Secession Church continued to send ministers to America. There can be no doubt that, of the debt of gratitude which America owed to the Churches of Scotland, a great part was due to the Church of the Erskines.

The first application made to the Secession for a missionary to be sent to Nova Scotia, was presented to the Associate Synod in 1765. It came in the form of a petition from the inhabitants of Turo. Two brethren were at once sent out on a temporary mission, from which they returned in about three years. The next that were

sent settled in the country permanently. After having been instrumental in planting the Church in Nova Scotia, the Secession took a paternal interest in its success, after affording it help. The Church in Nova Scotia has now attained to a degree of maturity and vigor which enables it not only to provide its own supply of teachers, but also to send missionaries to distant regions.

About the year 1816 the Secession Church began to send out ministers and preachers to Canada. It is scarcely possible to overestimate the amount of benefit which has been conferred on the Canadian provinces, first by the Secession, and latterly by the United Presbyterian Church. The Church which they founded in Canada grew to be a numerous and influential body. Connected with it were nine presbyteries, seventy ordained ministers, and upwards of one hundred and twenty congregations. In June 1861, a union was formed between the synod connected with the Free Church of Scotland and the synod of the United Presbyterian Church. The accounts of the happy results of this union, which have appeared from time to time in our columns, warrant the hope that it will be the means of incalculable good to Canada.

The Associate Synod resolved, in 1834, to engage in foreign missions on a more extensive scale than they had previously done. It was thought that the West Indies, especially Jamaica, would form a suitable field. But it was known that the existence of slavery would prove a powerful impediment to the free operation of the missionaries among the negroes. The Emancipation Act passed, declaring that all persons held in bondage throughout the colonies of Great Britain should cease to be slaves on the 1st of August, 1834. In the September immediately following, the Associate Synod resolved to send at least two missionaries to Jamaica. Two brethren immediately declared themselves ready to go. The congregation of Broughton in Edinburgh—Dr. Brown's—undertook to support one of them. The Scottish Missionary Society had a mission in Jamaica, and the missionaries in their employment in that island belonged mostly to the Associate Synod. These missionaries, along with those sent out from the synod, constituted themselves into a presbytery, under the designation of the "Jamaica Missionary Presbytery," which was gradually enlarged by the addition of brethren sent out from this country. The congregation of Greyfriars', Glasgow, the presbytery of Stirling, Rose Street congregation, Edinburgh, the presbytery of Dunfermline, the presbytery of Selkirk,—each undertook the support of a missionary. Others of the West India Islands were occupied, besides Jamaica. In 1848, the one missionary presbytery had grown into four

presbyteries. They then formed themselves into a synod, called, "The Synod of the Presbyterian Church in Jamaica." A Theological Hall was established at Montego Bay, and its first session commenced on the 13th July, 1852. In the second session, thirteen divinity students were enrolled. The Synod of the United Presbyterian Church in Jamaica represents at the present moment a remarkably vigorous and energetic Church, with elements of strength and progress in it which give hope that it will at no distant day expand over the numerous islands of the Caribbean Sea.

The mission to Old Calabar, in Africa, originated with the Jamaica Presbytery. The negro population who were connected with the congregation in that island naturally felt an interest in the spiritual welfare of friends and relatives in their fatherland, and they were desirous that an effort should be made to impart to them the benefits of that gospel in whose light they were themselves rejoicing. They urged the missionaries to make the attempt, and promised to render all the assistance in their power. The presbytery held a meeting in July, 1841, and spent two days in giving this subject a deep and prayerful consideration. They resolved to go on. Each member of the presbytery pledged himself to go and labor in Africa, should he be called to the work. To this they were induced by the consideration that agents would more easily be found to come to Jamaica than to go to Africa.

At a meeting of the United Secession Synod, held at Glasgow in May, 1844, it was unanimously resolved to undertake a mission to Old Calabar. In January 1846 the mission-ship, the *Warree*, sailed from Liverpool, carrying the first detachment of missionaries from Jamaica to the western coast of Africa. Into the narrative of their difficulties and struggles we cannot go here. The missionaries at Calabar have displayed a more than ordinary amount of heroism and self denial. They have had to contend with difficulties of no ordinary kind. They have laboured in a pestilential climate, and amongst a population steeped in pollution and sunk in the very lowest depths of moral degradation. A large mass of the people are the slaves of slaves. Their forms of idolatry are of the most disgusting kind, and their habits are characterized in a high degree by licentiousness and cruelty.

The labours of the missionaries in this unpromising field have been attended with a considerable measure of success. Eighteen years only have elapsed since the mission commenced. During that period several Christian churches have been planted, and connected with these churches there is a fair proportion of native converts. Week day and Sabbath schools have been estab-

lished, in which several hundred children are receiving a Christian education. The horrid practice of offering human sacrifices for the dead has been abolished in some of the districts. The Bible has been translated into the Efik language, and inhabitants are being taught to read it. A decided change for the better has taken place in the social habits of the people, and they are gradually rising in the scale of civilization.

The mission to Kaffraria did not originate with the United Presbyterian Church. It was commenced in 1821 by the Glasgow Missionary Society, and it was carried on under the superintendence of that Society till 1847, when the union took place between the Secession and Relief Churches. The stations connected with it were then transferred to the Mission Board of the United Presbyterian Church. The Kaffrarian mission has been honoured of God to do great good. Dr. Duff, who visited the mission station in Kaffraria on his way home from India, wrote: "If the members of the United Presbyterian Church at home could only witness with their own eyes, and hear with their own ears, what I was privileged to witness and to hear, I am confident they would feel that, had they spent ten times the amount of pecuniary means on that mission which they have done, they would have been more than amply recompensed.

The memorable Indian mutiny excited a deep and painful interest in all classes throughout the British empire. Reflecting men felt that, in the events which had taken place, there was a loud call to make increased efforts with a view to bring the gospel truth within the reach of our fellow-subjects in India. In this work the United Presbyterian Church came forward to bear her part. The Synod of 1853 resolved to commence a mission in India. Rajpootana, in the north-west of India, containing a population of seven millions, was the region fixed upon. The mission, though so recently begun, is in a most flourishing condition. Already it numbers 4 stations, 6 ordained missionaries, 2 medical missionaries, 2 English evangelists, 4 native evangelists, 50 week-day schools, and 1848 scholars. Eighteen natives have been baptized; and some of these are persons of high caste and considerable attainments, who are now proving useful agents in the mission. At all the stations bazaar preaching, which presses the truths of salvation upon those who reside in the vicinity, has been steadily prosecuted; and in the cool months of the year the gospel has been carried over a wide extent of country, and proclaimed to many thousands. The missionaries find easy access into the towns, the villages, and the halls of the nobles, and large audiences ready to listen to them, and to purchase or

to accept the Scriptures and tracts which they have to offer. The inhabitants, in the province, and not a few in the neighbouring states, are coming to know the agents of the mission, to welcome their visits, and to show that they remember, in some measure, what they had previously heard. The seed of the kingdom is thus being widely sown. The 50 week-day schools are all within the supervision of the missionaries, who visit them regularly, and find them to be good preaching-stations. In all these schools the Bible is read, and religious instruction carefully given.

Ten years ago, the United Presbyterian Church undertook a mission to the Jews, but hitherto it has proved in a great measure unsuccessful. Aleppo, in Syria, is at present the only station which they occupy in connection with the Jewish mission. The most recent endeavour of this energetic Church to occupy a new mission-field was made in 1863, when a mission to China was begun. As yet, however, they have only one missionary in that mighty land. To complete the catalogue of the missionary activities of the United Presbyterian Church, we must add the large aid which they give to Protestantism in Belgium and France, a department in which they leave us of the Free Church far behind.

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### FROM THE SOUTH SEA ISLANDS.

#### POPISH AGGRESSION AND PERSECUTION.

The following letter which we take from the *Evangelical Christendom*, is from the pen of a Missionary of the London Missionary Society, who spent several months on Aneiteum in 1864. It will be read with deep and painful interest. It is dated *Loyalty Islands, South Pacific, Feb. 5th, 1867.*

I arrived at Lifu in the mission vessel *Dayspring*, in July of that year, just after the French Governor, with an expedition from New Caledonia, had committed such havoc there. The Commandant in charge of the group forbade any of our party to have intercourse with the shore, or with the mission brethren on Lifu and Mare. We were, therefore, compelled to return to Aneiteum, New Hebrides, until I could communicate with Governor Guillain. In October, I received permission to reside on Uea, but not to perform the duties of my office. The Protestant missionaries and native teachers throughout the group had been suspended from their work. The only reason that could be assigned for this unjust and arbitrary act was, that none but French subjects could now be suffered to perform the work of the ministry in the islands that

the French had seized. In March, 1865, we received directions from the Governor, through the intervention of the British and French Governments, to resume our work as Protestant missionaries, but our native teachers were not included in this license.

There are two Roman Catholic priests here, who came after Protestantism was established on the island. They have laboured hard to subvert the work of the native teachers, who had been the means of leading many of the people to abandon heathenism and embrace Christianity. After the affair on Lifu, these priests and their heathenish followers acted with more violence and boldness. They declared Protestantism to be proscribed by the Government, ordered the teachers to cease their work, seized the Protestant chapels and bells, and drove out the congregations to worship in the bush. Two of the principal chapels were seized by the priest in person. He, on a Sabbath, marched at the head of an armed mob, ordered out the teachers and people, and entered the chapels, and held his own worship in them. I do not know whether these proceedings were actually authorized by the Governor, but he has sanctioned what was done. He visited the island about twelve months after these transactions, and when I mentioned them to him, in the name of the people, and sought redress, he refused to inquire into these matters. He wrote a Decree that the buildings thus wrested from the Protestant natives should remain in possession of the Papists, and that the former were permitted to build anew, and all buildings for public worship to be national property. Feeling ashamed, I suppose, that it should be reported that the Protestant missionary and his family, with 500 of his people, were worshipping in the bush, whilst their own building, erected by the Protestants for their worship, was occupied by a chalk image and some thirty of its worshippers, he gave us permission to reoccupy the chapel for *four months*, allowing that time to erect a new building.

In the case of some Protestants who had been driven from their homes, and had their chapel demolished, their homes plundered and burnt, and their plantations devastated, under the priest's directions, the only redress the Governor granted to them was to order that they should be allowed to reoccupy their lands. But he has suffered the priest and his tool to nullify this order (which I fear was not *bona fide*), and to defy his authority. When the refugees returned to their land, and had reached the priest's house, an armed mob of Papists rushed out upon them, and attempted to murder them. Five of the party were wounded. The Governor and Commandant were immediately informed of this affair; but eighteen

months have passed since, and the refugees are not yet restored to their lands. The refugee chief is now told that he may return; but he is given to understand that his religion is obnoxious to the ruling chief, and that he will not be permitted to have a Protestant teacher unless this chief (or rather the priest) give his consent, which is not at all probable.

I speak of this chief as the ruling chief, in distinction from the others. The Governor, at his visit, suspended all the Protestant chiefs, and, in the name of the Emperor, gave the rule of the island into the hands of three Popish chiefs, who had proved their worthiness for holding this office by their bitter persecution of the Protestants, and committing most atrocious outrages upon them. Previously their power to afflict was limited to their own tribes; now they are vested with power to carry out the operations of the priests over all; and the Protestant chiefs, who before were able to protect their people, are now, with them, given over to the cruelty and bigotry of these men—or rather the priests, whose tools they are. Two of these rulers have burned down the villages of their Protestant neighbours, from no other cause than their being Protestants, and have perpetrated such other cruel outrages, that had they been committed by the Turks on the Catholics of the Levant, would have quickly brought out a French fleet and an army of defence.

How has his Excellency's other order issued by way of redress been respected—permission to build new chapels in place of those stolen by the Papists? As soon as we commenced, the Popish chief called off the people to build him a large house, that he said the Governor had told him to get the people to build for him (perhaps as a reward for his zeal in the priest's service). I applied to the Commandant, informing him of our position with respect to the chapels. He accordingly directed that the chapels should be built first, but as our work progressed, and the rage of the priest was provoked by that, he stirred up his tool to try again and hinder it. The chief again called upon the people to set about his house, saying the priest had a letter from the Commandant countenancing his former order. The Protestants saw through the deception, and refused to leave the work of the chapel. This Popish chief then caused to be seized two of the late high chiefs, and bound them with ropes in a most brutal manner, and confined them in a wretched native hovel, where they were tortured and starved for three weeks. I complained to the Commandant about this barbarity. He denied having sent any such letter to the priest or to the chief, and laughed at the imprisonment of the Protes-

tant chiefs, and called it a *farce*. There the matter has ended. His denial of sending the letter is worth very little. He has not reproved the chief or the priest for making use of his name to set aside his own order.

The Governor permitted the Protestants of this district to re-occupy their chapel for four months. Three had scarcely passed when the congregation was forced out of it. The occasion of our holding a Sunday-school in the chapel was considered by the priest (the actual ruler here) to give a sufficient pretext for another brutal outrage upon the people. After the school, we met the church members, for the purpose of holding the communion of the Lord's Supper. A large number of the congregation also attended. Just as we were about to commence the service, the chapel was entered by some Papists, almost naked; and one heathenish fellow, with a knife hanging from his neck, raved and shouted, and ordered the congregation out, and attempted to drag from their seats two of our teachers who sat beside my wife. I attempted to expostulate with this savage; but he turned fiercely upon me, and placed his hands on me for the purpose of forcing me out also. The others, following his example, began to drag out the people. Seeing some of the congregation violently excited, apprehending a conflict that would have led to bloodshed, I advised them (much against my disposition) to leave, and I would refer the matter to the Governor, supposing he would redress the outrage. This being suffered to pass unproved, the three Popish chiefs perceive very plainly that they can safely persecute the Protestants, and perpetrate any outrage upon them. Perhaps that is the object for which they have been placed over the islands.

Soon after this, the Popish "ruler in the name of the Emperor" stole the wooden gong of the chapel from my ground, and employed it night after night in their heathenish *corrobaree*. It was not till after repeated applications to the Commandant to re-tire the bell, and to cease the nuisance of this night dance, performed close to my house, that he, at the end of six months, gave an order to the chief to return the gong; but the priest forbade him to obey that order, and the Commandant has had to submit to see his authority despised.

In another district, when the Protestants were building their chapel, and had considerably advanced with the work, the priest incited his heathenish followers to pull it down again. A Popish mob attacked the Protestant teacher in his house, and shamefully maltreated him, beat some of the people, and tore down the chapel. They carried off some of the materials, and hacked the rest to pieces, and threatened to kill the teacher if he attempted again to build a

Protestant place of worship there. The teacher and some of the people crossed to Lifu, to lay their case before the Commandant. All the redress they have obtained is a direction to try again to build the chapel. Since their return they have suffered renewed attacks from the Papists, urged on by the priests. Such is likely to be the result throughout. All very plainly see either that the Government authorities are co-operating with the priests, or are afraid to oppose them. One of these authorities himself declared, that for a French officer to offend these priests would be suicidal to his hopes of promotion; that the Government offices were so under the control of the hierarchy, that to oppose the priests would be to cut off all chance of promotion.

The Samoan and Raratongan native teachers, the active and zealous pioneers in these mission-fields, by whom so much good has been accomplished, have all been dismissed to their homes by order of the Governor. He has, however, allowed us to supply their places with natives of the group. These are not at all protected in their work, but are subjected to insult and violence from the priests and their followers. I will give one instance out of several I could supply. Last November, the Roman Catholic mission schooner, *L'Arche d'Alliance*, was here, having on board four or five priests, who had come to take part in opening their chapel, recently erected, and to confirm some of their converts. A feast was to be held on the occasion, and the Popish chief ordered the Protestants to provide food for the feast. They objected to do so; and one of my teachers and I were blamed for this. Late at night, on the eve of the feast-day, a mob entered my house, and demanded why I had told the Protestants not to unite in this feast. I was able to satisfy them. Another party of these heathens entered the house of the native teacher, and pulled him from his bed, and dragged him along the road by his hair, and beat him with their fists. They bound him with a rope, and confined him in our old chapel. As soon as I heard of this, I attempted to release him from the hands of his persecutors, but was obliged to leave him. Nothing could be done without risking a serious conflict; and the Protestants would have eventually been the greatest sufferers, as the Governor has bound them to submit to these Popish chiefs. In the morning, the teacher was made a spectacle for the assembled priests and Papists who had come to this feast. He was bound as if suffering crucifixion, with his arms extended along one pole, and his legs fastened to another; and in this position, in our old chapel, which is now made a common house for the Papists, he was held for sport at the feast, one of the

priests taking the lead. This priest entered the chapel smoking his pipe, and accented the tortured teacher, mocking and laughing at him. The same man, on a similar occasion, mocked the Samoan and Raratongan teachers, when they were manacled on board the French steamer.

Shortly after this abominable outrage, our mission ship, the *John Williams*, arrived. It was quite a jubilee to our poor people, and they rejoiced to welcome the young missionaries who had come out in her, though none was destined for this group. Their rejoicing and exultation were soon stopped by the malignant machinations of the Roman Catholic priest and his tools. Our people, according to their custom, prepared a present of vegetables and fruits for the captain, passengers, and crew. The priest incited the chief to forbid this present; but the people would not submit to such interference. As they were bringing down the present, the Papists attacked them, seized the baskets of food, and hacked them to pieces, scattering the fragments over the ground. After this, the chief caused to be seized six of the Protestant chiefs, and bound them with ropes in a most brutal manner, and then confined them in a miserable hovel for several days, until a ransom demanded was paid for their release.

Two of the maltreated teachers and some of the people crossed to lay their complaints before the Commandant. They have not received any good from that. An order has just come to one of the persecuting Popish chiefs\* to inflict a heavy fine upon them—for his own benefit—upon some unfounded and trivial charge that they have misrepresented the condition of the Government school at Lifu. What has been said is perfectly true—that the scholars are ill-fed and not clothed. So, instead of obtaining redress for their complaints, they are made to suffer anew at the hands of their persecutors. One of these is the father of a lad in the school. He, compassionating the wretched condition of his son, wished to remove him to his home. He is not only denied this natural right, but is punished also for entertaining a bad opinion of the school. This act of the Commandant's has infused new life into the malignant hearts of the priests' bullies. The priest had just before been vainly urging them to beat and rob one of his late people, who has now become a Protestant. On receipt of this order, the priest tried his trusty followers again, and they have performed his wishes. Last night, they ransacked the poor fellow's

\* Or rather to the priest, as the order is written in French, and must be interpreted by the priest. He gives what interpretation he pleases.

house, and the cowardly mob set upon and savagely beat him. He might have been murdered, but for some going to his assistance, and driving off the Papists.

These statements, to many unacquainted with the conduct of the Romish priesthood in this part of the world, may appear improbable or exaggerated; yet they are plain, uncoloured representations of facts—of events occurring at the present day, and only a few instances out of many. Some will say, No civilized Government would suffer such proceedings in a country held under its jurisdiction. It is indeed astounding, but nevertheless true, that the authorities, whose duty it is to prevent such outrages, not only suffer them, but evidently connive at and encourage their perpetration. His Imperial Majesty's just and equitable order is most reluctantly submitted to, where it is not entirely evaded; and although the Governor is prevented carrying out his aggressive and destructive policy, yet if others can prosecute what he initiated, without directly involving him, no doubt he is content to allow them power and liberty to do so. It may not be Protestantism that is so obnoxious to him as the residence of English missionaries in the colony. It should be remembered our mission existed here before the islands were taken by the French; and before a Roman Catholic priest ventured upon them, our brave pioneer missionaries, the native teachers, were martyred here. We must retain our position among our flocks gathered out from the heathen, whatever may be the cost, or however violent and active the opposition against us.

I am thankful to be able to add, in conclusion, that God has abundantly blessed our labours on Uea, and sustained his cause against all the powers that have been brought to oppose it. Our people have all continued firm and steadfast, under most cruel and oppressive persecution. Notwithstanding that they plainly see (as plainly revealed) that as Protestants they are cut off from all favour with the authorities, virtually outlawed, and exposed to persecution and wrong on every side, yet they brave all, and faithfully hold the Word of Truth in which they have been instructed. The population of Uea is under 2,000. Upwards of 1,000 of these are Protestants, 80 are church members, and 150 candidates for admission to the church. The population of the other islands of the group is much larger. There our brethren have laboured for many years with very encouraging success. You are well acquainted with the proceedings on Lifu. On Mare, the Governor forbade our missionaries extending their operations among the remaining heathen; but he has just permitted two

Romish priests to go there, in opposition to the wish of the people.

In placing these particulars before your many earnest readers, I ask for their sympathies and prayers, in their private and public engagements to bear the condition of the Loyalty Islands mission in remembrance. "Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men."

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### PRESBYTERIANISM IN THE RED RIVER REGION.

At the last meeting of the Canada Presbyterian Synod, Rev. JOHN BLACK, the pioneer labourer in the Red River Settlement, gave the Synod a sketch of the present state and prospects of religion there. He had been there 16 years: when he went out, the Canada Synod consisted of but 23 ministers: now the number is ten fold.

The Red River Colony is in the centre of British America—latitude 50; longitude 97. From that to Toronto, by the road which was travelled, was 1,400 or 1,450 miles. In 1851, when he went there, the journey took fifty days. His recent journey from the Settlement to Toronto took fifteen days. Three-fourths of this being by railway and steamboat, it could be seen that the distance was great. The country was watered by the Red River, the Saskatchewan and the Winnipeg. In the centre of the large basin of these rivers was Lake Winnipeg, which received the waters from the north end of that lake and passed out the great Nelson River, which carried its waters into Hudson's Bay. The country from the Red River to the Rocky Mountains was one vast plain, plentifully watered but only sparsely supplied with wood. Upon the Red River and the Assiniboine, the settlers have established themselves. It was a rich, fertile country and produced great abundance of grain.

The Colony is about sixty years old. It's present population is about 10,000, and divided into various classes. At the North end, near Lake Winnipeg, there was a very considerable settlement of Christian Indians under the care of two missionaries of the Church of England, one an Englishman and the other a full blooded Indian. The latter, as well as the former, was received everywhere with great favour. Coming further South, there was a large body of settlers, principally of mixed blood, and it was there that Mr. Matheson's field of labour and place of residence was. Further South

was the Scotch part of the settlement, which was almost purely of European blood. Then came a Church of England congregation. North of Upper Fort Garry was a population almost entirely French and Roman Catholic. The different nationalities and religions were thus separated. The original settlers of the country were to a man Presbyterian; and when they agreed with the Earl of Selkirk to be transferred to that colony, it was distinctly understood that a minister of the Church should come with them. The minister who was selected to go did not accompany them at once, but remained to finish his studies, with the intention of following the next year. Circumstances arose in the colony which rendered it inexpedient for the minister to go there; and it was not till he (Mr. Black) went there, in 1851, that the promise to the colony was in some measure fulfilled. The Presbyterians of the colony had been, in the meantime, receiving the ordinances of religion from the ministers of the Church of England who taught evangelical doctrines, and from them the Presbyterians derived much benefit. But still they longed for a minister of their church, and when he went there a large number rallied round him. He had at present four regular preaching stations in the colony. At three of these they had church buildings, in one of which, that at Kildonan, 500 persons could be seated. At Mr. Matheson's station, they had a small and inconveniently situated church, built 15 years ago. It would be necessary before long to build another in its place. On the Assiniboine there was another small church, and he expected soon to have one at Fort Garry, the headquarters. In connection with two of these congregations there were good day schools, and all had Sabbath schools. There were connected with the four churches 112 families, beside 15 or 16 others in more remote parts of the colony, which they had never yet been able regularly to reach. In regard to the support of the missionaries, Mr. Matheson was appointed and supported by the Foreign Mission Committee. He (Mr. Black) was supported by local contributions and the liberality of the Hudson's Bay Company. The Presbyterian congregations of the settlement were not behind the sister Churches in Canada in contributing for Church purposes. They stood fourth—remote as they were—in the amount of the contributions to the Church. In contributions to the Foreign Missions of the Church, they had the high honour of standing first in the whole Canada Presbyterian Church. Besides their contributions to the Foreign Mission Fund, they sent yearly full supplies of flour to Mr. Nesbit's congregation at Carlton, on the Saskatchewan, and would do so till the latter could sustain themselves. The entire

contributions to the schemes of the Church this year from the Red River Settlement amounts to \$561.28. This was what they did for the Church, and now he would tell them what he wanted the Church to do for them. The Assiniboine, a branch of the Red River falling into it from the West, was being rapidly filled up with settlers, and they would like another minister for that part of the colony. Mr. Nesbit was too far removed to co-operate with them, being 400 miles away. They had two little churches in the Assiniboine settlement, and here and there were little knots of Presbyterians who needed more attention than they could receive without a minister among them. Another advantage of an additional minister was that they could then form a Presbytery in the settlement.

That part of the country (the Assiniboine district) was filling up very rapidly, and it was of great importance that they should take up the field, and that early. They had lost largely in the various colonies from not being early in the field, and in none more so than in the Red River colony. They might have had almost entire possession of the colony if they had not been 34 years behind time. He believed that in the Assiniboine district they would contribute \$200 to the support of a minister, and in his (Mr. Black's) part of the settlement, they would add something to that amount. The Saskatchewan river divided itself into two great branches, called respectively the north and south branch. Mr. Nesbit's mission was very near the confluence and near where the wood and prairie regions joined. He had thus fixed upon a point where there were great advantages. They had no clearing of land to make as in Canada, and at the same time, wood was easily accessible for all purposes. The settlers there had land under cultivation. The Indians were friendly, and circumstances generally favoured. One thing had struck them forcibly in Red River, and that was the failure of the Synod's Mission in the South Seas. Looking over the history of the Church, effort after effort had been made in that direction, and had, without exception, proved a failure. They could not help drawing the inference from this—which, perhaps only persons in their position would draw—that Providence was shutting the door in that direction and opening a door in the North West—was, so to speak, saying to them that they were an American Church, and was commissioning them to send missionaries to the Red man as having a first claim upon their efforts. It might not be as inviting a field, in some respects, as the South Sea Islands, but if Providence called them to occupy that portion of the field, it was not for them to ask whether it was of a delightful kind or the opposite. His field of labour was not so

unpromising as was supposed. The Indians listened to the gospel with great attention, and many of them were being gathered in. One hundred baptisms had taken place within the past year in the Church of England missions, and who knows whether Providence had not similar things in store for their own Church.

## Our Foreign Mission.

### The "Dayspring."

We have again to issue our monthly *Record* without any communication from either of our missionaries. Private intelligence has been received from members of Dr. Geddie's family something later than any official communication, from which we can report *all well*, so far as heard from, up till the beginning of April.

At that date, and for some time later, we know that the *Dayspring* was at Melbourne, where she had been in dock undergoing repairs; and we may feel assured that the want of letters arises from the lack of the means of communication, consequent on her absence from the islands during the stormy season. It is highly probable that the loss of the *John Williams* would furnish additional employment for the *Dayspring* so soon as she had returned to the islands from Australia. We trust that before the year closes we shall be enabled to furnish our readers with tidings of the welfare of our distant brethren, and of the progress of the Lord's work.

Meanwhile, the following letter respecting the *Dayspring*, written by Rev. D. McDonald, Secretary of the Heathen Missions Committee of the Presbyterian Church of Victoria, will be read, we doubt not, with interest:—

Dear Sir,—I have just finished a long letter to the Rev. Mr. Kay on the subject of the *Dayspring*, and I had intended to write fully as long a one to you on the same interesting subject, but alas! the mail closes to-night, and this is Saturday, and my preparations for to-morrow's service are in a backward state. I must, in short, content myself with a brief note this time, in the hope of getting leisure next month to say all I have to say on the subject of the New Hebrides mission and the mission vessel.

The *Dayspring* is ready for sea, and will go out with the first wind. £1300 have been spent on the little craft within the last four months, and she is now all snug for a season. All anxiety about funds for the support of the mission vessel is now at an end. In Victoria we have raised our £500, and the other colonies are doing their duty also.

Captain Fraser is going off in good health and heart. He has found himself and his vessel very popular in Melbourne. The *Dayspring* is well found in everything she needs, and it is all paid for. We are satisfied that everything possible is done to keep down the expenses of the vessel; but with a crew of six or seven, and she herself a floating hotel for eight months of the year, she cannot be sailed under £1200 a year, irrespective of repairs.

It is our thorough conviction that Capt. Fraser is a good missionary as well as a good captain. Indeed, we scarcely know where another such could be got if he were to leave the vessel.

The *Dayspring* was put on the slip two or three days ago, and her copper proved very bad. She must certainly be re-coppered next trip, and I am writing to Mr Kay on the subject.

Congratulating the friends in Nova Scotia that the mission vessel is still nobly doing her work, and still out of debt, and praying God to preserve her and all the lives and interests committed to her.

I am, dear sir, ever yours,  
D. MACDONALD.

The Rev. Mr. KAY of the Reformed Presbyterian Church of Scotland in a communication to the Board on the same subject, dated R. P. Manse, Castle Douglas, Scotland, 27th June, 1867, writes:—

"The principal object which I have in view in writing to you by this mail is to consult you in reference to a proposal contained in a letter which I received a few days ago from Rev. D. McDonald of Melbourne, convener of the Victorian committee of the New Hebrides Mission. 'The most serious question for next year (says Mr McD.) is the re-coppering of the *Dayspring*; but it must be done. The colonies here will certainly stand their own proportion of the expense; and we are sure that the friends in Scotland and Nova Scotia will also help. It is believed that the best thing which can be done is to get the copper at once from Glasgow. I am authorized by the New Hebrides Committee of this church to guarantee to you the Australian proportion of the expense, and the copper should be here by January next. It should leave Scotland early in October.' Then followed a note of the quantity, size and weight of the



copper required. "I called a meeting on the 20th inst. (June) when it was agreed that the copper should be ordered and sent out at the time specified, on the faith of the pledge in Mr. McDonald's letter, that the Australian churches would bear their proportion of the expense"

Our *Record* for September contained the fact that the Board representing our Synod, at once assumed the fourth part of the liability, involved in the outlay, which practical men among us considered necessary. As we understand the Board's resolution, they do not appeal to the children of the Church to meet the extra expenditure; but it is a valid reason why our Sabbath Schools should be in motion, that they may not fall short in meeting the ordinary outlay of \$1260. This sum should be speedily on its way to our Agent in Sydney, and will be, by order of the Board, before these remarks are published; and as it is thus loaned to our young friends, they must prepare to pay off all their debts at the close of the year, or as soon after that as possible.

We shall forward cards without waiting for orders, immediately. Schools or individuals wanting a larger number will find their applications speedily answered, if directed either to Rev. P. G. McGregor, or to Mr. James Barnes, publisher of *Record*, Halifax. Boxes will be furnished when applied for in accordance with the decision of the Board at its meeting held in August last and published in the September *Record*. Will the superintendents and Teachers of Sabbath Schools take note, so that the stream of juvenile contributions may commence with Christmas or sooner, and be completed early in the year 1868?

#### Fraternal and Complimentary.

The Board of Foreign Missions of the Reformed Presbyterian Church of Scotland, at a recent meeting, passed the following resolution, which the Synod of that body endorsed, and which the Board communicated to the Board of Foreign Missions of the Presbyterian Church of the Lower Provinces:—

"It is with feelings of devout gratitude to God that your Committee desire to call

your attention to the widely extended interest which the New Hebrides Mission has excited among the Presbyterian Churches of Victoria, New South Wales, and New Zealand. In a British colony nearer home, to which belongs the honour of first breaking ground in this part of heathendom, the same deep interest, which has ever marked the Presbyterian Church of the Lower Provinces, continues to be felt and shewn.—The cordial co-operation which has existed between the Church in Scotland and their brethren in Nova Scotia, in the conducting of this mission, has made clear the fact that it is possible for men holding the one faith, the one Lord, the one baptism, though called by different names to labour as with one heart in the field of Foreign Missions. It is pleasant also to have it to say that this harmony is not a thing of the past alone, but that it extends up to the present moment. During the past year the gentleman who has had most to do in conducting the mission in Nova Scotia, has, after many years' service, retired from the position of Secretary. Dr. Bayne, whose name and labours are familiar to us all in connection with the New Hebrides Mission, who has been in turn the official correspondent of Dr. Bates and Dr. Graham, and of our present Secretary, has made way for the Rev. Mr. McGregor of Halifax, whose communications to your Committee show him to be a not unworthy successor of the man on whom devolved the onerous work of carrying to successful completion the building of the *Dayspring*, and whose careful superintendence sent into the field the Gordons, and Matheson, and Johnston, and Morrison and McCullagh. Your Committee suggest that in looking back upon the work of Dr. Bayne for fifteen years, and connecting it with his resignation of the Secretaryship of the Mission, this Court ought to place upon their record an expression of the deep sense which they have of the valuable services rendered by him to the mission, and their hope that he may not find in vain his labour in the Lord."

## The Sabbath School.

### LESSONS FOR DECEMBER.

#### FIRST SABBATH.

SUBJECT:—*The Spies*.—Numbers xiii. 17-33.

The Israelites had now reached Kadesh, a town near the southern boundry of Palestine in the wilderness of Paran. From Mt. Horeb to Kadesh was eleven days journey (Deut. i. 2.) Having now arrived at the frontier of Canaan nothing but their own

unbelief hindered them from entering at once upon the possession of the land.

V. 17.—In the beginning of the chapter we read that the Lord commanded Moses to send men to spy out the land. But in Deut. i. 22. Moses says that the people solicited him to this. The two statements are easily harmonized. In the spirit of unbelief the people asked that spies should be sent, and God remembering former manifestations of unbelief directed Moses to grant the request.

Vv. 18-20.—The Israelites should have been satisfied with the statements which God had made, that he would drive out the inhabitants from before them, and that the land was one flowing with milk and honey. Had they implicitly trusted in these assurances they would not have asked for spies.

V. 21.—The time of the first ripe grapes was in August.

V. 21. The wilderness of Zin bordered on the south of Palestine. It was a part of the more comprehensive district of Paran.—*Rehob* was a town near the northern boundary.—*Hamath* was a Syrian province on the north of Palestine, having a capital of the same name. "The entering in of Hamath" was the narrow pass leading from Canaan into Syria.

V. 22.—*Hebron*—originally called Kirjath-Arba, was a city about 20 miles south of Jerusalem.—The Anakims, remarkable for their great stature, were composed of three tribes descended from the sons of Anak, and named after them. See Deut. ix. 2.

V. 23.—*Eschol* was in the neighborhood of Hebron.—The cluster was so carried for safety as much as for convenience.

V. 24.—The word *Eschol* means a cluster.

V. 25.—They had travelled through the whole length of the land.

Vv. 26-29.—The spies gave a correct account of the fertility of the land, but evidently wished in what they said of the inhabitants to discourage the Israelites from attempting an invasion.

V. 30.—Caleb, no doubt with the concurrence of Joshua (Ch. xiv. 6, 9,) endeavored to quiet the people, and exhorted them to go up at once. For their trust in God the two faithful spies received a reward. See Ch. xiv. 30.

Vv. 31-33.—The sin of the unbelieving spies was the greater, because they persisted in disheartening the people.—*A land that eateth &c.* Some suppose that at this time there was a great plague in the country sent by God to weaken the Canaanites, but which the spies ascribed to an unwholesome climate. See Ez. xxxvi. 13.

#### LESSONS.

1. Let us learn to guard against the sin of unbelief. The spies virtually doubted the ability or the willingness of God to fulfil his promises. The sad results are stated in the next chapter. In his dealing with the Israelites for this sin God has stamped his dire disapprobation upon it. From the wilderness whitened with the bones of the unbelieving Jews comes to us the solemn lesson, "Take heed lest there be in any of you the evil heart of unbelief. See Heb. iii. 7-19. The Heavenly Canaan is offered to us through Jesus Christ. If we refuse to believe we shall eternally perish. See John iii. 18.

2. Obstacles in the way of duty should never deter us from undertaking the discharge of duty. Although the difficulties of conquest had been fully as great as the spies represented, yet the Israelites should have gone forward. God would have given them the land. Let us never say, in contemplating known duty, there is a lion in the way. If we honestly address ourselves to the discharge of duty God will either remove difficulties or give strength to surmount them.

3. In the wilderness of this world God gives his people foretastes of heaven. Clusters from *Eschol* are put into their hand. This is an earnest of their inheritance.

#### DOCTRINE.

Christ our forerunner. Heb. vi. 20; John xiv. 2-3.

#### SECOND SABBATH.

SUBJECT.—*Christ in the garden.* Matt. xxvi. 36-56.

See parallel passages in Mark xiv. 32-50; Luke xxii. 39-53; John xviii. 1-11.

After Christ had instituted the Supper, given his parting address, and offered up his intercessory prayer, he proceeded to Gethsemane accompanied by the eleven. This is holy ground. It becomes us to approach with awe.

V. 36.—*Gethsemane*—a retired place on the west side of Mount Olivet, about a stone's cast from the Cedron and in full view of Jerusalem. The word means *oil press*.

V. 37.—*The two sons of Zebedee*,—James and John (Matt. x. 2). These three disciples were with him on the mount of transfiguration and at the cure of the ruler's daughter. The other disciples were left near the entrance of the garden.—*Sorrowful*.—Mark says, Christ "began to be sore amazed."

V. 38.—The cause of Christ's anguish was not simply the contemplation of the death of the cross. As the substitute of sinners he was made to feel the manifesta-

tion of Jehovah's righteous displeasure against sin. It was this that filled his soul with an awful horror, that caused the bloody sweat, and that made his human nature for a moment recoil and seek deliverance. He was pouring out his soul unto death. See Is. xiii.

V. 39.—*Fell on his face*—a posture indicative of intense earnestness and anguish.—*This cup*—of the curse. He prays that, if it were possible to accomplish the work of redemption without drinking this cup, he might be spared.

V. 40.—Luke says the disciples were "sleeping for sorrow." Extreme grief is sometimes attended with heaviness and stupor. Luke as a physician notices this as well as the sweat tinged with blood.

V. 41.—They were in danger of losing their confidence in Christ for they would soon see him in the hands of his enemies.—*The flesh is weak*.—An argument for watchfulness and prayer. Satan seeks to attack us through the infirmities of the flesh.

Vv. 42-44.—A second and a third time did Christ utter this remarkable prayer. Notice his devout submission. Probably Heb. v. 7., refers to the agony in the garden. Luke says that an angel appeared unto Him from heaven strengthening Him. Luke also records that His sweat was at were great drops of blood falling down to the ground. Instances are on record of a bloody sweat being caused by intense mental anguish.

V. 45.—*Sleep on now*. He had triumphed and had no more need of their watching.

V. 47.—Judas knew where to find Christ (Luke xxii. 39). John says (xviii. 4-9) the armed band fell prostrate in Christ's presence. He thus manifested his power to provide for the safety of his disciples and showed that he voluntarily gave himself up to his enemies.

V. 5.—*One of them*—Peter, in accordance with his impulsive disposition. Christ at once repaired the injury.

Vv.—If Christ wished to resist his enemies he needed not the aid of his disciples. A *legion* was a body of the Roman army containing from 4000 to 6000 men. The word expresses a great multitude.

V. 56.—*All the disciples &c.* Where was now their boast? See verse 35. But Christ must tread the wine press alone.

#### LESSONS.

1. Christ endured the wrath of God for us. "He was wounded for our transgressions, He was bruised for our iniquities." Deny this doctrine and the agony of the garden and cross is a mystery. If Christ suffered not in our stead he was less heroic than many of his followers have been. They have gone joyfully forward to the most painful deaths.

2. Mark the true humanity of Christ. While he was very God he was also very man. His soul was sorrowful; He was filled with sore amazement; for a moment his humanity recoiled from the awful agony to which it was subjected; He sought the sympathy of his disciples; an angel was sent to strengthen him.

3. Christ's sufferings and death were voluntary, V-35. He gave his back to the smiters, and his cheeks to them who plucked the hair. He hid not his face from shame and spitting.

4. In the time of trouble we may pray to God for the removal of affliction, yet we should always pray with resignation to his will.

5. If God does not see fit to remove the affliction of his people he will support them under it. See Paul's case, in 2 Cor. xii. 6-9.

#### DOCTRINE.

Christ suffered for our sins. Is lviii. 5f; 1 Cor. xv. 3; 1 Peter ii. 21.

#### THIRD SABBATH.

SUBJECT:—*The Trial*. Matt. xxvii. 11-26.

See parallel passages in Mark xv. 2-15; Luke xxiii. 3-25; John xviii. 33-40, and xix. 1,16.

When Christ was apprehended in Gethsemane he was taken before the Sanhedrim, the highest Jewish tribunal. By that Court he was declared worthy of death, because he said he was the Son of God. The Sanhedrim however had not power to sentence to death: the Romans had retained this power in their own hands. He was accordingly hurried before Pontius Pilate the Roman governor to receive his sentence.

V. 11.—The chief priests and elders charged him before Pilate not for saying he was the Son of God—for with that Pilate had nothing to do; but for setting himself up against the Roman rule, (Luke xxiii. 2.)

—*Thou Sayest*—it is so. Pilate took Jesus into the judgment hall by himself, and repeated the question. See John xviii. 33-38. Coming out again to the Jews he said, "I find no fault in him at all." This only exasperated them, and they accused Christ of many things. (Mark xv. 3).

V. 14.—He had told Pilate that his kingdom did not interfere with worldly governments; He had shown him that He was not plotting the overthrow of the Roman rule; and as this was enough, He would say no more. Pilate having ascertained that He belonged to Herod's jurisdiction, sent Him to him, glad to get rid of the responsibility of deciding the case. Ostensibly this was done out of deference to Herod. The result was that Pilate and Herod became friends. See Luke xxiii. 5-12. It

would appear that Christ spake not a word before Herod. This proud, licentious man was actuated by empty curiosity. Galled by this silence, Herod subjected Christ to many indignities, and then sent Him back to Pilate. Pilate proposed to the Jews that he would scourge Jesus and then release him. See Luke xxiii. 14-16. How inconsistent! If innocent why chastise him at all?

V. 15-18.—Pilate singled out Barrabas that the Jews might be induced to release Jesus, rather than so great a criminal.

V. 19.—A solemn warning! Well for Pilate if he had heeded it.

V. 20.—Pilate asked this question three times, (Luke xxiii. 22), hoping that the Jews might relent.

V. 24.—A pitiful attempt to satisfy a conscience ill at ease, and to place the responsibility upon others. Washing the hands did not wash away the guilt of shedding innocent blood.

V. 25.—A terrible imprecation! Little did they think what would result. They invoked vengeance and it came. In less than forty years this city was destroyed, when more than a million people perished. To this day the Jews are a nation scattered and peeled.

#### LESSONS.

1. Learn the perfect sinlessness of Jesus. He was tried before both a Jewish and a Roman court, but his bitterest foes could find not the slightest stain upon his character.

2. See how God overrules evil for good. The fact that every effort was made to criminate Jesus has shown his innocence.

3. Mark the patience of Christ. He answered never a word. Nor was his a sullen silence. It was the silence of meekness. See Is. liii. 7. Let us strive to imitate him. See 1 Pet. 20-23.

4. In verse 17 is an illustration of the great doctrine of release. Christ the innocent is condemned; we the guilty are set free.

5. God often by the voice of conscience, and by his providence warns men to stop when they are in a sinful career. V. 19.

6. We should take a firm stand on the side of conscience and truth, not fearing consequences. Pilate knew that Christ was innocent, and he sought to release Him. But fearing the people he condemned Christ. It is interesting, yet sad, to mark the conflict that occurred in this man's mind between conscience on the one hand, and timidity on the other.

7. From verse 24 we learn that if we pursue a course of conduct which our conscience disapproves, hoping that we are guiltless, because others assume the responsibility, we are acting the part of Pilate.

#### DOCTRINE.

Jesus was without sin. 2 Cor. v. 21; Heb. vii. 26; i. Pet. i. 19.

#### FOURTH SABBATH.

SUBJECT:—*The Crucifixion.* Mat. xxvii. 26-50.

See parallel passages in Mark xv. 15-37; Luke xxiii. 25-46. John xix. 16-30.

V. 26.—Scourging was preliminary to crucifixion.

Vv. 25-31.—These indignities were heaped upon Christ by a brutal Roman soldiery in the judgement hall, out of sight of the crowd still waiting without. Pilate then brought him out to the multitude, hoping that their thirst for blood would now be appeased. But he was mistaken. Again he took Christ apart and questioned him. He strove again to release him; but again he failed. See John xix. 4-12.

V. 23.—Christ went forth bearing his cross, but sinking beneath the load, they placed it upon Simon. Cyrene was in Africa. On his way to Calvary Christ addressed the women who bewailed him. (Luke xxiii. 27-31.)

V. 33.—*Golgotha*—or the place of a skull, so called either from its shape or from the fact of its being the usual place of executing criminals.

V. 24.—This drink was offered either in derision or as an opiate to deaden the sense of pain. See Ps. lxix. 21.—*He would not drink*—He would do nothing to alleviate his distress or impair the clearness of his mind.

V. 35.—See Ps. xxii; 18.

V. 37.—This title was written in Hebrew, Greek and Latin, that it might be read by all. For Christ's prayer on behalf of his enemies, see John xxiii. 34. Compare i. Cor. ii. 8.

V. 38.—See Luke xxiii. 38-43 for a fuller account of the two thieves. Verse 44, speaks as if both the thieves reviled Christ, while Luke speaks only of one as reviling. Luke's is the minute account, while Matthew and Mark, dwelling upon the fact that Christ was derided by all, speak in general of the thieves as doing it.

V. 40.—*Thou that destroyest &c.*—referring to what Christ had said in John ii. 19.

V. 43.—These words were predicted in Ps. xxii. 8. About this time occurred the touching incident recorded in John xix. 25-27.

V. 45.—A miraculous darkness emblematical of the great inner darkness which enveloped the Soul of the Redeemer.—*The sixth hour*—our noon.—*The ninth hour*—our 3 o'clock in the afternoon.

V. 46.—Probably during the whole period of the three hours Christ experienced the hidings of his Father's countenance. About

the ninth hour, the moment that preceded the rolling away of the darkness. His agony would seem to have reached its height. This bitter cry was wrung from a soul being made an offering for sin. The Father never loved the Son better than now; but Christ as the sinner's substitute must feel the Divine wrath against sin.—The inner darkness probably cleared away with the outer, and Jesus died in light.

V. 47.—This was said in derision, by a play upon the word.

V. 48.—*Gave Him to drink.*—He had said "I thirst." The inner agony over, He was now sensible of the cravings of nature. This vinegar was the soldier's drink. (John xix. 29.)

V. 50.—*Cried, &c.* He said "It is finished," and "Father into thy hands I commend my spirit."

#### LESSONS.

1. Learn from Vv. 27-31 the desperate wickedness of human nature.

2. Christ suffered in our stead. There can be no suffering where there is no sin either personal or imputed. As Christ had no sin of his own, he must therefore have had imputed guilt.

3. Learn the intensity of the Redeemer's sufferings. The indignities he endured at the hand of his enemies and his bodily pain on the cross were great; but, as has been truly said, the sufferings of his soul formed the very soul of his sufferings.

4. See the awful nature of sin. If it could not be expiated except by the agonies and death of Jesus, it must be exceedingly offensive in the sight of God.

6. How dreadful the guilt and danger of those who despise Christ! If God spared not his own Son, he will not spare the finally impenitent. If these things were done in the green tree, what shall be done in the dry?

#### DOCTRINE.

Christ's death atones for sin. Rom. v. 9; John i. 29; Rev. vii. 14.

#### FIFTH SABBATH.

SUBJECT:—*The Resurrection*, Matt. xxviii.

See parallel passages in Mark xvi.; Luke xxiv.; John xx.

The burial of Christ was the last step in his humiliation, and his resurrection is the first in his exaltation.

V. 1.—*The Sabbath*—the Jewish Sabbath or our Saturday. *The first day of the week*—the day afterwards observed as the christian Sabbath.

V. 2.—*Great earthquake.* This occurred before the arrival of the woman.

V. 4.—*The keepers*—the Roman guard

placed there at the request of the chief priests and Pharisees, (Ch. xxvii. 62-66).

V. 5.—When the women saw the stones rolled away and the tomb empty, Mary Magdalene at once returned to the city to inform Peter and John. During her absence the angel appeared to Mary's companions.

V. 6.—*As he said.* See Ch. xvi. 21.—Christ's body was buried before sunset on Friday, and he rose early on the morning of the christian Sabbath. He thus rose on the third day. Speaking generally, he was three days in the grave.

V. 7.—Mark adds—"and Peter." His peculiar condition required this special address.

V. 9.—*Held him by the feet.* They were certain that this was indeed their risen Lord.

V. 10.—*My brethren.* He was still their brother.—*Into Galilee.* It was his native place; there he had the most of his disciples; and there he could meet them alone.

V. 11.—The guard having recovered from their terror, at once reported to the chief priests what had happened.

Vv. 12, 13.—The Sanhedrim was convened, and the result of their deliberations was that the soldiers should be bribed to lie. How absurd! If they were asleep how could they tell that his body was stolen away?

V. 14.—This assurance was necessary, for death was the penalty inflicted upon a Roman guard for sleeping.

V. 15.—*Until this day*—the date of Matthew's gospel.

V. 16.—There are ten recorded appearances of our Saviour after his resurrection. This is the eighth in order. On this occasion about five hundred saw him. See 1 Cor. xv. 6.

V. 17.—*Some doubted.* They had not till now beheld him, and they doubted the evidence of their senses.

V. 18.—*All power, &c.* As Mediator he was made head over all things to the church.

V. 19.—*Teach*—make disciples of. *In the name*—not "by the authority," but "into the name."

V. 20.—*End of world*—end of time.

#### LESSONS.

1. How clearly the fact of Christ's resurrection is proved. Every precaution was taken to prevent his body from being stolen away. The Roman guard beheld the wonders attending the resurrection.—The angels pointed to the empty tomb.—Christ showed himself to his disciples, conversed with them, ate before them, and showed them his hands and feet. The doubts of some of them, which Christ graciously removed, only confirmed the testimony.

2. Mark the importance of the resurrec-

tion of Christ. Upon this all his claims were staked. In rising again he has made good these claims—that he was the Son of God, (Rom. i. 4); that his death was a complete satisfaction for sin; and that all he had undertaken to do he had fully accomplished. See 1 Cor. xv. 14.

3. Since Christ has risen his people shall be raised. See in 1 Cor. xv., the apostle's argument for the resurrection founded upon the resurrection of Christ.—He has risen and become the first fruits of them that sleep.

4. Believers need not fear the grave.—Christ has been there and has disarmed it of its victory.

5. The great commission given to the church is to preach the gospel to the whole world. It is as binding now as when first delivered.

7. The church has every encouragement to go forward in the discharge of this important duty. Vv. 18, 20.

#### DOCTRINE.

Christ shall raise the dead. John v. 28, 29; Cor. xv. 22; Phil. iii. 21.

## News of the Church.

### Presbytery of P. E. Island.

This Presbytery met on Wednesday the 28th August, in Queen Square Church, Charlottetown. There were present, Revds. A. Fraser, moderator; R. S. Patterson, A. Campbell, I. Murray, A. Munro, H. Crawford, A. Cameron, R. Laird, W. Ross, W. R. Frame, A. Falconer, D. W. Cameron, and J. G. Cameron, ministers; and Messrs. D. McNevin, W. Brown, and K. Henderson, elders. Commissions were sustained from the sessions of Cavendish, Richmond Bay East and Summerside, Tryon and Bonshaw, Bedeque, Princetown, and New London and Summerfield, appointing Messrs. W. Brown, R. McLean, J. Gordon, R. Cairns, B. Thompson and J. Doughart, respectively, as their representative elders for the current year.

The Rev. Thos. Cumming being present, was invited to a seat as a corresponding member. Reports of missionary labor by Messrs. Nelson and Archibald, were read and sustained. The Rev. Mr. Cumming was requested to spend three Sabbaths at Murray Harbor, and was clothed with power to constitute the session, if circumstances required it. This request was complied with. The Free Church, Charlottetown, applied for the services of Mr. Cumming for three months, if he should be willing to remain on the Island for that length of time. The application was granted. At a subse-

quent sederunt, Mr. Henderson requested that Mr. Cumming should be left in Charlottetown for first Sabbath. The Presbytery decided not to disturb the arrangement previously made. A petition, requesting a moderation in a call, was presented from the Free Church congregation, Charlottetown. The prayer of the petition was granted, and the Rev. W. Ross appointed to moderate in said call on Wednesday, the 11th Sept., at 6 o'clock, notice to this effect to be given to the congregation on Sabbath first. Rev. R. S. Patterson was appointed a member of the Publication Committee. The clerk was instructed to ask the Board for a probationer, as soon as such could be obtained. The Revds. I. Murray, A. Cameron and A. Campbell, were requested to give such an amount of supply as they could find convenient to the congregation of St. John's, New London.

Adjourned to meet in the Free Church, Charlottetown, on the last Wednesday of September, at 11 o'clock.

ALEX. FALCONER, Clerk.

This Presbytery met in the Free Church Charlottetown, on the 25th Sept. There were present Revds. R. S. Patterson, Moderator, *pro tem*, J. Allan, I. Murray, R. Laird, W. Ross, A. McLean, A. Falconer, D. W. Cameron and J. G. Cameron, Ministers; and Messrs. Henderson, McNevin and Cairns, elders. The Revds. G. Walker of New Glasgow, N.S., and T. Cumming being present were invited to sit as corresponding members. Commissions from Richmond Bay West, and Cascumpec and Tignish, were read and sustained, appointing Messrs. Alex. McArthur and Robert Hardy, as their representative elders. The Rev. W. Ross, reported, that according to the appointment of Presbytery, he had proceeded to the Free Church, Charlottetown, for the purpose of moderating in a call, but having found that such information was in the possession of the congregation, as led them to conclude, that the person whom they had in view would not accept a call though presented, he decided not to proceed with the moderation. The Presbytery agreed to sustain Mr. Ross's action, and express their high sense of the liberality displayed by the congregation, and sympathize with them under the circumstances. The Rev. T. Cumming having been asked to state whether or not he was willing to comply with the request of the Free Church congregation, Charlottetown, stated that on account of arrangements already made, he was unable in the meantime to meet their wishes. The following appointments were then made for this congregation:—The Rev. D. W. Cameron to preach there on the 1st Sabbath of Oct., in the evening, the

Rev. J. Allan, on the 3rd Sabbath of Oct., and the Rev. A. Campbell, on the 2nd Sabbath of Nov., the two latter at both diets of worship.

The Rev. A. McLean having requested assistance at his communion, to be held on the 1st Sabbath of October, it was agreed to request the Rev. A. Munro to assist him on that occasion.

The Rev. T. Cummings submitted a verbal report of his mission to Murray Harbor. The Presbytery agreed to receive the report, express their satisfaction with, and tender him their thanks for his services.

The Clerk was instructed to apply to the H. M. Board, for Mr. Hogg, probationer.

Adjourned to meet for Presbyterial visitation, at Mount Stewart, on Tuesday the 29th October, at 11 o'clock, Mr. Allan to preach, and at East St. Peter's on the 30th Oct. at the same hour, Mr. Falconer to preach.

ALEX. FALCONER, *Pby. Clerk.*

### Presbytery of Halifax.

The Presbytery of Halifax met in Windsor on Wednesday, 9th inst., and was constituted by the moderator. Sederunt, Revs. John L. Murdoch, William Forlong, Wm. Maxwell, John McLeod, Donald McMillan, Donald S. Gordon, moderator, Edward Anand, Edward McCurdy and John Forrest, and Monson H. Godge and John S. Newcomb, Esqs., ruling elders. The minutes of the last meeting were read and approved. A report of a meeting of Rev. Mr. Forlong's congregation held on the 22nd inst., was read as follows:—

“The Rev. Mr. Steele was appointed to the chair, after which the meeting was opened with prayer. Dr. Dodge was then aped secretary. The following resolution was moved by G. L. Morton, Esq., and seconded by Wm. McKettrick, Esq.—

That the congregation is desirous that no misapprehension of their feelings with regard to their pastor, Rev. Mr. Forlong, should arise from the expression contained in the latter clause of a resolution previously passed at a united meeting of the three Presbyterian congregations of Cornwallis, the report of which appeared in the *Witness* on the 7th of this month.

*Resolved therefore,* That while the congregation is of opinion that a union with North Cornwallis is highly desirable, in view of the better support of ordinances among us, provided such an union is entered into with the single object of advancing the interests of Christianity;—and whilst in order to accomplish such an union, they assented to their minister's resignation of his charge, if he should see fit, yet they feel it their duty to express their warm attachment to the Rev. Mr. Forlong as their minister, and to record their sense of his faithful labours

among them since he has been placed over them in the Lord,—and their deep regret that the financial state of this congregation should necessitate such a step as that contemplated.

This resolution was spoken to by Burgess Newcomb, Jno. S. Newcomb, G. L. Morton, Wm. McKettrick, and Geo. A. Blanchard, all of whom expressed their warm attachment to the Rev. Mr. Forlong, and their deep regret that they were unable to give an adequate support to their minister. The resolution was then passed unanimously; after which the Rev. Mr. Forlong stated it was his intention to tender his demission to the Presbytery, to take effect next spring. He deeply regretted to be obliged to take this step, and spoke with evident emotion of the prospect of a separation between him and his people, yet he felt it necessary to pursue this course for two reasons. First, from the small salary he received; and in making this statement he did not wish to be understood as complaining of their liberality, as he considered that his congregation in proportion to its numbers and wealth, gave as liberally to the support of their minister as any in this Province. Secondly, he hoped that after his demission a union would be effected between the two congregations, North and South, and he urged upon his people their duty to do all in their power to promote such a union.

The following resolution was then moved by John S. Newcomb, Esq., and seconded by George A. Blanchard, Esq., and passed unanimously:—

That this meeting having just heard the statements made by their pastor, Rev. Mr. Forlong, intimating his intention of tendering his resignation of his charge, do hereby express their deepest sympathy with him in the prospect of an early dissolution of the pastoral tie, and desire to convey to him and his family an expression of their warmest attachment, and their fervent prayer that wherever in the providence of God his lot may be cast, he may be abundantly blessed in his person, family and labours.

Throughout the whole proceedings much feeling was manifested by both minister and people, evincing that though pastor and people may in time to come, be widely separated, yet he will be ever remembered by them with feelings of ardent affection.”

After the reading of this paper the Rev. W. Forlong tendered to the Presbytery his demission of the charge of the congregation of South Cornwallis to take effect at the end of the financial year. After mature deliberation the following resolution was moved, seconded, and unanimously agreed to, viz:

That inasmuch as the Presbytery have now before them a distinct statement of the views of the congregation of South Cornwallis, embodied in a minute of a congre-

gational meeting, now on the table, in which minute, while they record their warm attachment to the person of their minister, their high appreciation of his services, and their deep regret at the prospect of his removal from them, they at the same time express their belief that in order to effect an harmonious union between the congregation of North and South Cornwallis such an event is unavoidable. Therefore the Presbytery resolve to accept and hereby do accept the resignation now on the table, to take effect on 30th June next.

While the Presbytery thus feel themselves shut up to accept Mr. Forlong's resignation, they cannot do so without recording their gratification at the exhibition of the kindly feeling existing between pastor and people, and their deep sense of the disinterested spirit manifested by their brother in thus sacrificing his own feelings to secure a union which all parties feel to be desirable. —Nor can the Presbytery view the prospect of being soon separated from their brother without expressing their appreciation of his faithful and diligent labours, and their earnest prayer that the Great Head of the Church may guide his steps in the future. In the meantime the Presbytery would earnestly recommend both congregations to do all in their power to pave the way for such a union as is now contemplated."

In answer to an application from the congregation of Bridgewater, Rev. Wm. Duff was appointed to preach and moderate in a call in that place on Wednesday, 30th October at 11 o'clock, A. M.

Rev. J. B. Logan having laid before the Presbytery a certificate of his license by the Presbytery of Paisley and Greenock, on motion Mr. Logan was received as a Probationer of the Presbyterian Church of the Lower Provinces, and the clerk instructed to notify the Secretary of the H. M. Board to that effect. The following supply was then appointed, Rev. Mr. Duff to preach in Bridgewater on the 20th inst. Mr. Garvie to preach in Cornwallis on the 3rd and 4th Sabbath of October. Mr. Hogg to preach in Poplar Grove Congregation the last two Sabbaths of Oct., and Mr. Nelson to preach in Walton during the month of Oct. and in Cornwallis during the month of Nov. The next meeting of the Presbytery was appointed to be held in Poplar Grove Church, Halifax, on Wednesday 13th Nov. at 11 o'clock A. M.

J. McLEOD, *Pby. Clerk.*

#### Presbytery of Pictou.

The Presbytery of Pictou met on the 8th inst., in Primitive Church, New Glasgow, and was constituted by the Rev. George Patterson, moderator. There was a large attendance of ministers and elders. The

minutes of last meeting of Presbytery were read and sustained.

Mr. James Daniel Murray being present, intimated his acceptance of the call from Antigonish congregation to him to be its pastor. His trials for ordination were received and sustained. His ordination and induction were appointed to take place on Tuesday the 5th Nov. Mr. Patterson to preside and ordain, Mr. Watt to preach, Dr. Bayne to address the minister, and Mr. Ross the people.

Mr. Samuel Gunn, student, was examined and certified to the Divinity Hall. Mr. Forbes reported that he had fulfilled his appointment to Wine Harbor, and urged upon the Presbytery the importance of supplying that station. He also reported that, being relieved by Mr. Grant from his appointment to Merigomish, he gave that day to Isaac's and Country Harbors. His report was approved and his diligence commended.

Mr. Pitblado reported that he had fulfilled his appointment to St. John's Church, Chatham, Miramichi, and handed the Presbytery the following minute from the session of that congregation.

"Resolved, That the session, while still adhering to its belief that the use of instrumental music in public worship is not at variance with the word of God, yet recognise the duty of submission to the injunction of the supreme court, and pledges itself to carry out the decision of Synod in the way which it may deem most conducive to the unity and spiritual welfare of the congregation."

His report was approved, his diligence commended, and his expenses ordered to be paid. The clerk was instructed to write to that session, enquiring whether it had yet carried into practical effect the above resolution.

Mr. Forbes was appointed to preach in Antigonish on the third Sabbath of this month, and to read the ordination edict, and Mr. Howard Archibald to supply his place in Lochaber on that day. Mr. Archibald was continued in Antigonish during this month.

Mr. J. D. Murray was appointed to preach in Wine Harbor on the third and fourth Sabbaths of this month, and on the first Sabbath of November.

The clerk was instructed to advertise again "the Mackenzie Bursary," and the Revds. John Stewart, George Walker and David Roy were appointed a committee to examine and certify applicants, Mr. Stewart, convener.

The Presbytery then adjourned to meet in Antigonish Church on Tuesday, the 5th of November, at 11 o'clock, a.m., for ordination and ordinary business. Concluded with the benediction.

JOHN MACKINNON, *Clerk.*



"The Rev. GEORGE RODDICK thankfully acknowledges the receipt of a very superior pulpit bible for the use of Hermon church, Dalhousie mountain,—the gift of three sisters, Jane, Mary and Agnes Rae, Boston, Mass."

## Children's Corner.

### Little Sarah C.

The subjoined lines are the tribute of parental love to the memory of a dear and only child. We have asked them for publication, and wish our little readers before perusing them to know little Sarah's character, for though she died before she was nine years of age, she had such a character as leads us to think of and to understand the saying of the blessed Jesus "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Dear little Sarah was the only child of pious parents, and their affection for their little daughter flowed in the proper channel. Instead of being petted and spoiled she was taught to obey, and very, very early, *obedience* became to her easy, natural and pleasant. When she was only three or four years of age her parents taught her Bible stories, and when she was five years of age she was deeply interested in the narratives of the Old Testament and in the history and character of Jesus.

So soon as she could read, she read the scriptures for herself with evident pleasure, and though I am writing of a child who died at the age of eight years and five months, yet I know that prior to that time she had shewn the following marks of true piety, and many others equally lovely and decided.

*She loved the Bible.*—Often she read it. Often she read it to an old lady of 80 years of age (Mrs. B.) who was an inmate of her father's house. She loved to read Psalms 23rd, 103rd and 107th.

A Friend offered to make her a book-mark leaving her to choose the motto, "Oh she quickly replied if I choose I shall have the four little words. These were "*Thou*

*God seest me,*" words which she often repeated.

*She loved her Sabbath School.*—She went with her father, and was taught by him, and he best knew her attention to the class exercises. The closing exercises had also their charm for little Sarah. The hymns which Mr. R., taught the children at school she sweetly sung at home. Such hymns as "Rock of Ages cleft for me," "God is Love," "Around the throne of God on high" "I wish to be an angel," were poured forth with much sweetness in the silvery tones of childhood.

In closing the Sabbath School, Dr. H., one day dwelt on the words "Follow peace with all men and holiness, without which no man shall see the Lord," and advised the children not only to think of it, but to *commit* it to *memory* and pray to God to write it on their hearts. How many took his advice I do not know, but this I do know, that little Sarah did, and ever after repeated it, along with her evening prayer to her mother.

*She loved to be useful.*—She loved to shew kindness to the aged friend referred to. She divided with her the orange or the apple. She read to her the Bible and the Pilgrim's Progress. She was reading the book last named, the third time when taken ill. She ventured out to read the scriptures a few times to others who might be lonely and who might welcome such a kindness. What an example for older followers of the Lord Jesus! What an early worker! Out of the mouth of this babe truly the Lord ordains strength.

But her work was to be soon finished. Her usual sprightliness failed her last July twelve months. She became sick. On the 24th of that month she was about to leave Halifax for the country. She shared with the old lady her stock of *sweeties* saying "now I am going away for a while and mother and Lucy must fill my place Mrs. B. till I come back."

She returned no more. Her welcome footsteps and sweet voice were heard no more in that dwelling. Her parents were summoned to Middle Stewiacke to see her as she went down the valley, but she went

calmly, joyfully down like a little heroine to meet her Saviour Jesus, and to join the ten thousand around His throne singing **GLORY, GLORY, GLORY.** Shewent at her Redeemer's call on September 7th, 1866.

And why do I write these things. *First* that all who read these verses which were penned by her loving father, may understand that they are strictly true. *Secondly* that all parents and Sabbath School teachers may *work*, and *work in faith*, and work while it is called *to-day*. "The night cometh." And *Thirdly* that the little children not merely of Poplar Grove Church who knew her, but of many other Sabbath Schools in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda may try and follow her example, in loving their Bible, their Sabbath School, their Saviour, their God; and in trying to be useful *now* while they are little children, for God has said "Them that honour me, I will honour." G.

Halifax, Oct. 20th.

"NOT LOST BUT GONE BEFORE."

We had a little daughter  
Of temper meek and mild,  
And we loved her very dearly  
She was our only child.

And many prayers we offered  
To God who reigns above,  
That he would guide our darling  
And guard her in his love.

God heard our feeble breathings,  
And blessed her day by day,  
And taught her by his spirit  
To love his word and way.

And thus with heavenly wisdom  
Her infant mind was stored,  
And fruit to life eternal  
This wisdom did afford.

She was the light and sunshine  
Of our dear and happy home,  
And we trusted God would spare her  
For many years to come.

But soon our hopes were blasted,  
And we from day to day  
Beheld our loved one fading  
Fast from our sight away.

The conflict soon was ended,  
And God who gave her breath  
Released her from her sufferings  
And closed her eyes in death.

We laid her in her coffin,  
And children gathered round  
And kissed her marble forehead  
Ere we bore her to the ground.

Then in the village churchyard  
We laid her to her rest;  
In dust the body slumbers  
The soul is with the blest.

Now free from pain and suffering  
She lives to die no more,  
For sickness pain and sorrow  
Ne'er reach that blissful shore.

And in that beautiful country  
Where endless sunshine reigns,  
She lives with happy spirits  
Amidst the heavenly plains.

Unites with saints and angels  
In songs of praise to God,  
To Jesus who hath loved her  
And washed her in his blood.

O God! who in thy wisdom  
Didst take from earth away,  
From death and pain and sorrow  
To realms of endless day,

Our loved our only little one,  
To thee we breathe our prayer,  
O God prepare us by thy grace  
To meet our darling there!

J. C.

Halifax, 7th Sept., 1867.

Work of American Board.

At the recent Annual Meeting of the American Board of commissioners, the following statistics were submitted:—

SUMMARY.

Missions.

Number of Missions.....	18
" Stations.....	104
" Out Stations.....	482

Laborers employed

Number of Ordained Missionaries, (6 being Physicians,).....	148
" Physicians not ordained.....	7
" Other Male Assistants.....	5
" Female Assistants.....	170
Whole number of laborers sent from this country.....	336
Number of native pastors.....	84
" Native Teachers and Cate- chists.....	274
" School Teachers.....	349
" Other Native Helpers.....	223-925
Whole number of laborers connected with the Missions.....	1264

The Press.

Pages printed, as far as reported.....	23,611,860
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The Churches.

Number of Churches, (including all at the Hawaiian Islands,).....	205
" Church members, (do. do.).. so far as reported.....	25,502
Added during the year, (do. do.).....	1,467

*Educational Department*

No. Training and Theological Schools.....	16
No. Other Boarding Schools.....	16
Free Schools, (omitting those at Hawaiian Islands).....	459
No. Pupils in Free Schools (omitting those at Hawaiian Islands).....	12,564
No. Pupils in Training and Theological Schools.....	483
No. Pupils in Boarding Schools.....	667
Whole number of Pupils.....	13,624

The receipts and expenditures of the Board were larger than in any previous year. New fields are opening and old fields expanding every day. Seven of the Board's Missionaries died during the year. Twenty four new Missionaries were sent forth to the various Stations of the Board. Eleven new churches have been organized, twenty two native pastors settled, and the force of native laborers enlarged from eight hundred and fifteen to nine hundred and twenty eight. The additions to the various churches amount to 1,407—nearly a half more than during the previous year. The Hawaiian Christians build their own churches, support their native ministry, and their entire educational system, with the exception of a single female boarding school, and have their own foreign mission to the Marquesas Islands, besides co-operating with the Board in its work in Micronesia. In Eastern Turkey, one half of the entire expense of carrying on the work in fifty-four villages and cities connected with the Kharpoot Station, aside from the salaries of the missionaries and the partial support of the seminaries, is met by the native Christians. In the Central and Western Turkey Missions a like spirit is being developed with like happy results. A self-supporting church, with its own native pastor, makes a new era in the history of the Ceylon Mission. Three new boarding schools have been established the present year, nine single ladies have been sent out. Two are to engage in direct missionary labor, going from house to house, gathering women and children about them as they can to tell them the story of Christ.

From almost all sections of the vast field occupied by the Board encouraging reports are given.

**The Bible at the Paris Exhibition.**

The most interesting sight to be seen at the International Exhibition at Paris is surely that large octagon "kiosque" for Bible distribution, near the principal entrance. Its great aim and design is to supply the vast numbers of people who daily gather at the Exhibition with the pure Word of God in their different languages. Nearly one million Gospels and Scripture portions have been issued from that place. Since the opening of the Exhibition there have been days in which no less than 3000 are distri-

buted in fifteen different tongues; and, as a general rule, they are received with thankfulness by the respective nations. The work is particularly amongst the Jews, Arabs, Spaniards; Italians, Russians and French. The holy and incorruptible seed of the Word of life will thus be carried by the receivers of these precious little volumes to every part of the world, and eternity alone will reveal all the results; for the promise is sure, that God's word will not return unto him void. The Scripture portions distributed cost at the rate of £2 10s. for a thousand, so that any person can put twenty of them into circulation for the sum of a shilling.—*F. C. Record.*

**PROGRESS IN INDIA.**—The Bishop of Madras, in his charge just published, reviews the progress of Protestant Missions in South India. During the past three years there has been an increase of 7243 members, making the whole number of baptized Protestant Christians 55,945. In addition to this number, there are 21,093 persons who have renounced idolatry, and are under religious instruction preparatory to baptism. This rapid increase of the native pastorate is one of the most striking and most promising features in connection with the native Church. A native Bishopric must come. There are forty native clergymen.

**NEW SIGNS IN INDIA.**—Crowds of Hindu young men are now flocking to the colleges which have been opened in various parts of India, and from them they go to the Calcutta University. These crowds are so great that the Vice Chancellor of the Calcutta University says, he does not think that anything of the kind has been seen by any European Universities since the middle ages. It is pleasing also to know that the Bible is not shut out from these government schools as much as it used to be, and that the instruction is more Christian than it was. A missionary writes: "A well-educated native ministry is fast springing up. Schools, which twenty years ago had not been heard of, have risen into Colleges, and Bachelors of Arts are now studying theology with a view to the ministry, where, at that time, not a single Christian pupil could be found."

**TURKEY.**—A remarkable work is going on in Turkey. In the progress of a recent revival at one of the stations, a female missionary had a company of 150 present at her meeting for women, and the same number of boys and girls at a meeting for children. To eleven churches, 54 were added last year, making a total of 365. The congregation nearly doubled, and there has been a growth of intelligence and enterprise. At an ordination of a native pastor in

Eastern Turkey, on a rainy day, and in the open air, an audience of from 800 to 1,000 people were present the entire day. The public services were conducted wholly by the native pastors, and, with great appropriateness. It was an occasion of great rejoicing with the people. In Central Turkey the spiritual prospect never seemed so encouraging as at present. A nation of wild mountaineers are clamoring for preachers, teachers and schools, and they are willing to help pay for them.

NEW ZEALAND.—Bishop Williams says that, though great numbers of the Maoris have fallen away, "it is a cheering fact that there are twelve native clergymen supported by the contributions of their flocks, amounting to upward of £3000, who are laboring with diligence and zeal to lead their countrymen in the right path. The present is the sifting time of the Church, a sifting which will be for its benefit." The Rev. Mr. Grace, who was with the late Mr. Volkner when so cruelly put to death, and who has been itinerating among the Maoris, was kindly received, and is very hopeful of the future. He says: "I believe the natives generally are preparing to come back."

#### The Cross.

In olden days to be a Christian was to render oneself liable to death upon the Cross. In some parts of the world at this day, Christ cannot be followed except at the risk of death. Rev. Mr. Verbeck, of the Reformed Church Mission to Japan reports in a recent letter that the chief obstacle now existing to the spread of Christianity among that awakened and interesting people, is the imperial edict, that every one embracing the Christian religion shall be executed upon a cross. "When we, confessed missionaries of the Cross, settled down on the outskirts of this town, we found it no easy matter to get access to the people. When a few of them come to our house, and venture to inquire about our work and the Bible, they laid their hand upon their breast as a sign of great secrecy, and to their throat, as a sign of danger. There are a few native Christians now, and we hope for more; they are so now in secret, but cannot remain so when the number increases."

How thankful should we be for our privileges in this land of light and liberty!

#### A Missionary Family.

A German paper states:—"There died lately in West Africa, Brother Dauble, educated at Basle, and sent out by the Missionary Society of North Germany. His brother, also a missionary, died last year in Bengal. A third missionary is preparing

for the missionary work in the institution at Basle. Two sisters of the family are married to missionaries, a third sister is to leave her country, and go to West Africa. The father of this devoted family has five children more, and says the Saviour may have more of them for the work if he will. Why are there so few such families.

#### Five Points!

No people in the world are more active than the Wesleyans in spreading the Gospel, or more liberal in giving of their means for the support of ordinances.

"How do you contrive to raise such immense sums for your foreign missions?" was once said to a humble follower of John Wesley. "Oh, Sir," was the reply, "it is the five points that do it all." "And what are the five points?" "The first is faith in the Lord Jesus Christ; second, repentance unto life; third, gospel holiness; and the fourth and the fifth are a penny a week and sixpence in the quarter."

We often hear them also appealing to the principle of united and constant effort!—"At it, all at it, always at it!" These are the lessons which our churches—all our members and adherents—have to learn.

#### NOTICES, ACKNOWLEDGEMENTS, &c.

##### MISSIONARIES WANTED.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention. By order of the Board,

P. G. MCGREGOR, Sec'y B.F.M.  
Halifax, Oct. 24th, 1866.

##### PAYMENTS FOR THE RECORD.

The Publisher acknowledges receipt of the following sums:—

Rev. John Morton, Bridgewater.....	\$1 50
Mr. John Scott, Charlottetown.....	2 46
Rev. Wm. Stuar., Prince Edward I.....	3 50
Mr. R. W. McKeen, Glace Bay.....	2 50
Mr. R. W. Frame, Stewiacke.....	1 00
Mr. S. A. Creelman, do.....	6 00
Mr. David Fulton, Londonderry.....	15 00
Mr. James McCallum, P. F. I.....	5 58
Mr. D. B. Graham, Darham.....	18 50

The Treasurer acknowledges receipt of the following sums:

## HOME MISSIONS.

Mrs David Fraser, McLellan's Brook..	\$2 09
Bequest of Miss Mary McEwan, West River, P.E.I., per Miss Mary Hyde..	16 67
Sheriff Caldwell, West Cornwallis, per Rev T. Cumming.....	5 00
Anonymous, per Rev A. Simpson.....	0 50
Shubenacadie, Gay's River and Lower Stewiacke.....	39 30
Bequest of late Dr Lewis Murray, Mabou.....	29 00

## FOREIGN MISSIONS.

Mrs David Fraser, McLellan's Brook..	\$4 00
Bequest of Miss Mary McEwan, West River, P.E.I., per Mrs John Hyde..	113 33
Anonymous, per Rev A. Simpson.....	0 50
Shubenacadie, Gay's River and Lower Stewiacke.....	28 84½
Bequest of late Dr Lewis Murray, Mabou.....	40 00
Collection at Waweig, per Mr Morton	3 56
"    St. John's Church, St. John.....	17 60
A friend at Harvey, N.B.....	1 02½
Mrs S. Johnson.....	2 50
The little Johnson boys.....	0 25
Collection at Prince William.....	6 37½
"    Fredericton.....	8 40
Primitiva Church, New Glasgow.....	10 00
Collection at Designation of Rev J. Morton, taken in Knox Church, New Glasgow.....	27 65

## SYNOD FUND.

Collection at Florenceville.....	\$2 75
"    St. David's, St. John.....	14 62
"    St. Stephen's.....	11 00
"    Calvin Church, St. John.....	19 14
"    St. John's Church, St. John.....	21 00
"    Carleton, Dr Bairds.....	6 72
"    West River, Pictou.....	6 72

## EDUCATION.

Gay's River, Shubenacadie and Lower Stewiacke.....	\$10 22
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## CHINIQUEY FUND.

Mrs David Fraser, McLellan's Brook..	\$2 00
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## SUPPLEMENTARY FUND.

Little Harbour Congregation.....	\$5 00
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## WIDOWS' AND ORPHANS' FUND.

The Treasurer of the Presbyterian Ministers Widows' and Orphans' Fund, P.C.L.P., acknowledges receipt of the following sums:—

Collections at Strathalbyn, P.E.I. viz.:

	£	s.	d.
N. McDonald, Rose valley..	0	13	0
D. Nicholson do	0	15	5
M. McDonald do	0	12	9
N. McLeod do	0	8	0

P. E. I., currency.....	£2 14 2=	\$9 04
Rev. J. Mowitt, Albion Mines.....	20	38
Div'd, 6 mos. on Union Bank stock.....	16	80
Dividend and Bonus, 6 mos. on Bank of Nova Scotia stock.....	21	00
Rev. Murdoch Stewart, West Bay.....	20	75

Twelve mos. int. to 7th Sept. on \$400.24	00
"    "    12th Oct. on \$1900..	60 00
Rev. Dr. McCulloch, Truro.....	20 00
William Smith Fraser, Middle River.....	4 00

Amount previously acknowledged.. 7478 24

Total amount received to date.. \$7674 21

HOWARD PRIMROSE,

Treas. P.M.W. & O.F., P.C.L.P.

Pictou, 22nd Oct., 1867.

Mr. Robert Smith acknowledges the following sums for the Widows' and Orphans' Fund:—

From Miss Abbe Dickson, Truro..... \$2 00

Per Hon: S. Creelman:

Upper Stewiacke congregation..... \$0 00

Spring Side do..... 35 00

Middle Stewiacke congregation, per Rev

Mr. Wylie..... 65 50

## Officers of the Principal Boards, &amp;c.

*Board of Education.*—R. P. Grant, Esq., Pictou, President; A. McKinlay, Esq., Halifax, Vice-President; John McKinlay, Esq., Pictou, Secretary.

*Committee on Supplements.*—Rev. H. McLeod, D. D., Sydney, Chairman; Rev. T. Selgewick, Tatamagouche, Secretary.

*Committee on Colportage.*—Rev. J. I. Baxter, Onslow, Convener.

*Board of Foreign Missions.*—Rev. J. Stuart, New Glasgow, Chairman; Rev. P. G. McGregor, Halifax, Secretary.

*Committee on Statistics.*—Rev. A. McKnight, Convener.

*Synod Treasurer,* (Except Widow's Fund.)—Rev. P. G. McGregor, Halifax.

*Receiver of Goods for Missions.*—Rev. P. G. McGregor, Halifax; Mr. George Hattie, Pictou.

*Trustees of Widows' Fund.*—Rev. J. Bayne, D.D., Convener; Rev. G. Patterson, Green-Hill, Secretary; Howard Primrose, Esq., Pictou, Treasurer.

*Board of Superintendence of Theological Hall.*—A. Forrest, Esq., M. D., Halifax, Chairman; Rev. P. G. McGregor, Halifax, Sec'y.

*Board of Home Missions.*—Rev. A. McKnight, Dartmouth, Chairman; Rev. P. G. McGregor, Halifax, Secretary.

## THE HOME AND FOREIGN RECORD.

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

## TERMS.

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

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

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

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