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

FEBRUARY, 1864.

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THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1864.

**"AND THERE SHALL BE NO MORE CURSE."**

"Cursed be the ground for thy sake!"—is the dreadful burden of primeval revelation. Man sinned, and incurred God's wrath and curse; and as man is the head and crown of this lower world, the ground is laid under a curse for his sake, in him, with him, through him. The whole creation groaneth and travaileth together in pain until now. Sin has marred the beauty and harmony of the world introducing discord, disorder and sorrow.—The air around us is laden with sighs. The whispering zephyrs of the summer utter notes of sadness. An element of melancholy is found even in youth and love and sunshine and all that is most beautiful in man's life and in the earth which is his heritage.—The great sea is a place of graves, a wide and wasteful region of death. The curse has lain darkling and cold on the fields, on the barren moors, on the hills: it has tainted the air we breathe, saddened the splendours of the sky, withered the flowers, charged the winds with the voice of moaning, barred the gates of Paradise and opened wide the mouth of Hell. God hates sin, and the story of our world is full of illustrations of the fact, written in characters of blood and flame.

Death follows sin and the curse; and man must stoop under it as the crowning-point of his woe. It stares him in the face wherever he goes. It comes on the dark wings of the storm. It shuns not the dewy lawn. It lurks in the bower of beauty. Princes cannot shut it out of their palaces; and it seeks out the peasant in his humble home. It pierces down to the sunless depths of unfathom-

able caverns; and climbs up the summit of barren and lonely mountains. It is a part of every lesson nature teaches—a part of every song she sings. God has in great mercy ordained it thus, to remind us of our sins, and of that other DEATH of which physical death is but a symptom, a faint and feeble foreshadowing—even the deathless death of the Soul!

We cannot tell the origin of sin. We cannot account for the fall of our own race and of the rebel angels. We must accept the facts as we find them, and lean in loving faith on the infinite wisdom and mercy and justice of God. We know that our race was the latest born—the full flowering of nature's strength and glory. All previous and preceding races were prophecies of our race and served to prepare the platform on which we were placed. Everything tended upwards towards man. In him all the perfection of preceding races was comprehended and absorbed. They were made for him: he was their lord and representative—mysteriously connected with them, yet raised to a vast eminence above them, his soul bearing the image of God. Man, the head of creation, fell. He sinned, suffered, was cursed; and all creation was cursed in him and for him—the head. The world being made for man, sympathises with him. The whole head became sick, the heart faint, because of sin; and there is therefore no soundness in all the members. In the highest there is sin—sin followed by the curse and its shadow, death; on the lower the curse lies too and death is by it made terrible.

Thanks be to God for his Unspeakable

Gift! Jesus Christ has redeemed us from the curse; and the Creation in earnest expectation waiteth for the manifestation of the sons of God. The Creation was marred but not destroyed by sin. It is capable of recovery and restoration. God did not forsake the work of his own hands. He withdrew the light of his face, but not wholly. The night was lightened with a trail of glory; our air re-echoed the songs of angels; our earth was trodden by the feet of Jesus: nay, he slept in that new-made grave in the Garden; and so all this earth is holy ground, redeemed by the life and the death of the GODMAN. "Earth, (says Augustine,) like a foster-mother will share in the glory of the child it has reared." Christ will not forget the scene of his sufferings and sorrows—of His dreadful contest with the powers of Hell and His illustrious victory—any more than He will forget. His people whose dust still slumbers in the grave. The very dust of His people is precious; He takes care of it; He will raise it again; and at that time He will banish forever every trace of the baleful blight of Sin, and "there shall be no more curse." We have His word for this who is Faithful and True; be it our joy to take Him and his word.

If the world in many of its aspects is joyful and surpassingly beautiful even now as it writhes under the curse, what must it not be when the Last Day's awful conflagration shall purge away the dross, when destructions shall have come to a perpetual end, when there shall be no more curse, and God shall again smile in ineffable love on the work of His own hand restored to perfection and unmingled bliss.

This is the end towards which we may look forward confidently and joyfully. The creation has suffered for us; but with us it shall be restored to more than pristine loveliness. But let us mourn in bitterness of spirit on account of our sin which is so unutterably hateful to God. How could he more forcibly show his abhorrence of sin than by thus laying the curse upon man and the world he inhabits? How could He more mercifully demonstrate His infinite love than by giving his Son to redeem to Himself a people from our accursed race, and to pur-

chase to Himself this Earth accursed for sin? What more blissful or glorious consummation can be sought, or even imagined than this, when it shall be proclaimed, "And there shall be no more curse!"

It is through Christ alone that the curse can be withdrawn. He was made a curse for every one who believeth on Him. Cleave to Him then with eager everlasting love;—for from the moment that you are one with Him for you there "shall be no more curse." And this is Christ's proclamation to all who feel the weight, the anguish, the sore distress of that curse: "Come unto me, all ye that are weary and are heavy-laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls. For my yoke is easy and my burden is light." There is even now no curse for them that love Christ Jesus.

To believe on Him, to love and serve Him, is to begin Heaven on Earth and inaugurate a high and noble career that shall have its full development in that perfect day to "which no yesterday gives place and which no to-morrow urges." (Augustine.)

But while "there shall be no more curse" in the new heavens and the new earth, while the redeemed shall enjoy the full outflowing of God's infinite love,—there must still rest the tremendous weight of that curse on all the impenitent—on lost men and rebel angels—in the dolorous prison of Hell. Through the horrible alchymy of sin God's light is turned for them into utter darkness; His love into hatred and wrath; His beatitude into boundless woe! For them the curse is not repealed but intensified, accumulated, bound to their being for all the future. How earnestly should we seek to escape this doom, and also to show the way of escape for our fellow-men! Why should we die—why should any one die—since Christ has died and is now living, after the conquest of death and all the powers of Hell? He has established His church and given the means of grace, on earth that no one may die. He gives the Holy Spirit to regenerate, to quicken, to sanctify. O Christian, spare thou neither word nor deed by which that time shall be hastened when "There shall be no more curse!"

"O scenes surpassing fable, and yet true,  
Scenes of accomplished bliss! which who can  
see,

Though but in distant prospect, and not feel  
His soul refreshed with foretaste of the joy?  
Rivers of gladness water all the earth,  
And clothe all climes in beauty. The reproach  
Of barrenness is past; the fruitful field  
Laughs with abundance; and the land, once  
lean,

Or fertile only in its own disgrace,  
Exults to see its thistly curse repealed.  
The various seasons woven into one  
And that one season an eternal spring."

"One song employs all nations and all cry,  
Worthy the LAMB for He was slain for us!"

Where the throne of God and of the Lamb  
is,—where His servants serve Him,—where  
they see His face,—where His name is in  
their foreheads,—there is no room for the  
CURSE or any of the consequences of sin.

---

#### UNITED PRAYER.

Five years ago a Presbyterian minister in the town of Lodianna, North India, issued an appeal to the Christian world for united prayer on the first week of the year. The proposal met with a universal and most cordial response. Men of every kindred, tongue, and nation, from the lonely islands of the Pacific to the great and busy cities of Europe and America, united for one week in confessing common sin and imploring common blessings. Christians met on common ground at the footstool of God. Delightful communion was enjoyed by those who seldom met before—even the communion of saints in the love and service of the one blessed Redeemer. Barriers of cold selfishness were swept away. Love seized the sceptre, and swayed it benignly over Protestant Christendom.

Year by year, ever since, all evangelical christians have joined in public and private prayer during the first week of the year. 1864 has been thus inaugurated; and at no previous period were the meetings better attended or more profoundly interesting to all who love the Lord Jesus Christ. Now in one church, now in another; now in public Halls, christian ministers and laymen met and prayed and sang God's praises, read His word and preached the blessed Gospel or listened to its gracious invitations.

Not in cities and towns alone, but in rural districts have these meetings been held and the same broad, bright features characterize them everywhere. God has heard our prayers! A spirit of unity and of fervent supplication has been poured out upon the churches. The Presbyterian Churches of Halifax have held a series of United Prayer Meetings among themselves after the close of the Week of Prayer. These have been peculiarly delightful. Ministers, office-bearers and members of the five Presbyterian congregations have taken part in them; and every succeeding assemblage seemed more solemnly attractive than the other.

It is notorious that in some branches of the Protestant Church, heresy is coming in like a flood, and threatening even the foundations of the faith. Men high in office and of great influence are forsaking the only foundation and following the conceits of of man's wisdom; and thus multitudes are scandalized and led astray. In these critical times, how significant, how eminently appropriate a week of universal, united Prayer! When the Enemy musters his forces in battle array and, led by deserters from the Lord's camp, threatens to assault the strong bulwarks of Zion, how cheering the thought that the Lord's arm is not shortened—that the gifts of His Spirit are not stinted—that He is testifying for Himself, wherever two or three are gathered in His name! A praying church is a strong church; it will of necessity be sound in doctrine and active in the discharge of duty. No doubt our own congregations have generally engaged in special prayer during the first week of last month. It was well thus to commence the New-Year: but, Brethren, relinquish not the holy struggle! Pray without ceasing. Let this be a year of prayer, and a year of work. So much nearer the coming of our Lord than ever before, or than any of the generations that have laboured and prayed before us,—let us also be so much the more earnest in preparing to meet Him; for in such an hour as we think not He cometh!

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### PREACHING AND HEARING.

Every christian has a deep and life-long interest in the preaching of the Gospel; while to Ministers there is no subject so all-engrossing. The ostensible object of the preacher is to instruct, warn, comfort his hearers,—in short, to save and edify souls. If he aims at any lower effect he is “of all men the most miserable;” and he cannot possibly have a higher, or more benevolent aim, than that which God sets before him. The hearer of the Gospel is also under the gravest responsibilities. It is God’s Message to which he listens, and he must treat it accordingly. We have a few words to say first to *hearers*, and secondly to *preachers*:

1. Never listen to a sermon without praying for God’s blessing on the Word. The Holy Spirit alone can make the truth effectual. Without Him the most eloquent strains ever uttered by man fall fruitlessly to the ground. Pray when you enter God’s house; pray while the minister is praying, while he is preaching. Pray without ceasing.

2. Do not imagine that any personal misunderstanding or dislike between you and the Preacher will excuse you for listening carelessly or for not listening at all. He is speaking God’s Words: hear God, not man. Lift your heart above the “earthen vessel.” Pray all the more earnestly, humbly, and constantly; for there is no other way in which Satan more effectually prevents the progress of the Gospel in the heart, and in the community than by raising disputes between ministers and people, and leading the hearer to be jealous, distrustful, and unloving towards the preacher. When you feel an evil or unkind thought rising in your mind against your minister dismiss it as a temptation of Satan.

3. Do not listen to preaching without paying for it. Some have the ineffable meanness to make their dislike to the minister an excuse for not paying him, even while they continue to enjoy his services. Others conscientiously, (but with consciences ill-informed,) refrain from paying even while they continue to hear. It is proper to pay regularly and liberally towards the support of the minister whose services you enjoy.—

Your prayers and your liberality will do more good than all the complaints and murmurs you can utter.

4. Never find fault with a sermon or speak unkindly of your minister in the presence of your children or of any person whom you are likely to injure by so doing. This is a rule of vital importance. The discourse which you thought dry and tedious was the bread of heaven to more than one hungry soul. Do not then despise it: rather ask yourself, Why did I fail to enjoy that sermon?

Let us now say a few words to Ministers:

1. “Steep your sermons in your hearts before you preach them.” Much, very much depends on being in earnest, and *feeling* what you say. “Be concerned,” as Hugh Blair says, “much more to persuade than to please.” Men speaking for God have an inexpressibly solemn task to perform. God himself is an auditor and takes note of all that is spoken for Him. Dying men listen, and your words are intended for the life of their souls.

2. The grand old Christian orator Augustine has well said, “Have a care that you lose not what you have to say, while you are wholly taken up with considering how to say it artfully.” Still the *manner* of preaching is by no means to be overlooked. Long sermons are a weariness to mind and body, exhausting and injurious to the preacher and to his hearers. Beware then of *long sermons!* No one will thank you for them: they will not do more good than short ones: indeed it happens that the last half-hour or twenty minutes drive the best and most important part of the discourse out of memory. We have every reason to believe that He who taught as never man taught preached *short sermons*. We have known ministers who not only thinned their congregations but ruined their own health by preaching *too long*. We must add that, as a general rule, the longer a sermon is the poorer and weaker it is also. The great preachers of Europe and America are never lengthy. With equal truth it may be said that they are not boisterously *loud*. Undue length is not worse than undue loudness. We have heard very poor sermons delivered with a power of voice that was most

distressing to all who listened. This empty loudness is a needless waste of physical energy, and it tends to ruin the health. It is fully worse than a dreary treadmill monotony. But we must not expatiate. Every preacher may find out his own faults of manner, and he should strive to the uttermost to correct them.

3. The life and conduct of a minister should be a standing testimony for the truth of the Gospel and his own sincerity in teaching it. The "judicious HOOKER" has said that "the life of a pious clergyman is visible rhetoric," and CHRYSOSTOM is quoted as saying,—“The life of a minister ought to shine with such a lustre as to affect the heart, while it engages the eye, and at once delight and instruct the minds of all who see it.” Be not ready to give or take offence. Bear patiently with the faults and shortcomings of all men, especially of your brethren in the ministry. Be gentle, showing all meekness unto all men. Be “a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity.”

Cowper's memorable description of the true minister cannot be too often quoted, or too deeply impressed on the mind :—

—Simple, grave, sincere;  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too; affectionate in look  
And tender in address, as well becomes  
A messenger of grace to guilty men.”

Were we all—ministers and people—to remember constantly our responsibility to God there would be fewer complaints on every hand; ministers would see more fruit of their labours, and hearers would sit with comfort and edification under the Word.

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## HISTORICAL SKETCHES.

NO. III.

### TATAMAGOUCHE AND RIVER JOHN.

In proceeding to give some account of the religious history of these places, our object is principally to make known such facts as we have been able to glean regarding the early settlers, who were a different race from

the inhabitants of any of the surrounding settlements, and whose descendants are still in a great measure a distinct people. This is the more necessary, as not only are their origin and history not generally known, but inaccurate accounts have been published, and they themselves are not very well informed on the subject. They are generally called French, but they do not like the name. They have a strong antipathy to the other French, and indeed to Romanists generally, and prefer calling themselves Swiss. It was only after considerable enquiry that we were able to arrive at the real state of the case.

In our notice of Lunenburg, it was stated that the original settlers consisted of three classes, Germans, Swiss, and *Montbiliards*. The first settlers of Tatamagouche were of the last class. They were so called from Montbiliard, (pronounced *Mong bilyar*) the capital of Franche Comte, and they have a somewhat interesting history. At the time of the Reformation this Province was part of the dominions of the Duke of Wurtemberg. Of the introduction of the Reformed faith among its inhabitants, D'Aubigne has given in the 3rd Volume of his history of the Reformation, an interesting account, the most of which we shall transcribe. It may be mentioned that at the date (1524) Farel was a refugee from France, his native country.

“Montbiliard at this time stood in need of a labourer in the gospel. Duke Ulric of Wurtemberg—young, impetuous, and cruel—having been dispossessed of his hereditary states in 1519, by the Swebian league, had retired to that Province, his last remaining possession. In Switzerland, he became acquainted with the Reformers. His misfortunes had a wholesome effect and he listened to the truth. Ecclompadius apprised Farel that a door was opened at Montbiliard, and the latter secretly repaired to Basle.

“Farel had not regularly entered on the ministry of the word; but at this period of life we see in him all the qualifications of a servant of the Lord. It was not lightly or rashly that he entered the service of the church. But he received at this time three several calls. No sooner had he reached

Basle than *Æcolampadius*, moved by the wants of France, besought him to give himself to the work *there*. At the same time the inhabitants of Montbiliard invited him among them, and lastly, the prince of that country gave his assent to the invitation. Concealed in the house of *Æcolampadius*, little disposed to take the responsible post offered to him, and yet constrained to yield to so manifest an indication of God's will, Farel undertook the task, and *Æcolampadius*, calling upon the Lord, ordained him, giving him at the same time some wise counsels.

"Farel took his departure for Montbiliard, in company with the knight d'Esch. Thus did Farel find himself occupying an advanced post. Behind him were Basle and Strasburg, assisting him by their advice and by the productions of their printing presses. Before him lay the Provinces of Franche Comte, Burgundy and Lorraine, Lyons and other districts of France, wherein men of God were beginning to stand up against error in the thick darkness. He set himself immediately to preach Christ, exhorting believers not to suffer themselves to be turned aside from the Holy Scriptures, either by threatenings or artifice. Taking the part long afterwards taken by Calvin on a grander scale, Farel, at Montbiliard was like a general stationed on a height, surveying with searching vigilance, the field of battle, cheering those who were actively engaged, rallying those whom the enemy's charge had forced to give way, and by his courage animating those who hung back. Erasmus wrote directly to his Roman Catholic friends, informing them that a Frenchman, escaped out of France, was making a great noise in those regions. The efforts of Farel were not without effect. People wrote to him: 'On all sides seem to multiply men who devote their lives to the extension of Christ's kingdom.' The friends of the gospel gave thanks to God for the daily increasing brilliancy in which the gospel shone in France. Gainsayers were confounded, and Erasmus, writing to the Bishop of Rochester, observed, 'The faction is every day spreading and has penetrated into Savoy, Lorraine and France.'

"The presses of Basle were incessantly employed in printing French works, which were forwarded to Farel, and by him introduced into France. Farel and his friends transmitted the sacred books to certain dealers or colporteurs—poor men of good character for piety, who bearing their precious burden, went through towns and villages—from house to house—in Franche Comte, Burgundy, and the neighbouring districts, knocking at every door.

"The attention which Farel bestowed on France did not cause him to neglect the places where he resided. Arriving at Montbiliard, toward the end of July 1524, he had no sooner sown the seed than to use the language of *Æcolampadius*, the first fruits of the harvest began to appear. \* \* \* \* (DeCoet on arriving from Basle) found all the city in commotion. Several of the nobles in alarm, and casting a look of contempt on Farel, exclaimed, "What can this poor wretch want with us. Would that he had never come among us. He must not remain here, or he will bring ruin upon us, as well as upon himself." These nobles, who had retired to Montbiliard in company with the Duke for shelter, feared lest the stir which every where accompanied the spread of the Reformation should, by drawing upon them the notice of Charles V. and Ferdinand, lead to their being driven from their only remaining asylum. But the ecclesiastics were Farel's bitterest opponents. The superior of the Franciscans at Besancon hastened to Montbiliard and concocted defensive measures with the clergy of that place. The following Sunday Farel had scarcely begun to preach when he was interrupted, and called a liar and a heretic. Immediately the whole assembly was in an uproar. The audience rose and called for silence. The Duke hastened to the spot, put both the superior and Farel under arrest, and insisted that the former should prove his charges, or else retract them. The superior chose the latter course and an official report was published of this transaction.

"This attack only rendered Farel more zealous than before; thence-forward he believed it his duty fearlessly to unmask these interested priests; and, drawing the sword

of the word, he applied it unsparingly. He was now more than ever led to imitate Jesus rather in his character as the purifier of the temple, driving out thence the traffickers and money-changers and overthrowing their tables—than as the one of whom prophecy declared, "He shall not strive nor cry, neither shall his voice be heard in the streets."

"Farel continued to preach the gospel at Montbilliard. His spirit was grieved within him, beholding the great body of the people of that place wholly given to the worship of images. In his opinion it was no better than a return to Heathen idolatry."

"Nevertheless the exhortations of *Geolampadius*, and the fear of compromising the truth, would perhaps have long restrained him, but for an unforeseen circumstance. One day, towards the end of February, (it was the feast of St. Anthony) Farel was walking near the banks of a little river that runs through the town, below the lofty rock on which stands the citadel, when as he reached the bridge, he met a procession, reciting prayers to St. Anthony, and headed by two priests, bearing the image of the saint. He thus found himself suddenly brought into contact with these superstitions. A violent struggle took place in his soul; shall he be silent, or conceal himself? Would it not be a cowardly want of faith? These dumb idols, borne on the shoulders of ignorant priests, made his blood boil. He boldly advanced, snatched from the priests' arms the shrine of the holy hermit, and threw it from the bridge into the stream. Then turning toward the astonished crowd, he exclaimed aloud, 'Poor idolators, will ye never put away your idols?'

"The priests and people were motionless in astonishment. A holy fear for awhile paralyzed them; but soon recovering, they exclaimed, 'The image is sinking,' and their motionless silence was succeeded by transports of rage. The crowd would have rushed upon the sacrilegious wretch who had hurled into the river the object of their adoration; but Farel, we know not how, escaped their fury.

"After this incident of the bridge, in which we see his natural character, Farel was obliged to conceal himself, and soon afterwards

to quit the city. He took refuge with *Geolampadius* at Basle; but he ever retained that attachment to Montbilliard, which a servant of God never ceases to cherish for the scene of the first fruits of his ministry."

This Province we find afterwards forming part of the dominions of the King of Spain, who besides possessing the Low Countries, was also Emperor of Germany, but in the reign of Louis XIV., of France, it was with some neighbouring territory, ceded to the latter by the treaty of Nimeguen in 1678, and has ever since formed part of the French dominions. The people of the Provinces then ceded, present some marked features of difference from those in the other parts of France. They speak the French language but with a German tone, and in their general character show as great if not a greater affinity with the Germans, than with the French. In fact we understand them to be originally Flemings and of German origin.

We have not been able to obtain any particulars of the Protestant Church in these Provinces, since it was founded by Farel.—All the historical works we have been able to consult, which treat of Protestantism in France, refer only to the Huguenot or the proper French church which was of a different origin, and which was constituted on the Reformed or Presbyterian model, while those in the annexed Province were generally Lutheran. But we have seen it stated that at the present day they embrace about one third of the Protestants of France, and the eloquent M. About testifies that they far exceed their Catholic neighbours in industry, intelligence and morality.

It is certain however that previous to the annexation to France, they must have suffered their share in the horrid cruelties, by which the bigoted kings of Spain endeavoured to exterminate Protestantism in the Low Countries, and they did not fare much better in their new connexion. For some time previous, the Protestants of France had been subjected to a variety of annoyances and petty persecutions, which culminated in the Revocation of the Edict of Nantes 1685.—They were thus deprived of all the civil privileges, which they had enjoyed since the issuing of that celebrated act in the year 1598.

Multitudes left the country, and settled in England and America. Those who remained were subjected for years to every species of persecution for their religion. The Montbiliards had their full share in those troubles, and the remembrance of them is still handed down by tradition among their descendants in this country. The following was related to us by an old man still living.— Among other acts of persecution the Protestants of his ancestral village were to be deprived of their chapel. Fifty young men, among whom was the father of our informant, assembled at it armed only with stones prepared to resist. A detachment of troops with a priest at their head was sent against them. He warned the party gathered of the folly of resistance. They however refused to yield, when a section of the troops was ordered to fire, which they did wounding some of the party. The Protestants replied with a volley of stones, which struck some of the soldiers and it was said killed one.— They were summoned the second time to surrender and at first refused, but on the priest giving orders to the whole detachment to fire, they submitted, and saw the house their fathers had worshipped in given to their enemies. In consequence of such treatment there still remains to this day in the hearts of these people in this Province a deep rooted antipathy to the Romanists.

Worn out by persecution, when the proclamations were issued under the authority of George II., and circulated over the Continent, inviting foreign Protestants to come to Nova Scotia, and offering liberal terms of settlement here, a number readily embraced them, and in the year 1752 left their native country.\* They came down the Rhine, which there divides their native Province from Switzerland, and took shipping at Rotterdam for England. They landed at Portsmouth, whence they sailed in four

vessels, two for South Carolina, and the other two for Halifax. Those who came in the latter reached their destination in the following spring, and were landed at George's Island, to the number of 224. From Halifax they proceeded to Lunenburg, where they endured the hardships and dangers of the first settlement there.

Some time after, Col. Des Barres, a countryman of theirs, and a son of one of their old Protestant ministers, who had entered the British military service, and was afterward Governor successively of Cape Breton and P. E. Island, having obtained the grant of a large tract of land at Tatamagouche, persuaded a number of them to settle upon his land there. Accordingly twelve or thirteen removed with their families in the year 1771 or 2. Of these nine remained, viz., George Gratto, George Tattric, Matthew Langill, David Langill, John James Langill, James Bigney, George Mattitall, Peter Millard and John Millard. These were the first settlers of Tatamagouche. They at first endured great hardships. A vessel was to have come round with supplies and implements, but from some cause never arrived. They had to carry wheat and potatoes on their backs from Truro; but they had the benefit of clearings made by the Acadian French, those on the intervalles being particularly rich, from which they soon derived a comfortable sustenance. The first Scottish settler was Mr. Wellwood Waugh, a native of Dumfriesshire, who removed thither from Pictou. Since that time there has been such a large influx of Scottish immigrants that they now largely predominate over the others.

As Des Barres would not sell his land, but wished them to lease it, a number of the young men moved to River John, where they could obtain crown land, and became the first settlers there. Others of their countrymen also came from Lunenburg, and their descendants now form a large proportion of the inhabitants of that settlement.

We have not much information regarding those of this class who settled in Lunenburg, but we have been informed that they are still distinguishable from their German neighbours, and that they are behind them

\* Another account is that they had left their native country some time previous, and settled on the Eastern side of the Rhine. The old men with whom I have conversed, however, all describe them as leaving their native country in 1752 to avail themselves of "King George's" proclamation, and this is corroborated by facts mentioned to me. Perhaps however some had left previously.

in intelligence, enterprise and morality. This is probably in a great measure owing to the want of ministers and teachers using their own language.

We are better acquainted with those who settled in River John and Tatamagouche. In appearance they are easily distinguishable from their English neighbours, by their high cheek bones, deep-set eyes, dark complexion, and spare forms. The old people speak a corrupt dialect of the French, but with a German tone and accent. But they understand pure French, some of them can read it fluently, and they can also understand the *Patois* of the Acadian French. The difference between these dialects is not greater than between the dialects of English, spoken in different counties of England. Some of them have French Bibles and a few other books in that language, but the improvement of the old people has been much hindered by their adherence to their own *patois*, and perhaps by their keeping themselves so distinct as a people. It must be admitted that as a class they have been outstripped in enterprise and general improvement by their neighbours of other origin. But the younger generation use only English which they still speak with a German tone. Education has of late years been much more attended to, books are freely circulated and they are becoming much more a reading people. Many of them are shrewd and well informed and altogether are making encouraging progress in every respect. In their general character they show more of the solidity and staidness of the Germans, rather than the liveliness and vivacity of the French. They are generally a simple minded, honest, confiding people. There is much warm hearted piety among them. Some of them we have known were as fine specimens of guileless, unaffected christianity as we expect to see, though of course there is every variety of religious character among them.

In their religious profession, they at first were generally Lutheran, but in Tatamagouche and River John, from the instruction they have enjoyed, they have generally become Presbyterians. The first preaching they received was from the Rev. Dr. McGregor, about the years 1793 and 1796, of which

an account will be found in his Memoir, pp. 262-264. They subsequently received visits from other ministers. But the first who settled among them was the Rev. John Mitchell. He was sent to these Provinces as a Missionary by the London Missionary Society. While stationed at Bay Chaleur, he undertook an extensive missionary tour in the Provinces of Nova Scotia and New Brunswick, in the year 1803. In the course of his travels he visited both these places. He thus describes his first labours there: "Tuesday, July 3rd, left Pictou Harbour and rode seven miles, where I remained all night. In the morning I set off with a guide to River John, which is about ten miles distant from where I lodged.—Thursday, July 5th, preached at River John to about forty attentive hearers.—Friday, July 6th, preached to the same auditory, baptized eight children, and afterward rode up to Tatamagouche, where I preached on the Lord's day. I had about one hundred and fifty hearers and baptized one child. The people at River John and Tatamagouche are mostly French Protestants. They understand English well, but are perishing for lack of knowledge, having no man to guide them." Through the representations made to him of the spiritual destitution of those places, as well as of other places along the shore, he was induced to remove to River John, where he settled in the year 1808. In the year following he joined the Presbytery of Pictou. After his settlement he preached one half his time in River John and one-half in Tatamagouche, and occasionally visited Wallace; and when New Annan began to be settled, he extended his labours to that locality also. Throughout this district he continued to discharge the duties of a faithful minister being abundant in labours and performing fatiguing journeys to spread the knowledge of divine truth.

About the year 1825, Tatamagouche and New Annan section being so much increased in population as to require an additional minister, were formed into a separate congregation, and in the following year Rev. Hugh Ross was inducted as their first pastor. He continued to labour in both settlements till the year 1840, when he was

separated from the congregation, and shortly after the Rev. R. Blackwood was inducted as his successor. The latter continued pastor of both places till the year 1851, at which time he was separated from Tatamagouche. He continued however, to minister to the people of New Annan till his death in the year 1858. In the following year, their present pastor, the Rev. James Watson was inducted into the charge of New Annan. Mr. Blackwood was succeeded in the charge of Tatamagouche by the Rev. James Byers in the year 1853. Mr Byers having resigned in the year 1860, he was succeeded a few months after by the Rev. Thomas Sedgewick.

Mr. Mitchell continued minister of River John till his death in 1841. The congregation remained vacant for nearly three years when they obtained the Rev. James Waddell as their minister in the year 1844. He resigned in 1858, and was succeeded in the Spring of 1861, by their present pastor, the Rev. H. B. McKay.

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### GEMS FROM JOHN FLAVEL.

It is thus that Flavel speaks of man's original apostasy :

That God should be reconciled after such a dreadful breach as the fall of man made, is wonderful. No sin, all things considered, was ever like to this sin ; other sins, like a single bullet, kill particular persons ; but this, like a chain shot, cuts off multitudes as the sand upon the sea shore, which no man can number.

It is thus that he speaks of the difficulties of Christian attainment :

There is a golden vein in the mount of duty, but it lies deep, and because I meet not with it as soon as I expect, my lazy heart throws by the shovel and cries—dig, I cannot :

How pertinently does he urge attention to ordinances, in times when persecution stood ready to deprive congregations of their pastors :

O take up your lodgings in the attributes and promises of God before the night overtake you ; view them often by faith, and clear up your interest in them, that you may be able to go to them in the dark, when the ministers and ordinances of Christ have taken leave of you, and bid you good night.

How the disturbing nature of sin is described :

Ah how many stately mansions are there in which little other language but oaths and curses are heard—and these are so much gunpowder laid under the foundation of them which when justice shall set fire to, O what work will it make.

In his searching exposure of the risks of a false hope, how striking are his illustrations :

If all you were worth in the world lay in one precious stone, and that stone were to be tried by the skillful lapidary, whether it was true or false, whether it would fly, or endure under the smart stroke of his hammer, sure your thoughts could not be unconcerned about the issue. Why, all that you are worth in both worlds, depends upon the truth of your faith which is now to be tried. O therefore read not these lines with a running, careless eye, but seriously ponder the matter before you. You would be loth to put to sea, though it were but to cross the channel, in a rotten, leaky bottom. And will you dare to venture into the ocean of eternity in a false, rotten faith ! God forbid. You know the Lord is coming to try every man's faith as by fire, and that we must all stand or fall forever with the sincerity or hypocrisy of our faith. Surely you can never be too careful about that on which your whole estate depends, and that forever.

Again, in a similar vein :

Very small matters may be of great moment to the sinking of this vessel. The least gnat in the air may choke one' as it did Adrian, a pope of Rome. A little hair in milk may strangle one, as it did a counselor at Rome. A little stone or raisin may stop one's breath as it did the poet Anacreon. Thus you see what a leaky vessel you sail in. Now the more leaky any ship is, the more need there is of skill to steer wisely.

Sometimes illustrations are blended impressively with most serious counsel :

Let not humility appear in some actions and pride in others; holy seriousness in some companies and vain frothiness in others.—Suffer not the fountain of corruption to mingle with or pollute the streams of grace.—Write as exactly as you can after your copy, Christ. O let there not be, as one well expresses it, here a line and there a blank; here a word and there a blot; one word of God and two of the world; now a spiritual rapture, and then a fleshy frolic.

It is thus that he forcibly concludes one of his treatises :

And now, reader, thou art come to the last leaf of this treatise of Christ. It will be but a little while, and thou shalt come to the last page or day of thy life, and thy last moment in this day. Woe to thee, and woe alas forever, if an interest in this Redeemer be then to get. The world affords not a sadder sight than a poor Christless soul shivering upon the brink of eternity.

Although Flavel lacks the continuously severe pungency of Baxter, yet in many paragraphs he by no means falls short of some of the most searching passages of the Kidderminster divine. Personating the careless sinner, he asks :

May not the very heathens make me blush? Could Aristotle deliver this as a true rule to posterity to make religion our first and chief care? Could Aristippus say he would rather neglect his means than his mind, his farm than his soul? Will the very Mahometans, how urgent soever their business be, lay it aside five times in a day to pray? Yea, it is common to a proverb among the very Papists, that mass and meat hinder no man, and yet I that profess myself a Christian, thrust out duty for every trifle! O wretched soul, how hath the God of the world blinded my eyes! Can the world indeed do that for me that Christ can do? Hath it ever proved true to them that trusted it, and deoted on it? Hath it not at last turned them off, as men turn off a sumptuous horse at night that hath been a drudge to carry their gold and silver for them all day, and at last is turned out with an empty belly and a galled back? How righteous will that sentence of God be—Go cry to the gods whom thou hast served.

In reference to the final judgment :

As it will be a solemn and awful judgment, so it will be a critical and exact judgment. Every man will be weighed to his ounces and drams. The name of the Judge is the Searcher of Hearts. The Judge has eyes as flames of fire, which pierce to the dividing of heart and veins. It is a day that will perfectly form the world. No hypocrite can escape. Justice holds the balances in an even hand.

The sinner's alternative is thus presented :

They are loth to burn, yet willing to sin; though sin kindle these everlasting flames. So that in two things the unbeliever shows himself worse than brutish; he cannot think of damnation; the effect of sin, without horror, and yet cannot think of sin, the cause of damnation, without pleasure. He is loth to perish to all eternity without remedy, and yet refuses and declines Christ as if he were an enemy.

Intellectual gifts, without grace, are thus exposed :

A man may have the tongue of an angel, and the heart of a devil. The wisdom of the philosophers did not root out, but hide (*non exscindit sed abscondit*) their vices. The learned Pharisees were but painted sepulchres. Gifts are but a fair glove drawn over a foul hand.

Parental unfaithfulness is thus rebuked :

Consider this, ye careless parents: if you will not teach your children, the devil will teach them; if you show them not how to pray, he will teach them how to curse and swear, and take the name of the Lord in vain. If you grudge time and pain about their souls, the devil doth not. O it is a sad consideration that so many children should be put to school to the devil.

Of the danger of a false peace, he says :

There is a twofold peace that ruins most men, peace in sin and peace with sin. O how glad are some persons when their troubles are gone; but I dare not rejoice with them. It is like him that rejoices his ague is gone, though it hath left him in a deep consumption. You are got rid of your troubles, but God knows how you have left them; your wounds are skinned over; let-ter that they were kept open.

Sometimes a homely allusion, that almost tempts to a smile, is used to rivet some startling truth :

Let those who have full tables, heavy purses rich lands, but no Christ, be rather objects of your pity than envy. It is better like *stove-cattle*, to be kept lean and hungry, than with the fatted ox to tumble in *flowery meadows*, thence to be led away to the *shambles*. God hath not a better mercy to give than Christ thy portion. In him all necessary mercies are secured to thee, and thy wants and straits sanctified to thy good.

Again :

Did God frame such a curious piece, an enliven it with a soul which is a spark, a ray of his own light, whose motions are so quick, various, and indefatigable, whose flights of reason are so transcendent—did God, think-est thou, send down this curious piece, the top and glory of creation, the *index and epitome* of the whole world; did God, I say, send down this picture of his own perfection, to be but a *strainer* for meats and drinks, a *sponge* to suck in wine and beer.

And yet again :

It is astonishing to conceive that ever Jesus Christ should strip himself of his robes of glory, to clothe himself with the mean garments of our flesh. O what a stoop did he make in his incarnation for us. If the most magnificent monarch upon earth had



been degraded into a load; if the sun in the heavens had been turned into a wandering atom; if the most glorious angel in heaven had been transformed *even into a fly*, it had been nothing to the abasement of the Lord of glory.

### DIVINE CALL TO THE MINISTRY.

It is impossible to exaggerate the practical importance of this inward call to the ministry of the Word. Where great responsibility is involved, it is not of slight consideration to know that the sphere of duty has been wisely chosen. That is ever wisely chosen which is intelligently accepted as coming from God. What is so accepted can never be lightly esteemed. The persuasion that he appoints to any post, whether of danger or honor, is reason sufficient for our remaining there until He bids us to leave it.

The ministry would seldom be abandoned for a secular calling, or abandoned on any ground but that which disqualified for it, if deep in the heart there lay the solemn assurance that the Lord had bidden us to it. Once a priest and a priest forever, is the maxim of more than one Church; and though we do not ourselves receive it, much less for the theoretical reason assigned for it, yet there is a truth in the maxim which we cannot let go without harm. The gifts and callings of God are without repentance; and when He gives and calls with reference to the ministry, the gift is to be retained as an abiding possession, and the call to be answered as a perpetual summons.

So, again the importance of this inward call appears as a motive to conscientious and diligent preparation for the pulpit; to reading, meditation, prayer, self-control, and general self-discipline; to a familiar yet reverent acquaintance with divine things, so as to make them the common atmosphere of the daily life; to every kind of exercise, in fact, which can in any way prove serviceable to a complete equipment for the effective publication of "the glorious Gospel of the blessed God." For only let the conviction be deeply rooted in the conscience that any work, and especially the work of laboring in the Word and doctrine, is intrusted to us by a commission from heaven, and we dare not, except by a licence which borders on impiety, dishonor it by indolence or carelessness in the preparation we make for it. The calm clear voice of God heard in solemn distinctness within, commanding us to go or to do, keeps the soul ever wakeful, and leaves us no alternative but to go with utmost speed, and to do with all our might.

And this remark applies as well to the performance of the work as to the preparation for it. The consciousness of an inward call from God operates as a perpetual spur to exertion, sustaining the wing when it would droop, and kindling the spirit when it would faint. Especially at those times when a selfish prudence would relax the effort, or a love of ease abridge the service, does it goad and chafe the flagging zeal; for it views the work as done with a supreme reference to God, and "as ever in the great Taskmaster's eye." Nay, it is not content with present obligation, but seeks to enlarge their circle. It stimulates the enterprise, and makes the enterprise a pleasure; leads to labors more abundant than the labor formally assigned, carrying both desire and effort beyond the line of stipulated duty up to the full measure of possible achievement. It inspires a spirit that is even heroic—more than heroic, because divine; a spirit which, though tender and gentle, is yet brave and invincible, and which, though calm as a Summer's eve when the wind has breathed its last sigh, is yet resistless as the swelling wave that is driven towards the shore by the strength of the incoming sea.

Nor calm always is it,—though always self-possessed, but sometimes impassioned and venturesome, exalted indeed to a grand and lofty enthusiasm, which knows little of difficulty or danger, which plows though both as a ship though the maddened waters, or spurns them away as an eagle at its rising showers from its wings the morning dew. Such was the spirit of the Apostle, who in this is our worthiest exemplar as well as our best instructor.

### Our Foreign Missions.

The following letter of Mr. Geddie received by the first January English mail, speaks for itself.

ANHEITEM, NEW HEBRIDES,  
Sept. 15th, 1863.

Rev. and Dear Sir,—

An unexpected opportunity of sending letters has just come in our way. I take my pen to write you, but my letter must be brief, as I have not much to communicate. Your latest letter to me was received in October last.

A vessel lately arrived from Sydney with 1500 copies of our New Testament on board. It is well printed and beautifully bound.

The natives look forward to the distribution of it with much impatience. It will be a priceless boon to the island.

At a meeting of the mission which was held soon after the return of Mr. and Mrs. Inglis it was unanimously resolved that Mrs. Geddie and I should leave the Mission for a time, as the state of our health seems to require rest and change. We yield to this announcement in the hope that our usefulness may be prolonged in the missionary work. It will be no ordinary trial to us to leave, even for a time, the island in which we have passed so many eventful years.—Our intention is to go to Australia about the first of next year, wait the arrival of our new vessel there, and then proceed to Nova Scotia.

As regards my station, Mr Copeland has been appointed to occupy it during my absence. No arrangement could be more agreeable to my own feelings, and none more beneficial to the cause. He is acquainted with the language, has proved himself to be a faithful and devoted missionary, and the natives are much attached to him. By this arrangement, my absence will not be felt by the natives; the change indeed will be a positive advantage, as Mr. Copeland's youth and vigour will enable him to attend much better than I can at present, to the arduous duties of this station.

The only offset to Mr. Copeland's usefulness is the want of a wife of kindred spirit with himself. This want I am glad to say is likely to be supplied soon. He and Mrs. Johnston have been proclaimed, and will be married in a few days. This arrangement I have no doubt will meet with the approbation of friends, and of the church at large. It will be an additional bond of union between the two missions on this group of islands. In the prospect of leaving, it is a great alleviation to our trial to know that our place will be occupied by a brother and sister, who have so much of our esteem and confidence.

It is with intense regret that we leave the island, even for a time. There never was a period in the history of the mission when I desired more to remain in it. Our new vessel will give us facilities for expanding the

mission which we never enjoyed before.—But if I am not privileged to assist further in carrying the gospel to the dark regions beyond, others will be raised up better qualified and more worthy of the honour. I may mention here that it is our unalterable determination, if God spare our lives, to return to the mission without unnecessary delay.

I hope that you will not put our expected absence in the catalogue of the mission's trials. There seems to be a disposition of late years to look too much at the dark side of things, and to overlook the encouragements with which God is pleased to favour us. In our case there is only ground for thankfulness that we have been permitted to labour longer than the majority of missionaries to heathen lands. Let us trust in God and do our duty, and if trials should beset our path, we may rest assured that the gospel will triumph at last on these islands.—God can promote his own gracious purpose of love to a sinful world by judgments as well as by mercies. In the case of the Apostle Paul the very things which seemed to militate most strongly against the progress, have, "fallen out rather unto the furtherance of the gospel,"

Our absence will in no respect affect the missionaries who come out in the new vessel. They will meet with a cordial reception from my excellent brethren, Messrs. Inglis and Copeland, who will give them any advice and help they require. In them they will find wise counsellors and sincere friends.

The question of taking home a native is under consideration. It would be satisfactory to the church to see some of the fruits of their prayers and efforts in the cause of God, and the company of a native would enable me to go on with my translations when not otherwise employed. It would do doubt add materially to the expense of a visit home, but this might be compensated by the additional interest which it would awaken in the cause.

The past season has been unusually unhealthy among the natives. A severe epidemic has lately swept over the islands, and been fatal on some of them. Several persons have died on this island, and among

the number was Matau-ahileth, one of the high chiefs. He is succeeded by his eldest son Kaka, who has charge of the printing. This will deprive us of one of our most valuable helps.

The annual missionary meeting was held at Mr. Inglis' station last month, and another will be held at my station in a few days. The whole amount collected this year will be between 4 and 5000 lbs arrow-root, and a few pounds in money. We have the prospect of a good market for it at Melbourne.

Let me solicit on behalf of the mission, an interest in your prayers.

I remain, Rev. and dear Sir,

Ever yours, &c.,

JOHN GEDDIE.

Rev. J. Bayne,

Sec. B. F. M., P. C. L. P.

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## Other Missions.

### India.

A Missionary of the Reformed Presbyterian Church of the United States, writing from North India to the "*Banner of the Covenant*," says:—

In Northern India there are now nearly one thousand orphans in missionary orphan institutions. Even though there may be few adult converts, these one thousand orphans and their descendants may twenty years hence form a not inconsiderable Christian community. Two of the graduates of our Orphan School have now nearly a dozen children. Indeed the descendants of the pupils of *this school* must now number some scores. Soon their influence in the community will be very weighty. I am sure the importance of orphan schools as a means of Christianising India, is not fully appreciated by the friends of missions. Oh! pray for the prosperity of our orphan institutions. May they send out yearly hundreds of Christians with the spirit and power of Paul.

Two weeks ago I was at Dehra attending a meeting of our Presbytery. Six young men under the care of Presbytery presented essays and sermons as specimens. Two or three of these will probably be licensed, and preach a year or two hence. Some of the sermons preached by them showed no small amount of talent. After the delivery of one by Kauwar Sain, (a Hindu convert who was

baptized at this station about six years ago) an Episcopal clergyman present was so struck with the clearness and force of the discourse that he at once urged that it be printed for circulation among the natives, which, I presume, will be done. It is now in my possession for that purpose.

### American Mission among the Nestorians.

This has been one of the most successful missions in Asia. Miss Fiske who laboured there fifteen years, left for America, and her parting with them is thus described:—

The day that she left Oroomiah seventy women assembled in her room. They said, "Can we not have one more prayer-meeting before you leave?" Miss Fiske told them she could not lead their devotions that day. They replied, "You need not do it; we will carry you to-day." They sang a hymn, and six of them in succession offered up prayer.

One of these prayed that when Elijah should go up, they might all see the horsemen and chariot, and all catch the falling mantle, and not sit down to weep, or send into the mountains to search for their master, but take up the mantle, go, smite Jordan, and passing over, go to work. She prayed that the Saviour, who had promised not to leave his orphans, would come to them and abide with them when their teacher was gone. Referring to the long land journey of six hundred miles which the departing company were to take on horseback, she asked that the sun might not smite them by day nor the moon by night. There was a desert way, and she entreated the Lord to spread a table for them through all the wilderness, and when they should pass over the narrow precipitous roads, to give his angels charge to keep them in all their ways, and bear them up lest they dash a foot against a stone; and when they should go through the rivers, not to let the waters overflow them. The company would lodge in tents, and she prayed that the angel of the Lord might ever encamp round about the moving tabernacle.

Her thoughts passed to their voyage, first in the steamer and then to a sailing vessel, and she prayed that when they should be on the "fire-ship," the flame might not kindle upon them; and when on the "winged ship" where the waves go up to heaven and down to hell, that he would keep them in the hollow of his hand, and bring them to the desired haven. She then asked that all her teacher's friends might be spared till she should reach them, especially the aged mother; and that when she should fold her daughter in her arms, she might say, like Simon of old, "Now lettest thou thy servant depart in peace."

Here she paused, and Miss Fiske thought she had finished, but she added, "May our teacher's dust never mingle with a father's dust or a mother's dust, but may she come back to us to mingle her dust with her children's dust, hear the trumpet with them, and with them go up to meet the Lord, and be for ever with him."

### Annual Survey of the Missions of the American Board.

It is not now known that a single adult of the more than 340 males and females from the United States, connected with the missions, has been removed from labor and life on earth during the year 1863. Seventeen persons have returned to this country, from different fields abroad, within the year, mostly because of failing health, for, it is hoped, a temporary sojourn only; fourteen—seven males and seven females—who were at home, have sailed again for their respective fields; and sixteen new laborers—seven males and nine females—have gone abroad. While the lives of the missionaries have thus been so generally spared, and their number somewhat increased, we are called to make mention of the goodness of God in other respects also. The struggle for our national existence and integrity has continued, in all its magnitude; but the pressing wants of the Board's treasury, enlarged by the greatly increased expense of exchange, in the transmission of funds to the missions, have been met by increased liberality among the Churches; the contributions to the Board having been more than in any previous year, if we leave out of the account special donations in 1860, to extinguish a burdensome debt.

The condition and prospects of the work in the several fields abroad, do not differ greatly from what they were in January, 1863; but if the summary of statistics at the close of this Annual Survey be compared with that of ten years ago, there will be found some noteworthy differences. Then, there were, in all, 400 laborers from the United States engaged in the service of the Board. Now there are but 345, and the call for reinforcement, from many fields, is pressing. This would seem to indicate retrogression rather than advance; yet other figures point to progress of a very gratifying kind. Then there were 110 stations and but 34 out-stations. Now the stations are 112, and the out-stations, occupied by native helpers, 211. Then the whole number of "Native Assistants" given in the "Summary" was only 221; but it should be stated that the native school-teachers then employed, do not seem to have been included in this number. Now we find 36 native pastors, 233 native preachers (including those denominated catechists by some of the missions,

but who are virtually preachers), 168 school teachers, and 200 other helpers, making a total of 737. The whole number of laborers then given as connected with the missions (many natives teachers not included), was 621; it is now (including teachers) 1082. Let us hope that the next ten years will witness yet greater progress in a matter of such vital interest—the bringing forward of native pastors, preachers, and other laborers, in various portions of the great missionary field.

### Missionary Society of Basle.

This Society has raised the last year upwards of \$200,000 more than double ever raised before by any *Continental* Charitable Society in one year. It formerly educated natives of India and Africa at Basle; but their health was injuriously affected by the climate, and also it was found that "they became too European, and strangers to the habits of their own people." Therefore a new policy is adopted, that of educating Indians and Africans in their own countries. Seminaries have been opened in both countries by the Society, and 95 scholars are already in a course of education for native pastors. Their general plan of operations is, that European missionaries do the pioneer work, establish congregations, and then commit them to native pastors, themselves going to new fields and repeating the same process. Perhaps no Missionary Society has been more successful.

Their Caucasian mission was suppressed twenty years ago by a Ukase of the Emperor. But the converts have lived in the faith, and now the present Emperor, more enlightened and liberal, has revoked the order. Both its African and China Missions are encouraging.

### Tahiti and Romanism.

It will be recollected that, about 1843, under Louis Philippe, the French fleet invaded and conquered the Island of Tahiti, and forced Queen Pomare to receive popish missionaries. It seemed as if all then was lost. But not so. *Those islanders had the Bible.* They had read it, and understood too much of truth to be led into the abominations of the "Scarlet Beast." Mr. Pritchard and the other English missionaries were driven away by the French, and Protestant French missionaries were forbidden to go there. Still popery could gain over only a few uneducated Tahitians of the viler sort. Pomare, and the better class, firmly refused to yield. They appointed native evangelists, partially educated, but loving the simple truth, who still led them in the green pastures and by the still waters of God's Word.

The Protestants of France ceased not to beg the Government to send Protestant missionaries. At length the French Governor of Tahiti, seeing that the people would not become Papists, has seconded the request and Louis Napoleon has granted it. Mr. Arbousset is already there, and Mr. Atger is to follow. Mr. Arbousset who has, for several years, been a missionary in Africa, is a pious and prudent man. He was most joyfully received by both people and their Queen. She wrote to him, "When I learned that you had come to Tahiti, it caused me great joy. I wrote to the Governor to meet you when you arrived, so that you might be my pastor, and the pastor of my family, my children, and all my people. I cannot express how happy I am that you are in the midst of us."

Mr. A. wrote, that notwithstanding the imperfect preaching of the native pastors, the Tahitians had remained firm to the vital doctrines of Christianity that they were accustomed to take notes of the sermons, and possessed an extensive knowledge of the Scripture.

This is another illustration of the power of the *printed word*. It is an anchor to hold the believer when all the waves of persecution go over him, and every other help is removed. It was so in that long night, in Madagascar; it was so for twenty years with the Caucasian converts in Russia. It has been so for twenty years in Spain. Surely the Papists are wrong in withholding the Bible from the common people, and we are right in giving it. It is a part of God's appointed means, and God makes it effectual.

### Syria.

"The Syria Mission has been reinforced by the sending out of two new missionaries, with their wives. The past has been a year of peace in Mount Lebanon, under the administration of Daoud Pasha; and Syria, generally, has enjoyed more quiet than in previous years. The work of translating the Old Testament has proceeded as far as the 40th Psalm; 3600 volumes of the Scriptures, or portions of Scripture, 11,000 tracts, and 6000 religious and school-books have been issued from the depository, and the sales would have been much larger had not many of the best books been out of print. The avidity with which the Bible is now sought, and the greatly increased demand for other books from the Mission press, constitute one of the most cheering signs of the times in this field of effort.

"The Nestorian minister has been gladdened by the arrival of Dr. Perkins, who reached Oroomiah in November last. Thirty-nine persons were admitted to the Lord's Supper, as hopefully pious, during the year 1862, the whole number of such communicants, at the

close of the year, being 476. Fifty-three native evangelical preachers deliver the message of life stately at 58 different places, and some of the village congregations have been of late greatly increased and strengthened. The number of students in the seminary for girls there were 40 pupils, of whom it is said, there was never a more hopeful class of persons in the institution."

Mr. I. G. Bliss, American agent for Bible distribution, reports to the American Bible Society, that since 1840 there have been 161,000 copies of the Bible printed in Turkey, of which 54,000 were by the American Bible Society, 7000 by the Tract Society, and 100,000 by the British and Foreign Bible Society, 35,000 of the latter from American versions. The American Missionaries have devoted an aggregate of sixty years' labour to the work of translation and revision, made six translations and revisions, and superintended the printing of fifty-two editions in eight languages.

### The Lebanon.

Of the population of Mount Lebanon, consisting of 180,000 souls, some 140,000 are Christians, and 40,000 non-Christians. Of the 140,000 Christians, by far the greatest number are Maronites (Catholics), and the rest Greeks and Greek Catholics. Of the non-Christians, about 35,000 are Druses, and the remainder Metualis. There are 6000 priests among the Maronites, who have acquired a considerable amount of property, and founded many rich convents. Old traditions and memories cause them naturally to view the Druses with unfriendly eyes, and they are directing all their influence, which is powerful amongst their people, to the appointment of a native Maronite as governor of the Lebanon, who would be entirely under their control, and minister to their designs. They look upon Syria as a traditional refuge for Christianity, where they must be ever protected by France, the "eldest son of the Church." But it cannot be supposed that the Druses view with favour a policy that would gradually extirpate them from their mountain-homes; nor do the other Christians of Mount Lebanon sympathise with Maronite schemes.

BEYROUT, December 1863.

### China.

The Hong-Kong and Lilong stations of the Basel Missionary Society are going on successfully. The community at Lilong now comprises 102 members. The school for heathen lads numbers already 102 pupils. The small catechetical school, at which six pupils were brought up, has already sent the first of them to Basel. His mother and bride let the young man depart with regret

but with resignation. The congregation at Hong-Kong has increased by six souls. At this station a girls' school has also been opened, which already comprises ten pupils. The establishment of a parish school is in progress. Through the services of Tshong-hin, the Gospel has been widely extended in Tshong-lok and the surrounding country. The Basel missionary, Winnes, baptized last spring as many as 100 Chinamen. Unhappily Tshong-hin, whose example operated so beneficially on others, has since then injured his own soul. In consequence of the sickness of his wife, he took another woman into his house, and has consequently been excluded from the Christian community.

#### Sumatra.

The Rhenish mission here continues to encounter many afflictions. The missionaries Heine and Van Asselt were long ill, and Klammer and Deninger did not escape domestic bereavements. The newly-erected mission house in Acte Samla has been shattered by an earthquake. At the Sipriol station the mission house has been completed and consecrated. The missionaries Heine and Van Asselt have penetrated to Silindong and Sipaholan, where no European had previously trodden. They have addressed assemblies of 7000 men and women. Their appearance and their preaching produced a great commotion in the thickly-peopled valleys of the mountainous country.

#### Borneo.

The following is an extract of a letter, dated September 23, from Bishop McDougall, Labuan:—"I made the voyage hence to Lindu (above sixty miles) in the new mission life-boat from Singapore. She turns out all I could wish; and much indeed am I obliged by the kindness of those who enabled me to get her. She is teak built, coppered, and copper fastened, and a good sailer. She made the voyage from Singapore to Sarawak in three days and a few hours, which is nearly as quick as the steamer. On September 24, I consecrated the new church at Lindu. It was a very interesting service to me, to dedicate a permanent church, filled with Dyaks, some seventy-five of whom are already baptized, in the place where about fifteen years before I first visited a heathen, warlike, head-taking tribe. I administered Holy Communion to thirty-six communicants, confirmed eleven, and baptized seven, after the consecration."

#### Samoa.

I was five weeks in making my tour round Upola this year. The work of God is still

advancing in many places on the island.—Congregations from 50 to 300 were easily gathered, and the tone of our people's piety is improving. We held our yearly Faatasiga in the beginning of last month, at Sataupaitea. It lasted six days, but my family and I were away from home eleven days. The review of the past year's labour was encouraging on the whole, though not equally so in every department. One Catechist was deposed for want of ability, and another has removed to the Friendly Islands, being no longer able to do full work. One teacher has retired on account of ill health, and four local preachers cease to take appointments for the same reason. Only one has had to be put down for immorality: viz., for smashing a canoe to pieces in grief on account of the wickedness of a child. But four new teachers and eight local preachers were fully received, after the usual examinations.—Seven young brethren were also admitted on trial. Four local preachers have died during the year, one of whom was drowned between Manono and Apolima, in returning to Savaii, from our last Faatasiga.

#### South Africa.

A meeting has been held in Durban (Natal) on the subject of the traffic in women among the Zulu Kafirs of Natal. It was stated at the meeting that Kafir girls, when they reach a marriageable age, are sold by their fathers, whether they will or not, to the "man who offers for their persons the largest number of the fattest cows." Mr. Lindley, an American missionary, said that when he first came to the country, there was a scarcity of men, and plenty of women. In consequence the price was low, about eight or ten head of cattle. Now, after twenty-five years of peace, the equality of sexes was restored, and the price was just doubled. The consequence was that young men could only buy after a long time, while old men with plenty of wives and cattle, and yearly selling their own grown-up daughters, could almost always outbid them; at this the hearts of the young girls altogether revolted, and they suffered the greatest cruelty in consequence of their endeavours to escape such unnatural connections. It was stated that quite recently a Kafir girl died from the effects of torture applied by her father (burning) occasioned by her resistance; but that the law is such that the man could not be punished. Nor can the English magistrate shelter or protect a Kafir girl fleeing from her home, but must give her up to her father and the purchaser.—When Kafirs professing Christianity are married by English Clergymen, without purchase of the wife, Kafirs regard the marriage as void and criminal, and on the death of the husband the nearest male relation claims the

widow and her children, and has the right to dispose of them. Considering these things to be repugnant to the principles of humanity recognised throughout the civilized world, the meeting agreed upon a memorial, to be addressed to the Governor, praying for a Bill to be passed for confirming marriages of Easters celebrated by clergymen and for prohibiting the traffic in women after a certain date to be fixed.

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## Religious Intelligence.

### Presbyterian Union.

We learn that the discussions and deliberations of the United Presbyterian and Free Church Committees on Union have been remarkably cordial and that the prospect of successful arrangement of all the difficulties is brighter than ever before. The English correspondent of the "*Banner of the Covenant*" says:—

Presbyterian union still anxiously exercises us all. It is prayed for, hoped for, worked for and must come at last. The nature of the discrepancies is such, however, that I almost despair of their being assorted until the generations now living have gone to the tombs. There are men alive who have taken part in some of those struggles whence the divided sections resulted, and they cannot easily swallow their prejudices. Did these men see in its true light the grandeur of the scheme, the importance of it to all Christendom—could they but forego their private prejudice for the benefit of Christ's universal cause, many of them would, before they died, see a wondrous result which would make them die jubilant. The concentrated power of the strongest, most Scriptural of all denominations—the corporate zeal of a United Presbyterianism would be progressive beyond all conception. To draw away the attention of the people from these minor differences, and prove the paramount advantages—political, religious, denominational, international—of a United Presbyterian Church, seems to me to be the best course that we, who appreciate and believe in these advantages, can pursue. The discussion in the Joint Committee, on the relation of the civil magistrate to religion and the church, has only resulted in the remission of the subject to the consideration of each separate section of the Committee. The Manchester Presbyterians are determined not to let the subject rest, and had their third meeting the 8th inst I agree

with one of the speakers in advocating a general free unendowed Presbyterian Church for the Empire.

"Such a church John Knox would have gone for. Such a church the Apostle Paul, if he had been living in London, would have desired. There was nothing to be gained unless they presented a phalanx of power and influence to the public. He would suggest to the friends who advocated a narrower union, that their idea of an English Church was not conceivable."

Nay more, may the day soon come when England and America shall fasten their strongest band in a United Presbyterianism.

### The Peruvian Slave Traffic and the Polynesia Native Christians.

The *Sydney Morning Herald*, of Oct. 13th, has a letter (dated July 1st, 1863), from the Rev. W. Wyatt Gill, a missionary in Mangaia (South Sea Islands). It depicts some frightful scenes of the newly developed slave traffic, and our readers will be the more affected by the fact that some of the victims are converts and even teachers.

"You have probably heard of the doings of the Callao slaves at Savage Island, Danger Island, Rakaanga, and especially at Penrhyns. Five of our teachers are sold into hopeless slavery; and nearly 600 natives of the various islands where I have recently been in the John Williams. We hear that many thousands of the peaceful inhabitants of these islands have been deceived by these man-stealers, and sold into captivity on the Peruvian coast. From the islands of Mangaia five have been stolen. On Sabbath, June 25th ult, a vessel hove in sight, and was at first taken for the missionary bark. A canoe, paddled by eight natives, put off. On nearing the vessel they discovered their mistake; but upon being assured that it was an American vessel, the natives foolishly made fast their canoe, and five of them clambered on deck. Drugged spirits were given to each of them, and they stood looking vacantly over the ship's side at their friends. The three below now found that the rope had been cut by the white men, and fearing for the safety of their companions on deck they shouted to them to throw themselves overboard and swim to the canoe. One of the five had sense enough left to attempt to pull off his shirt, but was kept prisoner by two white men. The slaver immediately made all sail, and was speedily out of sight. One of the five stolen is the favorite son and intended successor of the King—an old man upwards of 70.

"It appears that six Peruvian slavers have been taken and condemned by the French authorities at Tahiti, and one by the natives of Rapa.

"At the Marquesas twenty-four poor heathens went on board one of the slavers, supposing her to be an American whaler, and intending to pilot her in. To some of them drugged spirits were given. Others were invited to go below to an entertainment which was liberally spent out; but as soon as a good number were below, the fatal iron grating was fastened down upon them! The few left in their senses on deck struggled for sweet liberty—one of them sent the blade of a knife through the shoulder of a sailor. Five, however, managed to escape;—nineteen are in slavery. The poor heathen registered a vow that they would devour the crew of the first vessel they got into their power. It seems that the steward and another white man on board were opposed to take the natives by force. The enraged captain put them on shore, in irons, on one of the most savage islands of the group, with strict injunctions to the natives to kill and eat them. Happily the poor fellows managed to escape and got to Tahiti, where they told their tale to the French authorities.

"Another painful occurrence was related to me by the commander of the French steamer the *Latonche Treville*, who has had the good fortune to capture one of the Peruvian slavers. It relates to the proceedings of the Peruvian slavers at Papahui, or Easter Island, the natives of which are still heathen. Six slavers lay off the island at the same time; but not being successful in their endeavors to decoy the natives, the masters resolved upon a more enterprising line of action. The crew of the six vessels were put under the command of the senior captain, and pulled ashore in their boats all well-armed. Quantities of biscuit and cloth were scattered on the beach to attract the poor natives. About 500 of them came to divide the spoil. At length the signal was given by the firing of the senior captain's pistol. The whole body of buccancers now fired upon the unsuspecting multitude. Ten were killed and numbers wounded. A rush was now made by the invaders to cut off the retreat of the affrighted and defenceless natives. Two hundred captives were secured and put on board the boats. These were equally divided among the six vessels. As the boat pulled along shore, two lads were seen resting upon a point of a rock. When the natives were scattered by the firing they betook themselves to the sea and swam for their lives. The slavers called to the lads to come into their boat, but as they did not seem inclined to obey, they were deliberately shot dead. As the boats passed on, numbers of men, and women,

and children were observed to be hiding behind the overhanging rocks. These were all shot. Next day they set sail with their poor captives. One of the captains overhauling those who fell to his lot considered that one poor old woman would not pay the cost of her keep, and therefore quietly ordered her to be thrown overboard."

We believe that through the prompt and energetic interference of the French and British Governments this horrible traffic may be regarded as at an end. The slave trade in all its forms has ever been cruel and most ruthless. Thank God that there are nations in the world strong enough and benevolent enough to interfere on behalf of the oppressed.

### Fugitive Hungarian Protestants.

The Danubian Principalities of Turkey have long been an asylum for the persecuted of neighboring nations. Multitudes from Russia and Austria have found here the liberty which they were denied at home. This has been especially true of the Hungarian Protestants. There are supposed to be 20,000 of these. In 1859, there was really but one Hungarian pastor—located at Bucharest—for this whole people; though a second had been placed in Moldavia, but left alone, unaided by the Church of Christ, he "had sunk complete into despair, and when discovered, was a peasant with the peasantry, the church in ruin, and the flock a prey to the devouring church of Rome."

At length the Hungarian Protestants, stirred by Christian sympathy for their dispersed brethren, though themselves struggling under great difficulties, have sent an eminent man of God to look after the scattered sheep. It is Rev. Mr. Czelder, pastor and Professor of Theology and Philosophy. He has now been laboring nearly four years in a most self-denying manner in making long journeys on foot; *sometimes, for want of money going days without food, recently living 20 days on bread and water alone*, that with the savings he might buy bricks toward the building of a school-room. He receives no fixed salary. Surely the love of Christ does constrain some men. It is refreshing and invigorating to Christian faith to see such fruit of love. This man has succeeded in forming four worshipping communities, in Pereshti, Phlojeschti, Szoszeil, and Galatz, with both Sabbath and day schools. In two, churches have been built, and pastors provided; in the other two, he officiates. In Phlojeschti he has, with \$25 (received for his writings,) commenced a school-house and parsonage, hoping that God, whom he serves, will help to finish it.



Will not God bless such faith; such self-denial in rescuing his own people from becoming the prey of Rome?

### Heathen Temples in San Francisco.

A late paper says: The Chinese temples in San Francisco, where deafening prayers and praises to the misshapen gods are hideously beaten upon crashing gongs, is situated on Sacramento Street. He who seeks it cannot fail to find, as passing by he will surely smell if he does not see it. This abode of Buddhism must not be confounded with the old brick temple on Pine street, to which entrance is had through a winding labyrinth of brick alleyways and narrow staircases. The Sacramento street place falls short of the Pine street one—where the gorgeous East, with richest hand, showers on its gods barbaric pearl and gold—in several important particulars. It lacks the decorations about the altar of metal vases; neither is it provided with those necessary modern improvements, washbowls. It is kept up stairs in a wooden building, a little back from the street, and is perhaps simply a temporary roosting place for the josses—a sort of temporary house were they go to stay over night. Or it may be that it represents another style of worshipping.

### Sweden.

The missionary spirit is spreading in Sweden. Anniversaries of various religious and benevolent societies have lately been held in Stockholm, and the reports present a cheering view. The Stockholm city mission is accomplishing great good, and the Evangelical National Institution, which now has a foreign department, reports a year of successful operations. Their monthly periodical has a circulation of 15,000, and in addition to this they issue two missionary journals. Of all kinds of publications 476,000 pages have been distributed the past year. This Society has sixty-nine colporteurs in its employ.

### New Commentary.

It is announced in England that at the suggestion of the Speaker of the House of Commons, and under the sanction of the Primate, a new commentary is to be undertaken, which shall "put the reader in possession of whatever information may be requisite to enable him to understand the Word of God; and supply him with satisfactory answers to objections resting upon misrepresentation of its contents." Thirty leading theologians are to take parts in the work, which will be published under the direction of a Committee, of which the Archbishop of York, the Bishops of London, Lichfield,

Llandaff, and Gloucester and Bristol, are the leading members. Several influential laymen are also on the list. Among the intended contributors, the best known are Professor Harold Browne, who undertakes part of the Pentateuch; the Bishop of St. David's, who will edit the twelve minor prophets; Professor Mansel, and the Dean of Canterbury (Alford), who will edit the gospels; the Bishop of Gloucester and Bristol (Ellicott), and Dr. Jermaine, who will mainly write for St. Paul's Epistles; and the Archbishop of Dublin, who undertakes the Revelation. This important work, if satisfactorily carried out will do much for the cause of sound learning and religion.

RICHARD WEAVER the celebrated English lay-preacher, whose wonderful adaptedness to, and power over the masses, is well known, has recently paid a visit to Paris. A correspondant speaks of him as the very man to stir up, in such a time as this, the bold joyful spirit of the Apostolic age. He was sent for to labor in behalf of the neglected and godless English population, and visited their low places of resort, and brought many of the most hardened to a place of worship; influencing them so powerfully that they wrote him a letter of thanks, and begged him to remain longer with them. The correspondant says:—"Truly his speaking was the blast of the hurricane, the blow of the sledge-hammer, and between whiles the most exquisite touches of human and sublime affection, which stirred the heart to its very foundations. The extreme originality, too, and the singing of the preacher, at times alone to the audience, all was calculated to excite, command and rivet attention. Finally, it was determined to try the experiment of interpreting his words into French in a small meeting of working people. The experiment succeeded beyond all expectation, and from that day the French have flocked to hear him wherever he preached; and invariably hearts have been stirred, tears of penitence have flowed, and men and women have stayed either to seek more earnestly the way of salvation, or to declare, with joyful countenance, that peace through a dying Saviour has taken possession of their broken hearts. The love our working men and women feel for him is boundless; they feel his heart beating with theirs—he has struck the chord of sympathy."

AUSTRALIA.—*Remarkable Statistics.*—From the census of religious attendance published last year we learn that while there are 150,000 persons professing to belong to the Church of England, in New South Wales, 24,998 only are returned as generally

attending the means of grace in Episcopal Churches. There are about 100,000 persons belonging to the Roman Catholic Church, and of these 22,750 are reported as attending the services on the Sabbath. There are 35,000 Presbyterians, and of these 7356 are in attendance. There are some 53,682 Methodists, yet 24,398 are returned as attending their places of worship. There are 5411 Congregationalists, and 4705 persons attend their service. The large attendance reported by the Methodists indicates that their organization provides for the necessities of a people living in a very scattered condition, more effectually than the other and greater churches do. By the employment of an agency somewhat akin to that of the Methodists, including itineracy and lay agency, other churches might do more to carry religious ordinances to the people.

### Summary.

**REV JOHN BONAR, D.D.**—In the January number of the *Record* we expressed ourselves as glad at tidings of the recovery of Dr. Bonar; but before the *Record* had reached many of our readers we received the melancholy tidings of his death which took place in Edinburgh on the 20th December. Though he was unwell for some days, his death was sudden and unexpected. "Sitting up in his bed to receive some refreshment he was seized with a spasm, laid himself down and expired. The name of Dr John Bonar is familiar to most of our readers, he having been Convener of the Colonial Committee of the Free Church of Scotland. The Presbyterians of many Colonies are under deep obligations to him; and not a few of our ministers regarded him with all the affection of children to a father and they mourn over his death as if it were a personal bereavement. Dr. Bonar was the firm and intelligent advocate of Presbyterian Union in the Colonies, and he lived to rejoice in the success of his liberal and enlightened policy.

**THE CARDROSS CASE.**—This case has at last come to an end, Mr. McMillan having relinquished it from "desire of peace" and "lack of means!"

**THE JOHN WILLIAMS.**—This well known Mission ship left Sydney for the Pacific Islands on the 26th September last.—Among the passengers were Rev. Dr. Turner, W. A. Murray, Whitnee, King and Mills and their wives.

**DR. MONOD.**—Our readers will regret to hear that Dr. F. Monod of Paris is no more. His death was expected for some months past.

The Foreign Mission Committee of the United Presbyterian Church, Scotland, advertise for one missionary to be sent to Ningpo, two to Western Africa, and one to New Zealand.

## News of the Church.

**TIDINGS OF THE "Dayspring."**—The English mail which arrived here on Monday the 25th January, brought letters from our beloved missionaries, dated the 10th December, South Latitude 14° . 50', West Longitude 31°. All on board were well. "We are" says Mr. Morrison, "receiving abundant answers to the thousand prayers that are daily ascending for us to the throne of grace from the family altars of our dear native land." Mrs. McCullagh had been much reduced by sea-sickness; Mrs. Morrison also suffered considerably; but both were recruiting, and "beginning to enjoy the wonders of the deep." Mr. Morrison himself we are glad to learn, was scarcely at all affected by the sea, and was able to minister to sick companions. "We are all well occupied here. On the Sabbath we have preaching in the forenoon, and a Bible Class for the crew in the afternoon; a prayer-meeting every Wednesday night; family worship morning and evening, at which all attend except one man at the wheel and another on the watch." All on board were passing the time cheerfully and industriously. The *Dayspring* proved an excellent sailer, leaving behind every vessel that she fell in with in her course. Our letters were put on board the *Parana* on the 10th December, mailed at Pernambuco, Brazil, on the 15th, taken thence to England, and brought here by last mail. We trust to hear shortly by the way of the Cape of Good Hope, if the Captain find it desirable to call there.

**MR. GEDDIE COMING HOME.**—It will be seen by the Letter from Mr. Geddie, which we publish in this number that our pioneer Missionary and his family may, by God's blessing, be expected in this country in the

onsuing summer. We need not say that his reception will prove most cordial.

**DEPUTY TO NEW BRUNSWICK.**—The *Colonial Presbyterian* states that Rev. William Johnston of Belfast, is about to visit New Brunswick, as a Deputy from the Presbyterian Church of Ireland.

**PRESBYTERY OF HALIFAX.**—The Presbytery of Halifax held meetings at St. Croix, Windsor, and Newport, on the first Monday, Tuesday and Wednesday of January 1864. There were present, Rev. Messrs, J. L. Murdoch, John Cameron, W. Maxwell, J. McLeod, James McLean, W. Murray and T. Cumming, ministers, and W. H. Blanchard and James Harvey, ruling elders. St. Croix, the first place of meeting, is a section of the Windsor congregation, formed into a separate section in 1859.—The condition of this section was found to be encouraging. At Windsor, the Rev. Mr. Murdoch proposed to resign the charge of the congregation on account of ill health. He had intimated his intention to the congregation some time since, and they had been deliberating as to the best mode of meeting the emergency. They would not entertain the proposal that their venerable Pastor, who had now been with them thirty-eight years, should in his declining health be under the necessity of resigning his charge. Arrangements were accordingly made, which met the approbation of the Presbytery, under which the congregation are to choose a colleague and successor to their Pastor. On Wednesday the Presbytery met at Newport, for visitation and other business. This charge has made very satisfactory progress under the ministry of the Rev. John McLeod. Rev. William Murray preached at St. Croix, Rev. William Maxwell at Windsor, and Rev. Thomas Cumming at Newport.

Mr. Matthew G. Henry having accepted the call to Clyde and Barrington, went through his ordination trials at Newport, and his ordination was appointed to take place on the first Wednesday of February, 11 o'clock, A. M., Rev. William Duff to preach and preside.

**PRESBYTERY OF PICTOU.**—The Presbytery of Pictou met at Rogers Hill for the Presbyterial visitation of the congregation on the 29th December. This forms but a fourth part of Mr. Sutherland's charge.—The examination into their affairs was on the whole highly creditable. There was a small amount of arrears, but this was explained by the large efforts which has been made in erecting a handsome and commodious church.

The other business before the Presbytery was principally of a routine character. The Presbytery is to meet again at Merigomish on Tuesday 9th February for Presbyterial visitation, Rev. A. Ross to preach, and on the following day at French River for the same purpose, sermon by the Rev. D. B. Blair.

The Presbytery of Tatamagouche met at River John on the fifth of January and was constituted, after Sermon by the Rev. James Watson from Isa, 38. 1. The principal business was the visitation of the congregation, which was found to be in a highly satisfactory condition. The Rev. J. Watson was appointed to supply Wentworth on the 1st. Sabbath of February. The Rev. T. Sedgewick was appointed to supply Professor Smith's pulpit on the 3rd. and the Rev. H. B. McKay on the 4th. Sabbaths of the same month. The next Meeting was appointed to be held at Tatamagouche on the last Tuesday of January for Visitation and other business.

**EXPLANATION.**—We have received a letter from the Rev. J. G. Paton, in reference to the statements by Mr. Geddie and Mrs. Johnston regarding the cause of Mr. Johnston's death. Mr. P. says. "I only stated the facts of the case as they occurred under my own eye at my house in Tanna. As might have been expected, Mrs Johnston was not able to write much at the time, therefore I read my statement again and again to her. She cordially approved of it, and at her special request I sent a copy to Nova Scotia. Had Mr. Geddie seen the case as I saw it, I believe he would have come to a very different conclusion."

We cheerfully comply with Mr. Paton's request to make public the statement of his views. We may explain that we published the statements of Mr. Geddie and Mrs Johnston partly that the church might have the fullest information on the subject of Mr. Johnston's death, but principally because it was the desire of Mrs. J. that there should appear a correction of what she deemed erroneous in statements published.

Letters to the Missionaries should in future be addressed to care of

REV. AARON BEZACOTT,  
Darlinghurst,  
Sydney, Australia.

Rev. Mr. Inglis states that if otherwise addressed, they may lie a twelve-month at Port-au-France, in New Caledonia.

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### Family Reading.

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#### Nargis, the Nestorian Girl who was carried off by Mohammedans.

'I have been engaged,' says Dr Perkin, 'in a trying ordeal, to recover a poor Nestorian girl who was stolen by night from her bed by violent Mohammedan ruffians, with the purpose of compelling her to profess their faith and marry one of their number. Her story I give in her own words.

'Sep. 1862.—On Thursday night, I was asleep on the roof. About midnight, I partly awoke, and perceived a hand taking hold of my arm. I thought it was some of my friends waking me; then a hand was placed on my mouth. I was frightened, thinking they were Mussulmans. I screamed, "They are seizing me by force." They raised me up in their arms. As I stood, I looked into the yard of our neighbour, and saw a long ladder placed there, and five or six men standing below. They carried me that way, and passed me down to them while I was weeping and screaming. There was nobody to rescue me from their hands. I saw them bring a horse to place me on it. Again I screamed, till the horse was frightened by the sound of my cries for help. They could not place me upon the horse. Then the artilleryman who wished to steal me away, mounted, and they put me behind him, he seized my hand over his shoulder. I threw myself from the horse, and spoke very reproachful words to him. Then they pulled my hair to

frighten me, and beat me with their weapons, and tore my clothes to pieces, most of which I lost. They placed me upon the horse again, and held me tight by my feet and hands, and tied a handkerchief over my mouth. By the alarm of my cries and screams, my uncles came (from their vineyards) to fight with them. The Mussulmans turned about, both the artilleryman and their Koordish companions, and wounded my relatives severely. One of them is laid up in a dangerous state. They fired a pistol-ball into one arm of my other uncle, and brake his other arm with clubs, so that he could no longer contend with them. So they went on till they brought me into the city, and carried me into a Mussulman's house. There many Mussulman men and women gathered about me, saying, "You must say, I have come here of my own accord; I have espoused the Mohammedan religion." Say so to the Moolahs, and to Meerza Alkbar (the chief Mollah), that they may perform your marriage: if you do not say so, we will hide you away here, or will send you off among the Koords, and not bring you back for five months. Why will you not be a Nestorian? Become a lady; you need not work; eat and drink, and dress.

'I was dreadfully frightened. I besought the Lord for help. They never told me that my friends were already petitioning for me. I cried and said to them, "I wish my friends to come here; I will not become a Mussulman, if you kill me."

'They brought to me fine garments; I threw them aside. Again they brought them; I said, "I will tear them in pieces."

'They said, "You must go to the hall of judgment before the Prince." So on that morning they took me to the Prince. The Prince and his wife came to me and said, "Why do you say I will not become a Mohammedan? Such clothes as we will buy for you, and will make your father so great; and whatever you desire among the Mohammedans we will give you for your husband."

'I replied, "I wish nothing; I am a Christian; I will not become a Mohammedan." Then the wife of the Prince said, "I will have you beaten. I will call in the executioner, and have you beheaded on the spot; who can deliver you out of our hands? Can the missionaries? Then she reviled the missionaries.

'I said, "I will not become a Mohammedan; it may be nobody can deliver me, but I will not become a Mohammedan."

'Then she, too, tried to coax me. She said, "I will make you my own daughter." I said, "If you love your God, give me back to my father and mother." Then the Prince said, "But that man wishes to marry you, and he says you wish it." I

said, "Had I desired to become a Mohammedan, I would not have raised those screams for help; I would not have exposed all my relatives and friends to slaughter."

The venerable Dr. Perkins says, "There were thrilling incidents enough crowded into the experience of this poor Nestorian maiden, Nargis, in the five days of her detention in the hands of the cruel Mohammedans (during which she hardly dared to sleep) to fill a volume of romantic interest. Throughout the whole, though she is not more than fifteen or sixteen years of age, she demeaned herself with wonderful courage and self-possession. On the last morning of her detention, at the second solemn conclave of the Mollahs at the Prince's palace, when the chief one called for ten persons to take oath that she had been married to a Mohammedan, she boldly stepped forward, took the hem of his garment, and said, "What kind of a religion is this of yours, that you are trying to compel me to confess it? Do you lie in this manner, and teach your people to lie? I will never become a Mohammedan, if you cut me to pieces!" They were all mute, as though thunderstruck. The old Mollah soon rose and left in a rage, and in his haste he stumbled and sprawled on the steps, and his huge turban fell to the ground—a fit emblem of his being so entirely vanquished by that modest but truthful young Nestorian girl. In the evening of that day Nargis climbed over a high wall upon a grape-vine from the court where she was confined, and fled to our mission premises, where she is now secure."

### Not Ashamed of Christ.

Being on a visit to London, I found myself one day in one of its suburbs, seated in a railway carriage beside two young officers, one of whom I observed was reading a French New Testament. The circumstance interested me, and I observed him attentively. He offered his book to his companion; but the latter returned it with the remark, that there were about seventy books at his quarters, but he did not care for reading. After a little I took out my notebook, wrote on a leaf of it, 'Have you enquired under the banner of the Cross? Jesus is the Captain of salvation,' and laid it on his book. As soon as he had read it a bright look kindled in his eye, and with joyful alacrity he took out his pencil, wrote 'I have,' and returned it. The bond of Christian brotherhood was communicated like an electric flash, and my heart was filled with joy to find a soldier not merely fighting under the banner of an earthly monarch, but fearlessly acknowledging himself to be a follower of the Lamb. I took out my note-

book again, and wrote two lines which I lately heard—

'We'll march along the heavenly street,  
And ground our arms at Jesus' feet.'

'Be thou faithful unto death.'

I asked him to show me his book, marked out the Christian's armour in Ephesians, put the slip of paper into and returned it. He put it into his pocket. When the train stopped he was the first to leave the carriage; but he turned when he reached the platform and gave me a soldier's bow, then walked off and was lost among the crowd. And as I threaded my way amid the dense multitude, I thought, 'How soon will all this busy crowd have passed into oblivion, but that soul will sparkle throughout eternity in the Saviour's crown.' And I thought of the deep joy which the Gospel's triumph gives, and how every other pleasure fades into nothing before the elevating joys of religion. And when all these things shall have passed away I may meet that fellow-soldier, and it may be recall the circumstance of the railway carriage.

How permanent and pure the joy  
That fellowship in faith imparts,  
When with a quick electric speed  
A brother's eye and face you read,  
And find him one in heart!

A fearless soldier of the Cross,  
Who boldly owns his Master's name;  
Who takes delight to read His word,  
Although he bears his country's sword,  
Yet follows Calvary's Lamb.

A rarer gem than monarchs wear  
Thus sparkles in the world's gay fair;  
But when the setting day shall come,  
It shall be gathered safely home,  
And shine in glory there.

### Bear with Them.

There is a great deal to do in the Sunday-school; there is almost as much to bear. It is a good place to test one's patience and faith and love—perhaps especially patience. For, indeed, in the tempers and behaviour of the children, the teacher finds plenty to bear with. They, with their restless limbs and noisy tongues, little know how much their friend at the head of the class has to put up with.

Yet, bear with them, teacher. They will repay you for all hereafter. If not, you are working for a Master who is not a hard task-master, but a loving, interested Friend—And the children, when they grow up in the long years to come, will give the faithful teacher loving, grateful thoughts, which, if he could know them, would be priceless treasures.

Bear with them. It shall not be in vain,

Do not give up, when the next effort may be successful. Try again. Curb the hasty temper, repress the flash of the scornful eye. Be pitiful for Jesus' sake. Think how he would lay his hands upon those young heads and bless them. Think how he bore with unbelief, ingratitude, neglect. And, O Christian, dost thou not esteem it an honor to be like him?

Bear with them. Many a child has been rescued from evil in the last few attempts—

many a young spirit gladdened by efforts made when all seemed lost. Pity and love the children. Do not give them up. Who will care for them if we do not? Who will teach them when your tongue is silent?

Bear with them, though the head aches, and the whole frame is weary on the day which to others is a day of rest. Go again next Sunday, praying and trusting still.

For "in due season ye shall reap, if ye faint not"

### ANNUAL ACCOUNTS.

*The Home Mission of the Presbyterian Church of the Lower Provinces, in Account with*  
ABRAM PATTERSON, Treasurer.

1862.		DR.	
June	To paid order to Rev. J. Waddell labours Pictou Presbytery,		£2 0 0
26	" Rev. H. McMillan, 8 months supplement,		16 13 4
"	" Mr. W. F. Frame, labours Pictou Presbytery,		4 2 11½
"	" Rev. R. Sedgwick, half expenses Tangier,		1 10 0
"	" Postages to Rev. A. McKnight,		19 9
30	" Rev. J. Sutherland, Miss'y. labours P. E. I. Presby.		5 6 8
"	" Mr. K. Grant, labours Halifax Presbytery,		4 10 0
"	" Rev. Mr. Stewart, per Mr. McLeod and D. McKay, Catechists		10 0 0
"	" Don. Ross, Catechist, .£8; A. McDonald, do. .£5		13 0 0
"	" R. Campbell, do. .£5; D. McDonald, do. 5; D. McLean, do. .£5,		15 0 0
"	" D. McDonald, Boularderie, do. .£10,		10 0 0
"	" Rev. A. Campbell, travelling expenses, Wine Harbour,		3 0 0
July 3	" Rev. D. McNeil, £16 13s 4d.		16 13 4
"	" Order Rev. A. L. Wyllie per R. Grant,		10 0 0
"	" Rev. H. McMillan, per Halifax Presby.		3 9 0
"	" Rev. D. S. Gordon, do.		2 18 9
"	" Rev. J. Waddell, do.		7 11 3
"	" Rev. D. S. Gordon, P. E. I. Presby.		1 10 0
"	" Rev. Jas. Allen, supplement Cove Head,		16 13 9
"	" Rev. A. Munro, supplement,		16 13 4
10	" Rev. H. McKenzie, do.		14 0 0
Aug 20	" Rev. D. McKinnon, do.		10 0 0
"	" Rev. Mr. Johnston, Harvey, do.		10 0 0
"	" F. W. George, Esq., per order for probationers,		10 0 0
"	" Rev. George Sutherland, supplement,		20 0 0
"	" Mrs. Millar, Mabou, per order,		7 10 0
Sept 21	" Order to Mr. Darragh,		8 9 8½
Nov	" Order Rev. D. Roy, expenses to Wine Harbour		1 9 1½
"	" Rev. D. Gordon, Annapolis, per Rev. P. G. McGregor,		25 0 0
"	" Rev. J. Morton, Bridgewater, do.		6 5 0
Dec. 10	" Order to J. Lamont, mission Halifax Presbytery,		7 10 0
"	" Order to Rev. J. Waddell, services do.		3 12 10½
1863.			
Feb.	" James Barnes, printing,		1 3 0
"	" Order to Mr. W. Sinclair, services Pictou Presby.		1 10 0
"	" Order to Rev. D. McKinnon, services Truro Presby.		10 0 0
22	" Rev. K. J. Grant, services Halifax Presby.		1 11 4
"	" do. do. Pictou "		1 10 0
Mar. 9	" Rev. H. D. Steele, per order		15 0 0
Feb. 27	" Rev. H. McMillan, services P. E. Island.		5 11 0
April	" Rev. J. Waddell half year's supplement,		15 0 0
May	" Rev. A. McKnight's order to Mr. Wm. Stewart,		14 14 6
"	" do. Rev. J. Morton,		6 5 0
"	" do. Mr. J. D. McGilvray,		3 0 0
"	" do. Mr. J. Lamont,		2 17 6
"	" do. do.		2 9 4½
"	" do. Bal. of J. Lamont's order 1st May,		8 5½
"	" do. Mr. Alex. Farquharson,		4 6 3
"	" Commission on £376 at 2½ per cent		9 8 0
"	" Balance,		46 4 9½

	1862.	CR.	
May 31	By Bal. per account at date		£49 12 1
June 24	" Rec'd by R. Smith, Truro L4 2s. 9d.; Tatamagouche cong. L3 16s.		7 18 9
"	" Juv. Miss. Socy., St John's Church, Chatham, per Rev. J. McCurdy,		1 0 0
"	" Rel. & Ben't Socy. do. do. do.		2 0 0
26	" Woodville, P. E. I., 17s 1½d.; North Cornwallis, L7 12s.		8 9 1½
"	" James Tait Esq. Canso, 6s 3d.; River John 10s. additional		16 3
"	" Poplar Grove Church, Halifax.		10 0 0
"	" Ladies Penny Week Socy., West River cong.		4 0 0
"	" Upper Londonderry, L5; late Albert Monson, L2 10s.		7 10 0
"	" Lower Londonderry, L7 10s 3d.; Clifton, L3 5s 7d.		10 15 10
"	" Ladies' Socy. Onslow, 25s 10½d.; Miss J. McGill, collr. Shelburne, 20s.		2 5 10½
"	" Isaac Logan Esq. per Rev. J. Baxter, 100s; Ben't Socy. Onslow, 40s.		7 0 0
"	" Miss J. McKay, Shelburne, 13s 1½d.; West St Peters loan repaid 50s.		5 3 1½
"	" Windsor L12 10s.; Bay Fortune, L4s. 4½d		13 4 4½
"	" Prince Town P. E. I., L4 3s. 11d.; Central Church, W. R. 57s. 4½.		7 0 8½
"	" South Cornwallis, L2 15s. 5d.; Newport and Kempt, L5.		7 5 5
"	" Economy & Five Islands 30s.; Middle Stewiacke, L13 12s. 3d.		15 2 3
"	" St Ann's C. B., L4 4s 8d.; Baddeck, C. B., L2 3s. 7½d.		6 8 3½
"	" Loch Lomond, 5s. 2d.; James' Church, N. G., L9 3 1½		9 8 3½
"	" Wallace, 47s 6d.; Campbelltown Lot 4, Mr. Fraser's cong. 16s. 8d.		3 4 2
"	" Dartmouth, L2 13s. 9½d.; Maitland Juv. Miss. Society L1 4s. 2d.		4 7 1½
"	" John O'Brien senr., Noel, 2s. 6d.; Nine Mile River, L8.		8 2 6
"	" Shelburne, East Jordan, Miss. R. Martin collr., 6s		6 0 0
"	" Upper Stewiacke, L10; one-third coll'n miss'y. meeting, 40s. 2d.		12 0 2
"	" East Branch, East River, L3 5s. 4½d.; Blue Mountain, L2 11s.		5 16 4½
"	" Barney's River, L1 5s. 10d.; Central Church, W. R., add'l 6s. 8d.		1 12 6
"	" Ladies Penny Week Socy., R. Hill, con'd Cen. Ch. W. R., 10s. 3½		10 3½
"	" Lunenburg, L6 2s.; Rel. Socy., Salem Church, G. Hill, L3 5s.		9 7 0
July 7	" Rev. Dr. McLeod, Sydney, L13 10s.; Ladies' Primitive Ch. N. G. L49s		17 19 0
10	" Rev. A. Munro, P. E. I., 20s.; Capt. A. McDonald, Salm'd 33s. 4d		2 13 4
Aug 20	" Alex. Baird, Treas. Lower Onslow Ben't Society.		1 0 0
"	" 4 Widows in Rev. S. Johnston's cong. Harvey, N. B.,		12 6
"	" Congregation, Sutherland's River,		1 10 0
"	" Rev. I. Murray's cong. Cavendish, P. E. I.,		2 12 3½
"	" Cong. Lot 16, including annual donation from a friend,		14 7
"	" Cong. East St. Peters, P. E. I.,		3 3 5
Nov. "	" Maitland Juv. Miss. Society,		16 3
"	" Upper Settlement Musquodoboit cong.		3 18 8
"	" Middle Settlement do. L4 3s. 9d.; Higgins Settlement do, 5s. 10d.		4 9 7
"	" Hopewell cong., Rev. Mr. McKimmon,		4 4 0
1863.			
Jan.	" Ladies' Rel. and Ben't Society, St. John's Church, Chatham,		2 0 0
13	" A friend, per Rev. D. Roy, 25s.		1 5 0
Feb.	" Juv. Miss. Society, Maitland, 23s. 6½d.		1 13 6½
"	" Noel section of 2d cong., Maitland and Noel,		1 11 0
"	" Antigonish, L3 1s. 4d.; Mrs. Stiles, 5s.		3 6 4
"	" Thank offering, donor unknown, per Rev. P. G. McGregor,		1 0 0
Mar.	" West River cong., per Rev. G. Roddick,		4 15 7½
20	" Evangelical Society, Fish Pools,		1 10 0.
"	" Miss Millar, teacher, Albion Mines,		5 0
"	" Maitland Juv. Miss. Society,		1 2 7
"	" A member Rev. J. McCurdy's cong. Chatham,		1 0 0
"	" Coll'n Prince Street Church, Pictou,		6 5 4½
"	" Knox Church,		3 2 6
"	" A friend, per Rev. G. Roddick, 3s. 1½d.; Little Harbour repaid 30s.		1 13 1½
"	" Collection Primitive Church, N. G.,		17 -2 9
"	" Rec'd from A. K. MacKinlay, Halifax,		67 9 2
"	" Prayer meeting, No. 7, School District, Musquodoboit,		1 0 0
"	" Middle Musquodoboit,		3 9
"	" Coll'n Miss. Meet'g, Vil. Sec., Baddeck, Rev. K. McKenzie's cong.		2 1 3
"	" Melville Church, Carriboo River,		1 0 4
"	" Merigomish cong.,		2 1 11
"	" Lawrencetown, 20s, Clam Harbour, 8s.		1 8 0
"	" Cow Bay, 16s. 10½d.,		16 10½
May 31	" Rev. A. Fraser's cong., Cascumpec,		4 3 4
"	" Received from Robert Smith Esq., Truro,		29 16 1
"	" " A. K. MacKinlay Esq., Halifax,		4 5 0
			£425 19 0½
June 1.	By Balance at date,		£46 4 9½

ABRAM PATTERSON, Treasurer

The late Mr. Matheson's Bequest for Home Missions, in Acc't. with ABRAM PATTERSON,  
Treasurer.

		DR.		
1862.				
June	To order paid W. R. Darragh, Tatamagouche Presbytery,		5	0
29	" do do P. E. Island do		7	15
"	" do do Pictou do		3	5
"	" do Mr. K. J. Grant, services Country Harbour,		1	16
"	" do Rev. D. S. Gordon's travl'g exps. Annapolis to P. E. I.,		4	0
Augt.	" Paid order to Rev. W. Darragh,		2	10
"	" do to Mr. W. Sinclair,		3	16
Oct. 15	" do Rev. A. Faulkner,		1	10
Nov. 19	" do Mr. S. McCully, services Pictou Presbytery,		2	5
"	" do Rev. A. W. McKay, services P. E. I. do		1	0
"	" do Rev. W. Stewart, per Mr. McKay,		4	16
Dec. 1	" do Rev. H. D. Steele—Halifax Presbytery		10	0
"	" do Mr. J. D. McGillivray, do		2	0
15	" Mr. W. Stewart—two orders		9	0
1863.				
Jan. 13	" Order paid Robt. Murray, services Tat'ge Presbytery,		1	10
"	" do do do P. E. I. do		3	0
"	" do Rev. K. Grant, Halifax,		2	0
"	" do Mr. W. Sinclair, do		6	10
"	" do Rev. W. Darragh (Part) Pictou,		1	10
"	" do Rev. H. McMillan, P. E. I.		1	17
May	" Rev. A. McKni 's order to Mr. D. McDougal,		2	0
"	" do Balance of J. Lamont's order,		5	0
1862.		CR.		
May 31	By Balance per acct. at date,		64	12
June 26	" Loan to student returned,		2	0
1863.				
May 25	" Bal. do do do		5	0
			71	12
			9	

ABRAM PATTERSON, Treas.

Examined and found correct, RODERICK MCGREGOR, } Auditing  
ALEX. FARQUHARSON, } Committee.  
JOHN M. McLEOD, }

Missionary Schooner in Account with ABRAM PATTERSON, Treasurer.

1863.			
Jan. 10	By amount from Mr. J. Stewart, St Johns, N. B.,		5
Feb.	" Children 2d. cong. Maitland and Noel,	22	5
"	" Merigomish cong., per Rev. K. J. Grant	12	6
"	" Sabbath School Tatamagouche cong.,	12	5
"	" Collection Dartmouth, per Rev. A. McKnight,	7	7
"	" Rev. John Scott, per Rev. P. G. McGregor,	2	10
"	" Collected by Mr. J. Cameron, East River, St Mary's N. G.,	1	5
Mar.	" Sabbath School, Sherbrooke, per Rev. J. Bayne,	17	14
"	" do do Gabriel Street Presbyterian Church, Montreal,	1	5
"	" do do Dr. Ormiston's Church, Hamilton, C. W.,	2	10
"	" do do Rev. Mr. Law's cong., Richibucto, per C. B. Pitblado,	7	5
"	" do do John Knox's Church, N. G.	10	10
20	" do do Primitive Church, N. G.	30	10
"	" do do Churchville,	2	1
"	" Collected by Miss C. Gunn, E. R., St. Mary's,	1	16
"	" do do Eliza Christison, Pine Tree,	1	11
"	" do do Margaret Archibald, Glenelg,	4	9
"	" Sab. School, Cross Roads, Roger's Hill,	2	14
"	" do Wentworth cong. per Rev. J. Munro,	1	5
April	" Wallace Juv. Association, per do	1	5
"	" Sab. School children C. P. G. Lagouchiere St. Church, Montreal, }	12	10
"	" Rev. Dr. Taylor's, per D. McKay, Esq., }	3	5
"	" Rev. S. Johnston, Harvey,	3	4
"	" S. School, Queen Sq. Church, Ch. Town, P. E. I., per Mr. D. Laird,	12	15
"	" Graham's Road, R. L., Collected by Jas. Campbell,	8	4
"	" Rose Valley School, Strathalbyn, col. by Mal. McKinlay,	4	9
"	" Murray Harbour cong. per Rev. H. McMillan,	5	0
"	" Summerfield, P. E. I., several collections per P. Sinclair,	2	11
"	" S. School Knox Church, Pictou,	13	10
"	" Additional from S. School, Primitive Church, N. G.,	10	7



April 20	Isaac McLean, (little boy) Belfast, P. E. I.,	£0 5 0
	" S. School, James' Church, N. G.	15 0 3½
20	" Abdon Mines Union.	2 15 0
"	" Sab. School, W. River, per Rev. G. Roddick,	10 10 0
"	" Salem Church, Green Hill, L12; 8 Mile Brook, 16s. 10½d.	12 16 10½
May	" Upper Settlement, Musquodoboit,	4 10 9
	" Middle do do	11 8 9½
	" Three children of Jas. McDonald, Merigomish,	7 3 0
	" Children of Rev. A. McGillivray's cong.	7 4 6
	" do Rev. J. McKinnon's do	14 5 0
	" John Fraser's children, 12 Mile House,	5 10
30	" Rev. W. R. Frame's cong., P. E. I.,	10 16 8

£284 11 11

Examined and found correct,

RODERICK McGREGOR, }  
 ALEX. FARQUHARSON, } *Auditing*  
 JOHN M. McLEOD, } *Committee.*

### NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th Dec. 1863, to 26th Jan., 1864:—

#### FOREIGN MISSION.

Ladies' Rel. & Ben'vt Society in connexion with St. John's Ch. Chatham, N. B.,	£2 0 0
Rel. Socy., Salem Ch., G. Hill,	6 9 10
Dr. Dawson, McGill Col. Montreal	5 0 0
Rockville Juv. Miss. Soc. Maitland	2 5 6
Jno. Ross, shoemaker, B. River,	7 6
Sab. school, East Riv. St. Marys,	10 0

#### HOME MISSION.

Ladies' Rel. & Ben'vt Soc., St. John's Church, Chatham, } Rel. Soc. Salem Ch. G. Hill, add. } From a well wisher, } Knox's Church, Pictou, } Presb. cong. Maitland & Noel, }	2 0 0 1 18 6½ 1 0 0 3 7 6 5 8 4½
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#### SEMINARY.

Rel. Soc. Salem Ch. G. Hill, add.	3 10 3½
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#### MISSION SCHOONER.

Children of French Riv. cong.	4 8 3½
The £2 18s stated in the December Record as received from Merigomish congregation should have been £4 3s.	

### PAYMENTS FOR HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums:—

#### FOR 1864.

David Freize, Esq., Maitland,	\$7 00
Mr. Thomas Graham, jr., New Glasgow,	29 00
Mr. Alex. Murray, Earlton,	2 00
Mr. James McDonald, E. Br., E. River,	1 00
Mr. R. Sturgeon, Campbelltown, P.E.I.,	1 00
Rev. William Murray, Cornwallis,	6 00
Mrs. McLean, Halifax,	2 40
Mr. Henry, Archibald, E. R. St. Mary's,	5 00
Mr. Alex. McDonald, Caledonia,	3 00
Rev. T. Downie, Antigonish,	1 00
Mr. Wm. Campbell, Scots Hill,	0 50
Mr. Hiram Smith, Newport,	5 75
John A. McDonald, Esq., Sherbrooke,	15 00

Rev. Professor King, Halifax,	4 00
John Hattie, Esq., Caledonia,	3 00
Mr. Donald Stewart,	0 50
Mr. Alex. Archibald, Glenelg,	12 50
Mr. Allan Spence, Londonderry,	5 00
G. C. Lawrence, Esq., Port Hood,	0 60
Rev. J. Waddell, Sheet Harbour,	2 50
Mr. A. Glendenning,	0 50
Mr. Joseph Peppard, Londonderry,	5 50
Mrs. Munro, Portuguese Cove,	0 50
Mr. James Rutherford, Steviacke,	6 00
Mr. Alex. Fisher, Steviacke,	6 50
Rev. John Cameron, Nine Mile River,	24 00
James McGregor, Esq., New Glasgow,	30 00
Mr. W. R. Robertson, C.W.,	0 60
Rev. A. Campbell, Strathalbyn, P.E.I.,	4 00
Mr. Prussia Birch, Port Hill, P.E.I.,	5 00
Mr. Anthony Peppard, DeBert,	2 50

#### ON BACK VOLUMES.

Rev. James McLean, Shubenacadie,	\$27 50
Rev. R. Sedgwick, Musquodoboit,	27 00
Mr. Adam Logan, Steviacke,	14 50
Rev. A. McGillivray, E. Br., E. River,	9 50
Mr. John Scott, Charlottetown, P.E.I.,	3 50
Rev. James Byers, Clifton,	2 50
Mr. A. F. Matthews, Alberton, P.E.I.,	2 00
Rev. D. McMillan, LaHave,	3 50
Mr. Hiram Smith, Newport,	8 75
Rev. John I. Baxter, Onslow,	13 50
Rev. James Fraser, Boularderie,	5 63
Rev. A. McLean, Dundas, P.E.I.,	8 00
Rev. D. McNeill, Woodville, P.E.I.,	2 50
M. H. Goudge, Esq., Windsor,	20 00
Mr. Alfred Dickie,	0 50
Rev. A. Stuart, Lake Porter,	20 00
A. H. Patterson, Tatmagouche,	16 00
Rev. J. Waddell, Tangier,	1 50
Mr. Geo. B. Johnson, New Amman,	4 00
Mr. Wm. McKenzie, Malagawatch,	8 00

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

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

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