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THE  
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES,

OF

BRITISH NORTH AMERICA.

APRIL, 1863.

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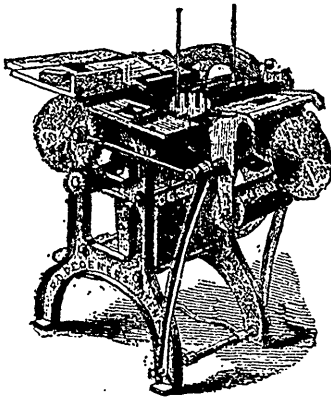
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APRIL, 1863.

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HISTORICAL SKETCHES

No. II.

STEWIACKE.

The older Presbyterian congregations of this Province have had now a somewhat lengthened existence. A number of them have been organized for the best part of a century, and their local history during that period presents many incidents worthy of notice. The struggles connected with their early formation, and their subsequent vicissitudes should be placed on record for the instruction, warning and encouragement of their successors. We would suggest the propriety of measures being taken to preserve the record of these, ere the patriarchs of our several villages and settlements, whose memories are stored with incidents of the past, shall have been gathered to their fathers. In our present No. we shall give a sketch of Stewiacke, which if not exactly one of the oldest, has long been one of the largest and most flourishing of our congregations.

The river Stewiacke, formerly called by the English Wilmot River, but now universally known by its original Indian name, rises among the high lands between the counties of Pictou and Colchester, and after a course of some miles among these hills, where it scarcely exceeds the dimensions of a brook, and through a poor and rocky country still covered with wood, enters upon a broad and beautiful valley, through which it flows, receiving smaller streams, for a distance of 25 or 30 miles, till it unites with the Shubenacadie. This valley forms the settlement of Stewiacke, and is usually spoken of

as consisting of Upper, Middle and Lower Stewiacke. The latter is more closely connected with Shubenacadie, and it is of the two former that we intend particularly to speak.

Stewiacke was not originally occupied by settlers coming in one body, but by individuals or families coming singly from the older settlements of Colchester. In the year 1780, a man named Kennedy, having obtained a considerable grant of crown land, in Middle Stewiacke, erected his hut where Mr. John Putnam now resides. He was joined in the following year by Mr. Samuel Teas, a North of Ireland Presbyterian, and Messrs. David Fisher and Whidden, both from New England. The first settler in the Upper Settlement was Mr. Matthew Johnson, who located himself there in the year 1783. He came from New England, but was originally from Ireland. In the following year he was joined by Messrs. Thomas Croker and William Fulton from Ireland, and Messrs. Charles Cox, Samuel Taylor and Samuel Fisher from New England. Within a few months after they were joined by Richard Upham, and John Archibald, so that when Samuel Creelman settled there in 1786, he was the ninth settler in the Upper Settlement. Shortly after came the two Gammells from Scotland, Logan from New England, and others.

Though the first settlers came to the Province from different quarters, they entirely accorded in religious sentiment. Only the Gammells came from Scotland, but most if not all the others were professedly Presbyterians. Not only those who came from

Ireland, but most of those who came from New England were originally Presbyterian, having emigrated from the North of Ireland to Londonderry in New Hampshire. Any that were of the pure New England stock, from the entire accordance in doctrine, and the similarity in practice of the Old Puritans and Presbyterians, readily coalesced with the latter.

They were generally a pious class of people. Several had been communicants with churches of their native lands, and they had all brought with them the religious habits, particularly as to domestic training, by which Presbyterians have generally been distinguished everywhere.

The first minister who visited them was the Rev. Daniel Cock of Truro, in the summer of either 1787 or 1788, it is disputed which. He came through the woods on horseback, and preached one Sabbath day in Mr Samuel Fisher's house, where Mr Wm. Patterson now resides, on the South side of the river, about a mile above the village. He also preached at the Middle Settlement.

The next minister who visited them was the Rev. David Smith of Londonderry. He first came among them in the year 1789, and again a second time a few months later. One, if not both of these visits was in winter. On one of them he spent three weeks in the Settlement, and extended his visit to Musquodoboit, where he was the first who preached the gospel.

After Mr. Smith's visit, Mr. Cock paid them two visits. The first was in haying time of 1790 or 1791. He first preached at Mr. Robert Hamilton's where Mr. Charles Cox now resides. A little log house held all the inhabitants. His last visit was in winter, he preached at Mr. Wm. Fulton's, near where the village meeting house now stands.

The first minister, however, who supplied them regularly was the Rev. James Munroe, afterwards of Antigonish. He was originally a minister of the Kirk of Scotland, who had first gone to the United States, and thence came to this Province. On his arrival in 1792, he united with the Presbytery of Truro, then the only Presbytery in the Province, and was employed for two years

in supplying Onslow, Musquodoboit, Upper Stewiacke and Middle Stewiacke, giving one fourth of his time to each. During these two years he not only preached, but held diets of examination, holding three such meetings each year at the houses of Messrs. Samuel Tupper, Wm. Fulton and Samuel Creelman, and attended to the more private duties of the pastoral office. He also formed a session. Mr. John Johnston had been ordained as an elder in Truro. He ordained in addition Messrs. Eliakim Tupper, Samuel Tupper and Alex Stewart Esq., in Stewiacke, and Mr. Matthew Johnston, and Col Archibald in Musquodoboit. Mr. Munroe was not regularly inducted, but engaged by the year. He was himself inclined to move from place to place, and after two years of labor he went on missionary life in the Western part of the Province, and we find him next settled at Newport.

After his departure some of the people applied to Mr. (afterwards Dr.) McGregor to visit them. Most of the settlers who had come from Ireland had joined the Secession, which at an early period after the formation of the Associate Synod, had been introduced into that country. But the division which took place in the Secession in consequence of the Burgess oath, and which led to the formation of two Synods, usually known as the Bughers and Antibughers, also extended to that country, and many of the emigrants who originally settled in Colchester had entered very keenly into the controversy between them. Several of the early settlers of the Antiburgher body in Ireland, had carried with them their party predilections to this country, so that when Dr. McGregor was settled at Pictou, they invited him to preach to them. He accordingly twice visited them in the years 1794 and 1795, as may be seen more particularly in the Memoir of him by his grandson, pp. 245, 250.

In the year 1795, the Rev Duncan Ross arrived in Pictou, and in the following season was settled at West River. From this period till the year 1800 Stewiacke received one third of his labours. This involved a great amount of physical toil. From Stewiacke to Pictou there was only a blaze to in-

dicating the course. In summer he usually came by Truro on horseback, but in winter he had to travel on snow shoes, and was under the necessity at times of encamping in the woods all night. Mr. Ross did not preach at Musquodoboit, but on one occasion of visiting Stewiacke, went to Sheet Harbour, where he was the first to preach the gospel. During his ministry in Stewiacke he ordained three elders, Messrs. Robert Gammell, James Johnston and Samuel Fulton, and dispensed the sacrament of the Lord's Supper on two succeeding years, assisted by Rev. Messrs. McGregor and Brown.

The people however at that time divided, part adhering to Mr. Ross, and part adhering to the Presbytery of Truro, so that when Messrs. Waddell and Dripps arrived in the year 1798, as a reinforcement to that body, what was called the Burgher party in Stewiacke, together with the people of Musquodoboit gave a call to each of them in succession. Mr. Waddell preferred a call to Truro and was inducted there. Mr. Dripps, being at that time in very delicate health, considered the charge as too laborious for him, and declined their call. Mr. Graham says of the terms of their call at this time, "The congregation of Wilmot River (Stewiacke) distant from the former (Truro) about 15 miles, offer £110 per annum—to give 250 acres of new land, 60 of which are meadow land—to clear 15 acres of this last—to build the exterior of a house, all of which will be his own property. For the payment of the several sums, the people bind themselves and estates during the life of the minister, so that the death or removal of individuals does not affect the stipends."

Disappointed in obtaining either of these, they gave a call to the Rev. Hugh Graham, then in Cornwallis, who felt it his duty to accept. Writing from Cornwallis in Jan. 1800, he says, "In consequence of a call from a congregation in his neighbourhood, (Mr. Waddell's) I expect to remove from this place in the month of June next. The congregation whose call I have signified a willingness to accept is situated toward the heads of two rivers, whose Indian names are Stewiacke and Musquodoboit. The rivers take their rise in the same mountain, at a

small distance from each other. The settlements are still called by their Indian names, not having received English ones. The settlement reaches within ten miles of Truro, where Mr. Waddell resides, but between his house and mine may be 17 or 18 miles. Since I have been here I have resisted several calls and solicitations both within and out of the Province; but could never see it to be my duty to leave it until now. The people who have given me the call are more thoroughly Presbyterian—seem to prize the gospel more, and engage to do better for their minister than the people in this place. The settlement to which I intend moving is new, and the roads as yet are rather indifferent, and for a time the accommodation and conveniences will not be so good as they are here. But the prospect in future is better." Mr. Graham was accordingly inducted in August 1800.

As soon as he was settled here, Mr. Ross refused to come any longer, and urged the party adhering to him to unite with Mr. Graham. At first they were unwilling to do so, and petitioned the Presbytery of Pictou for a continuance of Mr. R.'s services. The Presbytery, however, did not countenance the proposal, believing that it would be only perpetuating party divisions, which were unnecessary in this country. In consequence of this and Mr. Graham's conciliatory disposition and prudence, all parties finally united under his ministry. Of the Elders ordained by Mr. Ross, one, Samuel Fulton, died in the United States. The other two, Messrs. Gammell and Johnston, united with Mr. Graham's session. A good many years after Mr. Gammell resigned in consequence of the congregation petitioning that dissenters should have the privilege of marrying by license. When Mr. Graham arrived, there was no church in the Settlement, and for a time he preached in barns and private houses, but about three years after a log church 28 feet square, was built near the site of the present church at the Upper Settlement, but on the other side of the road. In 1812, the first frame church was built at the same place. About the same time a frame church was erected at the Middle Settlement, which was unfortunately



burnt down two or three years later, on a Sabbath morning, the Rev. Mr. Douglass, then of Onslow, coming to preach, which was soon replaced. These churches Mr. Graham describes as "very decent and reckoned elegant in this part of the world."

Mr Graham was a man of mild christian spirit, and a laborious and devoted minister. He was a diligent student, a clear and forcible writer, and a sound divine. He not only preached but regularly visited and catechised, and besides held special meetings for the young, which were well attended, and excited deep interest.

At the time of his induction, the Settlement was in a very backward state from the want of roads, &c., but the country gradually improved. Writing regarding his sacrament in 1809, he says, "Were you at our Meeting house on such an occasion, or indeed on any occasion, and to see only a few houses surrounded by seemingly impenetrable woods, you would be surprised to think, where so many people could come from, not indeed such as I have seen at Davie's Dyke or Longridge, but to a stranger still more unaccountable considering the appearance of the country. Where I now sit in the centre of a settlement, containing 37 families, only 7 dwelling houses are to be seen from my windows; and when I first lived in it only two were to be seen; and that I see more now, is by the clearing away of the woods and not by the increase of the dwelling houses. Our Tabernacle stands in the fields of the wood, Psal. cxxxii. 6, and there I trust not a few find as much spiritual advantage and comfort as others do amidst surrounding splendour and magnificence."

Mr Graham had his share of the hardships which all the older ministers of the colonies suffered from inadequate and ill-paid stipends. But the people of Stewiacke did as well as congregations generally at that time in that respect. Mr Graham took a warm interest in the missionary and benevolent enterprises of the day, and endeavoured to enlist the liberality of his people on their behalf. And in this he was successful. Thus writing in 1809, he says, "We have had a collection in this congregation for the British and Foreign Bible Society,—upwards of

£30. This with the proceeds of a box of Bibles and Testaments sent us last season, and upwards of £20, collection by Truro congregation, I expect to remit by Glasgow or London. The reports of the Bible Society, together with collateral information as to the progress already made in translating and circulating the sacred scriptures in different and distant regions of the earth, have awakened the zeal of many among us. In this congregation people in general have exceeded my expectations, and have contributed liberally according to their number and means."

Mr Graham continued to preach one fourth of his time at Musquodoboit till the year 1815, when that settlement was set off as a separate congregation, and the Rev. Mr. Laidlaw inducted as its first minister. Shortly after Mr. G. gives the following as the amount of population in his original charge, Upper Stewiacke, 75 families, Middle Stewiacke 30, Lower Stewiacke, 15, Musquodoboit 100.

Mr Graham continued to discharge all the duties of the ministry in Stewiacke till the year 1825. On the 7th April of that year, he fell asleep in Jesus, after a short illness, having been but one Sabbath laid aside from preaching. He was then in the 75th year of his age, and 42nd of his ministry.

In the year 1830, the Rev. Mr. (now Dr.) Smith was ordained as his successor, and has now for a period of nearly thirty-three years gone out and in among that people, breaking the bread of life unto them. During his ministry the congregation has continued to advance. Three large and commodious churches have been built within its bounds. Middle Stewiacke has been disjoined, and forms with Brookfield a new congregation. The rest still forms one of the largest congregations in the Synod and must undoubtedly ere long form two congregations.

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#### PROGRESS OF UNION AMONG PRESBYTERIANS.

If any doubt existed three years ago as to the duty of consummating a Presbyterian union in Nova Scotia, all doubt has vanish-

ed ere now, <sup>it</sup> only lingers in the ill-ordered minds of <sup>those</sup> who are very ignorant and prejudiced. To <sup>make</sup> the work as gloriously accomplished on the FOURTH OF OCTOBER, 1860, would be like breaking our heart-strings; and no minister of the united church would contemplate such a catastrophe without feelings of the most poignant grief. Never has a church conducted her operations more harmoniously than the Presbyterian Church of the Lower Provinces during the last two years. God has countenanced the Union by giving the spirit of brotherly affection to his people, and graciously preventing troubles that might reasonably have been anticipated with anxiety. Political and worldly motives were attributed to the churches at the time; but even our enemies would blush to bring forward so baseless an accusation now. We have already lived down the calumny. The strongest Protestant body in this Province, we have brought no undue influence to bear on any party; we have yielded to all their due; we have, by the good hand of God upon us, done to others as we would have them do to us.

Such has been the happy result of Presbyterian union in Nova Scotia. We trust that before the lapse of many years we shall be able to rejoice over the healing of other breaches—that the adherents of the Established Church of Scotland and the scattered remnant of “Reformed Presbyterians” may see their way open to rally round the one common, glorious Banner of truth so faithfully held aloft by our own church,—and that thus the Presbyterian family may show a united front to the enemy in the day of battle. Let us pray that the Spirit of union and brotherly love may be poured out in rich effusion on our dear brethren who stand aloof from us; and let us so act that they may feel the depth and sincerity of our love notwithstanding their attitude in relation to us. It is the duty of the strong to deal tenderly with the weak.

The union movement has been manifested mainly in the Presbyterian branches of the Church of Christ. This we regard as a special token of the favor of the great Head of the Church. He is strengthening us, He is

welding us together, because He has a great work for us to do in the world. Perhaps we shall have to endure the fiery ordeal of persecution: perhaps we shall be called to conquer nations to the sway of our KING: nay, without a peradventure, we shall be called upon to DO and to SUFFER for His sake!

In CANADA the united Church is advancing as peacefully and successfully as its most sanguine friends could hope. The same we believe is the case in Victoria, although some elements of trouble have existed there from which, happily, we in the west are exempt. A union has been “virtually accomplished” in Eastern Australia also, between the adherents of the Established Church of Scotland, the Free Church, and the U. P. Church. The ministers first declared themselves in each case independent of their parent churches in Scotland and then agreed upon the following Basis:

#### BASIS OF UNION FOR PRESBYTERIANS IN EASTERN AUSTRALIA.

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

“II. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the Second Book of Discipline, are the subordinate standards of this Church, and that the Form of Presbyterian Church Government, and the Directory of Public Worship, are recognized as valuable works of reference.

“III. That with regard to the doctrines contained in these subordinate standards relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate, inconsistent with the spiritual independence of the Church, and the right of private judgment.

“IV. That this Church asserts for itself a separate and independent position, and that its highest court should possess supreme and final jurisdiction over its inferior judicatories, office-bearers and members.

“V. That this Church shall receive ministers and probationers from other Presbyterian churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula.”

In another of the Australian colonies a similar movement is on foot; and in

#### NEW ZEALAND

The good work has been accomplished; and that noble Island now rejoices in a "General Assembly" which, we believe, includes all the Presbyterian ministers within the country. The first General Assembly of New Zealand met at Auckland and was constituted on the 25th of last November. The following is the

#### BASIS OF UNION FOR PRESBYTERIANS IN NEW ZEALAND.

PREAMBLE.—We, the undersigned ministers and elders of the Presbyterian Church of Otago, of the Presbyterian Church of Auckland, and of the Presbyterian Church of Wellington, and the several other undersigned ministers and elders in New Zealand, believing that it would be for the glory of God and the advancement of the cause of Christ that we should unite and form one Church, do hereby agree so to unite, under the name and title of the Presbyterian Church of New Zealand, and resolve that the following be adopted as the basis of union:—

1. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice, and the only certain standard by which all matters of doctrine, worship, government, and discipline in the Church of Christ are to be tried and decided. 2. That the Westminster Confession of Faith and the Larger and Shorter Catechisms are adopted by this Church as her subordinate standards; as also the Directory for Public Worship, the Form of Presbyterian Church Government, and the First and Second Book of Discipline, in so far as these are applicable to the circumstances of the Church.

In reference to these subordinate standards the Church thinks it right to declare—1.

That inasmuch as the doctrines contained therein, relative to the power of the civil magistrate are liable to a difference of interpretation, her office-bearers in subscribing her standards are not to be held as countenancing persecuting or intolerant principles, or as professing any views inconsistent with liberty of conscience and the right of private judgment. 2. That this Church, while recognising the authority of the civil magistrate in his own province, and the great responsibility of nations and rulers to God, asserts for herself a distinct and independent character and position; claims, as vested in her superior courts, supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations, and people; and declares that no spiritual privilege en-

joyed by her office-bearers and <sup>is</sup> subject to the control or inter-<sup>est</sup> of any body foreign to herself

Although <sup>to</sup> our subject we cannot refrain from laying before our readers the action of the New Zealand Assembly in reference to Foreign Missions: a Report was adopted which recommended "the selection of some of the New Hebrides Islands as the field in which the foreign missionary operations of the Church should be conducted; that the Church should without delay appoint one missionary to labour in concert with the missionaries already stationed in those islands; that a public collection should be made annually in all the congregations of the Church in behalf of this mission, and that steps should be taken to increase the interest of the children attending the Sabbath Schools in the Church's missionary undertakings. With respect to the natives of New Zealand, the Committee recommended specially the attention of the Church to the educating of the Maori youth in the English language, and as much as possible to co-operate with the Government in carrying out the plan of native education, which they were desirous to establish."

The Assembly has also taken vigorous steps for raising a native ministry, and has sent a delegate to the Scottish and Irish sister churches to procure a supply to meet present exigencies.

We observe that in the United States and in the Confederate States the same spirit seems to be at work in the Presbyterian Churches. In California the Old and New Schools are almost united; the only obstacle being the difficulty of adjusting their relations with their respective parent churches. The breach between the Old and New Schools in the Northern States is slowly closing up. Old controversies have lost their significance. Time has solved the difficult question of "Boards," and extreme Congregationalism seems likely to absorb much, if not all, of the heterodoxy of the New School.

In England the agitation for union is gathering strength. The united church is intended to include the English Presbyterian Church, the U. P. Church in England, and the Welsh Presbyterians. In Scotland too, the tide is rising, slowly indeed, yet perceptibly; and the success of the union movement in the Colonies is constantly pointed out as a very strong argument in favor of

union at home. Mr Arnot of Glasgow, Dr Andrew Thompson of Edinburgh, and Dr Cairns of Berwick, have recently stood forward as prominent advocates of the cause. There are difficulties in the way in Scotland which it may not be easy to overcome; yet it is pleasing to see the disposition to go forward whatever obstacles may bar the path. Says Dr CAIRNS:—

“I have long been persuaded that, even in regard to theory, though they do differ in regard to the magistrates power, Free Churchmen and United Presbyterians do not differ so widely as they once thought they did; and the degree to which they have been able to approach in Canada and elsewhere, is a clear proof that they hold much in common as to what is the magistrate's duty, and as to what is not his duty, and might unite, as has been done in these colonies, without the slightest danger of their ecclesiastical action being disturbed by the points about which they would still need to agree to differ. So far as I remember, there has been little, if anything, done by the Free Church Assembly since the Disruption to which I or any other Voluntary could take exception; and as little done by the United Presbyterian Synod open to Free Church challenge. Nor is there the least prospect of this basis of harmonious action being at all disturbed or narrowed in time to come. I hold, then, that union is practicable upon the present formula in both Churches as to the power of the civil magistrate, and that the understood differences might be safely left to private judgment without any public recognition or legislation whatever.”

Dr Cairns, who is one of the profoundest thinkers of the age, added the following solemn words with regard to the *obligation* of union:

“It is not a matter to be settled by choice and inclination. Our choice and inclination ought to follow our duty. Unless we can show good cause for our continued separation, independently of mere feeling, it is our duty to amalgamate. I do not agree with those who use the figure of courtship in regard to Christian union. Christian Churches have not the same liberty in regard to feeling or convenience, or as to whether the match be eligible, which is justly held to belong to a prospective marriage union in the case of individuals. In fact the marriage is here already accomplished—accomplished in the foregone union of all Christians to one another in Christ; and the proper analogy is not whether a man shall marry, but whether a married man shall live with his wife, or a married woman with her husband. There may be good rea-

sons—too good reasons for such a separation. But they must be reasons of conscience, not of mere convenience or passing inclination. Churches may not be able to live together because one party imposes upon the other conditions which are sinful, or because they differ about the forms of worship or government, in which alone that union can appear. I know no other reasons than these; and as they need have no place between the Free and United Presbyterian Churches, I hold that their self-made divorce, which has never been sued out in the court of heaven, should come to an end, and I pray that this rupture, which among the many schisms of Christ's body, is perhaps the most carabie, and therefore the least justifiable, may be speedily healed.”

A principle of very great importance is laid down in these sentences. *Inclination* and a weakly ecclesiastical or spiritual pride should not be allowed to intervene for a moment.

Some sanguine friends of Presbyterianism already advocate the organization of the “Presbyterian Church of Great Britain and Ireland,” the General Assembly of which would meet by turns in London, Edinburgh, Belfast and some Welsh city! This is grasping the grand idea of the Covenanters and the authors of the Westminster Confession, which could not indeed be accomplished in the seventeenth century, but which may perhaps be witnessed before the tolling out of the nineteenth. It is, we believe, in this direction that God is at present leading the Presbyterian Churches. He is purifying the precious gold in the fire of his reviving love and making the separate particles flow together in congruous and beautiful union.

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### THE MONTH OF SORROW.

Death claims all times and seasons as its own. It comes at midnight, at the gloaming and the dawn; and it is not ashamed to confront us in the broad light of noon. We must bury our dead in the flowery lap of June; and the snowy crown of winter must be disturbed that we may find graves. Hence are we warned to be always ready for the call to meet our God; always ready to part with our dearest earthly treasures; always waiting and watching for Him who shall come and shall not tarry. Yet there are

seasons when, with more than ordinary frequency, death knocks at our doors, and the mourners go about the streets, and the earth opens her bosom to receive our precious dead.

They tell us that an hour before the dawn is that at which the human spirit oftentimes leaves its clay tenement; and so too the month which ushers in the spring is regarded as the most fatal in the year. It is the MONTH OF SORROW, preceding the months of summer life and growth, and autumn fruitfulness and joy. The call to depart comes with appalling frequency to old and young. The pale invalid who has weathered the weary months of winter is summoned away just when he looked for a fresh lease of life amid the lovely scenes of spring and summer. The stroke often falls when least looked for; tender ties are dissolved; hearts are broken, are crushed with grief; fond hopes are blighted; darling plans are disarranged; life itself becomes a painful blank. Just as we picture out the gladsome coming of the summer—the green fields—the hymning birds—all the brightness and joyance of new life, the dark shadow creeps across our path, the deadly stroke is delivered, we are bereaved.

Let us look then at a few lessons fit to instruct and sustain if not to cheer those who mourn over the dead—those to whom the present is a month of sorrow.

Blessed are the dead, who die in the Lord! They lose indeed the glories of our earthly spring, but a sweeter spring has burst upon their enraptured gaze, and its smile shall never be darkened by wintry storm. The blossoms and the flowers of June give place to the fadeless flowers of Paradise; and the songs of earth are forgotten for the anthems of angels. Bliss which no eye hath seen, and which no heart can conceive is enjoyed by them whom we last beheld perhaps through flooding tears. Our hearts may still ache with the void caused by their absence; we cannot help our grief; and He who wept with MARTHA and MARY will not disapprove of our tears. Yet we would not, we could not for all the joy to ourselves, wish them back again on this side of the swelling river! No, no. Though we are

in the desert, let us rejoice that *they* have reached the happy fields of the promised land, and let us bless God for their deliverance.

Sorrow is one form of the cross which your Saviour wishes you to bear for his glory and your own good; and in the words of Rutherford,—“I wish you much joy and comfort of it; for I have nothing to say of Christ's cross but much good; I hope that my ill word shall never meet Christ or his his sweet and easy cross. I know that he seeketh of us an outcast (quarrel) with this house of clay, this mother prison, this earth that we love full well; and verily when Christ snuffeth my candle, and causeth my light to shine upward it is one of my greatest wonders that dirt and clay hath so much court with a soul not made of clay. How fast, how fast doth our ship sail! And how fair a wind hath time to blow us off these coasts and this land of perishing things! and, alas! our ship saileth one way, and fleeth many miles in one hour, to hasten us upon eternity; and our love and hearts are sailing close back-over, and swimming towards ease, lawless pleasure, vain honour, perishing riches, and to build a fool's nest I know not where, and to lay our eggs within the scemark, and fasten our bits of broken anchors upon the worst ground in the world, this fleeting and perishing life.”—“The least intimation of Christ's love is sweet, and the hope of marriage with the Bridegroom holdeth me in joyful on-waiting that when Christ's summer birds shall sing upon the branches of the tree of life, I shall be tuned, by God's help, to help them to sing the home-coming of our Well-beloved and his bride to their house together. When I think of this I think that winters and summers, and days and years, and time, do me a pleasure that they shorten this untwisted and weak thread of my life, and that they put sin and miseries by-hand, and that they shall carry me to my Bridegroom in a clap.” Thus, let sickness, sorrow, bereavement, and all the troubles that come upon us, be to us messengers from the “Bridegroom”, and let us remember that the faithful departed are all with Him, and under his peculiar care. As he lives, they live also.

As they now are we shall soon be, if we follow on to know the Lord—if we faint not in the heat of the day—if we fall and perish not in the gloom of night. Heaven is rich with the gathered treasures of thousands of years; and rich as it is it is constantly gaining fresh accessions. Mourn not then that your best and dearest jewels are gathered into the vast, glorious treasure house of your King, prepared to adorn His redemption crown. Your loss is their gain; your seeming loss now is but the preparation for endless gains hereafter.

What ineffable comfort, what abundant hope and consolation have we not even in the presence of death! The "Month of Sorrow" may be a month of holy joy; and the day on which our sanctified ones are called to their everlasting reward may be remembered by us ever after as their birthday into the life of heaven.

But there is another aspect of the case to which we must turn. It is sin that has earned for us death and all our woe; and in our punishment we should always see our sin; we should learn to mourn over it as that which brings upon us the just wrath of our merciful and gracious God. It is sin that has darkened the opening glories of the springtide with the shadow of death. Let us learn to dread that which has involved us in so dismal a doom.

Are you a stranger to Jesus Christ who has the Keys of Death? If so death cannot be to you but terrible. And one of the most solemn lessons which the death of our friends is intended to teach us is that of *preparation*. How many have been called (even from within the narrow circle of your own acquaintance) to meet their God within the last week or two! Some of them have fallen without a moment's warning. Some have had but a day or two to set their houses in order, and go away on that longest of all journeys from which there is no return. Perhaps you are to be called next.

There is therefore urgent and pressing need for preparation. Let us do what our hand findeth to do with all our might, for we may not long enjoy the opportunity. Our friends may be snatched from us, or we from our friends; and this month, this week

may not pass without filling our cup with sorrow or loosing the silver cord. We fall like leaves in autumn, and the next gust of the gale may sweep us away to the land of deep forgetfulness. The seasons, each in its turn, will come as they were wont; but shall we see them? The south wind will come with its genial showers, but these showers may water the grass that waves over our graves. Therefore let us be ready for our passage to our permanent abode, where the good of all ages have gone before us, and where our FORTUNER awaits our arrival. "Lord, cut; Lord, carve; Lord, wound; Lord, do anything that may perfect the Father's image in us, and make us meet for glory."

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#### A SYNOD.

While the Presbyterian Church is happily in the enjoyment of a free and regular government—while our Church Sessions, Presbyteries and Synods can meet whenever occasion requires and without fear of interference from any outside power—while each minister is on a level with his brother and ruling elders have the same standing in our courts as ministers themselves, (thus effectually providing against jealousies between "clergy" and "laity")—other denominations are not equally favoured, and are at this moment convulsed with questions which our fathers settled on a scriptural basis centuries ago. We do not duly appreciate our privileges—even as the man who is accustomed to sunshine and fresh air comes to regard these inestimable blessings as matters of course that scarcely excite an emotion of gratitude to heaven. Our appreciation of common blessings is effectually quickened by being deprived of them for a time; or by the milder regimen of contemplating the condition of those who endure such deprivation.

We have been so accustomed to Synods and other Church courts which neither seek nor receive countenance from the civil power, that we feel surprised when another denomination, or rather the ecclesiastical head of that denomination, goes before the legislature to ask its sanction to a proposed Synod.

In Presbyterian Churches it is well understood that every minister and congregation must obey the highest court. If a minister see fit to disobey there are only two courses open in which he may be dealt with. He may be declared to be no longer a minister of the Church, or he may be subjected to a regular trial for contumacy. The aid of the civil law is required at no stage of the proceedings. Questions of property and pecuniary rights may arise, but these can easily be disposed of in the ordinary course of law. To a Presbyterian there is something startling in the idea of opposition to a Synod on the one hand, and an eager pressing for legal sanction on the other. Equally painful is the thought of jealousy between "clergy" and "laity."

It has been solemnly stated by a high legal authority (himself an Episcopalian) that the powers sought by the Bishop of the Episcopal Church are of such a nature that if granted he would be able to rid himself of every Evangelical clergyman in his diocese! This shows what an enormous distance there is between Synods in the Prelatic sense, and the Synods which we as Presbyterians prize so highly.

While the true and radical cure of the evils felt in the Church of England can be effected only by giving up "Prelacy," we believe that diocesan Synods properly regulated are a step in the right direction. Union gives strength, and once that "clergymen" and "laymen" are accustomed to meet and discuss church affairs they will gather courage and self-possession, and perhaps learn by degrees the wisdom of still further curtailing prelate power. Prelacy may thus fall as it arose—slowly and almost imperceptibly. Of this we feel sure, that the day for the exercise of autocratic power in any church is passing rapidly away. Christ alone is head of the Church and he has made no man his representative on earth; and to be "lords" over His Church should not be looked upon otherwise than as a daring and injurious usurpation. As surely as the political world has flung off the yoke of the "divine right of kings," so surely shall the religious world learn that there is no divinely appointed "Lord Bishop", head, or

King of the Church excepting Him who redeemed the Church with His own blood.

To meet in Christ's name and discuss and determine questions relating to the interests of the Church was one of the first rights claimed and exercised by the apostles and elders: it is a right which the Church should never have relinquished at the bidding of Pope or Emperor: it is a right of which Presbyterians should avail themselves to the utmost seeing that it was established for us at the expense of our fathers' blood. The courts of the Church have a *divine right* to meet, to deliberate and decide: and the devout christian will regard the decisions of these courts as binding on his conscience. There is no appeal except to God the judge of all. As there are cases in which rebellion and revolution may be justified in the civil community; so there are cases in which a christian may lawfully disobey ecclesiastical courts, but these are rare and extreme. When the Presbytery or the Synod opposes itself to the truth of God's Word, then the path of the christian is clear: let him obey God rather than man.

The danger to which we Presbyterians are at present most exposed is want of due regard to ecclesiastical authority. Decisions of Synod and Presbytery are all very well if they coincide with our own views and feelings; and we think those who complain very unreasonable. But as soon as a decision clashes with our own pet notions we too murmur and are in danger of becoming "disobedient children."

The more we study the Word of God and the history of the Church, the more thoroughly convinced shall we become of the soundness of the Presbyterian system of government—the more cordially shall we yield obedience to those who are over us in the Lord, and the more thankful shall we be to see other denominations seeking to attain to that standpoint which CHRIST by His grace has enabled us to reach.

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#### SMALL CONTRIBUTIONS.

Some christians will not give to the cause of Christ because they are too poor and their contributions would of necessity be very

small. Now this is no reason. The widow's mites were accepted of Heaven and Jesus praised her above the wealthy who had cast into the treasury of their abundance. If you have but **ONE PENNY** to spare, give it! We say this to all—to the little boy and girl as well as to the mature in years who are poor. A penny from every one belonging to our church would sustain two missionaries in the South Seas—would sustain three missionaries in our own bounds—would pay a Professor's salary in our College. Do not then refrain from putting in your penny because you have no more.

But how shall I send it? To whom shall I give it?—you ask. Give it to your Minister, or to an Elder, or to the Schoolmaster, and when twelve of you give each a penny, there will be One Shilling, which can be sent to any of the Treasurers of the Church.

If the young and the poor would be in earnest and show a spirit of liberality and active benevolence the rich would catch the blessed fire and the treasury of the Church would be full.

One thing is apt to discourage you: it is this:—We are *always* asking help! Yes, dear friends, *we are*, and we are not ashamed of it. God has given us work to do which we must be *always* doing. God is giving us blessings which we are *always* enjoying. Surely then we need not complain if we are *always* doing something, giving something, for God. Be not weary in well-doing, says Paul. The danger existed of old, and it exists to-day. Well; be not weary in well-doing though you should be doing a great deal; for, as the apostle adds, "In due time ye shall reap if ye faint not!" You shall reap a rich, bright harvest on the fields of immortal life! God takes account of the **ONE PENNY** you give, even as Christ noted the widow's mite; and He will remember it at the last day.

If you give the Penny when you are young and poor you will learn to give the Pound cheerfully when you are older and in better circumstances. God judges us not by the amount of our contributions but by the motive which induces us to give. Give your offering then, be it a penny or a pound, for

the love of Jesus Christ who gave his life for such as you!

#### DEATH OF THE REV. DR. ROSS OF SYDNEY.

The character and services of this servant of God have been so long identified with the cause of Christian Missions, more especially in connection with the Islands of Polynesia, that we cannot forego the present opportunity of testifying our high respect and honour for his memory.

The late Dr Ross having been educated in Edinburgh for the Christian ministry, accepted a laborious and difficult sphere in the Russian Empire; and to enable him to prosecute his work with greater efficiency, he went through a course of medical studies, and took his degree as a doctor in medicine, rendering in that capacity signal services during the prevalence of cholera. Being compelled to relinquish this Mission, Dr R., on returning to England, became Pastor of the Congregational Church at Kidderminster, where he labored assiduously for the space of twelve years.

In the year 1839, at the urgent solicitation of the Colonial Missionary Society, he proceeded to Sydney, New South Wales, in order to occupy an important sphere as Pastor of the Independent Church and Congregation, assembling at Pitt Street in that city. In combination with that appointment, our friend also undertook the office of Agent for the LONDON MISSIONARY SOCIETY'S Missions in Polynesia; and we have much pleasure in certifying to the intelligence and efficiency with which he discharged the duties of this responsible office for the space of twenty years, and to the uniform kindness with which he welcomed the Missionaries on their visits to Sydney.

About eight or nine years ago the health of Dr Ross suddenly failed, when he was compelled to resign his pastoral engagements. He was succeeded by the Rev. WILLIAM CURTHERSON, who also at a later period undertook the office of agent for the Society. Having lived in comparative retirement during his later years, our excellent and honored friend was at length called to his rest on the 25th October, 1852, in the seventy-first year of his age, of which nearly twenty-four had been spent in the colony.—*Miss. Mag. & Chronicle.*

Dr Ross long acted as agent in Sydney for the New Hebrides Mission of the Presbyterian Church of Nova Scotia, and in this capacity rendered valuable services to the Missionaries.



### INDEPENDENCY IN ENGLAND.

It is a cheering sign of the times that the Independents of England are tending towards Presbyterianism. A powerful writer in the *Weekly Review*, himself a Congregationalist minister, testifies that, "Many of the most distinguished men in connection with our churches have groaned under the burdens of a system which, boasting of Independency, has degenerated into an unscriptural isolation. Few have had the courage to declare, as did Mr. Jay of Bath, that in a modified Presbyterianism we should find a deliverance from many of the evils which obstruct our progress, and impair the usefulness of the ministry employed in the Independent Churches of England. It is a hopeful sign that many of our foremost minds are now standing on the watch tower looking out for the signs of the times, and the means of improving them to the re-edifying of our churches, and the advancement of the Redeemer's kingdom."

Mr SPURGEON does not hesitate to declare himself a "Presbyterian;" and PETER BAYNE says, in the journal from which we have quoted: "We must be permitted to remark, and we do so in the calmest historical spirit, that there is a very strong and very general feeling among Independents that some organization, more or less resembling the Presbyterian, is urgently required by their Churches. Liberal and statesman-like Congregationalists, like the editor of the *Christian Spectator*, do not scruple to avow in print their participation in these sentiments and to express the reverse of enthusiasm for that anomalous, perplexing, and we fear, on the pure Independent theory, unconstitutional body, the Congregational Union."

But however excellent our system of government is in theory, all is lost if theory is not reduced to practice. "Real order cannot be secured by any perfection of system." We must observe and obey as well as admire and advocate. The surest way of commending our principles and our system to the world around us is to act them out in living harmony and in the fear of God. Prelacy and Independency are slowly tending towards the Presbyterian system;—how blame-

worthy are we if we fail to live up to our high privileges!

### Missions.

#### Mission of the American Board in Turkey: a Life-work completed.

Letters have just been received from Rev. Dr. Goodell, of Constantinople, stating that the great work of his life—the translation of the Word of God into Armeno-Turkish, and its thorough revision and preparation for publication—has been completed. Dr. Goodell left this country as a missionary to the Turkish empire in 1822. It was soon found indispensable to the prosecution of his work, that the Bible should be given to the people in their several languages; and to him was assigned the labor of its translation for the use of the Armenian population. It was judged best to employ the Armenian character and the Turkish dialect, which is the common language of the Armenians in New York, and hence the name Armeno-Turkish. Dr. Goodell accomplished the entire work alone, translating the Scriptures out of the original Hebrew and Greek, and completing the Old Testament Nov. 6, 1841, and the New Testament about two years later. The day on which he completed the first translation, he wrote to his former instructor, John Adams, LL. D., of Phillips Academy, (father of the Rev. Dr. Wm. Adams of this city): "Thus have I been permitted, by the goodness of God, to dig a well, in this distant land, of which millions may drink; or, as brother Temple would express it, to throw wide open the twelve gates of the New Jerusalem for all this immense population."

After making use of this translation for a time, it was deemed best that it should have a thorough revision, and for many years Dr. G. has been devoting himself mainly to this important work, carefully examining every sentence and word in the Sacred Volume, and endeavouring to express the simple mind of the Spirit in the language of the people for whom the translation is designed. This work is now completed, and it will remain not only as a monument to the accurate scholarship, the sound critical judgment, the Scriptural piety, and the life-long perseverance of the translator, but as the lamp of divine truth in the Turkish Empire, until the languages employed shall cease to be spoken.

In a private letter to his children in the United States, this venerable missionary writes from Constantinople under date of February 3rd, 1863:—

"You will I am sure rejoice, and will unite with me in thanksgiving and praise, that I have been spared so long and have been permitted to finish the great work given me to do. Though I am now old and feeble, yet my eyesight has been wonderfully preserved, enabling me to read the last proof in the printing of the Armeno-Turkish Scriptures, and to make my last corrections. I now turn my back upon the beautiful country through which I have travelled, and again set my face toward the wilderness, hoping the good Master will see fit to employ me in some way to promote his glory, though hardly expecting it to be so pleasant a service as that in which I have been so long engaged. For the privilege I enjoyed in having that pleasant service assigned me, in such pleasant fields, amidst such living fountains, I ought to be unfeignedly thankful. Every truth in the whole Bible from Genesis to Revelation, has now come once and again directly before my mind and received my earnest attention. O, had I been sanctified through every truth I have translated, as might have been expected, what a good and benevolent man I might have become! But, alas! I know only in part, and only in part do I believe and love. That which is perfect is not yet come. And will it never come? Yes, I hope; not by my work of translation, nor by any other work of mine, but through wonderful mercy by Jesus Christ our Lord, I have hope that 'that which is perfect will surely come.

"On completing my work, I invited to dinner my principal helper in the work of translation, Baron Harootunc, and his principal helper in the work of printing, Baron Sarkis; and I reminded them that we must now make the same use of the truth we had translated and printed that other poor sinners do, otherwise we should die in ignorance of the gospel; that we, like all other poor dark sinners, needed the Holy Spirit to enlighten us and to take of the things of Christ and show them to us; otherwise, notwithstanding all our knowledge of the Bible, we should forever remain ignorant of God's great salvation. I hope you will pray that all who have had anything to do in preparing this Book,—all who hear it, or read it, or preach from it,—may be sanctified through the truth it contains.

"I now turn from my work of translation to that of preaching, and I desire your prayers that I may so preach as to save both myself and those that hear me. The poor remnants of my strength and of my days I consecrate to Him whom I have tried to serve these many years, and in whose blessed service I hope to be employed forever."

#### Free Church Missions in India.

ARRIVAL OF MISSIONARIES.—The missionary party, which sailed from Southamp-

ton on the 4th of November, arrived at Madras in health and comfort, after a comparatively pleasant passage of thirty-four days. The party, it will be recollected, consisted of Mr Campbell with three new labourers entering on a missionary life. Mr. Miller, who is to be connected with the Madras Mission, was busily engaged in examining the whole operations of the mission, previous to entering on his own proper work. Mr. Don had gone on to Calcutta, which is to be his field; Dr. Robson, who is to labor as a medical missionary in Calcutta, was to stay a short time with Dr. Patterson at Madras, in order to see as much as possible of the work there before occupying his own intended post.—*Free Church Record.*

A NOVEL PROPERTY.—A few months ago there appeared in our pages a portrait and sketch of *Nagalingum*, a convert of the Madras Mission. Concerning him Mr. Campbell writes: "You will remember *Nagalingum*, one of our young converts, of whom I often spoke. He has got back all his property, and on examining the matter here, I find that the decision of the Supreme Court is much more favorable for him than I thought. So far as known, his property will amount to from £20,000 to £30,000. Strange to say, he comes into undoubted possession of the temple and the god in his native village, which lies about six miles from Madras. I have seen the temple. It is built of solid granite, and the god is about the size of an ordinary man. Some of the leading inhabitants have already waited on *Nagalingum* here, requesting him to make them a present of the temple and the idol. I have advised him to commit himself to nothing. The property is wholly his, and he can do what he likes with it. His position in regard to the temple is a novel one. For a native Christian to be master of a temple is a new thing, and I feel extremely anxious that *Nagalingum* should be led to do what may have the most lasting and beneficial effect on the inhabitants of the village." —*Ib.*

#### What is going on in Germany.

You ask me to tell the Church at home about Germany, and it is highly necessary you should know what is going on in the centre of Europe, although we must accuse-tom ourselves, perhaps, to the thought that it may not be much longer the centre of the world's intellect or interests. I will only promise that it should not surprise you if you find a somewhat different colouring in my report, from the views which the great number of those who reside for a year, or even a longer period, take up, if they have only to do with professors, ministers, and students, and a limited circle of the pious and well-disposed. It was not till after I

had occasion to deal with the people at large, in behalf of their souls, that I obtained any just appreciation of the working of the Lutheran Church, and the relation in which professors, pastors, and Church stand to the people.

You may have seen an article in the January number of *Evangelical Christendom*, in which a report is given of Dr. Wichern's speech at the Bradenburg Kirchentag.—After stating that the rationalist professors and theologians are no longer the most formidable adversaries of the Church, he goes on to make the appalling admission that the enemies of the Church are natural philosophers, physicians, lawyers, philologists, and the teachers in the schools; and that this army of adversaries carries on an incessant propaganda among the artists, manufacturers, educated and uneducated classes, and society in general. So much for the testimony of the most active and best informed among the theologians of Germany; to which I will only append the words of the late Mr. Kunze of Berlin, which I had from his own lips two years before his death:—"There are whole classes (stände) of the people completely fallen away from the faith. Ninety-nine out of a hundred of those who, in compliance with custom, come to the communion at confirmation, never approach it again."

Let me give you in the same connection the words of an ably-written pamphlet on the infidel side, published in 1862, which is now exciting the interest of the leading reviews. It is entitled "The Spirit of the Age and Christianity," by V. Schweitzer, and published in Leipzig. This pamphlet triumphantly proclaims the downfall of Christianity as a thing accomplished, and as having happened exactly at the right time; for as the democratic principle of our age is at irreconcilable variance with Christianity, the former would otherwise have had to enter on a war of extermination with the latter.

In proof that this is not a mere audacious assertion, this apostle of infidelity produces three arguments, to which we must subscribe as being substantially, although not yet, perhaps, to the extent of his assertion, borne out by fact. They are, in truth, all comprised in the admission of Dr. Wichern in his speech. These arguments are:—First, That science is advancing in all directions, calmly moving on in its own path without regard to the truths of Christianity, and often with manifest contempt of all religion. Second, That unbelief prevails in the higher, and among by far the greater portion of the middle classes, sometimes avowedly, sometimes under the impression that all religions are equally good. Third, That in all places of public concourse, where every other topic is discussed—news, amusements,

events, politics, science, law—the doctrines of religion are never in any case referred to or mentioned; showing that Christianity and its peculiar truths have lost all hold of the public mind. The pamphlet then proceeds to demonstrate in as many separate sections what advantages the extinction of Christianity would bring to society, in respect of bodily health, intellect, morality, social life, national economy, and civilization in general. There is no shutting our eyes to the fact that the crisis is rapidly advancing in Germany, the same which the leaders of the Sunday League in England have probably in view, but which they dare not thus openly proclaim, for fear of alarming some of their less resolute supporters.

Would that we could point to one hopeful symptom in any quarter of the horizon! The evil is becoming too palpable to be ignored by any party; and while Professor Lobe of Halle, one of the Coryphæuses of Hengstenberg's party, does not scruple to exclaim, in a mixed conference of the Popish and Evangelical party, "I will not desert singly; I will stay in the sinking ship till it goes down;" the half rationalistic party, as Rother and Schenkel of Heidelberg, are loudly declaring that "the old Christianity must be entirely cast overboard, and a new system introduced in its stead, suited to the taste and ideas of the age!"—We cannot join in the admiration that is accorded to Wichern, for the position which he takes up towards this enormous evil.—"Faith in revealed truth"—"preparation for the conflict, by the most diligent employment of science and philosophy in subservience to the gospel"—"unity"—and "ministering love"—these are all excellent things; but just as disproportionate to this case as they would be towards terminating the struggle in the "United" States. If there the abolition of slavery is as plainly prescribed by God as the casting overboard of Jonah was to the Tyrian mariners; if this is the essential condition towards averting the calamities that are rushing on to swallow up the nation, there are in Germany not less patent marks of the controversy the Lord has with the nation; and if these be overlooked by those who profess to guide work of the Church in this eventful hour, all the hollow phrases of piety can excite no feeling but distress or disgust.

Surely it is fitted to excite sentiments of humiliation in any Church, to have to confess that all the influential classes have been alienated, not only from its pale, but from the very Lord in whose name it subsists!—Surely it becomes such a Church to retrace its history, and search out the secret causes why Jehovah's countenance is thus hidden and his displeasure so awfully manifested. If we could only point to a step like the setting free of the oppressed Israelitish boud-

men by their exacting masters in the time of Jeremiah! Nowhere, however, is there a trace of any such procedure, either in the Brandenburg Kirchentag, or in any others out of the Church.

But does not every observer mark the brand of the most arrant Erastianism on the brow of this Church from its cradle unto this day? The title of "*Summus Episcopus*," which it delights to bestow on the prince, even when he may be an unbeliever and not a member of the Church, is no empty name, but is asserted to the full of its signification. In this right the father of the present king enacted a law that no reference should be made to controverted topics in preaching; by which the liberty of prophesying was taken away, that neither Protestant nor Papist should speak or write publicly anything that could be construed as disrespectful to the others;—a law which turned out immensely to the advantage of the Romanist—so that a minister who republished Luther's tract on the Celibacy of the Clergy (which could be now published with advantage in Great Britain) was prosecuted and punished. And in this right the late king appointed a day to be kept in all the churches in honour of Boniface, the man who reduced the German Churches into subjection to the Romish See. You may conceive what abuses besides will flourish where the claim of Head of the Church is not only, as in England, a title, but a regularly exercised right.

But when we place alongside of it the High Church pretensions of the Lutheran clergy, we may conjecture how pernicious such a confederacy is. The Lutheran "Prediger" is more sacerdotal than ministerial; he places more confidence in the sacraments than in the Word, especially of late years; hence the endeavours to reinstate auricular confession; he bestows absolution, and will not allow the Christian people any share in the government of the Church. It is no calumny to say that they are satisfied with external attendance on ordinances, and repel all obligation to inquire after the welfare of individual souls.

The stiffly cherished doctrines of baptismal regeneration and of the bodily presence in the elements leads to such perversion of the sacraments as is enough to bring ruin on any church (1 Cor. xi.);—only to specify that the boys in the upper classes of the Gymnasium are led in a body with their teachers to take the communion; and people who are on any account disturbed in their course of sin, instead of being pointed to Christ, are taught to seek peace at the altar. This is a crying evil.

What shall we say of the Sabbath which the ministers lead the way in profaning?—Should God wink at this? What shall we say of the Apocrypha, to which they are

wedded with such bigotry, that men like Buchsel, in Berlin, call God's word "mutilated" unless it has these impostures bound up with it? What of the mutilation of the Ten Commandments and the omission of the second of the ten words the Lord spake at Sinai as widely as Luther's name is honoured? What of their crucifixes, pictures, altars, candles, crossing of themselves?

But their Erastianism is appearing to be its own punishment. In the providence of God the Lutheran High Church party has been driven to take up a marked and decided antagonism to the people and their constitutional rights in their controversy with the king. In their blindness they are madly widening the gap which already subsists to such an alarming degree between the Church and the body of the people. They adopt the expression that every democrat (that is, friend of the constitution) is a godless person—a style which the enemies of the gospel catch up and improve to their own purposes.—*lb.*

## Religious Intelligence.

**PRESBYTERIANISM** without the animating life is a poor shrunken thing; it never lies in state when it is dead; for it has no body of fine forms, or trapping of imposing ceremonies, to give it bulk or adornment; without the vitality of evangelism it is nothing.—*Hugh Miller.*

**MANSE SCHEME OF U. P. CHURCH.**—“The Manse-Building Fund of the United Presbyterian Church is making great progress. In the course of a few months it has reached £18,000.”

Such is the announcement which we read in a late Scottish paper. The Free Church has already provided her ministers with comfortable manses; the United Presbyterian Church will soon be in the same satisfactory position. When can we make the same announcement with regard to our own Church? We are glad to hear of a few instances in which the people are engaged in Manse-building; but the instances ought to be much more numerous. The work is not nearly as serious as it is supposed to be before it is undertaken. One man can build a pretty comfortable house; why should five hundred or a thousand people shrink from such an undertaking for their pastor?

**CHURCH OF ENGLAND.**—The great agitation caused by the heterodoxy of Bishop Colenso continues. He is still a Bishop in full standing of the Anglican establishment. A Committee has been appointed by "Convocation to examine his books. He has been provisionally suspended from the list of Vice Presidents of the Society for the Propagation of the Gospel in Foreign parts. —A prosecution has been commenced in Oxford against Professor Jowett. Pusey is at the head of the prosecutors. —The Rev. J. Macnought, late of St. Chrysostom's Church, Everton, Liverpool, has completely changed the views which led him to make the sacrifice of resigning a good living. In the preface to a work just published, the Rev. gentleman frankly acknowledges that the scepticism which induced him to abandon the ministry was a mistake, and pleads for forgiveness from those whom he may have misled by his teachings. He narrates the incidents which led him to retrace his steps and embrace strictly evangelical views, and in doing so, expresses a desire to resume his labors in the Church.

**FREE CHURCH COLLEGES.**—The attendance at our colleges continues much the same as in former years. In the New College, Edinburgh, there are 105 students; in Aberdeen, 32; in Glasgow, 61—being a total attendance of 198. The students of the first year are—in Edinburgh, 20; in Aberdeen, 8; and in Glasgow, 20—or 48 in all.

**THE UNITED PRESBYTERIAN CHURCH.**—The accounts of receipts for Home and Foreign Missions for the year 1862 by the United Presbyterian Church, have just been published. Notwithstanding the severe distress that has been experienced in various parts of the country, the amount received is larger than during any former year. The following is an abstract:—

Received for Foreign Missions,	£21,698 7 10½
Received for Home Operations,	7,092 11 0¾
Church Extension and Supplements,	1,552 18 2
Education of Missionaries' Children,	619 1 6
<b>Amount in 1862,</b>	<b>£30,962 18 7</b>

This large sum is altogether separate and distinct from the sums raised by the various churches for church-building and payment of their own pastors.

**ENGLISH CHURCH MISSIONARY SOCIETY.**—The last Annual Report of this Society shows an income for the previous year of £136,898 13s. 11d. (\$684,000), and an expenditure of £131,950 15s. 10d.

**THE STATE OF THE CHURCH OF ROME IN GREAT BRITAIN AND IRELAND.**—The Popish clergy in England number 1242; in Scotland, 175; in Ireland, 3,058; making a total of 4,475. Churches, chapels, and stations in England, 872; in Scotland, 193; in Ireland, 2,339; making in all, 3,404.—Monasteries in England, numbering 55; in Ireland, 117; in all, 172. Convents and nunneries in England, 162; in Scotland, 9; in Ireland, 248; making in all, 419. Colleges in England, numbering 10; in Scotland, 2; in Ireland, 35; making in all, 47. There are also numerous Jesuits in the country, some of whom have chapels in our larger towns, notwithstanding the Act 1829. Whilst in Italy the general population are in open arms against the Papal Government, the Popish population in England and Scotland is fast increasing, although mainly from the influx of Irish Romanists, both in town and country; and yet it appears from last Census, that the Popish element in Ireland, is about 3½ Romanist to every Protestant. The spirit which now animates both priests and people, and which binds them to act together at any concerted moment, is thoroughly ultramontane, and it has already encouraged many in London, Birkenhead, Glasgow, and Belfast, to set all law and order at defiance, and generally in Ireland, to screen the criminal, and to defeat the ends of justice even in cases of the most atrocious nature.—*Report of the Scottish Reformation Society, for 1862.*

**EFFECTS OF THE GOSPEL.**—The First Annual Report of the Burmah Bible and Tract Society contains an address of Mr. Brandis, the Government Superintendent of Forests, in which, speaking of the Karens, he said:—

It is impossible, without deep emotion, to speak of the great and blessed effects which the Gospel has had on the inhabitants of this country, chiefly upon the Karens. The Karens are found in all parts of British Burmah, but more particularly on the Hills. There is a large tract of mountainous country East of Youngoo, between the Sirang and the Salwen rivers, rising in many parts as high as six and seven thousand feet, with a population of this tribe amounting to 62,000 souls. Until 1854 these mountaineers lived in perpetual bloody feuds with each other. There were no roads or pathways over the hills. To go from village to village, it was necessary to creep on all-fours through the jungle. Drunkenness was the rule in daily life, and kidnapping children and women from neighboring villages, for the purpose of selling them as slaves to the Karens or Siamese on the East, was a thing of frequent occurrence.

After noticing the pleasing evidences of advancing civilization in the increased com-

forts of the people, good roads, prosperous villages, he says: "Now the prominent object in each village is a spacious building, which serves as a chapel and school-room, and a smaller one for the pastor. A compound is regularly fenced in around these buildings, and is always kept most scrupulously clean."

Nearly the whole of these mountaineers have now been brought under the influence of the Gospel.

Young and old are busily engaged in learning to read and write. Strict quietness on the Sabbath, and less idleness during the week days, with the entire absence of drunkenness, are other signs of the change which has been wrought among these tribes.

**GIFTS QUICKLY RETURNED.**—In the island of Corisco there is a church called the *Evangasimba Church*. It has been gathered, of course, by the missionaries of the Board of Foreign Missions since the establishment of the mission on that island. But it has begun already to send back its gifts into the treasury of the Church which sent it the unsearchable riches of Christ. In the acknowledgements of the Board of Church Extension for December, 1862, we find the following:—*Presbytery of Corisco—Evangasimba Church, S4.* The sum is small, but it is larger than many churches at home give; and it beautifully illustrates the sympathy which pervades the body of Christ, to behold those who are just rescued from the darkness of heathenism, joining in the general work of the Church, and dwellers in the isles of the sea helping to rear churches for the inhabitants of the prairies of the West.—*Presbyterian.*

**FRENCH PROTESTANT LADIES AND THE SPANISH PERSECUTIONS.**—"We understand," says the *Journal de Rouen*, "that the Protestant ladies of France are at this moment signing a petition, to be addressed to the Queen of Spain, praying for the pardon of Matamoros and Alhema, lately condemned to nine years' imprisonment for having circulated the Bible in Spain, and read prayers according to the reformed religion. The petition is said to have already received a large number of signatures."

**THE MISSION OF THE UNITED PRESBYTERIAN Church in Egypt** meets with much encouragement. Its school at Cairo has 200 scholars, and that at Alexandria 150. One of its missionaries sold 8000 New Testaments on a tour up the Nile.

The number of native Christians and missionaries (Protestant) in India was recently taken by a careful census by Dr. Mullens. In 1861, there were 418 European, and 81 native ordained missionaries. There were 1,079 catechists, 890 churches, 118,893 native Christians, of whom 21,252 were com-

municants; 54,888 boys, and 14,723 girls in schools.

**MORAVIAN MISSIONS.**—What a wonderful church is that of the Moravians, or United Brethren! Their whole membership is only about 13,000, or less than one-third the number embraced in the Congregational churches of Connecticut. Yet they are doing by far the largest missionary work on the globe in proportion to their numbers. In the British West Indies they have 31 mission stations, 83 missionaries, 11,000 communicants, and 30,164 persons under their pastoral charge. In the Danish West Indies, 57 stations, 185 missionaries, 16,822 communicants, and 66,186 under pastoral care. In Greenland, and Labrador, North America, South Africa, Australia, and India. 25 stations, 132 missionaries, 3,453 communicants, and 12,315 under pastoral care; making a total of 82 stations, 317 missionaries, 21,275 communicants, 78,501 souls under their pastoral care.

**THE BIBLE IN INDIA.**—A Hindoo paper, *The Samana Rajana*, in advocating the use of the Bible in the government schools, says:—"It is the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar-cane from the root to the top is full of sweetness, so every part of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject.—In short, if any body studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

**PROTESTANTISM** is making good progress in Algeria. The natives call the Protestants *Beni Ketab*, or Sons of the Book, *i. e.*, the Bible. Their immense superiority, mental, moral, over the Catholics is acknowledged by all. The introduction of railways has been conducive to the progress of the work, notwithstanding the sinister name given to the engine,—*Carossa el Shitan*,—the devil's car.

**THE TURKISH GOVERNMENT**, in consequence of the publication of a religious tract which occasioned much excitement, has established a censorship of all religious tracts published or circulated in Turkey.—Dr. Goodell's Commentary on Matthew, which has just been printed in the Arabic language, was subject to examination, and approved, the Chief Pastor pronouncing it "good."

**CATHOLICISM IN MOROCCO.**—A letter from Rabat, Morocco, says: "After an interval of a century the Catholic religion has been re-established here. The Spanish

monks of the convent of Tangiers having, last year, made an exploration on the coast to ascertain if there was a possibility of turning to profit the right which Art. 6 of the treaty with Morocco conferred upon them on the subject of churches, accorded the preference to this town, the central position and importance of which had been already remarked by the Spanish Government. In presence of the difficulty of finding a suitable building for the exercise of worship, and, until the project of constructing a church can be realized, a Catholic chapel has been provisionally established at the Vice-Consulate of France, and Father Pedro Lopez, Superior of the Church of Tangier, solemnly consecrated it on the 7th of December last."

**THE SPANISH PRISONERS.**—*Illness of Matamoros.*—Mr. F. B. Rew, who is in correspondence with the prisoners for the Gospel in Spain, writes to us: "I have this morning received a letter from Matamoros, dated Jan. 10th. He represents the state of his health as most deplorable. Fever, hemorrhage, and cough are symptoms which leave room for grave fears, and should bespeak our earnest prayers for him. He concludes his letter by characteristically observing how the Lord is honoring him by thus calling him to suffer in so many ways."—*Record.*

**MORMONISM IN ENGLAND.**—A Conference of the Mormons was recently held in their place of Meeting, in Broad street, St. Philip's, Bristol, England. Apostle G. Q. Cannon, President of the European Mission, presided; and on the stand were many Salt Lake celebrities. The Conference was opened at eleven o'clock, when the Ambassadors of Brigham Young (styled, "God's Vice-gerent upon Earth," from the Rocky Mountains,) were introduced to the assembled Mormons by singing the Anthem, "How beautiful upon the mountains!"—The whole day was spent in speeches glorifying Mormonism, Brigham Young, and his Apostles. It is a singular fact that the recruits for this vile imposture have to be raised in Europe, and that enlightened England furnishes so many dupes.—*N. Y. Observer.*

**BIBLE WOMEN IN INDIA: NATIVE SUPERSTITION.**—Efforts are being made in Calcutta, Bombay, and Poonah, to meet the increasing Christian vagrancy by Bible-women as well as City Missionaries. In the Calcutta gaol two of these women wrought a wondrous change in English convicts condemned to imprisonment for long periods, by daily visitation, and reading and expounding the Scriptures. The system has succeeded so well that it is about to be adopted elsewhere. A singular petition was

made the other day by the people of Coimbatore to Sir W. Denison. Ten years ago he discontinued the practice which had always prevailed of making a yearly allowance of £15 3s. to these people, to pay priests who brought down rain. They now ask that the allowance be revived, for during the past ten years the rains have failed! Coimbatore has belonged to us for eighty years, yet its darkness is as dense as are African hamlets where the white man has never been. And this is more or less true of all the masses of India, for we have never begun to educate them.—*Times' Calcutta Correspondent.*

**SCARCITY OF MISSIONARIES FOR THE FOREIGN FIELD.**—At the monthly meeting of the Belfast Presbytery, Dr. Morgan said, he had received a letter from Dr. Kirkpatrick, of Dublin, on the subject of finding missionaries for the foreign field. There had been so much difficulty in obtaining missionaries, that the Board of Directors had met to consider the best means of procuring them. The cause which led to the demand for missionaries in India was that fourteen families had made application at one station to receive instruction in the knowledge of Christianity. By the time the applications had been attended to, it was found that 14 families had increased to 100 families. This interest in Christianity, it appeared, had arisen entirely from the influence of one convert. At present the number of families were over two hundred who had come and expressed their desire to receive instruction. The missionaries considered there should be a refuge for such parties as should desire it; and they had therefore obtained from the Government about 500 acres of land, at a fair price, on which those who desired could settle. The missionaries asked nothing for the obtaining of this land. They felt so much that it was right and necessary, that they would hold themselves ready to meet any expenses which might arise out of this step. And what was the reason of the missionaries being called on to take this step? One reason was the present war in America. The poor people referred to were weavers, and could not get their webs sold, the American market being shut against them. Even in India, the influence of that disastrous war was felt. This was an additional reason that they should look to God to put an end to the war.

**DEATH AT THE ARCTIC MISSION STATION.**—Earth's heroes are not all found upon the battle-field. Many servants of Jesus are engaged in a warfare requiring more fortitude, endurance, and true courage than any merely material or worldly conflict has ever known. Many instances of this divine courage have been presented in the mission-

ary work of the Moravian Church. We find a touching narrative of one of these instances in an exchange, which well says that "no one can read the following without emotion, or without a feeling of admiration for the noble spirit of self-sacrifice which has the missionaries of this little Church into such inhospitable climes, to carry the Gospel to the destitute."

"When reading the detailed account of the heavy blow which, in the inscrutable providence of God, fell upon the mission in Greenland by the cold hand of death, in the beginning of last summer, we were deeply impressed with the very mournful character of such experiences at the stations in the arctic lands. Within a period of five weeks one active young missionary, and the wives of two other missionaries, finished their earthly course. Two of these deaths occurred at Lichtenfels. Lichtenfels lies in the sixty-third degree north latitude, about one hundred miles south of New Herrnhut, another mission station, and is a cold, dreary place. In the spring of the year Rev. J. W. Uellner, his wife, and the assistant missionary, Banish, were laboring there. The winter had been one of refreshing from the presence of the Lord in things spiritual, and the Easter festival was celebrated with joy and thanksgiving. But scarcely had it come to an end, when the assistant missionary was taken ill, and, after severe sufferings, fell asleep in Jesus in early May. At that very time a vessel was plowing its way from Denmark, bearing a handmaid of the Lord to the inhospitable shore of Greenland. She was the young missionary's bride, coming to share with him his arctic home, and to help him work to the glory of God. One month after his decease she landed at New Herrnhut, and heard that her bridegroom was in his grave. A few days later, death again appeared at Lichtenfels, and the wife of the other missionary was called to her eternal rest. Thus, of the mission family which had so joyfully celebrated the Easter festival, there remained only one lone servant of Christ. Fiords, and sterile wastes, and snow-clad mountains separated him from his brethren; an ocean rolled between him and his friend, and his wife's friends at home. His companions were God, the Esquimaux congregation, and two new made graves."

The following noble letter speaks the sentiments of many Christians in Great Britain:—

To the Editor of the "News of the Churches":—The tide of feeling towards the North has reached at least its lowest ebb, and indications of a slow but steady return encourage hope. Whatever causes may have excited past alienations in the political warfare of opinions between England

and America, at least it can be said that their Christian enterprises have never failed to claim our sympathies. These offer a common basis of mutual admiration and esteem. Despite their cruel domestic trials, such efforts have, by our afflicted brethren, been maintained and supported by noblest sacrifices. The smiles of Heaven's blessings on their Missions have cheered their dullest rays of political strife. But those Missions demand a large outlay annually; and now, even if their usual annual resources in times of prosperity were maintained, unhappily, through the war, a most appalling tax is laid upon their remittance to their several Foreign Missions.

In Turkey alone, where, annually, the American Board expends £32,000 for the Gospel, it will, through the rate of exchange now prevailing, cost no less than £11,000 exchange to transmit their grants.

To meet this loss, how wide a curtailment of native operations, in Schools, Teachers, Colporteurs, and other agencies, must be enforced! How deplorable and depressing upon the Missionaries and these self-denying native converts will be such a sudden and disastrous excision of their work!

Will English Christians suffer such successful labors to be suspended? Will they not, through the channel of the Turkish Missions-Aid Society, take up and support these natives, whilst their American brethren have their hands held back by their trying circumstances?

It would rejoice the Committee to be permitted to write to the Turkish Mission—"Do not dismiss one Agent; shut up no School; call back no Colporteur; only let your brethren in England take them at their charges for a brief period, by which your Board will be spared the heavy loss on remittance, and your labors for Christ, after thirty-five years, will be preserved to you undiminished."

Knowing your sympathies with these Missions, your's truly,

G. R. BIRCH, Secretary.

7 Adam Street, Strand, London, Jan. 22, 1863.

### Mutineers of the "Bounty."

Most of our readers are no doubt familiar with the thrilling story of the mutiny on board the "Bounty," and the subsequent settlement on Pitcairn's Island. The greater part of the descendants of the mutineers were subsequently removed to Norfolk Island. The following is the most recent account we have seen of their condition:—

The present population of Norfolk Island is 300. During the six years residence of the families who removed from Pitcairn's



Island there have been a hundred births and only fifteen deaths (four of these deaths were accidental,) so there is great reason to expect that the island hereafter will become populous. No stranger is permitted to live there without the consent of the majority of the present population and that of the Governor of New South Wales. They are very civil and highly moral, and are a fine race of people. The younger women are very good looking, and are a shade darker than ourselves. They are, in fact, a colony of English people—a Christian people too. We could not help taking the liveliest interest in them. Mr. Nobbs told me that two families have returned to Pitcairn's Island, and are doing well. The people have no desire to return there. The island produces yams, sweet potatoes, English potatoes, fero loquates, coffee, Indian corn, &c., &c., but no good wheat or cocoa-nut. English only is spoken now at Norfolk Island; the Tahitian dialect has become obsolete.—A donation of £20 was made by them to the London Missionary Society. A sheep, quarter of an ox, and a bountiful supply of carrots, citrons, &c., were presented to us for the ship's use.

### Italy.

The present ministry acts in a more liberal and friendly manner towards the suspended priests of Passaglia's circle, than any ministry which has preceded it. A commission has been named to suggest some positive remedy to defend the liberal inferior clergy from the oppression of the retrograde higher dignities. The present Ministry are also distinguishing themselves by the very decided attitude they are assuming towards the reactionary priests in the South. Last week, on occasion of the procession of the host from the church of St. Lucia a Mare, at Naples, to the bedside of a dying person by torchlight, a miserable attempt at a revolution was got up by the priests of the parish, who are noted reactionists. The attempt proved a complete failure, but the head of the police immediately arrested the parish priest, and some half-dozen more, in whose houses ample evidence of traitorous dealings was obtained. Those most gravely compromised will be brought to trial, others, the papers report as having been bundled off to Rome without delay.—At this moment, says the correspondent of the *News of the Churches*, (in Tuscany, January 14th.) there are from 35 to 40 bishoprics vacant in the Kingdom of Italy, and among the number are the archbishoprics of Turin and Milan. The blind obstinacy of the Papal Court in refusing to appoint successors to these vacant sees, and the many inconveniences arising from this state of things, begins to pre-occupy the minds of the intel-

ligent Italians, and various theories are set afloat for remedying it. Among the rest, a dignitary of the Church of England has published a pamphlet under the name of *Filalete*, the tenor of which is an exhortation to the Government and people to make a *coup-d'etat ecclesiastique*, similar to that made by Henry VIII. in England. He asks, with some seeming trepidation, "Will Italy become Presbyterian?"—Perhaps our readers are aware of the fierce opposition Professor Mazzarella met with when he first appeared as Professor of the History of Philosophy in the University of Genoa last year. His class was not an obligatory one, and the priests worked powerfully to keep the students from him. This year he has been promoted to the Chair of the Philosophy of History, which the students are compelled to attend, and they were no sooner brought into contact with him, than he became as popular among them as he was in the University of Bologna. His position now is assured as a most popular professor. He and Dr. Disanctis minister regularly to a large congregation.

### Greece.

The veteran missionary, DR. KING, writes as follows:—

From what I see and hear, I have reason to believe that our labors in these regions for thirty-five years past, will not all be lost. A few days ago, one of the first lawyers here said to me that he believed my religion to be true, and that he wished his children to be brought up in it. "As for me," said he, "having been born and brought up in this church, I cannot bring myself to leave it, though my mind is convinced; but the rising generation will." Another lawyer, who is also a Professor in the University, said to me yesterday, as I was speaking to him of the importance of endeavoring to lead the students to read the Word of God more, "This I have recommended in one of my lectures; your religion is true," etc. Another Professor here, day before yesterday, remarked, "We shall all, by and by, become Protestants. We have not to change our religion, but only to leave off what has been added."

The greater part here now seems to be very friendly to me, most cordial—and some even of the first of the clergy. Not long since, I met in the streets a lawyer (not one of those already mentioned), and he stopped me in the midst of the crowd, took me cordially by the hand, and said, "You see how those *nappistes* (the name of a party) who persecuted you a few days ago, are now sent away." I believe I wrote to you, that the editor of the *Age* had been sent out of the country. Last week the editor of *Hope*,

(the other scurrilous paper,) who years ago did every thing in his power to injure me in the minds of the people, and help on the persecution, was followed by a great crowd in the streets, not far from my house, hooted at, and pelted at with rotten lemons, and every thing filthy that could be found in the street. He had for days been concealed, as I was told, at the French Legation, and did not dare venture out, for fear of losing his life; while I, whose life he, by means of his vile paper, had put in danger, now go about freely, and am everywhere received as a friend, in the most cordial manner. Those who were my greatest enemies, and persecutors here, are now chop-fallen, and held in contempt by, I think I may say, the mass of the nation, certainly by the most intelligent citizens of Athens.

I do not despair of Greece yet. My persecutions here, years ago, have been the means, I believe, of opening the eyes of many. The wrath of man shall praise him, and the remainder of wrath he will restrain.

#### Turkey.

The Protestant churches in Western Turkey are, considering the condition of the country, making decided progress towards self-support. In the case of a pastor lately ordained at Adabazar, Dr. Hamlin writes that his people have assumed his entire support. The following is an extract from the correspondence of the Turkish Missions' Aid Society. The Rev. T. Petibone writes from Constantinople:—

"We have encouraging indications in various parts of our field. The congregation at Sivas is increasing, and their place of worship has become too small. The Bible Society has recently published a pocket edition of the Armenian Testament, and 250 of them were sent to Karpoot. Of these 100 were sold in one day, and the remainder speedily, and orders have come for several hundreds more."

The Rev. Dr. Pfander has translated his work, *A Defence of Christianity against Mahometanism*, in Turkish. The book was printed in India at first, and is a very able production. Its introduction has created discussion at once, and a reply was written by a learned Mahometan, and printed at the Government press. The Doctor's book has called out a complaint from the Minister for Foreign Affairs, who, in a note to the representatives of the United States and Great Britain at the Sublime Porte, accuses the missionaries of publishing calumnious works against the Mahometan religion, and declares such conduct quite unbecoming in those who have the protection of the Government of his Majesty the Sultan. He intimated also that such publications will be interdicted. We hear, however, that the

few that have come into circulation are in great demand.

#### Africa.

We learn that the ferocious and bloody King of DAHOMY has made application for Protestant Missionaries to be stationed within his territory!

*The Paris Evangelical Missionary Society* has been, in the hands of Providence, the means of rescuing from impending ruin, and restoring to a state of comparative prosperity, an important tribe of South Africa, the *Basutos*. The country inhabited by those natives is situated nearly in the latitude of Natal, to the west of that colony, from which it is separated by a high range of mountains. It is remarkably fertile, abundant rains visit it regularly in the summer, and in winter, owing to the elevation of the land, occasional falls of snow maintain the moisture of the soil. This, with the return of peace, brought on by the arrival of the missionaries, has enabled the Basutos to repair their fortunes, which the constant inroads of their enemies had so completely destroyed, that a part of the population had recourse to cannibalism to maintain their wretched existence. The mass of the population are still heathen, and there, as in all Caffraria, superstition and the crafty devices of diviners, and other supporters of Paganism, often thwart the efforts of the missionaries. Much encouragement has however been granted to these good men. Ten stations, every one of which is to be considered as the centre of an important district, have been founded in Basuto land. The preachers of the gospel are generally loved and esteemed. The New Testament, printed in the idiom of the country, has been extensively circulated, with a collection of hymns and other religious books. At five different stations there are over two thousand hearers, with about 1100 communicants. At one station there are 125, and at another 67 converts waiting to be received into membership. The converted natives assist the missionaries in spreading the glad tidings of the Gospel every Sunday: many of them visit some of the villages of the district to which they belong, and avail themselves of all the opportunities of doing good and diffusing light that they meet with.—Some of them have become very efficient school-masters and deacons.

## News of the Church.

### Presbytery of Pictou.

The Presbytery of Pictou met on the 24th February in John Knox's Church, New Glasgow. The Rev. George Roddieck preached from James ii. 24. The questions of the formula were generally answered in a satisfactory manner. The pastor, though he has suffered much from failing health, still perseveres in discharging all the duties of his office. The answers of the elders indicated close attention to the duties of their office, while the statements of the managers showed, that though the stipend is not such as is deemed adequate for the support of the ministry in a respectable manner, commendable degree of liberality is manifested by the congregation in supporting the ordinances of religion.

The Presbytery again met in Primitive Church on the same evening for the same object. The result of the examination was most favourable. The Presbytery found reason particularly to commend the liberality displayed by the congregation, their whole contributions for religious purposes having amounted to over £400 during the past year.

On the following day a similar visitation was held in James Church. The Presbytery were pleased with the state of the congregation in general, but felt it their duty to record in their minutes, their opinion, that the stipend paid to the minister was in the circumstances of the congregation entirely too low.

The intervals between the visitation were employed in transacting other business.—We subjoin the most important items.—Messrs. Duncan McKay and John Matheson appeared as delegates from the adherents of our Church at the Albion Mines, requesting the advice of Presbytery regarding the erection of a place of worship there. The commissioners stated that subscription lists had commenced on which there were already about \$1000, and gave their reasons for the movement. The brethren from New Glasgow were heard on the subject, and expressed their concurrence in the contemplated erection, whereupon the Presbytery agreed unanimously to express their cordial approval of the measure on the terms proposed, viz., that the parties in the meantime retain their connexion with their respective congregations.

Commissioners appeared from Little Harbour requesting supply of preaching half the time for the ensuing year.

The Rev. A. McGillivray intimated that he felt it his duty to make known to the Presbytery, that in the present state of his

health he was unable to undertake the pastoral visitation of his congregation, especially in winter. The Presbytery agreed to express their sympathy with Mr. McGillivray in his affliction, and their entire approval of his relinquishing in his present circumstances that portion of pastoral labour.

The Presbytery will meet again for Presbyterial visitation on Monday 23rd March, in Salem Church, Green Hill, sermon by the Rev. David Roy, and on the following day at West Branch, sermon by Rev. John Stewart.

### Presbytery of Halifax.

This reverend court met at Kentville on the 4th and 5th ultimo. There were present the Rev. John L. Murdoch, John McLeod, Wm. Forlong, Wm. Murray, H. D. Steele, and D. S. Gordon, ministers, and Messrs. Chas. Robson, Archd. Smith, John Burgess, Stephen Burgess and Elias Tupper, ruling elders.

The Rev. John McLeod preached the opening sermon in absence of the Moderator. The Rev. John L. Murdoch was appointed Moderator pro tempore.

The whole of the Wednesday sittings—which continued till after midnight—were occupied in hearing the case between the Rev. Wm. Forlong and Henry B. Webster, Esq., ruling elder of the congregation of South Cornwallis.

After much discussion the Presbytery agreed to the following deliverance on the case: "After fully hearing both parties and their witnesses this Presbytery do find that the Rev. Mr. Forlong and Mr. Webster are censurable to some extent in their conduct toward each other, inasmuch as the former violated Presbyterian rule in demanding of Mr. Webster to resign his office of Elder, and on the other hand that Mr. Webster acted disorderly in having brought forward the subject of the Circus at the close of the public prayer-meeting, instead of going privately to Mr. Forlong himself for an explanation—that a most unhappy state of feeling manifestly exists between Rev. Mr. Forlong and Mr. Webster, with little or no prospect of immediate reconciliation, a circumstance which this Court greatly regrets—that inasmuch as both parties have declared that they cannot co-operate in Session, and with a view to the Church's advancement and welfare, this Presbytery recommends that if a reconciliation cannot be effected Mr. Webster retire from his position as a ruling Elder in the congregation of South Cornwallis: it being understood that such a course on the part of Mr. Webster will not at all affect his standing as an Elder of the Church."

The resignation of Mr. John S. Newcomb was not accepted. The Presbytery expressed disapproval of Elders resigning their of-

fice on slight ground. The congregation were directed to elect additional elders as soon as practicable.

The Rev. Mr. Forlong then charged Mr. John Grierson, a member of his congregation, with wantonly circulating malicious stories which he considered very injurious to his character, and requested an investigation of them by the Presbytery. It being ascertained that Mr. Grierson had no notice of these charges previous to their being read at the table of the Presbytery, the Clerk objected to the case being proceeded with until Mr Grierson had sufficient notice. Mr Grierson being present and having expressed his willingness to meet the charge then and there, it was proceeded with, and it occupied the Presbytery till after 10 o'clock on Thursday night, when the following resolution was passed: "That in the opinion of this Presbytery the charges made by Mr Grierson against Mr Forlong are altogether groundless, and so extravagant as to be unworthy of attention; and that Mr Grierson's conduct in repeating them merits reprehension." The Moderator and Clerk dissented from the above deliverance. First on the ground that it was not to the point in hand, but went beyond it, judging on matters not competently before the Court. It was Mr Forlong that brought charges against Mr Grierson—the latter acting only on the defensive. Second, on this ground that according to the evidence before the Presbytery Mr. Grierson repeated the "story" which was made the chief ground of charge only once and that to a deputation of office-bearers of the church, when waiting upon Mr Webster, accompanied with the request that they would communicate the report to Mr Forlong, so that, if possible it might be contradicted. In this there appeared no ground for reprehension; taken especially in connection with the fact that he brought forward sufficient evidence to prove that the reports were notorious before he brought them under the notice of that deputation.

Mr Grierson being dissatisfied with the deliverance of the Presbytery has appealed to the Synod. The Clerk reported that letters were on the table of the Presbytery from Dr Bonar, the Convener of the Colonial Committee of the Free Church of Scotland, intimating that the Rev. Mr. Izzet had declined the call from Chalmers Church.

The congregation worshipping in the College Hall, Halifax, applied for the services of Mr. Cumming a student in Theology who will have completed his College course in the spring. The Presbytery appointed Mr. Cumming to labour in that congregation for three months—dating from the close of the College Session.

Mr William Stuart was appointed to la-

hour in Clyde and Barrington for one month after he leaves Yarmouth.

Mr Farquharson was appointed to labor in Rawdon for the last two Sabbaths of March and in the Grant of Musquodoboit during the month of April.

Mr Robson reported that the interim Session of the congregation worshipping in the College Hall met on the 26th of February, and admitted 28 members on presenting their certificates.

The next meeting of the Presbytery is appointed to be held in the Session House of Chalmers Church, Halifax, on the first Wednesday of May, at 11 o'clock, A. M.

### Presbytery of Tatamagouche.

The Presbytery of Tatamagouche met at River John, for the visitation of the congregation, on Tuesday March 10th., and was constituted after Sermon by the Rev. Robt. Sedgewick of Musquodoboit from Luke xxiv. 49. The minutes of last sederunt were read and sustained. Mr Sedgewick received the thanks of the Presbytery for his Sermon, and was invited to take his seat as a corresponding member. The Presbytery then proceeded to the visitation of the congregation. The questions of the Formula were put and answered satisfactorily, and the Minister, Elders and Managers were severally addressed by Rev. Messrs. R. Sedgewick, T. Sedgewick, and James Watson. The congregation was found to be in a very thriving condition—both temporally and spiritually. Since last visitation they have secured a Manse for their Minister at an expense of about £200, and for which addition to his comfort and usefulness they were especially commended by the Presbytery. Altogether the Presbytery had every reason to be satisfied with the condition of the congregation. After the transaction of some routine business the Presbytery adjourned to meet at New Annan for visitation on the first Tuesday of May—Mr. McKay to preach, Mr. Munro to address the Minister, Mr. Darragh the Elders, and Mr. Sedgewick the Ministers and people.

### The Mission Schooner.

The Mission Schooner is now timbered, and she is making very rapid progress.—The order for her rigging has been sent to Britain some time ago. The dimensions of the Schooner are as follows:—

Length of keel,	78 feet.
Extreme length,	85 "
Breadth of beam,	24 "
Depth of hold,	10 "

The Rev. Robert S. Patterson returns his sincere thanks to the members of his

congregation, and other generous friends, for the handsome gift of a horse, of the value of £30, which they have presented to him. As he has been subjected to some loss and pecuniary outlay; but more especially to a domestic affliction, the expression of their sympathy with him in these circumstances is peculiarly encouraging to him.—He earnestly desires an interest in their prayers as they have in his. Remembered by each other at the throne of grace, he trusts that both will be enabled to perform their duty, so as that the glory of God may be promoted, and their own spiritual interests advanced.—*Protestant.*

The congregation of Richmond Bay East and Summerside have presented their Pastor, the Rev. W. R. Frame, with a horse of the value of thirty pounds. (£30.) The ladies of the congregation have also presented him with a valuable Seal skin over-coat and a plaid.

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## Fireside Reading.

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### **Ichabod: the Converted Imbecile.**

A writer in the *New York Observer* gives the following touching sketch of the life and conversion of an imbecile. We commend it to our readers as an instance of the marvellous reach of God's grace:—

In *Mme. De Gasparin's* "Near and Heavenly Horizons," there is an affecting story of a poor idiot, who, by the power of the Holy Spirit, was made to know and love the Lord Jesus, while his darkened mind was inaccessible to all other knowledge. An instance, nearly as remarkable, came to the knowledge of the writer, having occurred in our own land not many years ago; and in these days when the conceit of the human intellect is one of the arch adversary's most daring means of undermining the blessed truths of revelation, it is well to oppose to argumentative subtleties the testimony of some simple fact to prove that no amount of reasoning can dispel that Gospel light which penetrates the most obscure understanding, and gives strength and consistency to the feeblest character.

Many of the inhabitants of Marion, Wayne county, will remember a youth named Ichabod Hadsell, whose imbecility from birth was such that it was not possible to give him even the rudiments of education. He was always so ignorant of the relative value of numbers that he could not tell the difference between six and twelve. He was, be-

sides, violent in his passions—so much so that his family feared him, as, during his fits of temper he would assail them with the nearest weapon. Wood chopping was the only labor he knew how to perform, and to avoid that, his habitual indolence often suggested falsehoods, one of which, "There was a bear in the tree," became a by-word in his native village for neglect of duty. Poor fellow! he was to some an object of pity, to others of fear, and, to a heartless few, of contempt and aversion, especially as his habits were careless and his countenance forbidding. Could this unfortunate being be accessible to humanizing influences? The majority of his neighbours thought not, and they "passed by on the other side." But he who regards the weakest and humblest of his creatures had compassion upon the benighted soul of Ichabod, lighting up its desolate chambers with his own glory, while out of the mouth of this ignorant imbecile he "perfected praise."

One evening, during the regular prayer-meeting, Ichabod presented himself for the first time to the astonished congregation. Seating himself quietly, he was soon visibly affected by the services, and at length, as if moved by some strong inward impulse, he rose, and began to tell, in his own broken utterance, how he came to be there. He had been thinking a good many days about going to the meeting, and something whispered that day that he *must* go. "So I set out," said he; "but the devil met me before I got very far, and told me it was very foolish; everybody would laugh to see Ichabod there." He tried not to listen, but finally, overcome by the suggestions of the evil spirit, he turned back. While passing through the woods another voice whispered to him again to go to the meeting; "and then," added he, "I got behind a tree and tried to pray, the devil all the while telling me how foolish I was, somebody would see me, and laugh at me. But this time I did not mind, and here I am."

Many shed tears as they listened to the artless story of his experience, and went to their homes with new thoughts of the mighty power of God.

Henceforth, Ichabod was a changed being. For him the "glory" had come. He united with the church, and, though unable to talk consecutively on ordinary topics, his tongue seemed loosed, and his intellect awakened whenever Christ and him crucified was the theme. Firm in the faith, he had a ready answer for the cavalier. The sophistries of others could not cloud his clear perceptions of truth and duty. Utterly deficient in the wisdom of this world, he was wise unto salvation." Conscience asserted her power. He learned to control his passions. At one time he was not in his customary place in the meeting. The anxiety of his Christian

friends, however, was soon relieved by his re-appearance, with the confession that he had been so wicked as to give way to his temper, and was not fit to be with them, but now God had forgiven him, and he could join them once more. He was never known to do wrong; but at times his dejected look, and bowed head, and unwonted silence, gave intimation that there was a conflict within. His prayers were wonderful. Those who heard them seemed lifted, with him, quite above the world, into a more spiritual atmosphere, as, with simple eloquence, he poured out his soul before his Maker and Redeemer. To all who had known his former condition every prayer was a miracle. His voice, naturally unmusical, swelled into harmony as it rose into words of thanksgiving, or breathed in pathetic entreaty to his Heavenly Father. No one could pray among the people like Ichabod, and their meetings were always more edifying and devout when he took part in them. "When I was a child," said one, "I stood in awe of him; he seemed to me a holy being." His memory, useless for all practical purposes, accurately retained passages of Scripture read to him in private (for he did not know a letter), or heard from the lips of his minister, and his prompt ability to apply them always silenced those who, either in scepticism or levity, assailed the religion or doctrines he loved and exemplified. He became regular and industrious in his habits, and kind Christian friends supplied him with abundant wood-chopping, from which he derived a good living. The passing villager often heard his voice rising in prayer, out in the woods and in other secluded places. After the death of his parents, his wages, carefully kept for him by one of his townsmen, were invested in a small farm in the town of Sodus, near his former home. Here he lived until about 45 years of age, with a sister for his companion and housekeeper. He was faithful to the end, for God had given him "an understanding heart," and, when called suddenly away by his Master and Saviour, we cannot doubt that he entered that blessed home, where, with perfected faculties, he shall forever "go on to know the Lord."

### The Whole Heart.

BY REV. THEODORE L. CUYLER.

A few years ago, a distinguished American Naturalist was discovered—by one of our vessels—wandering alone on the shores of the Pacific Ocean. He was strolling by the water side on a sharp search for specimens of natural history for the cabinet of Harvard University. Five thousand long miles separated him from his comfortable Boston home. But what were privations, or loneliness, or scanty fare, or the absence of loved

faces to him? Was not his whole soul embarked in the search for rare flowers such as flame on Californian plains, and for the cunning shells that the Pacific waves cast up on the pebbly strand? His *heart* was invested in the enterprise; he was a self-devoted missionary of science.

This was the secret of Newton's imperial success. He gave his days and nights to physical science. And when his magnificent discoveries had been achieved, and the heavens had yielded their hidden secrets to his telescope—when the solid globe had been weighed by him as in a balance—then the Genius of Truth crowned his honored head with the benediction, "Thou hast sought me, and found me, for thou didst search for me with *all the heart*."

Show me the effective Christian, too, and I will show you a man whose whole heart is in love with Jesus. The will to serve God (implanted by the converting Spirit) is at no loss to find ten thousand ways to do it. He is "always abounding in the work of the Lord." On the Sabbath he always manages to get to church, however fiercely the sun streams down its fire, or however violently the rain cloud pours its deluge upon the pavements. His heart so aches for the poor waifs gathered into his mission school class, that a headache is no hindrance to him. When the Wednesday night comes it finds him weary with a long day's work; but the bell rings for the weekly lecture, and a *heart-bell* within responds to the welcome music. He says, "I cannot afford to miss my soul's food to-night;" no more can his pastor afford to have him absent. It is soon the night for the prayer-gathering. He will be missed if he takes counsel with tired limbs or sleepy eyes. His soul will miss the meeting too, and be the leaner for the loss. So he fires up the engine once more, and with a wide-awake heart in a weary body, he sallies off to the prayer-circle. The neighbour who dropped in to discuss the war, or to inquire about stocks, or to take a game of chess, does not detain him. His *heart* is with Jesus and the disciples in the prayer meeting already—and his body "follows suit." Does a lover ever find the night too cold, too stormy, or too dark for him to venture off to find her "in whom his soul delighteth?"

Such service of Christ is downright enjoyment. It is a daily luxury. It is none the less enjoyable because it entails some hardships and self-denial—because it sometimes sends a head wind of unpopularity into his face—because it requires him to wear an old coat the longer in order to have a few extra dollars for a work of charity—or because it involves some sacrifices of money getting or of social comfort. He turns work into play. His soul lives in a constant sunshine; and all the aches, the pains, the rheu-

matisms and had digestion of a spiritual dyspeptic, he knows no more of than of the plague or the Jewish leprosy. But take the heart out of a man's religion, and it becomes the most pitiable penance, and the dreariest of drudgeries.

Perhaps, too, we may find in this very spot the reason why so many awakened and once anxious sinners have never yet found the Saviour. They only sought the infinite blessing with but a fraction of the heart. God was in earnest when he invited them; they were not. The Spirit of grace was in earnest when he strove with them; they were not. A fragment of the heart—a few hours of the Sabbath—an occasional fitful thought—they were willing to give to Christ if he would insure them a safe escape from perdition. But the very least and lowest terms which the blessed Savior could offer them were, "Ye shall seek me and find me when ye search for me with *all your heart*."

Unconverted reader! does not this touch the very "sore spot" with you? Is not this your very sin and danger? You ask everything from God; you will not give everything to him. Just as surely as the day of judgment comes and finds you hopeless and Christless, you will take up a bitter lamentation in words like these, "I am lost—lost forever. I might have been saved. I often came near to heaven; I was more than once at the threshold. Others passed by and went in. My intimate friend went in. A brother entered in at my very side; my wife—with a tearful pleading to me to follow her—passed through the open door. I might have gone. Conscience bade me go. Reason urged it. A crucified Savior, with pierced hand, opened wide the gate. I expected to come in ere it should close. The Spirit strove with me to give God my heart. But the conditions of salvation were, 'Ye shall seek me and find me when ye search for me with *all the heart*.' This I would not give. I kept back what God asked, and I have *lost everything!*" To sink into perdition is a fearful doom at best; but infinitely more harrowing and awful for the soul that remembers that it fell there from the very threshold of heaven!—*Independent*.

### Household Worship.

BY REV. LEONARD SWAIN, D. D.

Perhaps there never was a clearer duty growing out of the very nature of the case itself, than that of household worship.

The family is God's first institution. It was founded in Eden, and will last to the end of the world. All other institutions come after it, cluster around it, grow out of it, and have the deepest roots both of their strength and their weakness in it. The school is what the family makes it. The

church is what the family makes it. The state is what the family makes it. So is it with communities and nations. So is it with universal human society and with the whole race of man. They are all but so many streams of which the family is the fountain, circles of which it is the centre, superstructures of which it is the foundation, branches of which it is the root. What it is, they are and must be. Its spirit makes their life. Its fibres shape their boughs. Its juices feed their leaves and fill their fruit. All other institutions of society are to be formed and reformed, generated and regenerated, only through the family itself.

And if the family is the institution of all others which stands nearest to God, then, of all others, it ought first to acknowledge God. If he should be recognized in the school, the state, the church, the world, then before all, and as an introduction to all, he should be recognized in the household; recognized not in spirit only, but in form, and by a regular order and system of service. There can be no true spiritual acknowledgement of God in the family without this form and order of service, any more than there could be in a Christian church without public prayer and praise. If there is to be family religion there must be family worship: the homage of the household daily and directly addressed to God, in the audible reading of his Word, and the offering up to him morning and evening of audible prayer and thanksgiving. The family thus recognizes God's will as its law, God's Word as its guide, his service as its work, his throne of grace as its great fountain of strength, his presence, providence, indwelling, and approbation as its best bond of order and peace, its only true life, light, joy, and salvation.

But every family owes it to itself as well as to God to maintain this daily worship. There is an influence flowing out of such a habit of worship over the whole household life, which is of the utmost power and consequence, and which cannot be replaced or supplied by any other influence in the world.

Look at the influence on the mere education of a family. The Bible is the greatest of all classics. There is more in it to form the mind, to fire the imagination, to fill the thoughts—nay, even to fashion the style and furnish the tongue with all the resource of strong and beautiful speech, than in any other book. Now the mere fact of growing up from childhood in the daily habit of hearing this book read at the family devotions, connected as it is with all the most sacred and touching associations which life can furnish through its successive stages from the cradle to the grave, this of itself is an element of incalculable power in developing the mind, in giving it direction, tone, and shape, in forming its tastes, in building that inward habitation in which it is to dwell,

and spreading that inward scenery over which it is to expatiate. The Bible is a household book. It is only in the household that it can find the mind in a fit condition to be seized and possessed by all its powers. It is only there that it can pour itself into, mould itself into, weave itself into, the mind's whole capacity and texture, and make its subtle force penetrate and pervade every fibre of the intellect, the imagination, and the thought. No man can feel the full power of the Bible unless he has been accustomed from his earliest childhood to hear it read in daily household worship.

Then look at the influence of family worship on the government of the house. With what a sacredness of authority is the parent armed in the sight of his children when they see him thus daily standing as the priest of the household, and associating himself so ultimately with God. There is a secret and mysterious force which flows out upon his word of command or rebuke, upon his tone, his look, his gesture, his handling of the rod, his whole administration of government, which is felt by the youngest child, and which the oldest member of the circle does not wholly escape. A divine element is imported into all this legislation, and the whole movement of parental authority makes the impression of being controlled by the powers of the world to come. Then what a calming of all the passions, what a steadying of all the wild forces of the day, to have breathed over them the breath of morning and evening prayer, and to have opened upon them the awful eye of God and the solemn light of eternity!

And then, to crown all, look at its direct religious effect, its influence on the souls of the children. How it brings them, as nothing else can, into direct and habitual contact with all that has power to awaken conscience, to touch the feelings, to form the principles, to move the heart. How incomparably it impresses upon them the existence and presence of God. How it sets before them his power, his holiness, his goodness, his mercy. How it accompanies and interprets his providence, and makes use of every new event and changeful mood of household joy or sorrow to lead in some new lesson of his Word, some new appeal of his love, some new energy of his Spirit. How it illustrates God's love by the words of tenderness with which it breathes forth the parent's own. How it keeps ever before the child a perpetual type and image of that solicitude for his soul which bends the heavens and brings the arms of God down from the skies, and makes all nature the minister of its secret and melting utterance. How it lays all the presence and power of eternity side by side with the child's daily path, and gathers upon him at times such concentration of its force, that it is almost as if he heard

the voice of the resurrection-trump, and saw the face of Jehovah, and felt the whole awfulness of the judgment.

This power of household worship over the soul of the child is never forgotten, and its influences may be resisted, but they are not removed. They braid themselves inextricably into the very tissue of the soul, and often, years afterwards, when the fire on the household altar has expired, and its very stones are scattered, among strangers, in a foreign land, and thousands of miles from home, this power suddenly wakes from its sleep, and comes rushing back upon the memory, all the fountains of the deep breaking up before it, and the whole spiritual life lifted from its fastenings and swept irresistibly to Jehovah's feet.

It was doubtless one of the designs of the peculiar constitution of the family, that this very influence should be exerted and this very result should be secured. It was meant that this power for good which perpetually plays upon the child's mind, should, as it does, do more perhaps than any other single influence in the whole range of his experience to turn him from his sins and bring him back in penitence to God.

And if these influences for good, reaching out into the whole interest and life of the family for time and eternity, are thus connected with household worship, then is not such worship the highest duty and privilege of every household, the highest duty because the highest privilege? Was not family religion meant to be the very basis of the family state, and can any family realize the true idea of the household, unless it has its altar of worship and its daily offering of incense and sacrifice? What father and mother can possibly consent to let their children grow up and go forth into life without these mighty cords of influence bound upon them and woven through and through the whole texture of their being? What parent can possibly forego the privilege of thus leading the household day by day to God, that he may draw around them his everlasting arms, turn upon them the light of his countenance, and breathe through every channel of their souls the breath of his omnipotent and regenerating Spirit?—*Independent.*

REMOVING OF CHILDREN.—Sometimes a mother nukes her care and attention to a child a reason for neglecting the worship of God, or sets her heart upon it more than God. When she thinks not of it God removes the child. It is dangerous to let any thing stand between us and God.



### NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer, from 20th February to 20th March, 1863 :

#### FOREIGN MISSION.

Collection taken Primitive Church, N. G.,	£26 8 0
Missionary Society, Presbyterian Church, Lagachetiere Street, Montreal; Canada, Rev. Dr Taylor's, per Messrs. A. Robertson & Co.,	25 0 0
Collected by Catherine Gunn, East River, St. Mary's,	0 8 9½

#### HOME MISSION.

Congregation West River, Pictou, per Rev. G. Roddick,	4 15 7½
Evangelical Society, Fish Pools, E. R.,	1 10 0
Miss Millar, Teacher, Albion Mines,	0 5 0

#### EDUCATIONAL BOARD.

Legacy from the late James Carmichael, Esq., per James McGregor, Executor,	50 0 0
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#### SPECIAL EFFORT.

A friend, Middle Musquodoboit, Balance Subscription, per Rev. John Currie,	2 0 0
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#### MISSIONARY SCHOONER.

Sabbath Schools, Sherbrooke, per Rev. J. Bayne,	17 14 0
Sabbath Schools, Gabriel Street Presbyterian Church, Montreal,	1 5 0
Sabbath Schools, Dr. Ormiston's Church, Hamilton, C. W.,	2 10 0
John Knox Church, N. Glasgow,	10 10 0
Sabbath School's Children in connection with Rev. Mr. Laws Congregation, Richibucto, per C. B. Pitblado,	7 5 0
Primitive Church, N. G., Sabbath Schools,	30 10 0
Churchville, do.,	2 1 10½
Collected by Miss C. Gunn, East River, St. Mary's,	1 16 7
Collected by Miss Eliza Chrestison, Pine Tree,	1 11 8½
Collected by Miss Margaret Archibald, Glencig,	0 4 9½
Sabbath School, Cross Road, Roger Hill,	2 14 0½

**CORRECTION**—In our last the Foreign Mission contribution from the Juvenile Missionary Society, Maitland, should have been £3 4s. 5d., instead of £3 3s. 6d.; and the contribution from Lower Salmah 9s. 4½d., instead of 3s. 7½d.

Messrs. A. & W. McKINLAY acknowledges receipt of the following sums for the Mission Schooner:---

Goshen Congregation,	\$6 65
E. Henderson,	6 50
D. Sinclair,	8 25
John Stewart,	0 75
	22 15
Less postage,	00 15
	\$22 00
Rev. Mr. Morton's Sabbath School, Bridgewater,	25 60
Rev. Mr. Steele's Sabbath School, West Cornwallis,	17 00
John Hattie, Esq., Lower Caledonia,	9 67
Rev. Mr. Forlong's Congregation,	18 47
Rev. D. S. Gordon's Congregation, Annapolis:—	
Per Miss Ella Tupper,	\$14 37
“ Bessie Whitman,	4 29
“ Isabella Fitzrandolph,	4 00
“ Alfred Whitman,	4 39
“ E. & F. Primrose,	2 23
	\$29 38
Mr. John Cameron, Upper South River, Antigonish,	5 65
Parrboro, per Rev. D. McKinnon,	5 00
Rev. Mr. Turnbull's Sabbath School, St. James, New Brunswick,	10 00
Grantance Sabbath School, per D. McIntosh, Esq.,	4 00

### PAYMENTS FOR HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following sums:

#### ON BACK VOLUMES.

Rev. Alexander Sutherland,	\$ 8 00
	FOR 1863.
Mr. Wm. Buchanan, Sydney, C. B.,	10 00
Mrs. Munro, Portuguese Cove	50
Mr. Thos. B. Gould, River John,	2 50
Mr. Jas. McGregor, New Glasgow,	50
Rev. A. P. Miller, Merigomish,	50
Mr. Thos. Graham, jr., New Glasgow,	30 00
Robert Trotter, Esq., Antigonish,	13 50
John Hattie, Esq., Caledonia,	4 00
Rev. K. J. Grant, Merigomish,	13 50
Mr. Thos. Proudfoot, Salt Springs,	3 00
Mr. John McDougall, Blue Mountains,	5 00
Adam Roy, Esq., Maitland,	1 00
Mr. P. M. Morrison,	50
Mr. Alexander Fisher, senr., Middle Stewiacke,	5 00
Mr. H. Sterns, Truro,	8 00
Mr. James McDonald, Piedmont,	4 50
Rev. J. Munro, Wallace,	5 57
Mr. Alex. Murray, Earlton,	50
David Freize, Esq., Maitland,	12 00
Rev. D. McKinnon, Parrboro,	2 00