

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

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

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

THE
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

MAY, 1864.

CONTENTS.

	Page.		Page.
Our Coming Synod.....	113	NEWS OF THE CHURCH.	
Thoughts for the Season.....	114	Presbytery of P. E. Island.....	132
Preaching and Hearing.....	115	Presbytery of Pictou.....	133
Rev. James Munroe, Antigonish.....	117	Presbytery of Victoria.....	ib.
HOME MISSIONS.....	122	Close of College Session.....	ib.
Confessions of a Hindu Convert.....	123	MONTHLY SUMMARY.....	134
BOOK NOTICES.....	126	FIRESIDE READING.	
OUR FOREIGN MISSION.		How God Answered Prayer.....	135
Letter from Rev. W. McCullagh... 126		How Far is it to Heaven.....	136
OTHER MISSIONS.		Family Discipline.....	ib.
India.....	128	What Do Ye More Than Others... 137	
Abyssinia—West Africa.....	129	The Angel of Peace.....	138
Capt. Speke on African Missions... 130		Prayers of the Christians of Abbeo- kuta Heard.....	ib.
Madagascar.....	130	NOTICES, ACKNOWLEDGEMENTS, &c. 139	
Polynesia.....	181		

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

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

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

--ALSO--

SCHOOL BOOKS,

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

CHAMBERS' MATHEMATICAL SERIES,

Antho'n's Classical Works, &c., &c.

IRISH NATIONAL SERIES OF SCHOOL BOOKS,

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

MACKINLAY'S NEW MAP OF NOVA-SCOTIA,

[SECOND EDITION, REVISED.]

Beautifully colored. Size—3 feet 3 inches by 2 feet 8 inches.

PRICE—On Rollers, Varnished, \$1:50 each; in Book Form for Travellers, \$1 each;
 in sheets, colored, 75 cents.

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

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

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

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

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

LOVELL'S SERIES OF SCHOOL BOOKS.

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

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

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

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

The Trade supplied on advantageous Terms.

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

MONTREAL, December, 1863.

JOHN LOVELL, Publisher.

DRY GOODS & MILLINERY,

GEORGE ALEXANDER

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

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

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

IN THE

MILLINERY DEPARTMENT

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

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

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

MANTLES,

IN ALL THE NEWEST SHAPES AND MATERIALS.

Babies Robes, Cloaks, Pellises, Hoods. Hats, &c.
108 GRANVILLE STREET,
OPPOSITE MESSRS. BELL & ANDERSON'S.

I. M. SINGER & CO'S.

LOCK STITCH SEWING MACHINES,

For Family Sewing and for Manufacturing Purposes,

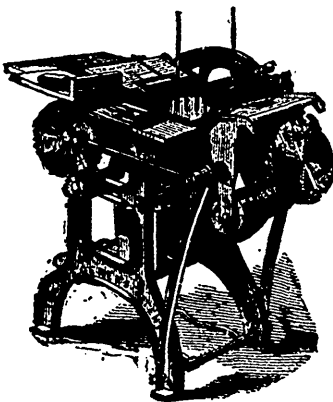
[SECURED BY SEVENTEEN DISTINCT PATENTS.]

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

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



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



JAMES BARNES,

Printer and Publisher,

142 Hollis Street,
HALIFAX, N. S.

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

THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MAY, 1864.

OUR COMING SYNOD.

Months are rolling along, the summer season is at hand, and the Synod of 1864 begins to loom up to our view. The efficiency and comfort of the approaching meeting depend greatly on the preparations which are made for it. When business is properly prepared, every thing is likely to be conducted harmoniously and successfully. We therefore take this opportunity of calling the attention of ministers, sessions and congregations, to the following subjects, to which early attention and prompt action are necessary to render the annual Synodical Session useful and agreeable.

FIRST. It is necessary that *Collections* be made for the schemes of the Church. By whom, and for what objects? We answer, By *all* the congregations in the body and for *all* the schemes—and where this is not practicable, for as many as possible, and in the way best adapted to the circumstances of the congregation.

Take the united Church as a whole, and it has not come up to our expectations in liberality. Many have done well, but this well-doing has been far enough from being universal. Has it been even general? Is the present Home Mission fund equal to the contributions of the Free Church, and the Presbyterian Church of Nova Scotia in 1860? We suggest the same inquiry respecting the funds connected with Synod expenses and Ministerial Education. We call special attention to these three funds, as they are all in debt to the Treasurer, and can be relieved and preserved in a creditable state,

only by *increased liberality* on the part of the whole Church.

Of these three, the Synod fund is in proportion to its expenditure farthest in arrears. May we offer a suggestion to remedy this evil?—Then we say let *all* flourishing congregations within 100 miles of the place of meeting this year, lay out to pay *at least* 8 or 10 dollars, *besides* the expense of their own representatives; and let all over that distance, pay as nearly as they can, the expenses of their representatives. Were sessions *ALL* to make an honest effort to accomplish this, the whole difficulty would speedily disappear. We have a score or two of congregations which are most regular and exemplary in these matters, but their efforts are neutralized greatly by the want of “*systematic beneficence*” in others who are equally obligated to give as the Lord hath prospered, even if the amount given should not be equally great.

SECONDLY. Assuming that the Clerks of Presbyteries will be furnished with the Statistical questions by the time that this page is before them, the Schedules may thus be in the hands of every minister by the middle of May, and before each Session previous to the first of June. Let the Blanks be filled up in good time and ready for delivery to the Synodical Committee at the very commencement of the session. The Table of Statistics must either make some approach to perfection or be abandoned as a snare and a delusion. If questions respecting the numbers attending a prayer meeting or Sabbath school, or diet of worship are to be answered by such terms as *tolerable, good, fair, mid-*

ding, even by three or four sessions, no addition of any such column is worth anything. For once let us have figures in reply to all such questions, and let the Returns be placed in the hands of the Presbytery Clerk ready for the Convener of the Synodical Committee.

It may be proper to remind all aid-receiving congregations that they are expected and specially directed by Synod to attend to both the subjects noted, the taking of collections and the furnishing of Statistical information.

THIRDLY. All Papers whether from Presbyteries, Sessions or individuals ought, if at all practicable, to be in the hands of Rev. James Bayne, Secretary of the Standing Committee of Bills and Overtures, at least a fortnight prior to the meeting of Synod. This arrangement has special reference to new business, and documents forwarded in due time will take precedence of all others which may be sent in at a later date.

The Synod will meet D. V. in Prince Street Church, on the fourth Tuesday of June, at 7 o'clock P. M., and our prayer is that it may enjoy many tokens of the presence of the Great Head of the Church, and of the indwelling of His Holy Spirit!

THOUGHTS FOR THE SEASON.

The winter is over and gone; the time of the singing of the birds has come, and flowers appear on the earth. The trees put forth buds of promise, pledges of green leaves, whose fragrance fills the air. The icy bands of winter are dissolved, and nature rejoices in the awakening life that abounds throughout all her vast domain. Is not this a parable from which we may derive spiritual instruction? Reader, how is it with the winter of thy soul? Art thou still frost-bound with the chains of spiritual death—loving this world and its pleasures more than God? The south wind blows on our gardens; has the warm, melting wind of God's Spirit breathed upon thee, dissolving thy fetters and causing thee to rejoice in the

freedom and the life which He confers on His own children?

It is winter, cold, joyless, dead, in every soul that is separated from God. Such a soul can neither be happy nor prosperous: it must ever more shiver in the chill blast of divine anger, or scorch and burn under the frown of the All-seeing Eye. Hopeless captivity, fatal slumber, death, darkness, everlasting night,—such is our portion by nature. But the Sun of Righteousness has arisen with healing in his beams. His radiance makes summer in the soul. His light opens the eyes of the blind to the paths of peace and happiness. His warmth brings forth the bud, the blossom, the fruit.

As the snows of winter have vanished from the fervent smile of returning summer, so let the snows that have chilled your heart melt and disappear before the words and the grace of Christ. What we see in nature around us is for our instruction. Let not the lesson be lost upon us. Christ wooes us to Himself by his summer winds, by His flowers, by His bow of promise in the cloud, by His showers that water the earth.

How hopeless a few months ago appeared the face of nature! All seemed hushed in the quiet of death except the shrieking wind. Who that had not witnessed the change would have ventured to predict the life and the loveliness of the present hour? Who could bring about a change so unutterable? Yet we cannot doubt the transformation: it has happened under our own observation: it is the Lord's doings: it speaks loudly of infinite beneficence, and of omnipotence.—Son of man, can these dead souls live? Can this moral winter ever be changed into the beauty and the blessedness of christian life? Lord, thou knowest! Thy word has effected such transformations already; and Thou art still as mighty as in the days of old.

Knowing that God has the power to quicken us, let us now unite in pleading for showers, copious summer showers of divine grace upon all our congregations; upon all our families, and on every individual apart, till the rich fruits and the beautiful flowers of the christian life appear to adorn and strengthen our souls and prepare us for Heaven.

The winter of death and the grave must soon come down upon us all. No work can then be done for God: no seed sown; no harvest gathered. Let us so live and do that we may rightfully lift our eyes to the Happy Land whose flowers are never blasted by winter, whose shores are never darkened by death; where Christ's presence makes perpetual summer and where those who had sown on earth in tears enjoy a reaping time of endless joy.

PREACHING AND HEARING.

The present generation of preachers seldom make their sermons extend beyond an hour; the vast majority scarcely exceed half an hour; but there is here and there a man capable of speaking and even of riveting the attention for two hours. This can be accomplished only at the expense of most distressing and destructive physical effort; and we cannot say that we ever saw it done to edification. The current has set in so strongly in favour of brevity, that a sermon to be acceptable must be either short or very brilliant, or very powerfully delivered.

In lately reading of the illustrious John Howe we were struck with the difference between his day and our own in this respect. The following was his manner of spending an ordinary fast day. He began at nine o'clock in the morning with prayer which lasted a quarter of an hour, "in which he begged a blessing on the work of the day; and afterwards expounded a chapter or psalm, in which he spent about three quarters of an hour; then prayed for about an hour, preached for another hour, and prayed for about half an hour. After this he retired and took some little refreshment for about a quarter of an hour more, (the people singing all the while,) and then came again into the pulpit and prayed for another hour, and gave them another sermon of an hour's length; and so concluded the service of the day about four o'clock in the evening about half an hour or more in prayer."

This certainly was a heavy day's work for minister and people: who but the earnest and mighty Puritans could have stood it!

We imagine however that we should sit delighted for seven hours listening to incomparable author of the "Living Temple."

Under some men half an hour seems longer than a whole hour under others: and in like manner the time feels short and the work of preaching is easy to the minister who is addressing an attentive and docile congregation. It may be hard to listen to dull sermons: but who can tell the anguish of preaching to a listless, sleepy, scornful audience! If you wish to blast and wither everything genial in the preacher's heart, if you desire so shrivel up his soul as with the frost of intellectual and moral death, listen listlessly to his discourses! The serious gait, the attentive ear, the eager eye, the glowing cheek marking a sympathizing and anxiously attentive audience, will open flood gates of eloquence where otherwise all would be apparent drought and barrenness. Thus ministers and hearers act and react on each other. Bad hearers make a dull preacher; and a dull preacher generally manages to secure bad hearers.

A Princeton Reviewer has well said that force in preaching does not mean "vehemence, much less violent extravaganzas of argument, or noisy appeal, or mock pathos, or profuse imagery, magnificent or vulgar, or stentorian explosions, with proportionally formidable gesticulations, stampings and grimaces. Much of this sort often destroys force. The most gentle, deliberate, tender, subdued modes of address are often the most effective, and therefore the most forcible." We have never seen or heard a truly great preacher indulge in extravagant gestures and violent noises.

Vinet, himself one of the most eloquent of modern preachers, has remarked that to be eloquent is "not to add something to the truth but to render to it its own: it is to put it in possession of its natural advantages. It is to remove the veils which cover it; it is to leave nothing between man and the truth." The great object of the preacher is, ought to be, to do justice to the truth; and the hearer should always be in search, not of eloquence but of truth. First the true, and then the good, and last of all the beautiful!

The most difficult punishment a hearer ever has to endure is to see and hear imitations of the oddities or peculiarities of great men. "The contortions or gyrations of some celebrated living preachers, greatly as they may infringe the canons of the schools, are often interesting and impressive because original and spontaneous: but when poorly mimicked by second or third-rate imitators, they become disgusting enormities. Affectation of any sort, but especially in preaching the truths of God, is its bane. It is to all products of the mind, and especially to sacred oratory, precisely what hypocrisy is to religion—its negation and ruin. And this truth cannot be too intensely realized by all concerned."

Hearers sometimes fail to catch portions of sentences uttered by the preacher in an undertone—uttered thus for no reason but because he has got into a bad habit. We have known preachers the first few sentences of whose prayers were always inaudible.—This should not be so, and a little care would readily obviate all difficulty.

Hearers should prepare for their part of the day's services by meditation and prayer; but it is doubly imperative on the preacher to prepare. The truths of the Gospel are many-sided and infinitely varied in their bearings and relations. The man of God must "meditate upon these things." Dr. Adam Clarke has said, "I have preached perhaps five thousand sermons, on all kinds of subjects, and on a great variety of occasions, and I did not know beforehand one single sentence that I should utter; and were I to preach before the king, or the two universities, I must preach in this way or not at all." To follow Dr. Adam Clarke's example in this respect would be ruinous to ninety-nine out of every hundred ministers, and it would be a cruel injustice to a christian people. A great mind richly stored with knowledge and blessed with rare powers of thought and utterance may, like Dr. Clarke, dispense with study for a special occasion, but ordinary mortals cannot do so without the most inexcusable temerity. To hear the mindless drivel of some preachers is most distressing; they have not studied their subject: and their discourses de-

serve the compliment paid by Coleridge to a poor production submitted to him:

"Your sermon must eternal prove,
Good sir, it cannot fail;
For 'tis incomprehensible,
And lacks both head and tail."

If these victims of mental indolence would but write and read their sermons, it would be a great relief to the sensitive auditor.

This leads us to say a word on using the manuscript in the pulpit. Our church very wisely has no iron rule on the subject. If discourses are read oratorically, they will be heard with satisfaction; if they are studied carefully and delivered without the "paper" so much the better. The *Princeton Reviewer* says, "The free, impassioned Chalmers carefully wrote his discourses. The severely correct, elegant, classical, yet eloquent discourses of Robert Hall were unwritten. Edwards, reading from a manuscript most closely written, caused spasmodic uprisings and shrieks in congregations as he depicted to them the case of sinners in the hands of an angry God. Those sermons of Griffin that now overawed, now transported vast audiences of all descriptions of people, now causing the obdurate sinner to tremble on the brink of the bottomless pit, and anon lifting the humble and contrite spirit to the third heaven, were written with great care, the author often re-writing, and cutting out every thing superfluous. Davis, a model of the most striking pulpit oratory, probably the prince of American preachers, who almost invariably produced the profoundest impression on the largest audiences, whose discourses, heard by Patrick Henry, kindled that great orator to his efforts of patriotic eloquence,—usually wrote his sermons with great care, and carried them into the pulpit; but, like Dr. Griffin, delivered them with freedom, not being confined to his manuscript."

The lesson of all lessons is that preachers should preach as ambassadors for Christ, and as "dying men to dying men"; and that hearers should listen as to God's message of mercy to their souls.

THE LATE REV. JAMES MUNROE OF ANTIGONISH.

The Rev James Munroe was born at Orbiston, near the banks of the Spey, about seven miles from Elgin, about the year 1748. Of his parentage and early life we know nothing, and it is impossible at this date to gain any information regarding them. On the 18th June 1781 he was ordained minister of Pluscarden chapel of ease in connexion with the Church of Scotland. In that charge he continued three or four years, when, induced by the representations of Dr Witherspoon, who was a relative of his, he left Scotland for the United States. At a meeting of the Synod of New York and Philadelphia, held at Philadelphia 18th May 1785, the Newcastle Presbytery in the State of Delaware, reported that they had employed the Rev James Munroe, an ordained minister from Scotland, within their bounds. The minutes add, "Mr Munroe's credentials, agreeably to a former order respecting foreign ministers and probationers, were laid before the Synod and approved, in consequence whereof, Mr Munroe being present took his seat in Synod as a member of that Presbytery." We find his name in the records of Synod as present at one subsequent meeting viz. in 1787.

We have scarcely any information regarding him during his stay in the U. States, but we know that in June 1786 he was inducted at a place called Nottingham on the borders of Maryland and Pennsylvania and continued to minister there for a few years. The expectations which he had formed on going to that country, were not realized, one disappointment after another met him, and he became dissatisfied and perhaps soured in temper. The climate did not agree with his health, so that after a few years, he removed to New Brunswick, and thence to Nova Scotia. At that time the only Presbytery in the Province was the Presbytery of Truro, in connexion with the Associate or Burgher Synod of Scotland. There were one or two other ministers, who from what they considered faithful adherence to the principles for which their friends in Scotland were contending, or from other circumstances refused to unite with them, but Mr.

Munroe though originally of the Church of Scotland, had learned the folly of introducing into this country the divisions which have arisen in Scotland from merely local causes, and had no difficulty in at once uniting with sound Presbyterians of other names, on the basis of their common principles. Accordingly soon after his arrival in the Province he became a member of the Truro Presbytery. The Rev Hugh Graham, writing on the 14th Nov. 1793 says, "About two years ago we had a member added to our Presbytery, a Mr Munroe, originally from Elgin, lately from the Presbytery of Newcastle, Delaware State, a sound serious laborer, and able helper in the work." Soon after his arrival in the Province, he made an arrangement to supply Onslow, Middle Musquodoboit, and Upper Stewiacke preaching one fourth of his time in each of these places. He was not regularly inducted, but engaged by the year. In this charge he continued two years, and during that time discharged diligently all the duties of the ministerial office. He held diets of examination regularly, which were well attended. He ordained the first elders that were ordained both in Stewiacke and Musquodoboit. Old persons in these settlements, with whom we have conversed, have described him as a free social man, attentive to the young, but sometimes manifesting a warmth of temper which excited ill will.

He was not however inclined to a stationary life, and about the beginning of the year 1794 he commenced the life of an itinerant missionary, particularly through the various settlements in the western part of the Province. To this sort of life he is represented as inclined, so long as his health enabled him to follow it. He was never married and had no family ties to bind him to any single place. He seems to have become easily dissatisfied with the state of things in any place, where he was settled any time, and inclined to change. He readily adapted himself to an itinerant life. There were no doubt great hardships and privations in traversing a country with few roads or bridges, and among a people most of whom were still contending with the difficulties of a new settlement. The work had also

its pleasures. The travelling missionary every where met with a cordial welcome and the people freely gave to him such things as they had, and a benevolent spirit must ever have rejoiced at the opportunity of ministering to those who so seldom heard the voice of the preacher of righteousness. The very mode of life too had its excitements, which present peculiar attractions to some minds. Such seems to have been Mr Munroe's desperation that he readily adapted himself to the life and accommodated himself to the circumstances of the people perhaps more than there was occasion for, having contracted habits of carelessness regarding his dress and appearance.

During his life as an itinerant he visited almost every settlement then existing in the Province, however small and supplied them with ordinances. We have in our possession part of an account drawn up by him about the year 1795, of each settlement in the Province—containing notices of the original settlers, and date of settlement, and their social and religious condition of each. Part has been lost, but that which we possess contains details regarding all the settlements then existing in Lunenburg, Queen's, Shelburne, Yarmouth, and Digby counties, and partially of those in Annapolis and Kinn's counties. It probably embraced the whole Province and is interesting as an historical document. In a former number we gave some extracts from his account of the Germans at Lunenburg. We shall give one or two extracts as specimens.

"From Port Medway you go to Liverpool, which is eight miles to the westward, over a bad road, indeed a path only, and cumbered with brushwood, which greatly retards the traveller: and when there is dew or rain, or soon after rain, the road is exceedingly disagreeable, and wets the person very much. There are also swamps and windfalls, which not only retard but mislead a traveller, or they are the occasion of his losing his way. A good deal of the road on the South Shore or side of the Province is much the same."

"Liverpool was settled from New England in the year 1760. They received a

considerable addition to their numbers in the latter end of the American war. They were Congregationalists in their religious principles, but are now of quite different principles, not four families being now Presbyterians. They have gone over to the New Lights and Methodists. There are two good meeting houses in the town near to one another, the one wherein the Congregationalists or Presbyterians worshipped, but now occupied by the New Lights. The other belongs to the Methodists. It is newly built and finished off at least as to the outside. Both meetinghouses indeed are commodious and considerably elegant. Their dwelling houses are also neat and commodious in general, and their warehouses preferable to any that I have seen in the Province. It is a place of considerable trade both to and from the West Indies. They export lumber and fish in great plenty, especially the latter, for which in return they have Molassas, Sugar, Rum, and Salt. Their trade for such a small place is considerable, as appears from the number of square rigged vessels to the amount of 25 well employed, making so many trips to the West Indies in one year. They are much employed in trade, and live chiefly by the means; yet they are charged with being much given to smuggling, to the great hurt of the revenue and fair dealer, and which doth little or no good to the consumers, and often leaves him as poor in the end as it found them in the beginning, and ought by all means to be checked. It is a pity that a place flourishing in trade should take such steps; since they cannot be looked on either to be good subjects or citizens, when they trample upon the laws of their country especially, when they are not oppressive. In the township of Liverpool there are about 300 families, consisting as was said chiefly of New Lights and Methodists, the former being more numerous."

"Port Matoon is a small settlement consisting of 18 families scattered about. This place was settled at first from Ireland, and the land not being good they left it, at least some did. But what hurt this small settlement more was an accident that befell the heads of families. The heads of six fami-

lies going for provision for their families in a boat, when returning home, the men perished and the provisions were lost. This left none of the male kind behind older than fourteen years. This I had from those of that age at the time. This could not help being a very great hurt to the place, especially in a new and small settlement at a considerable distance from others. There was a design in the end of the American war of making it a considerable settlement, and for this purpose the King's vessels brought thousands, (who erected small huts to shelter them during the winter,) carried them off in the spring and landed them to the eastward in other parts of the Province, so that they could not be said to have settled in it: another reason was that the place did not suit them. However those that did stay were unfortunate by reason of a fire, that broke out in the woods, and also reached them, and burnt them out, some losing considerably. So that this place has had its discouragements, and what will be a continual discouragement is the barrenness of the land and its being very stony. Whatever time may do, when the country gets more populous, I cannot say, but at present it has no great appearance of being a large settlement. However there are still 18 families here, who live partly by fishing, and partly by the small farms they have, and they are improving as well as they can. They were originally Presbyterians, but are now a little taken with others. For a year past they had not heard so much as one sermon from any person whatever. They endeavour to spend the Sabbath as well as they can by meeting together upon the Sabbath and joining in prayer, praises and reading sermons. It would be well if they were supplied with the ordinances in their purity, as they seem to be desirous of them and behaved very decently that day they had sermons, and also appeared to be thankful."

"Cornwallis so called from the Governor of that name was settled about the years 1760 and '61, along with other townships. It appears to be the best township in the Province, containing excellent farms in good order, wealthy farmers, good houses agreeably situated built commonly upon several

ridges of high land, stretching from West to East nearly, they raise good crops of grain and grass, wheat, Indian corn, oats, &c.—They raise more Indian corn than the other townships do at present, and have good orchards, from which they have plenty of fruit and the best of cider. They have also good dyke land. There are 1200 acres of dyke land in one body within what is called the grand dyke and about 500 on Habitant River of good quality. The number of families is about 267 and of the annexed religious persuasions, Presbyterians 120, Church of England 35, New Lights 60, Methodists 12, Baptists 15, and families doubtful or uncertain 25, in all 267. The places for public worship are the Presbyterian, a very commodious and elegant building well finished, a small place of worship for the Church of England, and a smaller still for a New Light. The people of the Presbyterian and Church of England are supplied with ministers. The former is supported by the people, the latter from home as the other clergymen of that description in the Province are. The Presbyterian clergyman hath a glebe, so hath the other also, and both have a considerably good support.—There is a small town on the South East point of the Township, upon the riverside, and an harbour for small vessels."

These extracts show his inquisitive disposition and how fully he possessed himself of information regarding places visited. How long he continued this mode of life we are uncertain, but in the beginning of the year 1800 we find him at Newport, where he principally resided till the year 1808. We have his memorandum book nearly complete from 1st Jany. 1800 till the end of his life containing the texts preached on, and the times and places where he preached. He preached generally two Sabbaths at Newport and the third at Windsor Road, and occasionally in private houses. On the 28th Sept. 1800 he dispensed the Sacrament of the Lord's Supper, at Newport, which he says was the second sacrament dispensed in Newport in the Presbyterian way. All the days of preaching were observed. He preached on Thursday on Ps. 126. 5. 6. on Saturday on Josh. 3. 5. on Sabbath on 1. Cor.

11. 23—27. and in the afternoon on Luke 14. 24. and on Monday Ps. 9. 18.

From this memorandum book it appears that while in Newport he frequently travelled to other places. We find him preaching at Horton, Falmouth, Parrsboro and Halifax; and almost every year, and sometimes more frequently, he visited Cornwallis, where he assisted the Rev. William Forsyth at the dispensation of the Supper. We find him visiting Antigonish in the years 1800, 1803, 1805 and 1807, and preaching there and also at other places going and returning, such as Stewiacke, Musquodoboit, Pictou, Merigomish and Halifax. The Rev. Thomas Trotter, his successor in Antigonish says, "The first visit the people of Antigonish received from a minister was in the summer of 1797, when Mr. Munroe happened to come that way and spent some time amongst them, preaching wherever he could get an audience, and at other times visiting from house to house. On this occasion he was persuaded to purchase a valuable and convenient lot of land from one of the officers on half pay. This was well ordered in Providence, as it probably induced him to visit the place more frequently than he would otherwise have done, and led at last to his permanent settlement." On this first journey he lost his way in the woods while coming from Pictou, and had to spend two nights among the branches of a tree, whither he had climbed for fear of the bears—having bound himself by a rope, which he carried for that purpose to prevent his falling down in his sleep.

In the year 1808, he permanently removed to Antigonish. His memorandum book contains the following entries regarding his removal, "Windsor Road, 4th sabbath of March, 27th of the month, Acts xx. 32, being a farewell discourse to that part of the congregation. Cornwallis, 1st sab. of April, Ps. lviii. 11, being a subject nearly of the same nature. Newport, 3rd sab. of April, Acts xx. 20, 21, farewell sermon to the people of Newport. Windsor Road, 4th sab. of April, 2 Cor. xiii. 11, being a farewell sermon to that part of the congregat'on. Monday, 28th, Dan. ix. 17, being the last sermon I preached to that people. Arrived

at Antigonish, Wednesday, 12th May, 1808, took up my lodging same day at Mr. James Millar's; 3rd sab. of May, 15th of the month, Luke ii. 10, 11, being the first sabbath on taking the charge of the Presbyterian congregation of Antigonish; 4th sab. of May, (22nd) the same day William Chisholm had a child baptized Janet, the first child baptized in the meeting-house. Friday, June 10th, being a public fast appointed by the governor of the Province, Luke v. 35. Afternoon of same day, being appointed a day for afflicting our souls, and to plead for a blessing of God upon the ordinances now dispensed among us, that they may be the means of saving many souls, Ezra viii. 21—24.

Antigonish, formerly called Dorchester, is the shire town of the county till lately called Sydney, but now Antigonish. It is situated on a small but beautiful plain near the centre of the county, and at the confluence of three streams, about a mile from the harbour into which these united waters empty. On the banks of the united River, the Indians had cleared a few acres of alluvial land, so rich as to be still known as the Indian gardens; but until the year 1784 the rest of the country round was covered by a dense forest. In that year a large tract of land, round where the village now stands, was granted to a regiment called the Nova Scotia Fencibles, which had just been disbanded. This body of men had been raised chiefly from American prisoners, who to escape the evils of captivity had entered the British service, on condition that they should not be required to serve against their own country. For some time after their settlement, rations had been allowed them; but on being left to their own resources, most of them abandoned their lands and returned to the United States. The few who remained were for the most part unable to read, and for thirteen years they were without the ordinances of religion, or almost anything that could be regarded as a substitute, and for eleven years more they had only occasional visits of travelling missionaries. This state of things must have been attended with the most injurious results upon their moral and religious character.

At the time of Mr. Munroe's settlement, there were few of the original settlers remaining, but they had been joined by some others from other quarters. The whole congregation was said to consist of only 23 families in all, considerably scattered. Mr. Munroe was now advanced in years, and perhaps somewhat broken down by the hardships he had endured. But he still prosecuted his work vigorously. He preached at Antigonish, the Harbour and the Cape, and afterwards at Addington and we believe Lochaber, and till the year 1811, he never missed a sabbath from preaching through sickness. In April of that year he was for three weeks indisposed, so that he did not preach. On the 1st October, 1812, he first dispensed the sacrament of the Supper in that congregation, the number of communicants being only 13.

During his residence in Antigonish, he still travelled to other places. Almost every summer he spent several weeks in visiting and preaching in other parts of the Province, particularly Newport, Windsor, Cornwallis and Halifax, and other places through which he might have occasion to pass on his way going or coming, as Merigomish, Pictou, Stewiacke. He continued to do this as late as the year 1816.

We have mentioned that Mr. Munroe was originally of the Church of Scotland, but free from the spirit of sectarianism, he had soon after his arrival united with the Presbytery of Truro. Efforts were at this time being made to unite all the Presbyterian ministers of the Province. Mr. Munroe cordially entered into the plan, both in that free association and communion, which preceded the measure and in the consummation itself. Thus we find the following in his Memorandum book, "Merigomish, Tuesday, 28th Nov., Eph. iii. 8. Wednesday, 29th, same text, both at the admitting the Rev. Mr. Patrick to be minister of the Presbyterian congregation at Merigomish."—When the union was at length formed in 1817, he was father of the Synod, being the oldest ordained Presbyterian minister in the Province.

By this time however, his strength was failing and he was anxious to obtain a col-

league. Accordingly the Rev. Thomas Trotter having arrived in the spring of 1818, was soon after inducted as his assistant and successor. Mr. Munroe made an effort to take part in the services at his induction, which was the last time he entered the pulpit: And after sinking into a state of great debility, in which he continued through the following winter, he died in peace on the 17th May, 1819, in the 72d year of his age.

Notwithstanding that he spent so much of his time in travelling, it is worthy of notice that Mr. Munroe was a diligent student. His sermons were generally fully written out. We have piles of them correctly transcribed in a full legible hand. Besides these he prepared several treatises, which he seems to have intended for the press, which are however in style far too diffuse and tedious, at least for the taste of the present age. A treatise on Baptism prepared by him was published. The late Rev. Duncan Ross, well qualified to judge, described it, as like its author very good, but in a poor dress.

Mr. Trotter thus described his character. "He was a faithful and laborious minister of the gospel; decidedly Calvinistic and evangelical in his opinions; strict in his discipline, and irreproachable in his general conduct. His literary acquirements were respectable; his acquaintance with the doctrines of the gospel accurate; his manner in the pulpit serious and impressive, and he is said to have been rather a popular preacher in his better days. His temper which appears to have been naturally quick, probably became more so through the difficulties and privations in which he spent a very large proportion of his life, and being strictly upright and honorable himself, he was very severe, perhaps imprudently so, on the opposite qualities in others; especially as it required more tact than he possessed to censure practices, that were but too common, without doing more harm than good."

HOME MISSIONS.

BY A MISSIONARY.

NO. I.

Why more interest is felt in Foreign, than in Domestic Missions, and why money is more freely contributed, and prayer more frequently offered for the dissemination of the Gospel abroad, than at home, are questions both interesting and important. No genuine disciple of the great Teacher who said, "Freely ye have received, freely give," will regret the forwardness of the Church in supplying the treasury of our Foreign Mission Board, or will think we do too much for Him "who though he was rich, yet for our sakes became poor, that we through his poverty might be rich," when we add both a Turkish and a Jewish Mission to our present enterprise, and increase it fourfold. Till we give to the extent of self-denial, and endure to the extent of cross-bearing we need not claim to be following the Saviour. Our foreign work certainly ought to be done. But is the other to be left undone? Is the salvation of a heathen of more importance than that of a dweller in favored Christendom, who lives without God and without Christ in the world? Is the loss of a soul among the Hindoos, the Caffres, or the Feejees, a catastrophe more fearful than that of one who has the form of godliness without the power, or one who supposes that no one cares for his soul and that if he perishes in his wickedness his blood will be required at other's hands? Are the claims of a foreigner sunk in stupidity and steeped in crime—a barbarian in language—an alien in disposition—and so far removed in kindred and in colour as hardly to be recognized as belonging to the same family, to take rank with those of our own flesh and blood, who, without fault of their own, dwell solitarily in our woods, or are scattered on our shores—and perishing for lack of knowledge? Are the accessible abodes of the civilized and the amiable of our own kindred and country, who pant for the sympathy and fellowship of those who can instruct them how to be happy, but who are exposed to the seducing influences of the vicious and the dissolute, to be overlooked and neglected, for the

chance of teaching the savage in his fastnesses, or the treacherous assassin in his concealed ambush?

The distant scenes of foreign missions "lend enchantment to the view." The acknowledged sacrifices and reported trials of missionaries among the heathen excite sympathy and lead to generous assistance. The contrast between heathenism and christianity is so striking as to command universal observation, and to encourage the benevolent and the generous to come to the help of the Lord against the mighty; while the constant supply of minute details of trials and triumphs keeps the subject fresh before the mind of the church, and appeals for new efforts in the furtherance of an ever-increasing labour of love—that has enjoyed much of the favor of God—and that God engages still to bless.

The home field does not furnish the same details. Minute descriptions of places and people would indeed be interesting and even exciting, but the propriety of publishing things as they are, or as they appear to an ardent and especially to a youthful herald of the cross, full of zeal for his Master's glory, is many times more than questioned.

How much utter ignorance of the first principles of the oracles of God we sometimes find, in the midst of opportunities to acquire a reasonable amount of religious knowledge, we may not tell without risk of giving offence and closing against us doors of promising usefulness.

We may not describe individuals and households, who from the infrequency of the public dispensation of the ordinances of religion within their reach, and their "manner of forsaking the assembling of themselves together" for divine service, become quite satisfied to live without God and without Christ in the world, and plead their disadvantages as an excuse for their apathy and unconcern.

We cannot expose the low estimate often formed of the character of true religion and the disposition to put ritualism in the place of piety, and the maxims of the world in the room of the directions and example of the blessed Jesus. In the absence of these and similar details,—materials for which are far

more abundant than the uninitiated can readily believe,—it is hard for those who have enjoyed, all their lives, the constant dispensation of the means of grace, to be persuaded that, in our favoured land, such necessity exists for the sympathy and aid of those to whom the Saviour looks to gather in the sheep that are not yet of his fold. Many really believe that there are none, or at most very few, in the home field who may not, if they would, secure to themselves the ordinances of grace and but for their own fault sit under their own vine and fig tree. And were this really so, what might be, and what is, are often far from identical; and are they to be left to perish who by their own fault are exposed to destruction?

Is a fellow mortal who, by his own dissipation has so vitiated his natural appetite as to have no relish for wholesomer food to be allowed to starve because he does not want to eat, and is not sensible of the consequences of his inappetency? Is the infatuated voyager in the rapids to be permitted to engulf himself in the vortex of destruction because his own folly or his own fault involves him in danger, and blindness prevents him from seeing how desperate his condition is? Is not he who is ready to die by his own hand more to be pitied, and more to be restrained, than he who is a victim of a disease which he could neither prevent nor control. And are not those within our reach and entrusted to our special care entitled to a more prominent place in our beneficent operations than those less closely related to us, and less dependent upon us for the assistance which they need?

The heathen are the common charge of the whole church catholic. The harvest is plentiful and into it every section of the church is authorised and required to send labourers. The Macedonian cry is addressed to all who love the Lord Jesus, and his charge is universal—"Go ye into all the world and preach the gospel to every creature."

But our own population are our own special charge. We may not be keepers of other's vineyards while our own vineyards are not kept. We may not labour abroad and leave our own harvest ungathered.

See the last census of our Province put-

lished in the face of the whole world. Suppose attention called to the astounding number of our people who cannot read, who are the parties by whom that deficiency of education is to be supplied? Have any people undertaken to dispel our intellectual darkness or cultivate our moral wastes. Is it not the universal impression that our own people are our own charge, and that it would be neither courteous nor consistent for others to undertake to do our work.

What distant church looks upon our waste places as a fit scene for foreign mission operations? We are understood to be the salt of *this* earth, and if the salt have lost his savour wherewith shall it be salted, and how shall we bear to be trodden under foot?

When the Jews in Shushan were in danger, Mordecai commanded to tell Esther that her agency was required to effect their deliverance and "who knoweth whether thou art come to the kingdom for such a time as this? Does it need a prophet to tell that we are come to our lofty position as a church to build up our waste places and supply our own needy people with the bread of life? If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest behold we knew it not, doth not he that pondereth the heart consider it, and he that knoweth thy soul doth not he know it, and shall not he render to every man according to his works?—Prov. xxiv. 11.

CONFESSION OF A HINDU CONVERT.

The following very interesting narrative is from the pen of Mr. Ronji Mulhari a Free Church Catechist in India. We quote from the April Record:—

"I was born in the year 1826, and up to the year 1852, I had not thought about the Christian religion. I was well acquainted with Hinduism. I was aware that the Christian religion had made some progress in this country, and that a few Bramans had embraced it. But I knew not the true motives which led them to become Christians, and I consequently hated and despised them. I thought that the English, having taken our country into their possession, were determined to defile all the Hindus as the

Portuguese before them endeavoured to, and that they were employing these missionaries for the purpose of giving instruction and persuading men to embrace Christianity, hoping in this way greatly to strengthen their government in this country. My opinions are now entirely changed from what they were then. I look back upon my opinions and views at that time, as one looks back to the thoughts and fancies which passed through his mind when ill with fever. After recovering his health, a man on recalling to mind or being told by others, the strange fancies which his disease had excited within him, is often astonished; and he rejoices and gives thanks to God for having delivered him from such a dangerous illness;—just so do I now rejoice and give thanks to God.

“I will tell you now how my mind was changed. I was in the habit of carefully reading newspapers and books, and in this way I began to understand the difference between truth and falsehood, and my ignorance in reference to matters of religion was gradually removed. But at first I was very ignorant. I had grown up in Hinduism, and was, therefore, accustomed to worship idols like other Hindus. I used to repeat the praises of the Hindu gods before the idols, and I often listened to the stories told from the Pooranas. I worshipped the *Nag* (the cobra copella), and kept the Holec feast, and all the impure feasts and absurd fasts and other ceremonies of the Hindu religion, and I took great pleasure in doing so. And I thought that, after enjoying all the happiness and the sensual pleasures which I could find on earth, when I came to die, my merits and demerits would be fairly weighed, and, according to the balance which would then appear against me, I should have to suffer punishment from the hands of the cruel Yama, and then I should return again to earth until I had completed the necessary circuit of eighty-four hundred thousand births. I also thought that if at the hour of death I should say, ‘Ram, Ram,’ ‘Shiwa, Shiwa,’ I should certainly be saved. But even in the Hindu shastras this opinion is shown to be false, and I began to think that really there was not even one hope of escape to the sinner in the Hindu religion.

“However, believing that by making a *guroo*, or religious teacher, I might obtain salvation, I made search for and found a very good Brahman, and made him my *guroo*. He taught me the five lettered *mantra* and the six lettered *mantra* of Shiwa, and other *mantras* also, and he taught me many of the secrets of *Bramhadnyen*. He told me that the sun and moon were in my body, as also heaven and hell, Guuputtee, Brahma, Shiwa, the fifty-two *matrika* (matrices), various wheels and various rivers. He said

also that in my head was the *Bramha-randhra* (the aperture through which the soul escapes after death) that the spirit resides there and that this is God, the beholding of whom is salvation. I was so much attached to this system that I thought I had already experienced deliverance from the round of births, and I endeavored to persuade others to embrace the same doctrine.

“While I was in this state of mind, I left Hydrabad in Scinde, and came to Poona being appointed to a place there. This was in the year 1852. It was then that God sought me and found me, that I might walk in his ways. One day while in Poona I went to the house of a friend, and I took up a copy of the *Dnyanodaya* lying on the table, and began to read it. It was the first number for the year 1851. What I read made a great impression on my mind. Before that time I had known that there were such newspapers as the *Dnyanodaya*, but I supposed that all that was published in them was utterly false. I was so affected by what I had read in that number of the *Dnyanodaya* that I did not sleep that night. In the morning I finished my work in the hospital as soon as possible, and went to the Rev J. Mitchell, and requested him to put me down as a subscriber to the *Dnyanodaya*. He at once took down my name and, gave me several old numbers of the paper to read. I carried them home with me and read them, and, through the tender mercy of God, they made such an impression on my mind that I felt I must give up my former unfounded opinion that Hinduism was true and Christianity false. At any rate, I determined to examine into the subject and ascertain whether the Christian religion was true, just as the English examine and investigate the Hindu religion, and at least, I thought, I ought to be able to discuss the subject with Christians; and with this view I purchased some books and tracts belonging to the Bombay Tract and Book Society which were kept by Rev Mr Mitchell for sale, and also a Mahrahi New Testament, and I began to study them attentively.

“Frequently Mr Mitchell would meet me and urge me to inquire and ascertain whether the Christian religion is false or true, and he advised me to read different books, and to examine different religions for this purpose. He would speak to me in all sincerity, but still I had the suspicion that all he said was deceitful, and I always got away from him as soon as I could.

“By reading the *Dnyanodaya* my knowledge increased. I became a subscriber to the Native Library in Poona, and I also for a time took the *Vichar Laharee* (*Ware of Thought*), an infidel paper published at Poona. But I soon perceived that all the thoughts (*vichar*) which it suggested were

abusive and slanderous. At this time the *Dnyanodaya* gave me great assistance. I afterwards began to write articles for the newspapers, using the signature of *Kalyanachelu*, and some of the articles were published in the *Dnyan-prakasha*. Once I wrote an article for the *Dnyan prakasha*, in which I maintained, that inasmuch as Hindus have various sacred books and various opinions on the subject of religion, as soon as they become enlightened they will all, both men and women, forsake their own religion, and, rejecting all religions, will be guilty of every kind of wickedness and corruption. The editor of the *Dnyan-prakasha*, in publishing my letter expressed his own sentiments on the subject; and the editor of the *Dnyanodaya* also gave his views upon it. At that time I began to have entirely new views and feelings. Such was the course of things by which I was led to feel that the Hindu religion was indeed of human origin, and that it had no principal of life and no salvation in it. I gave up the worship of idols. I maintained that there is only one true God who created this world, and that He is to be worshipped with the heart. I began to doubt all that my *gooroo* had taught me. Being engaged in medical duties, I had frequent opportunities of dissecting the human body and of examining the internal organs, but I never found anything there which he had led me to expect. The consequence was that all his *Bramhadnyan* vanished from my mind like the mists of the morning.

"I was afterwards removed from Poona to Asseergud, and while there my mind became more and more enlightened. Feeling that the Christian mode of prayer was in accordance with the will of God and in harmony with his perfections, I obtained a prayer-book and began to pray according to its directions.

"I knew that prayers would be heard only in the name of Jesus Christ, still I prayed without feeling my need of him as my Mediator. I did not regard him as merely a great saint who had led many to the worship of the true God, I even looked upon him as the Shepherd of his people; still I thought it was enough if I endeavored to obey his commandments without abandoning Hinduism. I had some faith in Jesus Christ of which evidence may be found in a letter which I wrote at that time to Mr Baba Padmanji, who had not then become a Christian. This happened about the year 1854.

"I was afterwards appointed to Dapoolce in the Concan. There, too, I continued to read and investigate, and, in the good mercy of God, my mind was there very much changed, and I began to feel the importance of following the requirements of Christianity from the heart. I began to understand

thoroughly that I was a sinner, and that no sinner can stand up before the omniscient God in his own merit, and pray to him with any hope that He will hear his petition. I was convinced that God hears the prayers of men only in the name of Jesus Christ the Mediator whom He has appointed, and I began to pray in the name of Christ. I afterwards met with a Christian friend, to whom I put this question, 'If I regard Christ as my Saviour, and still remain as I now am, will he not have mercy on me?' He replied, 'My friend, you cannot expect it. The dear Saviour, whom you worship in your heart, himself says, Whoever will deny me before men, of him will I be ashamed in heaven.' I knew this very well before but at that time it made a great impression on my mind, and, through the Holy Spirit, the seed then sown began to spring up and bear fruit. And now Christ has sought me and found me, and admitted me into his Church, and I beg my brethren and sisters to rejoice with and pray for me, that this plant in the vineyard of God may be well watered by the Holy Spirit, and that it may flourish and bring forth much spiritual fruit.

I cannot describe how much delight I have found in the Christian religion which I have now cordially embraced. The Christian feels that he is utterly sinful; that he is a sinner from his birth; that he has never performed any meritorious action, and can never perform any; and that God cannot be pleased with sin; and that it is not a matter of indifference to Him if, after forsaking one sin, we are guilty of committing other sins,—on the contrary, the Christian feels that he ought not to commit any sin, that he ought to forsake it altogether. He feels, too, that he deserves infinite punishment on account of sin, but that the just penalty due to sin no man can endure, that God, in great mercy to lost men, became incarnate and bore their penalty himself, that he might redeem them from everlasting death. The Christian feels that Christ has paid his ransom, and that henceforth he should seek to please that dear Saviour at all times, by obeying all his commandments; that this is his most important duty, and if he fails in this, he is most ungrateful. He remembers how often he has displeased God. He feels that God has, in rich mercy, prepared this way of salvation, and he joyfully accepts it. He thanks Him for having sought him out when wandering like a stray sheep, and having showed him the living waters and the green pastures.

Book Notices.

SACRIFICIAL WORSHIP OF THE OLD TESTAMENT. By J. H. Kurtz, D. D., Professor of Theology at Dorpat. Edinburgh, T. & T. Clark.

This is a very able and highly valuable treatise on a most important subject. It contains the fullest defence of the Orthodox view of the ancient sacrifices, and at the same time the most elaborate and scientific treatment of the subject in all its details with which we are acquainted. The only English work we know of to compare with it is Fairbairn's *Typology of Scripture*. The latter embraces a wider range, treating not only sacrifices, but of all the Institutions of the Old Testament, which had a prefigurative character, while Kurtz's work is confined specifically to the consideration of the sacrificial system, and on that part of the system he is much more elaborate than Fairbairn. Much of his work is indeed occupied with the refutation of false views prevalent among German writers, with much of which the English reader might dispense. Yet it is pleasing to see the old view of the expiatory character of the Old Testament sacrifices so firmly established. In the examination of minor points, Kurtz throws much light on the subject, though on some of these, his conclusions will scarcely be received by British theologians. A statement of the contents of the work will give our readers some idea of the plan pursued. It contains four books. The first is entitled, "General basis of the sacrificial worship of the Old Testament," and treats of the persons sacrificing, people and priests, the place of sacrifice, and the various kinds of sacrifice. The second book treats of the bleeding sacrifice, and consists of two parts, the first treating of "the Ritual of the sacrifice," under which term he considers, the notion of expiation, the objects used in sacrifice, the presentation and laying on of hands, the slaughtering and sprinkling of blood and the burning of the sacrifice and the sacrificial meal, and the second treating of the varieties of the bleeding sacrifice. Book third treats of the bloodless sacrifice and

Book fourth of the "modification of the sacrificial worship in connection with special reasons and circumstances."

THE PRODIGAL SON. By Rev. George S. Mott. Philadelphia. 12 mo. pp. 143. Presbyterian Board of Publication.

The parable of the Prodigal Son has been justly regarded as "the pearl and crown" of all the parables of scripture, as containing "the gospel within a gospel." In this little treatise the great lessons of the parable are set forth in simple yet attractive style.—Such a book we should like to see in the hands of every youth leaving his father's house.

A TREATISE ON REGENERATION, by E. C. Wines, D.D. 12 mo. pp. 119. Same Publishers.

This is quite a comprehensive little work. Within a short compass it treats of the nature of regeneration, its instantaneousness, its necessity, its author, its instrumentality, and its fruits and evidences. While orthodox throughout it is yet thoroughly practical.

ALICE BARLOW, or principle in everything. 18 mo. pp. 280. Same Publishers.

TRY ; better do it, than wish it ; by the author of *Annandale*, &c. 18 mo. pp. 244. Same Publishers.

Two additions to the Board's "series for youth" both of which will prove interesting, and can scarcely fail to be profitable to the juvenile mind.

Our Foreign Missions.

LETTERS FROM REV. W. M'GULLAGH.

In the absence of any later tidings the following letters will be read with interest, although the facts referred to have already been laid before the church.

ON BOARD *DAYSPRING*,
Nov. 24, 1863.

Rev. and Dear Sir,—

In hope of meeting a vessel bound for Halifax or elsewhere, so as to convey our letters, I now write you a few lines at Captain Fraser's request.

Since we left Halifax we have been favoured with fair winds with slight squalls

occasionally. Our brigantine has realized the sanguine hopes entertained as to its good sailing qualities. The captain and mate are highly pleased with the manner in which the *Dayspring* bounds along like a bird on the ocean's billowy breast. Some vessels make way with a good breeze only, but the *Dayspring* sails remarkably well with light winds. We experienced some squeamishness from the rocking to and fro in rough seas, but this is only reasonable. We have had very little smashing of crockery and earthenware as yet. The ladies have been sick of course, but are now convalescent.

Our captain and crew are all that could be desired. Every attention is shown by Captain Fraser, and the mate with the rest of the officers are most assiduous in their duties as seamen. The chief steward and cook, Mr. Rowley, has merited golden opinions from all by his superior skill and experience in his department. We feel as if in a first class hotel. Mr. Hugh Robinson is also most attentive and obliging as second steward. The mate is an able seaman, and his orders are carried out with cheerfulness and promptitude. The captain has the happy art of conducting matters with as little noise as possible, and yet with all efficiency and good order. We have worship morning and evening, and the crew are in regular attendance. The Rev. D. Morrison and I officiate alternately, as our brother Gordon is not strong enough yet to take his part. He has occasionally borne a part.

We had no service on the 8th inst., as we were nearly all prostrated by sea-sickness, but on the 15th an appropriate and edifying sermon was preached by the Rev. D. Morrison from Eph. 2:14, "He is our peace." I preached in the afternoon from 1 Cor 3:11, "Other foundation can no man lay than that is laid, which is Jesus Christ." On Sabbath last I preached again on deck under awning with the 'winch' as my pulpit from the text 1 Tim. 6:12, "Fight the good fight of faith." In the afternoon Mr. Morrison preached from Luke 18:1, "Men ought always to pray and not to faint." We have a prayer-meeting on Wednesday at 7 p. m. at which all join. We have thus enjoyed many seasons of refreshing, and

find it a good and pleasant thing for brethren to dwell together in unity. Our brother Gordon is anxious to get a Bible class formed but the difficulty is the want of time, for sailors have not much leisure, as those who know their duties can testify. Mr. Gordon, however, embraces every opportunity of reading with the little apprentice and explaining the Scriptures to him. There is something very engaging in our brother's manner and a serious earnest demeanour which so well becomes a messenger of mercy to perishing sinners. We are getting our books arranged alphabetically and enjoy very much the gift of kind friends to gratify our literary taste and yearnings after theological lore.

In a fortnight now we hope to reach the Cape whence you shall hear from us more particularly. Meanwhile cease not to commend us to Him who controls the winds and waves that we may be preserved to the end of our voyage, and may be made humble instruments of turning many to righteousness, and bringing the poor heathen to a knowledge of the only Saviour of sinners.

This is the 25th and as no ship is in sight yet I may not have an opportunity of sending this letter till we reach the Cape. We had four flying-fish for breakfast this morning. While the mate was on watch this morning one of the flying-fish struck him on the cheek bone. We are getting along now at the rate of 8 knots an hour. All well except Mr. Gordon, Mrs. Morrison and Mrs. McC. who are rather squeamish.

I remain Dear Sir

Faithfully &c.

W. McCULLAGH.

CAPE TOWN, Jan. 13, 1864.

My Dear Sir,—

I write a few lines before leaving Cape Town in order to catch the mail which will leave in a few days. We reached the Cape on the 3rd inst., after a very pleasant passage. Since our arrival, we have experienced the utmost kindness from several kind friends, such as Rev. George Morgan, minister of Scotch Church, and Secretary for British and Foreign Bible Society, and Rev. W. Thompson, the active agent for London Missionary Society for South Africa. The

kindness of these friends was truly most refreshing. We had a very pleasant missionary meeting in Mr. Thompson's Church, Caledon Square. James Abercrombie Esq., M. D., an old and tried friend of Missions, occupied the chair, and introduced Mr. Morrison who gave a short history of Nova Scotia. Mr. Gordon followed with an account of the mission work at New Hebrides, and I gave an account of the Mission Ship.— Rev. G. Morgan then spoke a few words recommending us to the prayers of the congregation, and to Him who can control the winds and waves. We took a part in the services of the week of prayer, and preached and addressed Sabbath Schools and sailors, &c. We were delighted with the scenery and beautiful views in the neighbourhood, and could have spent a month very well.— We visited the Public Library, Museum, Botanic Gardens, &c. The Library is one of the finest in the Colonies. We have several letters of introduction to kind friends in Melbourne and Sydney. We have got a fresh supply of water and some necessaries, and are about to sail. Dr. Duffis expected next month. We have got abundant variety to entertain us for the remainder of the voyage. We will write more particularly when we have leisure, but could not write at length owing to the numerous and pressing invitations. Several invalid missionaries were delighted to see us and gave us a hearty welcome. Many wished a passage in our ship but we cannot accommodate, and would not if we could, as having no authority to do so.

Please give my kindest regards to Mrs. Bayne and all inquiring friends. I have written Rev. G. Walker a few lines. Pray for us. We are encouraged by the thought that so many bear us on their hearts at a throne of grace.

I remain, dear sir,

Very sincerely &c.,

WM. McCULLAGH.

P. S.—Mrs. McC. joins in kindest regards to you and Mrs. B.

Rev. J. Bayne, Sec. B. F. M.

Other Missions.

MISSIONARY MATTERS.

India.

The Rev. Dr. Shoolbred, in journeying through the Muzra (Rajpootana), has explored the temple of Devi, or Peeplag, a goddess who, in times of Bramin sway, was to be propitiated only by human victims.— He describes it as secluded in the very heart of the wildest part of that country, surrounded by strange and awe-inspiring scenery. Amid an amphitheatre of lofty hills rises that on which Peeplag rears her blood-stained head.

Round that temple [writes Mr. Shoolbred], on a day late in August last year, twelve thousand Mairs from all parts of the Muzra were assembled. The males remained down in the plain; while the women and small children were sent out of harm's way to the natural galleries on the surrounding heights where the whole spectacle can be advantageously viewed. Eighty young bull-buffaloes are lowing half in terror at the excited crowd, tied up and guarded till their turn has come. And now the lucky hour forecast by the pujera has arrived. A dozen brawny farmers strip themselves to the "buff," and a buffalo is let loose in the temple court. Arming themselves with axes, swords, long knives, half a dozen naked Mairs rush in to the attack. The poor bullock, excited by fear, or maddened by having country wine and bang forced down its throat, tries to escape by leaping the wall, or blindly rushes on its persecutors. It is the first of eighty, and there is no time to dally for mere sport. Like a pack of hungry wolves, shouting the name of their infernal goddess, the Mairs rush upon the goaded brute; "cut and come again" is their motto, and the object of each to secure for himself the largest possible portion of buffalo steak. Now one chops a slice from the loin, and another a steak from the haunch, while the poor tortured bullock, dissected alive, rushes madly about, its blood spurting in streams upon its savage tormentors. At last the *coup de grace* is given by an axe-stroke on the head, and, like wolves upon a throttled deer, rush in the hungry Mairs. What remains of it is speedily quartered; and laying for a moment the bleeding carrion on the ghastly altar, they carry it off in triumph to feast with their families on the consecrated flesh. I was assured that often, in their blind rage and thirst for blood, the slaughterers badly wound each other; and that, oftener than once, bullock and assailant have rolled over the wall, and down the precipice together.

Mr. Shoolbred gives the following descrip-

tion of the Kali Devi, or goddess, and of his behaviour in her presence. She is—

A most hideous and portentous female head, evidently formed of baked clay, with two staring silver eyes set on each side of a huge nose like the beak of an eagle. . . .

Much to the amazement and terror of our Mair guide, and one or two others who accompanied us, I took the liberty of pulling the goddess' eagle-like beak, saying, "Now, if she is a deity, why does she not strike me dead in revenge for such an indignity?"—We left Todguri that evening for Kachubli. The tent sent forward was delayed, and we had to sit in the raw night air in a narrow valley soaked with the former rains.—The result was, that next morning I woke with a slight attack of bilious fever, which prostrated me for a day. My amusement was great when I heard afterwards that the Mair men universally attributed this to the indignity I had offered to Peeplaj.

All the other ancient deities, we are told, are visibly on the wane in the Mugra; but the old superstition has only given way to one more secret and refined:—

The old defences, easily assailable, are left standing; but behind them rise new and more formidable buttresses, covered ways and masked batteries, before which all mere human skill and force must stand beaten and baffled. We might well despair of ever mining these Mugra strongholds, did we not rest on the assuring fact, that "the weapons of our warfare are not carnal, but spiritual; mighty through God."

One of the former worshippers of the Devi, originally a Bramin, has been baptized by a native missionary of the Free Church at Indapore.—*U. P. Record.*

Abyssinia.

Intelligence of a most painful kind has been received by the London Society for the Promotion of Christianity among the Jews, as to the cruel treatment of their missionaries, Messrs Stern and Rosenthal. A letter from Mr. Haussman states that as he and those two gentlemen were returning from their mission to the Jewish Falashas—

They called to take leave of the King, in the evening just after his supper, a time of the day which being a breach of the customs of the court, gave great offence. Mr. Stern's address to the king was badly interpreted by his two native followets, and the King became so angry, that he ordered the interpreters to be so severely flogged, that they died in the night. Mr. Stern, under alarm and excitement, happened to bite his fingers.—This unhappily is considered in the country as an offensive threat of revenge; and the officers attending on the King having called his attention to it, he ordered poor Mr. Stern also to be cruelly flogged, and then sent to

a tent in chains. Mr. Rosenthal is also in confinement. The British Consul, Captain Cameron, hearing of this, sent for the Rev. Mr. Flad, a German missionary, well acquainted with the vernacular Amharic, and with whom the King was on friendly terms, and they called together on his Majesty; but he refused to see the Consul, and placed him under surveillance. He sent Mr. Flad to request Mr. Stern to apologise for having insulted him in the presence of his subjects. Not being satisfied with the answer, he kept him still in confinement, though without chains, and intended bringing him to trial.

The king allowed Mr. Haussman to leave the country, and it is from this gentleman, after his arrival at Khartoum, the above melancholy intelligence has been received. It also appears that the King's anger was increased by finding in Mr. Stern's papers, which were seized and translated, offensive remarks upon him for tyranny and cruelty. The Foreign office have telegraphed to our Consul-general in Egypt to remonstrate with King Theodore. It is doubted, however, whether he will not demand a direct communication from our Foreign Minister. It is also believed that the French Jesuits residing in Abyssinia have encouraged the King in his cruel treatment of the Protestant missionaries.

Western Africa.

From the Gaboon, one of the American missionaries writes that the influence of the Gospel is deepening and spreading around them. An extension of the mission is contemplated. M. Du Chaillu, the well-known traveller, is located at Fernando Vaz, near where it is proposed to establish an out-station. "He is friendly," we are told, "and would be glad to do anything in his power to facilitate missionary operations."

Two women were brought into Creek Town Old Calabar, in chains, in order, according to the cruel native custom, to be killed and buried in the grave of a deceased chief. The custom has been abolished by law, but it was sought on this, as on some other occasions, to revive it. One of them had an infant at her breast, which she anticipated would perish with her. The missionaries, however, interfered, and succeeded in obtaining the release of the poor creatures, after a ceremony of "chopping blood." The custom of destroying twin children, it appears, still prevails; and a case has occurred in which a mother refused to give her babes nourishment, and insisted that they should be thrown out to perish. They were saved by a humane couple, with whom the people on that account, became quite angry. It appears that the small-pox is spreading in Old Calabar, and causing great alarm, and that the terrified people are neglecting

the sick, and are afraid even to bury the dead.

The Governor of Lagos having, in compliance with the request of the people of Okeodan, raised the British flag there, and taken the place under British protection, urged on the missionaries the desirableness of their occupying it as a station. This they have now done. On the visit of enquiry by the Rev Mr Nicholson and another missionary, that gentleman says:—

All expressed their willingness that we should come among them. The king said we were his friends, and, in token of friendship, gave us a fowl and some cowries. We then proceeded outside, where the people were assembled. The Balogun told them we were men of the book, who wished to teach them; they were not to be afraid of us, as we came to hurt none. He said we were not merchants; we had not come to buy and sell; but messengers from God; and though we cared nothing about their gods, yet we should not force them to give up their customs, but would show them a better way, which they could choose if they liked. The people assented to all that was said, and were dismissed. The following day, the 17th, the King sent two chiefs to go with us to select a piece of ground, as much as we thought proper, in any part of the town. We chose a large portion in the highest and most healthy part of the town, which has also the advantage of being near the market.

Africa.

CAPTAIN SPEKE'S ADVICE ON PLANTING MISSIONS.

The following is the main part of Captain Speke's last letter to an English Journal on establishing missions in the tract of country he visited. It is backed by an offer of £100 towards starting a missionary in that direction.

"For my part, I should wish for no better plan than that of a 'United Church Mission,' for opening those extremely fertile and beautiful territories at the head of the Nile to Christianity, and so to commerce and civilization. The three kingdoms, Kanagac, Uganda, and Unyoro, are in my opinion, the key to Africa, and the centre from which the light ought to radiate. A mission thither if properly managed, in combination with Government officers having authority to maintain the rights of the kings of these countries against the violence and fiendish oppression of the white Nile traders, would prove of the greatest benefit both to ourselves and the Africans. The great fault which has hitherto existed and dispirited missionary enterprise, is that of selecting places where no strong native government

exists, and where the land is poor in consequence of its being subject to periodical droughts and famine. In the three countries I have mentioned, neither of these two evils at present exists; but if they are not attended to at once, there is no knowing what will happen as the white Nile traders push further south. In short, I am inclined to believe that the traders themselves will bring down those semi-Christian governments, and ride over those splendid lands, as the Moors of old made their way into Spain; hitherto the traders have confined themselves to the poor lands without the fertile zone, but now they are entering into this, and the result will be conquest—accompanied of course by the firm establishment of that more stubborn foe to Christianity than Judaism itself—Mohammedanism. I would strongly advise the Zambezi Mission, and also the Zanzibar to be moved up to the Equator.

"You are aware that I maintain that the slave-trade will never be put down by vessel-hunting at sea alone. We are fruitlessly spending millions in that way at present, without any good effect, and we shall continue to do so until the Government is enabled to see, through public opinion, that the cheaper and surer way of gaining their point is to assist in the development of the Interior African.

"J. H. SPEKE."

Madagascar.

"The Christians continue to increase, in a manner truly gratifying—almost astonishing," writes to the Rev W. Ellis:—

Fresh adhesions to the Gospel, from the ranks of those who have followed the idols, take place every month. I am connected with two of the churches, and last Sunday forty were added to those two by baptism—eighteen at one place, and twenty-two at the other; and last night, at our church meeting of Ambotonakanga, I admitted to our fellowship sixteen or eighteen, including four couples, man and wife, some of them from villages devoted to the idols, and hitherto occupied by none but idol worshippers. During the meeting I learned that, at the village of Amparafaravato, the depository or place of one of the idols, the inhabitants of which were its keepers, a number of them became Christians, set apart a house for worship, and met to worship the true God; that when the Queen heard of it, she said, "If any of the people are Christians, and wish to leave the village, they may do so. It is nothing (meaning there is no blame), let them go. Let those who wish to stay, stay; for there is no impediment to the following the idols, or to uniting with the Christians." And some of those admitted to our church had acted

on this word of the Queen, and had joined with us.

It has been determined to proceed with the memorial churches; but building operations are for the present limited to one of the number—both as a matter of precaution and from the want of a sufficiency of skilled workmen. Mr Sibree, the architect, having arrived from this country, and surveyed the sites, sends his first report, in which he speaks of their picturesque and commanding positions; finer situations, he says, could not have been obtained. He thinks that the original estimate will be exceeded, and that each church will cost from £3,000 to £3,500.

A hospital is to be erected in connexion with the medical mission, conducted by Dr. Davidson, the Government having already granted a piece of ground for the purpose. That gentleman, during last year, prescribed for three thousand patients; and tens of thousands have sought relief, to whom it was impossible that he could attend.

Polynesia.

The liberality shown by the native converts in Fiji on occasion of their last annual missionary meetings has delighted, and in some instances astonished the Wesleyan missionaries. We hear of one place (Lakemba) where 1,810 gallons of oil were contributed, being nearly 1,000 gallons in excess of last year; of a second (Muala), where the contributions would amount to 2,000 gallons, just double the quantity given the previous year; and of a third (Vanua Balavu), which has increased its contributions for the current year by four tons and a half. "And still we are hearing of increase," writes a missionary. "Our great difficulty has been the few tanks and drums we have had." The missionaries, not having expected such a remarkable display of liberality, were, in fact, unprepared to avail themselves of it; consequently, it was not possible to receive all that the people wished to give.

Several encouraging cases of conversion, and others of tranquil assurance or triumph in the hour of death, are narrated in the journals from Fiji. In one instance, a man who had murdered his wife, and had been a terror on account of his extreme cruelty even among his fellow-heathen, was so changed by the power of the Gospel, that he became an object of love to all who knew him. When dying, some dissolute young men entered his hut, and he addressed them in words which remind us of the expiring utterances of Addison and Haycock. "It is well," he said, "that you have come: you will now see how a Christian can die. Look at me; my body is weak, I shall soon die; but I am not afraid. Why should I be a-

fraid? My soul lives, and death cannot hurt that." He then fell back exhausted, and in a few minutes breathed his last.

A missionary describes the peril in which he was placed, while visiting a number of a heathen tribe being at war with that among whom he was settled. Having to pass the hostile party, in daylight, by boat, he and his companions were soon followed by a canoe, at the head of which was a man whom the missionary recognised as a murderer. The latter commanded him to put down his sail. This he refused to do, but the boats were soon side by side. The heathen party said they were only come to ascertain who were on board; but other intentions were apparent. The missionary writes:—

I immediately attempted conversation, but was met by abuse and scandal. I tried hard to overcome them by explanation and argument, and wished to get away from them, but could not then succeed. They heaped all that was laid upon us, the teachers of religion, accusing us of being the sole cause of the present civil war throughout Vanua Levu. Their countenances became vicious, and they wanted to know to what place my crew belonged; and not being satisfied with my reply, the young heathen chief went from man to man, inquiring, "Where is this man from?" And it was only by a little stratagem that we were able to keep one man from their malicious hands. The crew of the canoe were daringly impudent, and begged in our hearing for us to be bound. Had the chief given the signal, blood must have been shed; but although they were not awed from abusing us, yet they could not hurt one hair of our heads. They tried hard, however, to excite themselves, so that they might get courage enough to lay hands upon us; but no, they could not: for we kept ourselves quiet, and endured all things; and so we were saved from their bloody hands. The chief now told us, with hellish glee, that he had just returned from killing two men at Bua. This of course, did not make us feel more comfortable in their presence. He begged hard for me to give my opinion, or to pass my judgment, upon his conduct; but I knew too well how he felt, and saw censures would not do, and so I took the happier way, and evaded. At length he bade us go, while he said he would go and report us to the old chief Ritova. We then separated, and with glad hearts and free we put up sail, and were soon out of sight. We have since heard that the old chief sent them after us, commanding that all were to be bound, whether black or white, and taken to him to be his food; but they said to him that they could not do anything to us we were so quiet.

The last returns of the Wesleyan Missions

in New Zealand, the Friendly Islands, part of Samoa, and the Fiji Islands, which are under the direction of the Australasian Conference, give the following statistics : Chapels, 634, besides upwards of 300 other preaching places ; missionaries and assistant missionaries, 81 ; catechists, 244 ; Church members, 23,349 ; day scholars, upwards of 43,000 ; and attendants on public worship, upwards of 99,800.

From Micronesia, we learn that the King of Kusaie, who had long been giving himself up to heathenish songs and dances, treating the Christians not only with contempt, but with gross injustice, and appearing as if he might soon lay violent hands upon them, and " blot out the very names of missionary and God from the island," suddenly fell dead on the Sabbath, upon land which he had violently taken from some of the Christians, while directing his men how to cultivate it for himself. During the last great annual heathen festival, in which all the islands of this group take part, the missionaries were absent from Kusaie. The native Christians, of their own accord, observed the day as one of prayer and supplication for their benighted fellow-countrymen.

News of the Church.

Fresbytery of P. E Island.

This Presbytery met in the Free Church, Charlottetown, on Wednesday the 30th ult. There were present the Rev'ds I. Murray, Moderator, R. S. Patterson, A. Campbell, I. Allan, A. Munro, H. Crawford. George Sutherland, Clerk, Alex. Cameron, Robert Laird, William Ross, W. R. Frame, and A. Falconer, and the Hon. K. Henderson, D. Laird, and W. McLean, Elders.

Rev. W. Ross reported from Tyron. His efforts were attended with most encouraging success. There is little doubt that an acceptable Probationer will be suitably sustained there during the summer.

Rev. W. R. Frame reported from the deputation sent to Covehead. The deputation had been favorably received, and had succeeded in raising between £25 and £30 as an enlargement of stipend. Rev. Mr. Allan intimated his intention of dispensing with a supplement from the H. M. Board after the meeting of Synod.

The diligence of Messrs Ross, Frame, and Falconer at Tyron and Covehead was approved ; and these brethren were instructed to complete their labors in these localities.

The question of Church property was resumed. The Act passed in Nova Scotia

was read. After lengthened discussion it was resolved to defer the further consideration of the subject till the first regular meeting of Presbytery after the meeting of Synod, of which due notice shall be taken by all members of court, that the matter may then be finally disposed of.

The following Resolution was moved by the Rev. G. Sutherland, and seconded by the Hon. K. Henderson ;

" That this Presbytery respectfully overture the Synod of the Presbyterian Church of the Lower Provinces to re-establish the Eastern Mission to such a people and in such a locality as the Providence of God may indicate free access and hopeful prospects of success ; and that to ascertain when and to whom the Lord Jesus Christ would have us carry his glorious Gospel, a suitable delegate be sent out during the coming summer to visit Greece, Abyssinia, and Madagascar, and report in detail to the Synod of 1865."

After an explanation of the motion by Mr. Sutherland, and an expression of opinion by Messrs. Crawford, Allan and Campbell, the further consideration of the subject was deferred till next meeting of Presbytery.

A committee, appointed to prepare a minute on the death of Rev. Dr. Bonar, brought in the following, which was adopted; and ordered to be forwarded to the Colonial Committee of the Free Church of Scotland, and engrossed in the records of Presbytery ;

" The Presbytery have learned with very deep regret that the distinguished and devoted Rev. Dr. John Bonar has been called away from the services of the Church on earth. His removal we regard as a heavy loss to the Church of Christ, to the British empire in general, to the British Colonies in particular, and none the less to the honored Church of which he was so useful and so respected a minister. The Colonies of Britain have especial reason to lament the loss of one whose best energies, and most matured experience were unsparingly laid out for their good ; and whose large heart and warm affections, and equable temper, and admirable tact have done so much to smooth down the difficulties and lighten the burdens of the scattered laborers over this wide field—and have promoted in every large measure the formation of those Presbyterian Unions which we hope and believe will be productive of much good to the cause of Christ. The Presbytery would feel grateful to the Head of the Church for the many acts of kindness to ministers and congregations within this Presbytery, dispensed through the hands of his servant now entered upon his rest ; and would fervently pray that he would raise up a suitable successor by whom the Colonies of Britain may be similarly blessed for many years to come."

A letter from the Col. Committee of the Free Church of Scotland, and an extract minute, relating to the above subject, were read and received, and ordered to be suitably acknowledged.

The Presbytery received the report of Mr. Campbell, Probationer, and ordered it to be forwarded to the H. M. B. Mr. C. was appointed for two Sabbaths to Lot 14, thence for two Sabbaths to Tryon, thence to West St. Peter's until recalled or till the meeting of Presbytery. The Presbytery adjourned to meet in Queen Square Church, Charlottetown, on the last Wednesday of May, at 11 o'clock, a. m.—*Com.*

Presbytery of Pictou

Met in John Knox's Church, New Glasgow, on the 12th ult. The principal business before them was the receiving of Mr. John A. F. Sutherland's trials for ordination. These were passed to the satisfaction of the Presbytery, and his ordination was appointed to take place at Little Harbor, on Wednesday 4th May, Mr Patterson to preach, Mr Stewart to address the minister, and Mr Walker the people.

CLOSE OF THE COLLEGE SESSION.—The Session 1863—4 of the Divinity Hall at Halifax was brought to a close on Wednesday the 13th ult. There were 19 students in attendance. Two have concluded their curriculum and are now candidates for license to preach. These are Messrs John D. Murray and Donald Stewart. Seven attended for the second year, and ten for the first. Several of the students have accepted appointments as catechists, and three have gone out as colporteurs in connection with the American Tract Society.

Rev. D. McKENZIE was ordained, at Middle River, Cape Breton, on Tuesday the 18th inst. Rev. Mr. Fraser, Boularderie, preached the ordination sermon. Rev. Mr. McDonald, Mabou, put the usual questions, to which suitable answers were given. Mr. McDonald addressed the minister, and Rev. K. McKenzie the congregation. The newly ordained and inducted minister received a very cordial welcome from the congregation.

Messrs Edward McCurdy and Edward Annand, students, arrived from Scotland by the *Europa*, after enjoying the benefit of a session of the United Presbyterian Hall and the Free Church College. Edinbu gh.

A Sermon on the Transfiguration by Rev WILLIAM FORLONG of South Cornwallis has been published in response to the ear-

nest request of his congregation. Such readers of the *Record* as desire to have the sermon in permanent possession can procure it for 12½ cents and have it bound in the same volume with the *Record*, the size of page being the same.

We are still able to supply a few back numbers of the *Home and Foreign Record* for 1864. It is to the advantage of all the schemes and operations of the Church that the *Record* should be widely circulated.

MONTHLY SUMMARY.

PRESBYTERIANISM IN ENGLAND.—There are 91 ministers and 98 congregations in connection with the Presbyterian Church of England. There are 20,000 church members and nearly 30,000 worshippers. The United Presbyterian church is about two-thirds as strong in England as her sister: and the Established Church of Scotland as about 8000 adherents. It is remarked that out of every eighty Scotchmen going to England *fifty* join some non-Presbyterian Church.

UNITED PRESBYTERIAN CHURCH. The Foreign Mission Collections of this Church for the year just closed amounted to £19,624; Home Mission £7,162. All the funds of the Church amounted to £43,968.12. The subscriptions to the Manse Fund amount to £32,125. The Synod is to meet in Edinburgh on the 9th May. The monthly circulation of the *Missionary Record* of the U. P. Church has reached the high figure of 42,660. This circulation is larger proportionally than has yet been attained by the "*Home and Foreign Record*" of our own church.

FREE CHURCH.—Principal Fairbairn of Glasgow is to be Moderator of the next Free Assembly. Dr Guthrie's health is such that his congregation have resolved to relieve him from much if not all his labors by the choosing of a colleague and successor. The Foreign Mission collections of the Free Church for the year ending the 15th March amounted to £11,034—being £500 in advance of last year. The Sustentation Fund for the same period has reached the sum of £91,414, being an increase of £1,446 on last year.

ELDERS' CONFERENCE.—It is now customary in Edinburgh and in some other large Scottish cities for the Elders of different congregations to meet for friendly Conference, and devotional exercises. Sometimes the Free Church and United Presbyterian Elders meet together. All get the benefit to some extent of the experience of the oldest and best among them. Ideas are exchanged; a friendly feeling is created and fostered, and misunderstandings are removed or prevented. "Those that feared the Lord spake often one to another" in the olden time: it should be so; and more especially with those who are office bearers in Christ's house.

CHURCH-EXTENSION.—A meeting of the congregation of Dr Taylor's Church, La-gachetiere Street, Montreal, was held when the sum of \$14,400 was subscribed towards the erection of a new Church on St. Catherine Street. This is the congregation that has for years contributed so liberally to our Foreign Mission funds.

Happily the story of Dr Livingstone's murder was an invention. Letters have been received from him dated subsequent to the alleged date of the murder.

MATAMOROS, the persecuted Spanish Protestant, is now labouring successfully among the Spaniards at Bayonne. His health is still poor in consequence of his long imprisonment.

A meeting of the Berlin Branch of the Evangelical Alliance was held on the 20th March last. Among these present were his Royal Highness Prince Alexander of Prussia, and Count Von Sedlnitzky, formerly Roman Catholic Prince Bishop of Breslau. Her Majesty the Queen was also present.

The Tercentenary of Calvin's death is to be celebrated in Geneva on the 27th May.

Special services are to be held in the churches on the succeeding Sabbath. A volume containing a selection from his works is to be published under the auspices of the Evangelical Alliance.

The "Plymouth Brethren" are doing a great deal of mischief in Italy by stirring up strife among Protestants and carrying divi-

sion and contention into every congregation that they can influence. They antagonize the Waldenses with almost as much keenness as Popery itself.

The session of Dalhousie College terminated on Thursday the 28th April. From fifty to sixty students were in attendance during the term.

The Scottish Episcopal Church is making an effort to raise the incomes of their bishops and clergymen, and thus to roll away the reproach of their Church having, as Sir Michael Stewart says, the wealthiest body of laymen with the poorest endowed clergy in Scotland. An influential meeting was held lately in Glasgow to promote this object, which was presided over by the Bishop of Glasgow and Galloway. It was explained that the object was to secure to every bishop an income of £500, and every priest an income of £150. The means to accomplish this was by the formation of a lay committee in each congregation, who were to collect the subscriptions from the members of the congregation, poor as well as rich; and their liberality was to be stimulated by the assurance that half the amount they raised would be made available to the benefit of their own clergymen. It will thus be seen that the plan is a rough copy of the Sustentation Fund of the Free Church, the Episcopal committee being another name for the Presbyterian deacons.

A United Presbyterian Congregation at Morningside, Edinburgh, has given a call to Dr. Cairns; but the Dr. has not been able to make up his mind to leave Berwick.

At a recent meeting in Manchester, England, two gentlemen subscribed £1000 each to pay off the debts on the English Presbyterian Church.

The Irish Presbyterian Church is still struggling for an increase to the *Regium Donum*.

MOVEMENT AMONG THE PRESBYTERIANS OF FRANCE.—Upwards of a hundred pastors from the various consistories of the departments have come to Paris for the purpose of holding an assembly, in which a declaration of principle is to be proposed and adopted. This step has been rendered necessary by the schism which has taken place among the French Protestants, in consequence of certain doctrines propounded by M. Coquerel, the younger, and which show a leaning towards those of M. Renan, as expressed in his work *La Vie de Jesus*.

DR. DUFF IN AFRICA.—We learn that Dr. Duff on his way home from India reached Cape Town on the 1st. February. He is described as "weak, worn and wasted."

Dr. Duff intended to visit as many of the mission stations in and beyond the colony as he could before leaving for England in the March steamer. Thus, it would seem that nothing can quench the burning love of souls that led him to devote his great powers of mind to the work of missions.—He must be about “his Master’s business” notwithstanding his worn out strength demands rest.

SYRIA.—About sixty persons, two of whom are Greek priests, in the town of Marmareeta, in the mountains have turned Protestants, and ask for a teacher and a school. “All the country between here and Hums,” writes the Rev. S. Jesup from Tripoli, “is asking for the gospel faster than we can answer calls.” Mr. Jesup mentions that Sulayman, a converted sheik, has just printed, at the mission press, a book disclosing the secrets of the Nusaireh religion, which, for so long a time has been a profound mystery.

Fireside Reading.

How God answered Prayer in the early Church.

A SCRAP FROM ANCIENT HISTORY.

In the fourth century, during the reign of Constantine, the church had rest from a persecution which had been almost continuous under the Emperors of pagan Rome from the days of the Apostles.

In this reign lived Arius, the founder of the great heresy known as Arianism, a belief very similar to that of the Unitarians of the present day, who deny that Christ was divine, looking upon him as a wonderful man endowed by God with miraculous powers.

A great council of bishops was called by the Emperor Constantine, at Nice, to determine what the true doctrine was in relation to the divinity of Christ. Constantine was not clear in his own convictions as to the truth in this matter, nor was he very particular as to what he did believe, but the discussion upon this topic was running high throughout the Empire. The Christian world was the scene of constant animosity and contention; the absorbing subject everywhere was this religious controversy, and Constantine desired peace. The council of 318 bishops from all parts of the Christian world met at Nice, A. D. 325. Constantine paid all their travelling expenses, and also maintained them while there. Some of these good bishops had been sorely persecu-

ted in former days for the faith of Jesus.—One had had “both hands horribly burned by hot irons; others appeared deprived of their right eyes; others deprived of their right legs. A crowd of martyrs, in truth, were seen collected in one body.”

Twenty-two favored Arius. The result was, he was deposed and excommunicated.

Constantia, the sister of Constantine, had great influence over him, and on her death-bed, she being secretly in the interest of the Arian party, persuaded the Emperor to take measures to restore Arius. By degrees the Arians succeeded in gaining a new foothold, accomplishing by arts, subtlety and ingenious falsehoods what good men would not dare to undertake.

Arius came to Constantinople, the capital, by order of the Emperor. His friends, who were influential and powerful, determined that he should proclaim in the church his doctrines. The good bishop of Constantinople, Alexander, knew that his subtlety and artifice were dangerous elements to contend with. He was unwilling to admit a wolf who would devour the sheep by insinuating his poison into the church. He spent several days and nights in prayer alone in his church. The faithful followed his example, and prayer was made by the church without ceasing, that God would interfere on this occasion.

Constantine examined Arius as to his faith, requiring him to subscribe to the truth of the decrees of the Nicene council, which he did readily, and confirmed it by his oath, thus unscrupulously perjuring himself. Bishop Alexander was then ordered by the Emperor to receive Arius into his church.

“The good bishop had given himself to fasting and prayer, by renewing his supplication that day with great fervor in the church, prostrate before the altar. He begged that if Arius was in the right, he himself might not live to see the day of contest; but if the faith was true that he professed, that Arius, the author of all the evils, might suffer the punishment of his impiety. The next day seemed to be a triumphant one to the Arians. The heads of the party paraded through the city with Arius in their midst, and drew the attention of all towards them. When they came nigh to the forum of Constantine, a sudden terror with extreme pain in the bowels seized Arius. He fainted, and in a few minutes expired with a fearful hemorrhage. The place of his death was memorable to posterity, and was pointed out for many years.” Finally a rich Arian purchased the spot and built a house upon it, that the judgment upon Arius might be forgotten. Thus did God answer the prayer of the faithful Christians of the fourth century.—*Banner of the Covenant.*
G. W. M.

How far is it to Heaven ?

"This day shalt thou be with me in Paradise," said the dying Saviour to the penitent thief. It is not far to heaven; it is not a day's journey. The angel messenger came all the way from heaven in a few minutes to Daniel, while he was speaking in prayer. The Saviour ascended to heaven from Olivet, and was soon out of sight. The dying saint closes his eyes in death—sleeps in Jesus—and opens them in heaven. Sometimes the departing Christian hears the music of heaven even before his immortal spirit stretches its wings for the final flight. How far is it then to heaven ?

Young reader, in all your enquiries in this anxious, inquiring world, have you made this one inquiry ? We often hear the weary traveller inquiring how far it is to the place of rest. We hear the lost wanderer inquire how far it is to his home. You profess, it may be, to desire an eternal home in heaven. Why not, then, ask, "How far is it to heaven ?" It may be but a little distance from some of my readers. You may be already within the sound of its happy voices, and but for the "vail of humanity," they might even now fall upon the ear. But you will soon hear them. Only a little, very little farther on, and heaven will be attained, if you are found faithful.

"How far is it to heaven ?" How few make the inquiry ! How few desire to know : and could you, perhaps, be assured that one hour more would end the journey, how startled and even how afraid you would be to know that heaven was so near !

"How far is it to heaven ?" Many have not made the inquiry—are not ready to make it. They have a thousand plans to fulfil—a thousand ventures to make—a thousand hopes to realize, before they are ready for heaven.

"How far is it to heaven ?" Perhaps some reader does not wish it near. Heaven may be far from you, and may never be nearer than at this moment. Like the comet that is waldring from the sun, the great centre of attraction, and shoots off into interminable space, so you may be wandering from heaven, and, if not now drawn to Christ, may always wander.

How many of our young readers are earnestly seeking to make heaven the end of their journey ? How many feel that they are travellers along the narrow way that leads to heaven ?

In a poor unwholesome home, a little time ago, a father died of fever. He left as desolate a home as I had ever seen. On his burial night his widow and children were seated by the fire; the only daughter, a child of ten years, looking with a wearied look into her mother's face, said, "Mother, how sore my head is !" Next day fever in

her also was developed, and for the safety of the rest she was ordered to the hospital. She is one of our Sabbath scholars. Just before the twilight hour the hospital van came to take her. In times of trouble you often see among the poor a quiet strength that arises to heroism. When the wheels of the van were heard in the lane, and pausing at the door, there was simply, "Maggie, they have come for you now." To prepare to go, the child at once raised her aching head from the pillow, with her artless "Mother, ye kin I may not come back to you again. Will the man wait till I sing my hymn ?" And with a quivering voice she began with

"Come sing to me of heaven when I'm about to die,
Sing songs of holy ecstasy to waft my soul on high."

After a moment's pause she took up the chorus of another favorite hymn with our scholars,

"Here in the body pent,
Absent from thee I roam,
And nightly pitch my roving tent,
A day's march nearer home,
Nearer home."

And so they carried the ailing child that night, with such joyous thoughts as these filling her young heart, to pitch her tent in the place where the journey from this to the eternal world is so short and so often made. Oh, blessed religion this of Jesus ! blessed to the child of ten as well as to the sage of seventy years. "This is but a child's religion," you say. Yes, and is it not the glory of the Gospel that it does give strength and gladness to the young heart ? The most childlike are most blessed by it. Jesus the loving Saviour will yet, as when on earth, deal gently with the little ones, for of such is the kingdom of heaven.

Family Discipline.

What motives are laid upon all Christian parents to make the first article of family discipline a constant and careful discipline of themselves. I would not undervalue a strong and decided government in families. No family can be rightly trained without it. But there is a kind of virtue, my brethren, which is not in the rod—the virtue, I mean, of a truly good and sanctified life. And a reign of brute force is much more easily maintained than a reign whose power is righteousness and love. There are, too, I must warn you, many who talk much of the rod as the orthodox symbol of parental duty, but who might really as well be heathens as Christians; who only storn about their house with heathenish ferocity, who lecture, and threaten, and castigate, and bruise, and call this family government. They even dare to speak of this as the nurture of the

Lord. So much easier is it to be violent than to be holy, that they substitute force for goodness and grace, and are wholly unconscious of the imposture. It is frightful to think how they batter and bruise the delicate, tender souls of their children, extinguishing in them what they ought to cultivate, crushing that sensibility which is the hope of their being, and all in the sacred name of Christ Jesus. By no such summary process can you dispatch your duties to your children. You are not to be a savage to them, but a father and a Christian. Your real aim and study must be to infuse into them a new life, and, to this end, the Life of God must perpetually reign in you. Gathered round you as a family, they are all to be so many motives, strong as the love you bear them, to make you Christ-like in your spirit. It must be seen and felt with them that religion is a first thing with you. And it must be first, not in words and talk, but visibly first in your love—that which fixes your aims, feeds your enjoyments, sanctifies your pleasures, supports your trials, satisfies your wants, contents your ambition, beautifies and blesses your character. No mock piety, no sanctimony of phrase, or longitude of face on Sunday will suffice.— You must live in the light of God, and hold such a spirit in exercise as you wish translated into your children. You must take them into your feeling as a loving and joyous element, and beget, if by the grace of God you may, the spirit of your own heart in theirs.

This is Christian education, the nurture of the Lord. Ah, how dismal is the contrast of a half-worldly, carnal piety; proposing money as the good thing of life; stimulating ambition for place and show; provoking ill-nature by petulance and falsehood; praying, to save the rule of family worship; having now and then a religious fit, and, when it is on, weeping and exhorting the family to undo all that the life has taught them to do; and then, when the passions have burnt out their fire, dropping down again to sleep in the embers, only hoping still that the family will some time be converted! When shall we discover that families ought to be ruined by such training as this?

What Do Ye More Than Others.

This question propounded by the Saviour is applicable to professing Christians of the present day. According to the original Greek the question is, "What abundant or singular thing do ye?" Thus understood, the question would seem to imply that Christians are *singular* beings and ought to perform *singular* actions. As the disciples are more than others, so they ought to do more

than others. A hypocrite may go beyond a Sodomite, but a Christian should go beyond them both. Cicero complained of Homer "that he taught the gods to live like men;" but grace teaches men to live like gods. Grace not only makes a man more of a man, but it also makes him more than a man. A true Christian not only does more than others *will* do, but he also does more than others *can* do. There are some who pretend to *believe*, but work not. There are others who work but believe not; but a saint does both. He so obeys the law as if there was no gospel to be believed, and so believes the gospel as though there was no law to be obeyed.

Why should Christians do more than others?

1. Because more is done for them than is done for others.
2. Because they stand in a nearer relation to God than others.
3. Because they profess more than others.
4. Because they have experienced an inward change which others have not.
5. Because they are looked upon more than others.
6. Because if they *do* no more than others, it will appear that they *are* no more than others.
7. Because they expect more than others.

What do real honest, living Christians do more than others.

1. They do much good and make but little noise.
2. They prefer the duty they owe to God, to the danger they fear from men.
3. They seek the public good of others above their own private good.
4. They choose the worst of sorrows before they will commit the least of sins.
5. They mourn most before God for those sins which appear least before men.
6. They keep their hearts the lowest when God raises their estate the highest.
7. They are more concerned about their inward condition than their outward appearance.
8. They are more concerned about the distresses of the Church than they are about their own happiness.
9. They render the greatest good for the greatest evil.
10. They take those reproofs best which they need most.
11. They seek their contentment in God's appointment.
12. They are more in love with the employment of holiness than with the enjoyment of happiness.
13. They are more busy in searching their own hearts than in censuring other men's faults.
14. They take the the shame of their sins

to themselves and give all the glory of their services unto Christ.

15. They value a heavenly home more than any earthly possession.

The Angel of Peace.

BY THE REV. JOHN TODD, D.D.

A little child was standing on the top of a high hill, which overlooked a deep, beautiful valley. His face was towards the north, and the whole landscape was most charming, having just been washed by a gentle shower. Every leaf and spire of grass had something like a diamond hanging on it. The birds were bursting out into new songs, and there were smiles flung over everything. As the child gazed, there came forth from the storm which was rolling up the valley, a form that could not be excelled by that of an angel. It was an angel—that is a messenger from God, for that is what the word angel means. It came out of the dark cloud, and placed one foot on the west side of the valley, and the other on the east side, and then benched the space in a way inexpressibly graceful. It was clothed in light garments of different colours, so blended together that the eye could see no fault, and the mind could think of nothing more lovely. It stood still, and the little child was lost in admiration and wonder. At length he overcame his awe so far as to speak to it.

‘O, beautiful thing! who art thou?’

‘I am the Angel of Peace.’

‘Dost thou live here?’

‘No, not in particular; I live anywhere—sometimes seen on the mountain, sometimes in the valley, sometimes on the land, sometimes on the great sea. My home is in the storm, and I come out of the dark cloud and smile upon the path over which the storm has travelled.’

‘How old art thou?’

‘Nearly five thousand years old. A long, long time ago, an old man was looking off from Mount Ararat. He had seen a sudden and awful rising of the waters, and the coming down of the storm, and had seen a great multitude of people drown, and he was trembling lest other times would bring the waters again. So I was created and sent to him to assure him there should never be another flood, as long as the world lasted. O, how joyfully he gazed at me, and then gave thanks to the Mighty One who sent me to him. Since his day I have been watched by Abraham, Isaac, and Jacob, by Moses and David, and a multitude more.’

‘Hast thou ever been worshipped?’

‘Never. Strange as it may seem, I have been admired by all generations. I have never heard one find fault with my form, my dress, or my mission, but I have never been

worshipped. I never had a temple or an altar consecrated to me.’

‘If thou art so old, why can’t we see thee all the time?’

‘O, I live only a few minutes, and then die and am forgotten. But in the twinkling of an eye I am revived and created anew very often.’

‘Does it hurt thee to die?’

‘Not at all. I live only in the sunbeams and the mists. I neither hunger, nor thirst, nor grow old. There’s not a wrinkle on my brow, nor spot on my garments. The pollutions of the earth do not reach me. I have a brother, and only one’

‘Where does he live?’

‘He lives in heaven. He is dressed in green, and hangs like a curtain over the throne of God, and few things, even there are more beautiful’

‘Is thy brother more beautiful than thyself?’

‘O, a thousand times! There is nothing there which is not far more beautiful than anything you have here on your earth.—Here everything fades away, there everything abides, and is eternal. Dear child, dost thou think thou wilt ever see my beautiful brother in that world?’

‘I don’t know. Canst thou lift me up there?’

‘No. But there is one who can. I am his angel—the Angel of Peace. He is the Prince of Peace. I show that the storm shall not drown the world.’

‘What is thy name?’

‘Rainbow.’

‘What is thy Prince’s name?’

‘Jesus Christ.’

Prayers of the Christians of Abbeokuta Heard.

A year ago, the flourishing and interesting Christian village of Abbeokuta gathered from the heathen of the west coast of Africa, by missionary labour, was threatened with destruction by the sanguinary King of Dahomey. Every arrival from that quarter of the world was waited for with painful interest, as the village seemed but an easy prey to its ferocious and powerful enemy.—Unexpectedly, inexplicably the siege of the place was raised and the heathen army withdrew, after laying waste the surrounding villages and putting to death a number of captives. A missionary, Buchler, who remained in Abbeokuta during the siege, thus writes:

‘From the 7th of March, when the enemy pitched his camp two hours off, till the 23d, we were kept in a state of most dreadful anxiety, expecting every moment that these bloodthirsty bands would take the city by storm. For myself, I was equally sus-

tained by trust in the Lord, and by the spirit of prayer, which I saw manifested among our Christians.

"One evening at nine o'clock, there was a false alarm. The warriors rushed to man the walls, and the Christians who were unable to bear arms went to prayer, and God only knows how many fervent petitions arose in that moment to the throne. I accidentally overheard a woman of my church call upon God with such importunity that I could not refrain from tears and I felt sure that her prayer, if there had been no other, must have reached his ear. It was, as nearly as I can translate, as follows :

'O Lord! lift up thine arm and deliver us from the hands of the terrible Dahomeys. Remember what they have done to thy saints at Ischagga and all the innocent blood they have shed. O Lord! O Lord! suffer us not to fall into their hands. Thou hast sent to us thy messengers with thy word, and we trust in Thee; O Lord, our God! forsake us not. Thou didst once redeem thy people Israel from the hands of Pharaoh and destroyed the whole host; thou didst also deliver Hezekiah and his people from the land of Sennacherib, who blasphemed thy holy name. Lord! O yes! think on thy church! think on thy servants! think on our children! O Lord God! save us for thy Son, our dear Lord and Saviour's sake.—Amen!"

The same evening, says the missionary, as I was unnoticed in the twilight, I overheard two warriors who were hurrying by to the walls, say: "Let us fear nothing! God will save us." I am satisfied this retreat of the Dahomeys is a great victory for Christianity in this country. Their terrible king did not send a single arrow into the city and is gone back by the way that he came without doing us any injury. Great is the rejoicing of the people. The Christians loudly declare, with greater confidence than ever, that whoever but calls upon the name of the Lord will never come to shame; and many among the heathen acknowledge that the finger of the Christians' God is manifest in this deliverance.

MY BURDEN IS LIGHT.—A wise man sought to explain to his little child the nature of a cross. He took two slips of wood, a long and a short one, "See, my child," he said, "the long piece is the will of God, the short piece is your will; lay your will in a line with the will of God, and you have no cross; lay it athwart, and you make a cross directly."

The child of God, by his unbelief and un-submissive spirit, too often raises and rivets his own cross, to the pain and torture of which the unquestioning heart is altogether a stranger.

It is a serious thing to live. It is the course of an endless existence whose future will be influenced by the present and the past. It is that which must receive a shape and perform its work by us. "To be or not be?" is not the question. We are, and must exist forever. The life that is within us will continue and develop itself evermore. It must then be of momentous consequence to us *how* we live.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th March, to 20th April, 1864:—

FOREIGN MISSIONS.

From Maitland Missionary Society, £4	6	6
Rockville Miss. Society, Maitland,	2	13 1/4
Charles Millar, Esq., Maitland,		6 0
Andrew Robertson, Esq., Secy., } Laganchteer Street, C. P. C.	25	0 0
Montreal, Dr. Taylor's, } D. MacKay, Esq., Treasurer, } Sabbath School Children, do. }	6	5 0
Sabbath School in connection } Rev. W. Ormiston's Church, } Hamilton, C.W., per. Rev. J. } Bayne. }	5	0 0

HOME MISSION.

Maitland Juvenile, Miss. Society,	2	16 7/4
Chas. Millar, Maitland, 3s. 8d., } Woodville, Cong. P. E. I., 6s.		9 9
Harbour Grace, Nfld., 2l. 2s. 6d. } Little Creek, C.B., 3l. 16s. 0 1/2d.	6	2 6 1/2
Bedford, 9s., a Friend, per Rev. T. } Cumming, 2s. 6d.		8 6
Rawdon towards expenses of supply } A Friend to the cause, per Rev. J. } Bayne,	3	18 0
	2	0 0
Col. Prince St. Church, Pictou,	8	3 10
Annual Col. Primitive Church, New } Glasgow,	14	7 6

SEMINARY.

Maitland Missionary Society,	1	5 0
St. John's Church, Halifax,	5	0 0
Knox Church, New Glasgow,	4	10 0

MISSION VESSEL.

Prince Street Church Sabbath } School, Pictou,	6	0 0
---	---	-----

The Church Accounts are closed Annually on the last of May. All monies for the Schemes of the Church are requested to be paid to the Treasurer, previous to the 20th May.

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

FOREIGN MISSIONS.

Parrsboro, per Rev. D. McKinnon,	\$4	00
Mr. Thomas Reid, Maccan,	4	00
Alex. Campbell, Esq., Big Glace Bay,	6	00
Ladies Penny-a-week Society, Chipman, } N.B., }	11	40

HOME MISSIONS.

A Friend, Annapolis,	4	00
----------------------	---	----

Parrsboro, per Rev. D. McKinnon,	\$7 00
Alex. Campbell, Esq., Big Glace Bay,	6 00
EDUCATION.	
Alex. Campbell, Esq., Big Glace Bay,	4 00
MISSION VESSEL.	
Mr. J. E. Murphy, Tatamagouche,	3 00
Lake Anslie Sabbath School,	1 50
Mr. W. Dunbar, Lake Ainslie,	1 00
Alex. Campbell, Esq., Big Glace Bay,	4 00

PAYMENTS FOR HOME AND FOREIGN
RECORD.

1864.

Mr. James Rutherford, Stewiacke,	\$0 50
A. Campbell, Esq., Big Glace Bay, CB,	1 00
Mr. A. Cumming, St. Mary's,	2 50
Rev. J. Munro, Wallace,	3 00
Mr. S. McDonald, Leitch's Creek, C.B.,	2 50
James McGregor, Esq., New Glasgow,	5 00
Rev. D. McKinnon, Parrsboro,	3 00
Rev. K. McKenzie, Baddeck, C.B.,	3 09
Mr. James McDonald, Piedmont,	4 00
Rev. K. J. Grant, Merrigomish,	21 00
Rev. H. D. Steele, Cornwallis,	5 00
Rev. J. McKinnon, Hopewell,	10 00
H. McDonald, Esq., South River,	1 00
Mr. A. B. Fletcher, Mass Town,	3 60
Miss Forrest, Halifax,	4 00
Mr. Robert Logan, Five Mile River,	5 50
Rev. J. Waddell, Sheet Harbour,	8 50
Mr. Adam Logan, Stewiacke,	8 00

BACK VOLUMES.

Chalmers Church, Halifax,	15 00
Rev. J. Stewart, New Glasgow,	6 50

*Presbyterian Church of the Lower Provinces
with Agent of Com. Colportage, from 30th
June, 1862, to 30th June, 1863.*

1862.		DR.
Sept. 6	To paid Wm. Martien,	£12 2 6½
" "	" James Farquhar,	1 5 0
" "	" Railway Freight,	15 1½
" "	" Bonus to J. Falkner,	10 0 0
Dec. 1	Rev. R. Murray,	1 5 0
" "	" Stationary and Postage,	15 0 0
" 31	Agents Salary, (J. J. B.),	12 10 0
1863.	Bonus to John Maxwell,	5 0 0
Feb 27	H. Hyde, Freight,	7 6
" "	" Religious Tract Society,	25 0 0
Mar. 13	R. Carter and Brothers,	23 5 0
Apr. 22	Presby. Bd. Publication,	30 0 0
" "	" Allowed J. Falkner in full settlement,	13 19 4
June 30	Agent's Salary, (J. J. B.),	12 10 0
" "	Balance,	6 4 4½
		£155 18 7½

1862.		CR.
June 30	Balance brought over,	£3 2 1½
" "	" P. Peebles, Esq., Don'tr.	1 0 0
" "	" H. L. Dickey, Esq., do.	5 0 0
" "	" Onslow by J. Dickson,	5 0 0
July 14	John Faulkner, Colportr.	20 0 0
" "	" Hon. A. G. Archibald,	1 0 0
Sept. 24	John Maxwell, Colporteur,	5 7 7
" "	" Rev. R. S. Patterson,	2 0 0
Dec. 8	J. S. Maclean, Esq.,	1 0 0

1863.	For Books sold in Depot,	£5 10 9
Jan.	Poplar Grove, Collection,	7 0 0
Feb. 7	J. Henderson, Esq., Dou.	25 0 0
" "	" Rev. John Scott,	2 10 0
March	Premium on two Bills,	13 6 3
May	Books sold sundry times,	17 10 4
June	For Books sold D. Laird,	15 8 0
" "	J. Maxwell, Colporteur,	25 0 3
		£125 18 7½

Debts and Assets.

1863.		DR.
June 30	Rev. Geo. Christie,	£1 2 6
" "	" Mr. Edward Sears,	19 8 6
" "	" Presby. Bd. Publication,	34 5 0
" "	" Nat. Bib. Soc. Edinburgh,	33 17 8½
" "	" Religious Tract Society,	7 15 0
" "	" Nelson and Sons,	30 12 0
" "	" Rev. James Gordon,	5 3 2
" "	" Wm. S. & A. Martien.	23 1 1½
		£145 5 0

1863.		CR.
June 30	Books in Depot,	£77 13 2
" "	" With J. Gordon, Colp'tr.	33 12 6
" "	" William Logan,	1 13 0
" "	" John Dickson, Colp'tr.	7 0 0
" "	" John Maxwell,	32 0 0
" "	" David Stewart,	5 13 0
" "	" Rev. R. S. Patterson,	6 6 0
" "	" Charles McMillan,	47 2 2½
" "	" David Laird,	20 0 0
		£230 19 10½

JOHN I. BAXTER,
Convener Com. Colportage.

Examined and found correct.

GEORGE WALKER,
RODERICK MCGREGOR, } Auditing Com.

*General Treasurer for the Funds of the
Church, except the Professional Fund, and
the funds invested in Halifax.—Abram Patter-
son, Esq., Pictou.*

*Receiver of Contributions to the Schemes of
the Church.—James McCallum, Esq., of Prince
Edward Island; Robert Smith, Esq., Mer-
chant, Truro; A. K. Mackinlay, Esq., Halifax.*

*Receiver of Goods for Mission.—James
Patterson, Esq., Pictou.*

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

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