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THE  
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

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JULY, 1865.

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THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JULY, 1865.

**THE PRESBYTERIAN ANNIVERSARIES.**

The next number of the *Record* will be fully occupied with the minutes of our own synod which met in Halifax on the 27th ult. In this number let us briefly notice the assemblies, or synods, which have already been held in other parts of the world. Beginning with New Brunswick, our sister church there met in synod on the 21st June. The Canadian synod met a fortnight earlier, at Montreal. Our honoured pioneer missionary was present there, and gave to the synod an account of the progress of christianity of the New Hebrides. The old school and the new school assemblies in the United States met towards the end of May. Both were largely attended. Grave questions, arising from the state of the nation, were manfully grappled with. Steps were taken to carry the light of truth to the poor emancipated Africans; and a movement was inaugurated for checking the daring advances of Romanism. The amount of money contributed for religious and missionary objects, as reported to these assemblies compares favorably with the results of any previous year. But intemperance, profanity and sabbath-breaking are deplored as fearfully prevalent. Revivals of religion are reported as having been numerous and productive of much good. There were fraternal greetings between the old and the new school assemblies. The younger and more ardent souls long for a re-union. The two certainly have much in common, and there is but little to warrant separation. The old school has more of decorum, form, authority and conservatism; the new school

is less shackled by forms and antecedents, and more taken up with ideas of "progress." Both assemblies are devotedly missionary; both contain men of the highest attainments and reputation, and both are doing a great and good work.

The general assembly of the "United Presbyterian Church of North America" has also held its meetings. Its attention was largely taken up with a new version of the Psalms which is now almost completed. The Dutch Reformed, the Cumberland Presbyterians, and several other minor sections of the Presbyterian family in America have held their usual anniversaries, but we have not observed anything among their proceedings requiring special remarks.

On the other side of the Atlantic there were first three synodical meetings in England. There the cause of Presbyterianism is recovering after centuries of blight. The movement in advance is in connection with the "United" and the "English" synods. These will probably combine ere long and thus grapple more satisfactorily with the enormous difficulties of their situation. In Scotland the Reformed Presbyterian synod met early in May, and its proceedings indicated wisdom in devising liberal things and earnestness of purpose in executing its plans of beneficence. The synod has seven missionaries in the foreign field—that is about one for every five congregations at home.

The UNITED PRESBYTERIAN SYNOD is now a large and very influential body, and its proceedings command as much public attention as those of the Established

Assembly. We refer to them on another page. The Free Church Assembly is the most popular religious gathering in Scotland. Its vast hall is generally filled, and the public take a warm interest in the speeches, the deliberations, and the decisions which there take place. The Established Church Assembly takes the world very easily. The principal feature of its late meeting was an attempt to check the increasing rage for organs and innovations. The attempt will no doubt prove futile. The Presbyterians of Ireland, and of the continent, hold their meetings later in the season. We believe however, that in all parts of the world, the past year has with Presbyterians been a year of progress. Their union movements, their efforts in the field of missions at home and abroad, and their educational and evangelical enterprises generally have been much blessed.

### THE DAYSPRING.

From the *South Australian Advertiser* of the 27th March, we learn several interesting particulars of the recent visit of the mission vessel *Dayspring* to Adelaide. 1200 children visited her in one day. For several days hundreds of people continued to visit the vessel and inspect the curiosities on exhibition, among which we see mentioned photographs of natives, by Captain Fraser. There were six natives on board—one from Fate, and three from Aneiteum, one from Amrim, and three from Mare. The visitors were gratified by hearing these men read the New Testament in their own tongue, and also sing christian hymns to well known English tunes.

The *Dayspring* had arrived at Sydney on the 22nd December last, having on board Mr. and Mrs. Copeland, and Mrs. Ella and two daughters, and the daughter of Mr. Jones, of Mare. Nineteen bales of cotton were brought in from Aneiteum, to be forwarded to Manchester. The quality is exceedingly good. We believe that the *Dayspring* is now manned chiefly by natives of the New Hebrides. It is probable that before the end of June she had re-visited with supplies and with home tidings all the mission stations on the New Hebrides.

### PROSPECT OF UNION.

The utmost cordiality prevails between the leading minds of the Free and the United Presbyterian Churches. Dr. Robert BUCHANAN in reporting to the Assembly as Convener of the Free Church Committee showed how "division is of the devil!"—how state interference has directly or indirectly led to all the divisions in Scotland, and how God designed that the separations of the past should lead to a higher and purer unity in the future.

"Union is of God. No division in God's Church can be justified but that which is caused and necessitated by a regard to union—the union that is with Christ himself, and with all who are prepared fully and truly to follow Him. If the alternative be either to separate from a particular Church, or to separate from Christ, I have no choice. To separate becomes in such a case a paramount duty. But I separate for the sake of union. It is around Christ, who is himself the centre of unity, that His Church and people must gather, if they would really be one. When therefore, by such events as I have briefly glanced at, in the past ecclesiastical history of Scotland, God has been permitting the Church of our fathers to be rent in pieces, let us be sure it has been with a view to a higher, purer, and more lasting unity—to a unity which by bringing us closer to Himself in the fuller knowledge of His mind and will, and in the more abundant possession of His Holy Spirit, will bring us closer to one another."

The grand question now is—

"In bringing us into this state of separation from the State, did God mean us to continue in separation from one another? My own growing and strong conviction is—that which I have already hinted at—that these separations have been not merely permitted, but were required, in order to a union that shall be more enduring and more glorious,—a union more enduring, because more free from discordant elements,—a union more glorious, because based on principles that will recognize and permit no authority but that of Christ Himself, and no law but His most blessed word. To my mind, the events of past history, and the whole present course and tendency of things, both in the political and ecclesiastical world, appear to indicate with increasing clearness that in the direction now pointed at our path of duty will be found to lie. I of course reserve, like every one else, my ultimate decision on this question till all the materials for finally and conclusively forming it shall be full.

before us. But believing as I do, that it is a great duty always to aim at healing the breaches of Zion, and that it is a duty to which God is, at present, very specially calling us, I would fain see this House and our people generally making it a subject of special study and prayer."

MR. MARSHALL, the Moderator of the United Presbyterian Synod, speaking before a vast assemblage in the Free Church Hall, said:—

"If I am to unbosom my own feelings, they are and have for some time been feelings of very grateful and very joyous surprise for these days which God has spared us to see, and that grateful and joyful surprise more than ever possesses and absorbs me this evening. Let us bless God for the past, and let us take courage when we anticipate the future. None of us know the future; but if God is as gracious to us in times to come as he has of late been, as shown by the intercourse and these conferrings we have had together, I have no doubt that by and by great issues will come out of this—issues transcendently important in their bearing on the future history of the Church of Christ, not only in this land, but in all lands. We know not the future, but let me say—and I shall say no more—that the future shall not more surprise me than the past has done, although I, with the snows of nearly sixty years upon my head, shall yet live to see this Assembly Hall the meeting place of a Free United Presbyterian Church"

Other utterances were equally cordial. A mere fraction in the Free Church and but a small number in the United Presbyterian Church resist the great union tide, and judging from precedents we have no doubt these minorities will be unable to offer any injurious resistance. They will probably be carried along with the current.

It is matter for profound gratitude to see this spirit of true religious union prevailing so extensively among the Presbyterian churches throughout the world. May God guide us all to rightful conclusions and overrule all to the glory of His own name!

#### STATE OF RELIGION IN GREAT BRITAIN.

We give such extracts as space permits from Principal FAIRBAIRN'S eloquent address on this subject:

PROGRESS OF BIBLE KNOWLEDGE.—Undoubtedly, there are not a few things

which indicate advance—marks of progress—at least if we compare our generation as a whole with the generation that preceded it. Think, for example, of one of the most general, yet one of the surest indications, so far as it goes, of the religious spirit, the diffused acquaintance with God's Word, and the public recognition of its divine authority. Is not the state of matters in this respect very different from what it was half a century ago? We have had during that period the zealous and fruitful labours of Bible societies, which have multiplied copies of scripture beyond all former precedent, and pushed its circulation into quarters where previously it was comparatively scarce. Other agencies also have co-operated in the same direction—in particular, Sabbath School instruction, the throwing open of Bible printing, a more expository style of preaching, and the public discussions of questions which have turned more or less on Scriptural subjects. The Bible has thus been brought more, as it were, into the light of day, and had its proper place and character asserted as a controlling or guiding influence among men. There are exceptions enough, no doubt, still—more, perhaps, in other parts of the kingdom than our own. But no one, I presume, would now think of saying what Robert Hall said in his famous sermon on the crisis of 1803—when descending on the sins and short-comings of the time—"That nothing is thought so vulgar in this Christian country, as a serious appeal to the Scriptures, and the candidates for fashionable distinction would rather betray a familiar acquaintance with the most impure writer than with the words of Christ and His apostles." If he should do so now, we venture to say he would lose a great deal more than he could gain; for how often, of late years, have we not seen, in the higher places of the field—in town councils, in chambers of commerce, nay, on the floor of Parliament itself—when such subjects as the Lord's day or marriage have come up, that the Bible was almost as fully recognized, and quoted, and argued from, as in the courts of a Presbyterian Church! Such things mark the general rise of the tide; they are a public homage to the Word of God, which at an earlier period would have been sought in vain.

#### RELIGIOUS LITERATURE.

Another cheering symptom is the vast amount and general excellence of the religious literature of the day, periodical and book literature. Periodical religious literature is of such recent origin that there are few here who cannot remember its commencement; but in half a generation it has swollen into a mighty stream; and, by means of Church organizations, the enterprise of Christian

publishers, and latterly the colportage system, it is now pervading every corner of the land. There is scarcely a parish in which the press may not be said to be preaching weekly, as well as the pulpit. This is surely an advance in the right direction. And books, also, of a strictly moral, and religious description—books for all classes, for the young as well as for the old, for the unlettered as well as the educated and refined, have had a corresponding increase. I remember being struck some years ago by the statement of a person who had come, somewhere about the beginning of the present century, to be an apprentice to a bookseller in this city; he told me that there was then only one bookseller of the higher class in Edinburgh who kept any stock of religious books. And now I fancy the difficulty would rather be on the other side—to find one who does not keep them. Much is due in this line of Christian agency to the London Tract Society, which published many excellent books in a handy form, and at an extremely cheap rate, sent them over the country, giving grants also at reduced prices to Sabbath schools and parochial libraries."

#### THE MISSIONARY SPIRIT.

Less than half a century ago, the reasonableness and duty of Christian missions had to be defended from the pulpit, and was among the earlier topics that engaged the zeal and impetuous eloquence of Chalmers. No one would dream of such a thing now. The only question is, what particular fields to occupy; or how best to enlist Christian sympathy in their behalf, and ply them with an appropriate agency? Even yet the work can scarcely be said to have got beyond its feeble beginnings—if we think of the vast resources of our country, and the magnitude and importance of the missionary cause. But thanks be to God, it has begun, and is gradually making progress. It is no longer treated by the Churches as a mere appendage, or side work, to be left to the care of a miscellaneous society; there is scarcely a section of the Evangelical Church which does not directly interest itself in a mission agency, and give this a place in its prayers and contributions. Who can fail to see in this an evidence of the rising tide, and a happy omen for the future! Especially when we consider that the mission of the Church embraces the home, as well as the foreign field; and that a new era may be said also to have dawned in respect to evangelistic operations for the good of the neglected portions of our population.

#### LIBERALITY AND UNION.

The willingness to give for moral and religious objects—to give in money, and to

labour, give also in personal acts of kindness and has very perceptibly increased of late, and in the Churches generally. Not that they have anything to boast of—yea, much rather to be ashamed of—when we think of what is expended on vice and luxury compared with what is done in the cause of religion and philanthropy. There is not a church in this country which would not blush to table its returns in respect to the cause of God and humanity beside those of the revenue officers in its neighbourhood for intoxicating liquors alone. But a small proportion among us have known yet what it really is to make sacrifices for the Gospel's sake. There have, however, been many noble examples of a generous and liberal spirit—far exceeding what was known in the generation that has passed away; and we may justly hope that the influence of them will extend and appear in ever increasing fruitfulness. The people of Christ, we trust, are coming more distinctly to realize the thought that the Lord's work is their work, and that the more they do for it the better they do for themselves. It would be unpardonable if I did not, on such an occasion and in such a meeting as this, refer to another cheering and hopeful symptom in the Church—the craving for more of brotherly intercourse and corporate union. This meeting is itself a sign of the times. It is a new thing for two Supreme Courts to suspend their proper business in order that their members may have the opportunity of coming "to look each other in the face"—not, as of old done by the armies of Judah and Israel, to fall upon each other with weapons of violence, but mutually to stretch out the olive branch of peace, and to ask—Shall there be jealousy and strife for ever? Shall not those who are so nearly agreed in the common faith endeavor to find the way to agreement in common counsel and action? We cannot doubt that the exalted Redeemer looks down with satisfaction on such a meeting; and let us with one heart desire and pray that the movement which has given rise to it may, in due time, proceed to its proper termination.

#### BAD SYMPTOMS.

To say nothing of what can only be surmised, because done in secret, official returns, which speak of what cannot be hidden, are constantly proclaiming what should cover us with shame, and tell how far we are yet from having reached a properly sound and wholesome condition. Much, indeed, of the corruption referred to lies outside of our particular Churches—but by no means the whole, as the records of our several courts too amply testify. And even as to

what lies outside, we have to consider whether it could exist to the extent it does—whether it would not be showing some signs of diminution (which we know too well it does not), if all the ministers and members of our Churches maintained practically in their several localities the high testimony they ought to do, and a fervent zeal for the interests of righteousness? We cannot but fear that there are amongst us those of whom it may be said, that the salt has lost its savour—they partake too much of the evil that is in the world to do the part of the faithful reprovers of it. If we look more particularly to the large towns, which now comprise so great a part of our population, and exercise the most powerful influence over the whole, it must be confessed that the eager, driving, commercial spirit which prevails in them, brings with it many things that are unfavorable to the progress of the gospel and the Christian life. The engrossment of mind it occasions, almost inseparable from large undertakings and extensive connections, is alone unfavorable; for how difficult to sit loose to the world when one has so much at stake in it! And with the employed, at least with the great mass of the employed, amid the struggle for existence, the long hours, the oppressive toil they often have to encounter in such an artificial state of things, how apt is the mind to sink into forgetfulness of its higher good, and how hard is it for the ministers of the gospel to get even a proper audience for the tidings of salvation? Scanty support, crowded dwellings, a sickly and depressing atmosphere, employments protracted often to the verge of midnight or the sacred hours of Sabbath—yea, sometimes extending even beyond them—such things are undoubtedly great hindrances to the work which the Christian Church has had to do in our day, and cannot but materially mar its progress.

#### UNBELIEF AND RATIONALISM.

The things of this description which have emerged cannot properly be termed novelties; with the great bulk of them most of us who are students have been familiar for at least a quarter of a century. But the circumstance of their having been adopted and set forth with a kind of reforming-like energy and determination by some persons of note in the Church of England has acquired for them a notoriety they could not otherwise have obtained—has in a manner, forced them on men's notice, and thrown around them an air of interest and importance. And now we have the spectacle of a Church, which in time past has done much for the defence and elucidation of the truth, which has had the prestige of being one of the greatest bulwarks

of the Reformation, harboring within its pale, and sheltering, as by constitutional right, all shades of opinion, from the verge of Romish superstition and credulity to the bold negations of Socinianism. It is a matter deeply to be regretted, and cannot but tell to some extent unfavourably on the interests of religion in all the churches. Two results particularly are sure to develop themselves more fully than hitherto: First traditional belief will become widely shaken in many minds, that will not put themselves to the trouble of searching for any better foundation. Doubt and speculation are set adrift; dissatisfaction is felt with the old, simply because it is old, and there is a restless craving for something new, without any one being able to satisfy either himself or others as to what it should be, or where it is to be found. And then, among the more serious minded, there must be this other result—the growth of the spirit of individualism. Despairing of anything like Church order or consistency even in respect of things of the most vital nature, many will throw off all sense of responsibility regarding it; they will feel as if they must look simply to themselves enough if they can, in their own place, maintain and walk in the truth. Plymouthism is an example of this tendency, arising out of the confusion formerly existing. But the tendency may now be expected to receive a fresh impulse, as well with those who may continue a formal connection with the Church, as with others who may leave it. And in proportion as this tendency increases, the difficulty also will increase with those Churches that seek faithfully to carry out the Apostolic ideal of a true Christian Church.

#### STATE OF RELIGION IN ITALY, FRANCE, AND GERMANY.

DR. JOHN CAIRNS of Berwick delivered a most eloquent address on this subject—an address which has been compared to Dr Chalmers' finest efforts.

#### ITALY.

When we speak of Italy, let us remember that the great revolution, which alone made an evangelistic movement in it possible, at least beyond the kingdom of Sardinia, is not yet more than six years old. The decisive French campaign in Lombardy was in the summer of 1859; the memorable expedition of Garibaldi in Sicily and Naples, crowned by the Sardinian invasion of the States of the Church in the following year. These events are the foundation of the kingdom of Italy, and the foundation, in the adorable provi-



dence of God, of the religious liberty which has so mysteriously visited that long fettered land. It is too soon to speak of a work of evangelization which is yet in its infancy, and which has been interrupted from the first by the intense excitement of one of the greatest and most strangely chequered struggles in history. We cannot but believe that God will bring forth some great spiritual result out of such a commencement, but it would be a great delusion to connect the changes that have occurred with any latent evangelical feeling such as shook the nations of Europe at the era of the Reformation. Then the spiritual changes preceded and determined the military and diplomatic. In our days the relation is unhappily different, and it devolves on the Christian church to make her own a victory which in the outset belongs indeed to her, but not much otherwise than as it belonged to infidelity.—As yet the chief gain is the breaking of the arm of persecution, and the downfall of the barriers that excluded the missionary and the Bible. We have come to the point in Italy where we long have been in India, with probably a greater recoil of multitudes of Italians from the Papacy than of any body of Mahomedans or Hindoos in India from the Koran or the Shasters; but with no more attraction to spiritual Christianity or perhaps so much accurate knowledge of its fundamental doctrines. Nor is this after all a matter of discouragement. It is visionary to expect the fruits of Christianity without hard and earnest labour, labour widely extended and more or less prolonged. A victory or two breaks the yoke of Austria, and scatters Grand Dukes and Bourbons like the leaves of autumn; but the forces adverse to the gospel do not thus fall on one or two battle fields. The fiat of a Napoleon extinguishes the temporal power of the Pope; but the spiritual is beyond his grasp, and even could Italy become as anti-Papist as the negation of the whole Encyclical could make it, the negation might be in the sense of Voltaire not of Luther. It is necessary to guard some excellent people against the imagination that the kingdom of Jesus Christ can be proclaimed by a sudden popular outburst like that of Victor Emmanuel, or that the flight of the Pope from the Vatican would as certainly add Rome to the true Church of God as it would probably annex it to the rest of Italy. Let us never forget that the weapons of our warfare are not carnal, and that the only seed of a Protestant harvest in Italy must be the Word of God. Honour then to all who have seized this great principle, and who are plying this true weapon by all the agencies of translation, circulation, preaching the Word and training of a native

ministry! Honour to the noble Church of the Waldenses, preserved through the fires of martyrdom and the blights of rationalism to lead the van in this glorious enterprise, which leaving its valleys has witnessed first in one capital, and now in another, and will end by confronting its eternal adversary in Rome! Honour to men like De Sanctis, and other leaders of the Free Italian Churches, to whom we must not grudge the right of evangelizing Italy in their own way! Honour to missionaries of the Free Church like Dr. Stewart and Mr. Macdougall, and others who, from various lands, are watching by the cradle of this youngest sister of Protestantism; and honour to the agents and colporteurs of the different Bible Societies—British, Scottish, and American—who have scattered among them in the past year, from Genoa to Sicily, not much less than 50,000 copies of the Word of God! The difficulties are great—a people with truth and faith and natural piety almost destroyed and eaten out by imposture, and left, to the eternal scandal of their teachers, in brutish ignorance, so that out of twenty-two millions only five can read, and the highest proportion as in Piedmont and Lombardy is only two in five, sinking in Naples to one in ten; while their blind leaders frantically oppose the invading light by every weapon of unscrupulous violence, and thus as often defeat religious liberty as submit to its ascendancy; and, worst perhaps of all, have bequeathed to the converts of Protestantism by recoil from their own tyranny the elements of an anarchy and a disunion which have once and again threatened the return of Italian Christianity to chaos. Yet is there no reason to despair of the future. Amidst fightings without and within, the work goes on. The places where the gospel is preached in Italian, with more or less organization in all parts of the peninsula, approach the hundred.

#### FRANCE; NAPOLEON'S WORK.

It is one of the wonders of modern history that, after one Napoleon had in a thousand ways humbled the Papacy, and chiefly by breaking down the canon law, the feudal system, and incorporating principles diametrically opposite to the genius of Popery with the public law of Europe, another Napoleon should rise up to continue and defend the work, and by a more skilful use of his weapons, by allying his policy more closely with the public sentiment of nations, and putting his adversaries more dexterously in the wrong, should inflict more cruel mortifications and more lasting injuries. This conflict as yet unsettled, though looking ominously for the spiritual combatant, who, by the preposterous folly of the last Encyclical

cal, seems to have delivered himself into the hands of the enemy, is the great outstanding fact in the present ecclesiastical state of France. I will frankly confess that when this strife began some years ago I trembled for the bold assailant; and the proved weakness of the Papacy hitherto, even when defied and insulted to extremity, has been to me one of the most cheering signs for the future of France and of England. Not that the victory of the Emperor is the victory of Christianity, but it is a victory over its great adversary; for who can deny that the Papal system as exhibited in France, with its priestcraft, its Mariolatry, its theatrical hollowness, is, notwithstanding some portion of learning, piety, and philanthropy it may hide in its bosom, to a frightful degree anti-Christian? Whatever puts such a system on the defensive, withdraws from it the fictitious support on which it so gladly leans, without at the same time investing it with any of the glory of martyrdom, and lays it open to the searching blasts of unsparing public criticism, as the Emperor's whole recent policy has done, must be a preparation for results more positive and more satisfactory. One farther great advantage of this later antagonism is, that the whole apparatus of Protestant worship and home missionary enterprise is now left to work unhindered. We hear no more of arrests and warnings and informations, as ten years ago; and where the local zeal of cures and prebts is still superabundant, the colder current in the upper regions soon restores the temperature. French Protestantism has thus a great opportunity which it is nobly using, and which the violent reactionary struggles of rationalism on the other side may impair but cannot neutralise.

#### POSITION OF THE REFORMED CHURCH.

It was stated by Dr. Grandpierre, in a paper read in 1857, at the Berlin meeting of the Evangelical Alliance, that whereas the number of pastors of the Reformed Church in France at the time of the revocation of the Edict of Nantes was 640, they had sunk in 1808 to 190; but in the next fifty years had more than trebled, so as almost to reach the point whence the bloody persecution that commenced in 1685 had cast them down, being in number 601. This was exclusive of the Lutheran Church, which numbered about 300 pastors, and pastors of churches independent of the State, which amounted to 100 more, so that the present state of French Protestantism, represented by 1000 pastors and 1500 or 1600 places of worship, is decidedly in advance of what it was when Louis XIV. began his deplorable

aggressive. We must not forget, indeed, how vastly the population of France has increased in two centuries, while Protestantism has not increased in proportion; but still it is something to be thankful for that that great and sacred cause for which the Huguenots bled is still outwardly adhered to by a million or a million and a half of the French people, thousands of whom, beyond all doubt, have in our own day been gained over from the Church of Rome. The French Protestant Church is a living Church in comparison of what it was at the close of the first Napoleonic reign, when the number of orthodox preachers could be counted on the fingers, when missions and Bible societies were unknown, and when the doctrine of salvation by works illustrated its usual efficacy by producing an equal neglect of works and of salvation. Now let us thank God for it that a considerable majority of the pastors of the National Churches are Orthodox and zealous, while the separated and missionary pastors are so universally; that the sum raised by the members of the French Churches for missions and benevolence amounts to about £60,000 per annum, while that expended by Churches partially supported by the State on their own necessities is estimated at as much more; and that, while in this department the poverty of the great body of French Protestants does not admit of results comparable to those elsewhere attained, the presence of life manifests itself in that outflow of liberality, and that spirit of self-sacrifice for the cause of Christ, which has so signally crowned the reawakening energies of Christian conviction in our own country. It is a remarkable tribute to the vitality of French Protestantism, that in the recent struggle with unbelief within and without, its noble stand for the everlasting foundations of Christian orthodoxy has arrested the attention of all France. No pamphlet, essay, or letter of Archbishop, bishop, or abbe, against Renan, has impressed the French mind like the criticism of Edmond de Pressense; and at the head of the Christian struggle in France, and occupying, in some sense, to use his own eloquent words, the advanced guard of European conflict for miracles, for inspiration, and for the divinity of the son of God, stands conspicuous to all eyes a Protestant layman—the illustrious Guizot. To some it may appear a doubtful proof of the alleged revival, that this great name, whose views on all points I do not endorse, should only have escaped defeat in the late election to the Paris consistory by ten votes. But to me it seems one of the greatest triumphs ever achieved that a Protestantism which was so lately sunk in the sleep of death, which only a few years ago suffered the most eloquent

of its orators (Adolphe Monod) to be silenced in Lyons, is now able to silence its unfaithful teachers in Paris; to brave the whole ridicule, calumny, and false liberalism of the Parisian press, and even on the ground of universal suffrage to encounter and baffle the machinations of its enemies. I hail this as an augury of increasing clearness and strength and of progressive victory; but should it unhappily prove otherwise—should the efforts of an infidel agitation, acting on a Protestant constituency, created by no moral or spiritual qualifications, at some future day prevail, and should the Emperor still withhold that often requested Protestant Synod, which can alone, over wide France, restore doctrine to its rights and discipline to its seat, and separate, the precious from the vile—then I hope our French brethren will regard the hour as come which many think has come already, will raise decisively the question, "What communion has light with darkness?" and instead of waiting for any civil power to concede the organic rights of every Christian Church, will respectfully but firmly repeat even to the great Emperor the words of our own Alexander Henderson, and support them at every sacrifice—"Christ hath given warrant to convocate assemblies, whether magistrates consent or not;" or of one who belongs to France not less than to Scotland—our Andrew Melville, "There are two kings and two kingdoms in Scotland We will yield to you your place and give you all due obedience, but again I say you are not the head of the Church; you cannot give us that eternal life which even in this life we seek for, and you cannot deprive us of it; permit us then freely to meet in the name of Christ." God grant that the Protestant Churches of France may not shrink from carrying out these principles, whither as against an imperial despotism or an unbelieving democracy. They will thus, if need be, perpetuate and consummate their own martyr-history, and place in the crown of truth its brightest jewel of liberty.

Having referred to Geneva and to CALVIN, "the mighty Reformer whose name still marches at the head of the whole evangelistic movement west of the Rhine and from its Alpine throne dominates over the religion of continents and the history of centuries," Dr. Cairns showed how Lutheranism had become nearly as bad as popery itself till the great revolutions of this century stirred up a better spirit. The revival exhibited itself in the Universities and among the higher ranks of society. Thus unfortunately evangelical faith became

closely allied with political conservatism of the Prussian stamp.

He also showed how orthodoxy is triumphing in spite of Strauss and Schenkel and other infidel writers, and how sound publications have far outstripped in circulation such as are heterodox. Still the vast bulk of the German population is "outside of the Church."

#### DR. NEANDER ON THE DISRUPTION.

Dr. Cairns then proceeded :

Fathers and brethren, let me, ere I close, advert to the influence for good which the proceedings of Churches in this country, when they are in harmony with the mind of Christ, and more especially when they rise to the grandeur of epoch-making events, exert on the Churches of the Continent. Such an event was the Disruption and the foundation of the Free Church of Scotland. I was a witness of it, I may almost say a partaker in it, and shortly after, being in Germany as a student in Berlin, with others now ministers of the Free Church and our own, I had repeated opportunity, in conversations with Neander and others, of learning how deep and wide an impression that great event had made on the Churches of Germany. There was here a testimony for religious liberty which has made its echo felt all over the Continent; and now if God shall lead you and lead us, renewing and upholding all our past testimonies as Churches for truth and liberty to add a new and crowning testimony for Christian brotherhood and charity, and shall reserve for us a union dictated by no decrees or edicts of kings and cabinets, enforced by no submission to infallible authority, but growing naturally, growing spontaneously, growing irresistibly out of the attractions of Christian hearts towards each other, who shall measure the influence of such a demonstration on the whole Protestantism of the Continent, on the whole Romanism of the Continent, on that whole long wavering line of battle from the one end of Europe to the other on which hang the issues of the future day! O may He guide us in a work so arduous and so momentous that no such opportunity as we now have, and for which we must account at His bar, be neglected or misimproved, that nothing be done amiss, that nothing be either precipitated or unduly delayed, but that now with one heart, and, if it be His blessed will, ere long with one voice, we may in our own land, and on the Continent, and to the ends of the earth, glorify God, even the Father of our Lord Jesus Christ.

### Missionary Proceedings of the Synod of the Canada Pres- byterian Church.

At the recent meeting of the Canadian synod, one evening was devoted to Foreign Missions, and especially to the hearing of the Rev. Mr. GEDDIE. Rev. Dr. TAYLOR, of Montreal, introduced Mr. Geddie to the meeting. We give Mr. Geddie's address and the brief discussion which followed:—

“Rev. Mr. Geddie on coming forward, said it gave him pleasure after many years residence in a foreign land, to be present at such a meeting. They had assembled that evening to hear of the progress of the Redeemer's cause, and to consider the claims of their fellow men who were perishing for lack of knowledge. Might they enjoy much of God's presence amongst them, and be stirred up to greater exertions! He had recently returned from an interesting portion of the mission field. More than eighteen years had elapsed since he left Nova Scotia for that distant region, and he would now proceed to give a statement of his operations. The New Hebrides, to which in the Providence of God he was led, lay between the 13th and 14th parallel of South Latitude in the Southern Pacific. These islands for fertility and extent had no rivals in that part of the world. The population was a branch of the Papuan race, numbering about 150,000 souls. The islands were perfect gems, so fertile was the land. But the chief object of interest was the state of the people who inhabited them, who for the most part were ignorant of the true God, and still continued to practice the most disgusting and abominable crimes of heathenism. The first effort to spread the Gospel in that region was made in 1839 by the late Mr. Williams, of the London Missionary Society. He (Mr. Geddie) visited the spot where Mr. Williams fell, and was well acquainted with the man who killed him. That man gave his land for missionary purposes. (Hear, hear.) The next attempt was made in 1842. In that year two missionaries, Messrs. Turner and Nesbet, landed on one of the Islands. They were favourably received by the natives, and labored with success; but after being a few months on the Island a fatal disease broke out, and they were obliged to flee to save their lives. The last effort was made in the year 1848. It was then that the speaker landed on one of the group, forty miles in circumference, and with a population of four thousand souls. He was the first allowed to remain there by the natives. The external appearance of the latter was very repulsive indeed. The men were painted and the women wore nothing but a girdle round the waist. When he landed

among them they were sitting in darkness and the shadow of death. They knew little of the things of this world, and still less of the world to come. In all things relating to religion their minds were enshrouded in the greatest darkness. But these people had a religion of their own. They believed in an invisible world and in the existence of gods or spirits, most of them malignant beings and feared by the people. They had a system of priesthood, made prayers and offered sacrifices and retained the rite of circumcision, which was practised among male infants. He felt thankful for these remains of religion as a basis to work upon. War was incessant among them, the people bitterly hating one another. Cannibalism was practised and friends and foes were the victims; infanticide was almost of daily occurrence, and a great many of the children were put to death. The slaughter of widows was a thing of common occurrence and persons who were troublesome to their friends or sick, were either put to death or allowed to die of neglect. Consequently there was scarcely an infirm person to be found on the Island. All the crimes of which nature was capable were perpetrated by these people and they took pleasure in them. His first effort when he landed was to learn their language. They could not speak to him in their tongue and he could not speak to them, and he was obliged to learn theirs. Otherwise the work could not have been so successfully carried on. People had always had a prejudice in favor of their own tongue, and it would always continue to be the case. When Paul addressed a Jewish audience in the Hebrew tongue ‘they kept the more silence.’ Mr. Geddie in commencing his labours amongst those Islands endeavoured to adhere as much as possible to the Saviour's command, and just preach the Gospel to them. Instead of assailing their superstitions and arousing their evil passions he presented Jesus to them as the Saviour of fallen man, and this was the truth which seemed to touch them. When he commenced his labors amongst these Islanders he encountered much opposition, especially from the priests. They could say nothing, however, against the holy truths which were taught and the holy conduct recommended. A short stay among these people soon convinced him that little impression could be made by a solitary missionary. It was his practice therefore when a native turned from heathenism to christianity to make him a worker for his own people. After getting together a little party at his own house they were scattered abroad, spreading the truths they had heard amongst others. Every individual had some influence amongst his friends, and in this way the word of God was diffused throughout the whole Island. The result of all this

was as might naturally be expected, a severe struggle between ignorance and light. The heathen were roused, and they made every effort to prevent the spread of the new religion which had come to their Island. The mission, in the early years of its existence, was exposed to many and great dangers and trials. Plots were laid for their lives, which were happily defeated by that God whom they served. Two of the early converts were cruelly put to death and eaten by their companions; but by God's blessing a happy change had taken place. The wilderness and solitary places had been made glad and the desert blossomed like the rose. These people, who but a few years ago worshipped gods of their own imagination, were now worshippers of the true God. They were now clothed, and many of them sat at the feet of Jesus.

The people who had not a written word in their own language now had the whole of the New Testament, and could read the word of God in their own tongue. The Sabbath was observed and great attention was paid to family religion. The schools were attended by persons of every age and sex, being taught by native teachers. The instruction rested on a Scripture basis. The question of uniting religious and secular training had never been mooted among them. The school-book was a simple one, illustrating the truths of Christianity. A great revolution had also taken place in the social habits of the people. Polygamy prevailed to a large extent, the marriage tie was scarcely known among them, and it was the practice for husbands to sell their wives. When he landed it was difficult to find a young woman thirty years of age who had not been a wife of six or seven husbands; but now the marriage vow was observed, marriages were published and the usual amount of domestic happiness was enjoyed among the people. They were also making great progress in other ways. As they became more civilised their wants increased and gave rise to habits of industry. The surplus of their produce was sold to trading vessels for clothing, &c. On that one little Island there was more business carried on than in all the surrounding Islands where the people were involved in darkness. The people a short time ago commenced the cultivation of cotton, which promised to be very successful. The first load of it was shipped a few weeks ago. There was a great desire among the natives to carry the Gospel to the Islands around them. This was the true spirit of christianity. It was a bad evidence of the state of religion in any church when they manifested no concern for the ignorant around them. The Islanders were now accustomed to make contributions for missionary purposes, and a number of them had gone out as mission-

aries to Other Islands. (Hear.) When he received an application from the surrounding Islands for a Christian teacher, he generally made it known on the Sunday before to the congregation, and he has seldom to ask the question as to who would go, but rather who should be sent, some of the high chiefs of the Island having sacrificed all their property and gone to the other Islands and died in the service of the Gospel. Native agency was most important; a great deal had to be done by their own people under the guidance of Christian missionaries. The Rev. gentleman next alluded to Fate, where they had teachers laboring for several years. A Christian Church was formed on that Island some three years ago. This was gathered in through the instrumentality of native teachers and it now numbered 70 members. The people had given up heathenism and had a missionary of their own. Mr. Morrison, the missionary, was received with great joy and loaded with presents on his arrival amongst the people. He wrote that when he left this country he left a congregation attached to him; but when he landed on the Island he found one equally so. Mr. Geddie next alluded to the Island of Eromanga, where Mr. Williams fell, and where Mr. and Mrs. Gordon were cut off. This act was committed from ignorance and superstition, the people believing that the missionary was the cause of a disease which was sweeping them off. This put a stop to missionary operations there for a time, but they were soon resumed, and a reaction had taken place in favor of christianity. When the missionary vessel touched there a few months ago they found a church erected on the spot where Williams fell, the congregation numbering 120. The natives were also building four other churches. Another missionary had also been sent there. Then there were native teachers laboring on other Islands and fast preparing the way for Christian missionaries. There were missionaries or native teachers on six of the Islands of the New Hebrides group, but the most important had never been visited for missionary purposes. It would require fifty missionaries to reach them, and he was now looking for them. Some years after the work was commenced other missionaries were sent out from the Church of Scotland, and he believed two others were preparing to accompany him back. Nothing would rejoice him more than to welcome missionaries from the Presbyterian Church of Canada in these distant Islands. (Hear, hear.) There was room for all these. The New Hebrides group of Islands, although an interesting field of missionary labor, was one in which some difficulty might be anticipated. The climate was unhealthy, most missionaries going out being attacked with fever. Then they had to contend with di-

versity of dialects, which would greatly retard the missionary work. Neither could they overlook the savage character of the natives. On all the Islands missionaries had fallen, but this ought not to keep others from going forward. The missionaries were now better known and the natives manifested less hostility than formerly. The presence of the missionary ship also afforded greater security. In conclusion, he would commend the New Hebrides Mission to their sympathies and their prayers. A great drawback was the want of men. The present agency was altogether inadequate to the work before them. The harvest was great but the laborers few. Pray God therefore that he will send laborers into the harvest. One of his objects in coming here was to recruit his own and his wife's health, but his principal object was to make an appeal for missionary aid,—for one or more missionaries from that Church. He would now in the name of his missionary brethren on those Islands ask of that Synod and Presbyterian Church of Canada to send forth one or more missionaries to aid in the cause of God on these Islands. There was perhaps no part of the heathen world where the effects of the fall might be seen in such unmitigated form as on those Islands. Human nature appeared there in its most abominable form. The sum of £150 would pay the salary of a married missionary. After the mission had been in operation for ten years, he made a calculation of the expenses which had been incurred on the Island of Aneiteum. The result was that he found every convert cost their churches at the rate of £1, and every Church member £10. For every pound they were contributing, a corresponding pound was contributed by the natives in the shape of labor or missionary contributions. (Hear, hear.) The contributions consisted of arrowroot and native produce, which they gave to the teachers. What a difference since he had left Nova Scotia eighteen years ago. Now life and property are as safe in these islands as they are in this city. Eromanga with but a little Church numbered several hundred under christian instruction, and had sent native teachers to the other islands. The Church in Nova Scotia were thankful for these mercies, and felt encouraged to prosecute the work in other parts of the world, and he believed that the subject of a new mission would be seriously entertained there at the approaching Synod. Nor would the New Hebrides suffer by giving the gospel to other parts of the world. An interest would be aroused which would bring out fresh means. If a field were wanted to interest the people at large they would find it there. No part of the world has shown such glorious triumphs as had been shown there. Churches had been seen to give up

their missions to India, to China, and in other quarters of the globe, but none had ever been given up in the South Sea Islands. The various bodies who had Mission Stations there, some for fifty years, had them there still. New Missions there would not interfere with those nearer home. Canadian and Indian Missions ought to have their prayers and support, but Missions to the South Seas instead of taking away would greatly benefit them, would give new life, new wisdom, new energy to the home as well as to foreign operations. Such had been the effect in Nova Scotia. That church had been visited with marks of the Divine favour. Churches were like individuals, while blessing others they obtained a blessing for themselves.

The Rev. Dr. Willis moved "that the Synod having been favored with an opportunity of hearing from the Rev. Mr. Geddie many interesting details concerning the mission to the South Sea Islands undertaken by the Sister Church of Nova Scotia—record their thanks to their esteemed brother for appearing here at this time—congratulate him and the church he represents on the encouraging measure of success which by the blessing of God had evidently crowned their interesting enterprise, and earnestly commend the cause to the prayerful sympathies of the people of the church, cherishing the fervent hope that it may please God to restore the health of their brother, and to grant to him and his fellow labourer in that important mission field yet more abundant tokens of his favour." He said that he was glad there should be so full a house and that such harmony had prevailed. He had observed that the attendants was very small during the debates, partly perhaps from people not knowing the subjects coming up, and partly also, it might be, from their seeing too much of the thorny points brought out by debates, so that sometimes Church Courts did not appear to advantage. Even in apostolic times, however, there had been strong feeling shown, as witness Paul and Barnabas. But a subject like that before them had a soothing effect, and it was the true apostolic feeling which brought them together with one heart and one mind. He could not but remark the illustration their dear friend had brought before them of the effects of the Gospel and its adaptation to the wants of all peoples. The facts he gave supplied potent arguments in the war with the sceptic and the infidel. Islands transformed from the abode of savages to the home of civilized men, where life and property are secure, afford the strongest arguments against the Colensos and Renans of the day who assail the Mosaic or Christian revelation. They might ask as Tertullian did the heathen of his day, why did they hate and persecute the christian? Was

it because the drunkard became sober, the lascivious became pure, was it for the personal benefits of faith in the disposition that the christian suffered? Religion was the same now. The Kingdom of Satan, or rather fallen humanity was the same on the Continent or on the Island of the sea in which the power of the Gospel was not felt. He then spoke of the fallen state into which man had sunk, from which not all the triumphs of art and science could revive him, either in Athens or the New Hebrides till the Gospel comes. He hoped the effect of the statements by their reverend friend would be to stimulate all to send missions to that part of the world in which the labours of the missionaries had been described with such modesty and moderation. While they might occupy their own field they could yet have men to spare for that purpose. He almost envied the Nova Scotian Churches for being the first to plant the standard of the cross on these Islands, and to occupy the ground on which the footsteps of Williams,—a name now classic among christians—had trod. It would be interesting to hear the name of a living missionary who was connected with one whom they knew, the Rev. Mr. Nisbet, of Red River. To him the name had long been familiar as the representative of Missionary friends in Scotland. It was good to have an occasional visit from the high places of the field. It showed those here who spoke of difficulties that theirs were but minor privations. Such statements also animated the church in general. Sometimes Christians are satisfied with what has been done, but he trusted that the effects shewn to have been wrought would stir them up to greater effort.

Dr. Ormiston seconded the motion, and from the statements of Mr. Geddie drew a vivid picture of his sufferings and trials. The picture, he said, presented by their friend was touched with soft shades which, the longer it was looked at, showed more beauties. He concurred in the resolution proposed, and wished every success to the pioneer missionary to these Islands.

Mr. John Ross thought that after the appeals which had been made to them, it would not be safe longer to neglect or put off the question of Missions.

Mr. Ferrie was not exactly satisfied with the wording of the motion. He thought it was scarcely strong enough to express the very unusual success which had attended the labours of Mr. Geddie, who contrasted with Dr. Duff, a man all action, zeal and eloquence, while their friend here had simplicity, calmness and faith, yet both were in earnest. It would be no unfit thing to express also the glory to be ascribed to God for the success vouchsafed to the Church in Nova Scotia.

Mr. Reid supported the suggestion.

The Rev. R. S. Burns submitted the report of the Foreign Mission Committee. It referred to the Mission in British Columbia, and at the Red River. Mr. Duff wintered at Cariboo, and his labours were greatly appreciated. The Congregation at that rising "City of the Wood," New Westminster, contributed \$400, during the year, to the Foreign Mission Fund. The Committee have not yet been able to send out a missionary to the American Indians, but recommend the Rev. J. Nisbet, of Red River, for this enterprise. The Report referred to the self-denying and most successful labors of Rev. J. Geddie, and the noble Missionaries of the Nova Scotian Church.

The collections are in advance of last year, and, altogether, the position and prospects of the Foreign Missions scheme of the Canada Presbyterian Church are most encouraging.

The receipts for the past year have

been.....	\$8969 87
Expenditure.....	\$2635.82

Balance in hand.....	\$6334.05
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Mr. Rogers moved that the report be received, and referred to a committee to take the whole subject into consideration. He felt that this Church had not done enough in the cause of Missions, for which he felt humbled. He spoke of the qualifications necessary for those who should go to heathen lands, and thought that too much stress was laid upon sending young men while really men of experience should, in many cases, feel it to be their duty to go.

Dr. Ormiston seconded the motion, which was carried.

Mr. Inglis moved the appointment of a committee to carry out the object of the last motion, and congratulated the Synod on the reception of the very able report then read. He felt that in this matter, all should be ready to go wherever they were sent by the Church. He believed that many would go if they were called.

Mr. Baird felt that whatever precedent might be brought against the proposal, he would urge that the Synod, at once and directly, and not by means of a committee, should consider and decide on this matter, so as to come to the point.

Mr. Reid would inform the meeting that he had a letter from Mr. Jamieson, enclosing the sum of \$21 from the New Westminster congregation, for the College Fund, and also stating that they had paid \$400 towards his stipend, thus relieving the Mission committee to this extent. The motion was then adopted.

The very cordial welcome accorded to our Missionary by the Canadian church will be most gratifying to the church of the Lower Provinces, and will prove a fresh in-

centive to greater efforts in the mission cause."

Subsequently the Foreign Mission committee, in their report, recommended to the Synod to send one Missionary to the New Hebrides. This gave rise to a protracted discussion, and finally the recommendation was adopted.

### United Presbyterian Church.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH met in Queen Street Hall, Edinburgh, on the 15th ult. Rev. Mr. Marshall of Cupar-Augus was elected moderator. The following statistics indicate the position of the church and her recent progress. All the congregations save 20 sent in Returns:

Number of ministers, including colleagues (supposing all vacancies filled up).....	530		
Elders.....	4,308		
Preachers, including those employed for occasional supply..	102		
Students of Divinity.....	133		
Baptisms, including 59 adults..	10,756		
Members.....	170,590		
Average attendance on Sabbath	199,101		
Income for congregational purposes....	£178,858	9	1
Congregational income for missions and benevolence	50,696	13	11
Total congregational income.....	£229,555	3	0
Total income for missions.....		9,383	10 1
Scholarships, aged and infirm ministers' fund, manse subscriptions not included in congregational income, individual subscriptions, London Church extension fund.....	7,346	19	2
<b>Total income.....</b>	<b>£246,295</b>	<b>12</b>	<b>3</b>
Average contributions per member....	£1	6	11
Total stipend, including supplement.....	95,273	11	5
Amount of supplement.....	4,818	0	0
Debt paid by (146) congregations	33,495	7	1
Sabbath-school teachers.....	8,976		
Do. do. scholars.....	71,084		
Ministers' and elders' classes.....	671		
Attendance at these.....	18,495		
Vols. in 446 congregational libraries..	170,998		
Aggregate attendance at prayer meetings.....	34,772		

The increase of seat-rents in those churches from which returns have been received during the past four years has kept pace with the augmenting amount of their ordinary Sabbath collections—the increase of the former having been £13,000, and of the latter £13,044. The steadiness of these supplies of income is one of the most hopeful symptoms of a vigorous congregational finance; for while other departments of revenue, such as individual contributions and legacies, fluctuate in their amount, the steadily and gradually increasing flow of funds from the ordinary sources seem to proceed with the precision of a fixed law.

A few paragraphs from Dr. McGill's Report will furnish encouragement to our own church to attempt greater works of beneficence than she has yet undertaken:—

"DEBT LIQUIDATION.—The committee for a series of years has furnished the Synod with details of debt liquidation, and these have been peculiarly satisfactory. Between the 1st of January, 1858, and the 31st December, 1864, £221,578 have been liquidated; the amount paid during last year by congregations having been £35,861 17s. 7d. It must be remembered, however, that the sums liquidated last year, and even those large amounts paid during the last eight years, have only been to a limited extent old debt, and that they mainly represent property acquired since 1857, so that happily, they have only in a small degree involved the payment of interest to the money lender. This is largely true of the £35,862 paid during the year of 1864; and during the currency of the Manse Scheme it may be expected that considerable sums will, from time to time, find their place in the column representing Debt Liquidation: inasmuch as the temporary borrowing of money to be very soon repaid may often be inevitable in meeting the large local expenditure entailed by that important undertaking of our church.

"STIPEND.—A table was presented which gave a statement of the amount paid as stipends during the past seven years, and the average sum paid per member and per congregation. The total amount paid during the past seven years was £617,236; the average per member had been from 10s 3d. in 1858, to 11s. 8d. in 1864; and the average per congregation had risen from £150 14s. 6d. in 1858, to £171 1s. 11d. in 1864.

"The facts to which we have already drawn attention all speak of progress.—There are, however, two circumstances which remind us of the warning, 'Be not high-minded, but fear.' First, the number of students in our theological seminary, partly from a fallacious impression that we



have an excessive supply of candidates for the sacred ministry, have fallen from 151 to 133; and, secondly, the attendance at our prayer meetings has been reduced to 34,772. These facts, if rightly used, will lead our ministers and our people to combine watchfulness and lowliness with congratulation."

**EXTENSION IN LONDON.**—The report on the extension of the Church in London gave a favorable account of the condition of the congregations in the metropolis, the membership, as well as the income for all purposes, showing an increase as compared with the previous year. The Synod expressed its thanks to Mr. Henderson, of Park, for his great beneficence in connection with the London Extension Scheme, and for otherwise promoting the interests of the church generally.

**INCOME TAX.**—The Synod has been prosecuted in Edinburgh for a tax levied on its buildings to pay the ministers of the Scottish establishment. A committee was appointed to consider the subject and resolutions proposed by the committee were adopted, in which the impost was characterized as impolitic, unjust, and opposed to the law of Christ; and the sympathy of the Synod was expressed towards those brethren who had suffered from its operation. It was also resolved that the Synod should at present make no payment of the claims lodged against that body; and in case of their being persisted in, it was stated that the matter would probably be brought under the consideration of the denomination.

The Missionary Reports of the Synod were very interesting, and indicated progress in India, Africa, and the West Indies. An account of these missions we reserve for another occasion. The Report on Union with the Free Church was all that could be desired.

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### General Assembly of the Free Church.

This court met at the usual time, in the spacious "Assembly Hall." Dr. Begg was elected Moderator. His opening speech was severe on Erastians and Erastianism, and gave great offence to the more bigoted adherents of the established church. The subject of Union came early before the assembly in the shape of a report of committee. After able addresses the report was adopted by an overwhelming majority, and the committee was authorized to continue its labours. It is expected that the prelim-

inary investigations will be brought to a close before the next meeting of assembly. Deputies were received from the evangelical Protestant Churches on the Continent, from sister Churches in England and Ireland, and from the Colonial Churches. Among the latter was the Rev. Thomas Cumming of this city.

Dr. Duff was unable to attend the assembly on account of ill health. In his absence Dr. Murray Mitchell submitted the Foreign Mission report, which was satisfactory, both as regards the amount subscribed and the work accomplished during the year. Its adoption was moved by the Earl of Kintore; and an interesting discussion afterwards took place on the promotion of a missionary spirit in the church, and the importance of training students as labourers in the mission field.

Mr. Meldrum presented the report of the Finance Committee, from which it appeared that the total amount contributed during the year to the public funds of the Church was £358,198 13s. 10d., being larger than that of the previous year by £15,064 5s., and the largest sum raised in any year since the Disruption.

The Assembly took up an overture, signed by several members, praying that Mr. Solomon Saleebey, who has during the last three years been resident in this country and has attended the theological classes in the New College, should, if found qualified, be licensed to preach the gospel among the natives of Mount Lebanon. Considerable discussion ensued, the overture being supported by Principal Lumsden, Dr. Murray Mitchell, and Mr. Nixon, and opposed by Principal Candlish and Dr. Buchanan. It was ultimately agreed, without a division, not to grant the prayer of the overture.

Mr. Moody Stuart submitted an encouraging report relative to the conversion of the Jews. A very favourable impression was made by the presence and speech of a representative from the Reformed Church in Hungary. An overture for a revision of the Paraphrases was withdrawn after a brief discussion. One of the most remarkable meetings ever held in Scotland was the devotional meeting of the members of assembly and of the U. P. Synod. Elsewhere we give extracts from the speeches delivered on this occasion.

£13,500 had been received during the year for college endowments. The whole expenses connected with the Cardross case had amounted to £3000. All is now settled.

A most friendly address to the Churches of America was adopted by the assembly.

### Good Work among the Indians.

Near Montreal, on the opposite side of the St. Lawrence is the pretty Indian village of Caughnawaga. The Indians are civilized, and not a few of them are in a fair way of becoming Protestants. A Missionary teacher, Mr. Morrison, has been labouring among them for some time—keenly opposed and resisted by the priests, but aided and countenanced by the chiefs. Says Mr. Morrison:—

“The chiefs eagerly pressed me to remain amongst them, and at once to open a school in the school house, which had not been used for the last five years, promising to stand by me, and support and encourage me in the face of all opposition. Under these circumstances I felt that no alternative was left to me, that the door of usefulness was widely opened, and that I would be acting in direct opposition to the plain leadings of Providence, if I did not take immediate advantage of such an opening for good.”

The chiefs urged all the children to attend, and many came. They knew nothing of English and he knew nothing of Indian, but an Irish boy served as interpreter.

After two months of valuable service the priests induced him to desert. Of the progress made the teacher testifies:—

“Some are able to read words of two and three syllables, and have learned many words and sentences in the English language. Their minds are evidently expanding, and rising from their former condition. They can now sing some hymns very sweetly, and having naturally a great taste for music, and harmonious voices, you would listen with delight to these so recently untaught children singing ‘I have a Father in the Promised Land,’ ‘Around the Throne of God in Heaven,’ and other simple sacred songs. The influence of such employment is not confined to the school-room, for as we pass through the village or in the woods where they have been making maple sugar, the parents as well as the children are frequently heard singing these hymns, or whistling, or playing on their musical instruments, these tunes which they have learned. The parents are constantly in the habit of visiting the school, and watching with exceeding eagerness the employments of their children. Their delight as they come in large numbers, and remain during the school hours, is most gratifying. Often the tears rolling down their cheeks tell of the thankfulness they feel in seeing their young ones gaining the

advantages of an education which they never enjoyed. We can limit the effects which may be produced, both on old and young, when texts of holy writ, which they never heard before are committed to memory by children and repeated in the hearing of the parents.”

Having recounted some other signs of progress the teacher tells that the priests “threatened first to withhold from all parents and children who favored me or attended the school, the rights and privileges of the church to which they belonged—and next that they would close their place of worship, and withdraw themselves from Caughnawaga altogether. They even proceeded so far as to refuse to bury one of the children, when the chiefs waited on them and said they should either retract what they had said and bury the child, or leave the place. Of course they were obliged to yield and perform the service; and doubtless, this one occurrence will much lessen the influence which they previously possessed. The Indians are very firm when they have formed a settled purpose, and are not easily turned from a course which they have decided on pursuing, while they are very affectionate and warm-hearted and hospitable.”

The character of the Indians is described as very good. “With few exceptions they are strict teetotallers, and quiet, orderly, and peaceable in their conduct. A friend, who was staying on a visit with me, and attended daily the school, when in conversation with some of the chiefs, and other Indians here, was very much impressed by hearing their most decided opinions of the benefits which had been already received by the young; and their earnest wishes that Protestants might reside in their village, and aid in removing the darkness and want of civilization from which they had suffered so long and deeply. One of them said, ‘I hope I may live to see a Protestant house of worship filled with old and young of our tribe; and that all of us may learn to live in a Christian and civilized way.’ I commend the Iroquois Indians to your kindest thoughts and persevering prayers, that the great Head of the Church may gather into His fold, many of these lost sheep, to unite with us wherethere shall be no distinction of color or of race—neither ‘Barbarian, Scythian, bond nor free, but Christ shall be all and in all.’”

We have referred to the case of the Indians at Caughnawaga in order to show that Mission work among the Indians is by no means hopeless. This is not the only instance of thriving and peaceful settlements of the “red men” in Canada. Let this encourage the friends of our own Mic-Mac Mission.

## The Sabbath School.

[Our present number contains brief comments on the Sabbath School Lessons to the end of September—two months in advance. The August Record is usually devoted to Synod Minutes, and hence the necessity of giving so many of the Lessons in the July Record.]

### SECOND SABBATH OF AUGUST.

SUBJECT: *The destruction of Sodom.*  
Gen. xix. 12-9.

Vv. 12, 14.—*The Men*—The two angels mentioned, ver. 1; two of the three that visited Abraham, and who went towards Sodom, leaving the third, called the Lord, with Abraham. These two were sent on mission of inquiry (speaking after the manner of men;) and to deliver Lot. The fearful scene described in ver. 1-11 fully justifies the destruction of Sodom, and what is said of its inhabitants, chap. xiii. 13. After the door is shut, the angels tell Lot of their commission to destroy Sodom, and urge him to escape and take his family with him. What family he had does not appear very distinctly. He had married since he left his uncle, and probably his wife belonged to Sodom. They had two unmarried daughters; and from the mention of son-in-law, it would appear that he had other married daughters. Under the cloud of night Lot leaves his house in charge of the angels, makes his way through the crowd of blind men to the houses of his sons-in-law, and tells them of the coming danger and invites them to escape with him; but they only laughed at the old man's fears. How hard is it to convince sinners of their danger!

Vv. 15, 16.—*When the morning arose*—When the day began to dawn, the angel urged him, seeing his other relatives would not come, to take his wife and two unmarried daughters and flee. *He lingered*—not from love to Sodom and its ways, but from pity for those he was leaving behind him. While he lingered, the angels almost dragged him out. See Jude 23.

Vv. 17-22.—Have brought him and his wife and two daughters beyond the walls of the city, the angels urge him to escape for his life, not to look behind, but flee to the mountain. The mountain was one of the mountains of Moab to the east of the Jordan. Thus while it is God that saves the sinner from death, he does it not against man's will, but by making man willing and anxious to escape. The

angels might have dragged Lot to the mountain, but that would have been inconsistent with man's responsibility and God's usual method of working. See Acts xii. 10-12. *Oh, not so, my lord.* Still Lot lingers. He is afraid to trust himself in the mountain. *This city is near, and a little one.* Zoar means *little*—so called from Lot's prayer. It was formerly Bela. His prayer, though prompted by unbelieving fears, was granted: he fled to Zoar.

Vv. 23-25.—The terrible scenes of the past night and the hurried escape of Lot and the strangers, together with what Lot had told his sons-in-law, probably awakened uneasy feelings in the minds of some, at least; but when, as usual, the sun appears above the mountains of Moab, these fears would subside, and the men of Sodom would feel secure. It was the lull before the storm. See 2 Peter iii. 3-7. 1 Thes. v. 2, 3. So here. *The Lord rained fire and brimstone from heaven.*—This may have been some volcanic eruption, pouring its burning lava upon the devoted cities. And this fire coming into contact with the masses of bitumen in the district, would set the whole plain on fire, and burn up everything. Here only two cities are named, Sodom and Gomorrah. In Deut. xxix. 23, two more are added, Admah and Zeboim. An ancient Historian says there were thirteen.

V. 26.—*Looked back*—This look expressed unbelief, and a desire to return. It was heart apostasy. Her treasure was in Sodom and her heart was there. Luke xvii. 82. *Pillar of salt*—a petrified monument of divine vengeance, encrusted in the saline and sulphurous matter that desolated the country.

V. 27, 28.—The events of the previous evening made such an impression on Abraham's mind, that he could not rest, but rose and returned to the place where he pleaded with the Lord on behalf of Sodom, to see the result. And lo, the whole plain is burning like a furnace.

V. 29.—*Remembered Abraham*—The prayers of the righteous have power with God, and Lot is saved in answer to those of his godly uncle.

### LESSONS.

1. In the conduct of the men of Sodom we see to what fearful excesses men may run in sin if God's restraining grace is withheld. Rom. xi. 20.
2. The advantage of being the children of godly parents, ver. 12.
3. How difficult to persuade men of their danger. It will be thus at the end of the world. Luke xxii. 28-30.

4. God is more willing to save us than we are to be saved, ver. 15, 16. Matt. xxiii. 37.

5. The danger of lingering when God is urging us, ver. 16.

6. God will not save us against our wills, ver. 17.

7. The danger of resting in anything short of Christ.

8. The danger of worldly conformity, and evil companions. Lot choose Sodom from worldly considerations, and reaped bitter fruit.

9. The danger of looking back, ver. 26.

10. What a privilege to have a godly friend, praying for us, ver. 29; Luke xxii. 32; 1 John ii. 1.

#### DOCTRINE TO BE PROVED.

God's people under the care of angels. Ps. xxxiv. 7; Matt. iv. 6; Acts xii. 7-10; Heb. i. 14.

#### THIRD SABBATH.

SUBJECT: *The barren fig-tree.* Luke xiii. 1-9.

V. 1.—Of the slaughter of these Galileans, we have no trace in history. Between Pilate the governor of Judea and Herod the governor of Galilee there was a standing quarrel (Luke xxiii. 12); and these quarrels were often espoused by their respective subjects. These Galileans were offering sacrifices in the temple at Jerusalem, where Pilate came upon them and put them to death.

Ver. 2.—*Suppose ye?*—From this question we infer that the narrators of this calamity, regarded it as proof of the signal wickedness of the slaughtered men. We have an instinctive perception of the inseparable connection between sin and suffering. See Acts xxxiii. 4.

V. 3.—*I tell you, nay.* Though sin and suffering are always connected, it is not our part to judge of men's character from the afflictions that befall them in this life. Job's friends erred in doing so, and the righteous often suffer more in this life, than the wicked. Judgments falling on others are calls to us to repent.

V. 4, 5.—As confirming the same principle, Jesus refers to the death of eighteen men from the falling of Siloam, and draws from it the same warning. Mark, Jesus does not say these men were not sinners, nor does he deny all connexion between their sin and their punishment. He simply warns against the error of supposing that those who escaped these calamities were less sinful, and escaped on that account. God may bear long with great sinners; and to illustrate this truth the parable is added.

V. 6.—The owner of the fig tree is God; the vineyard is the professing church;

the fig tree represents, in the first instance the Jewish people, and then all professing christians within the enclosure of the visible church. The fruit expected is described in Gal. v. 22, 23. To expect fruit was reasonable, and the disappointment proportionately great. See Isa. v. 1-7.

Vv. 7-9.—*Dresser*—the gardener, representing the Saviour. *These three years*—by these some have understood the ministry of Moses, then, of the prophets, and, last, of Christ. Some refer this to the three years of Christ's ministry. Others applying it to individuals, understand, childhood, manhood, old age. The meaning is, the Lord comes often, and more especially at particular junctures in our life. *Cut it down*, see Matt. vii. 19; Mark xi. 13, 14. *Cumbereth the ground.* Not only by occupying space that might be more profitably filled, but by injuring the ground—wasting it. *Lord, let it alone.* This is Christ's intercession, see Job xxxiii. 22-24; Zech. i. 12; Heb. vii. 25. *If it bear fruit, well.* The vine-dresser intercedes, not that the tree may stand for ever, though it continue barren, but only for a year, that other means may be tried; and if these are not successful, then even he will consent to have it cut down.

#### LESSON.

1. Instead of judging others, let us regard all the calamities happening around us as so many warnings and calls to repentance.

2. We are like this tree. God has placed us within the visible church, and given us rich and abundant means of grace,—the bible, the sabbath, parents, teachers. Compare your privileges with the state of the heathen.

3. Fruit is reasonably expected; and not only the fruit of social and moral virtue, as truth and honesty and kindness; but the fruits of the spirit, faith, repentance, love and holiness.

4. Observe how earnestly God looks after us. He comes often and looks anxiously for fruit. Every mercy, every affliction, every death, every sabbath, is a visit from God seeking fruit. Read Psalm cxxxix.

5. God's patience has a limit. Eccles. viii. 11; Prov. i. 24-31.

6. How much do we owe to the intercession of Christ. But even he asks only a year, and then, if no fruit, he consents to have it cut down.

#### DOCTRINE TO BE PROVED.

Christ expects fruit from his professing people. Matt. vii. 16-27; John xv. 8; Col. iii. 1-3.

## FOURTH SABBATH.

**SUBJECT:** *Christ cures an infirm man at the pool of Bethesda.* John v. 1-18.

V. 1.—*There was a feast*—John does not say what feast. The most probable opinion is that it was the passover; on such occasions Jesus was in the habit of going up to Jerusalem.

V. 2.—*Sheep market*—the word market is not in the original, and it is generally believed that *gate* is the proper word to be supplied. There was such a gate. See Neh. iii. 1. *Pool called Bethesda*, meaning *house of mercy*. *Five porches*—covered porticos, fronting the pool, and designed for the accommodation of the sick. Much has been said, but nothing definite can be known regarding the precise locality of the pool.

V. 3.—This verse describes the occupants of these porches,—impotent, that is sick; some blind, some lame, some palsied,—and their object, waiting to be healed.

V. 4.—This verse explains why they waited at the pool to be healed. Some have maintained that the water of the pool had certain medicinal properties; while others ascribe its healing power to the fact that the sacrifices were washed in it; and thus try to get rid of miracle. That the healing was miraculous is, however, very obvious from the fact that it healed only at certain times, and that even then only the person who got in first was healed; and, moreover, it healed all kinds of disease, the lame, the blind, the palsied.

V. 5.—*A certain man*—out of the many Jesus selects this one, whose case was very extreme.

V. 6.—Jesus saw him, and his misery moved the Lord's compassion. Ezek. xvi. 5, 6. He knew his history as he knew the history of Nathaniel, and the woman of Samaria, and as he knows all about us, and pities our misery. *Wilt thou be made whole?* This question is not to gain information, but to draw forth an expression of the man's desire. Thus Jesus offers salvation, asking if we will have it.

V. 7.—The poor man's answer shows his extreme need. He had neither ability to help himself, nor any friend to help him.

V. 8.—*Rise*—Who but God could address such a command to such a man without insulting his misery? This was Christ's wont. Matt. ix. 6; xii. 13. *Take up thy bed*—the mat on which he lay. With the command went the power.

V. 9.—*Made whole*. He did not say, How can I rise? but made the attempt in obedience to the Lord's word, and found himself whole. This being done on the sabbath, raised the enmity of the Jews against Jesus.

V. 10.—Their objection is professedly against conveying his bed on the sabbath, in support of which they would appeal to Neh. xiii. 19, and Jer. xvii. 21; and had the man been conveying a burden, in ordinary circumstances, and for ordinary purposes, they would have been right in interfering. Their objection, however, was really against the miracle being wrought on that day, and they make the conveying of the bed a mere bundle; and though he had laid down the bed they would not have been satisfied. See Mark iii. 1-4; Luke xiii. 11-17. Observe how Jesus meets the objection in these two cases. They are silenced and ashamed; but yet they will raise again the same objection, proving that they were actuated not by love to the law, but hatred to Jesus.

V. 11.—What a noble answer! He who can heal such a disease, has surely the right to say, Take thy bed and walk.

V. 14.—Jesus having withdrawn from the scene of the miracle, afterwards finds the man in the temple,—a good token of the man's state of mind. Luke xvii. 18. *Sin no more*—this indicates that the man's disease was brought on by his sin. What misery do many bring on themselves and their families by sin. To return to such ways, after being healed, will bring greater misery, as it involves greater guilt.

V. 15.—We cannot suppose he did this in treachery, but in the simplicity of his heart, hoping the name of Jesus would silence their objections. Little did he know the men. They ask, in malignity, Who bade thee convey thy bed? He replies that Jesus had made him whole. They fix on the weak point; he on the strong.

V. 16.—If the man expected to satisfy his tormentors, he is greatly mistaken. They were opposed to Christ, and that was enough.

V. 17.—*My Father worketh*—God's rest is not inactivity. On the sabbath, as on other days, God upholds, preserves, and governs all things. The sabbath rest excludes no work of necessity or mercy.

V. 18.—The Jews rightly understood Jesus, by this language, to claim God as his Father; add now to the charge of Sabbath-breaking they add that of blasphemy. See Mark ii. 7.—Lesson on that passage.

## LESSONS.

1. From this passage shew that we are all diseased spiritually, and that this disease of sin began with our birth. Psalm i. 5.

2. That Jesus is the great and only healer—that he can heal every disease—that he is ready to heal us now—that we do not

need to wait—that we all may be healed—that his only question is, Wilt thou be made whole?

3. Beware of wicked, cavilling objections against the gospel. Acts xiii. 41.

#### DOCTRINE TO BE PROVED.

There is no evil so inveterate that Christ cannot cure it. Mark v. 5; Luke xiii. 16; John x. 25; 1 Cor. vi. 11; Eph. ii. 1; 1 John i. 7.

#### FIRST SABBATH OF SEPTEMBER

**SUBJECT:** *The lost sheep and the lost piece of money.* Luke xv. 1-10. (Compare Matt. xviii. 12, 13.)

The three parables contained in this chapter are closely connected. Their general aim is to show forth the great love of God, his power to save to the uttermost, and his tender solicitude, even for those whom men may despise and regard as lost and reprobate. The lost sheep is a type of the heedless, stupid sinner. The lost piece of money represents the sinner wholly unconscious of his own state. The prodigal son represents the sinner who knowingly and wilfully chooses sin and its pleasures. Our lesson includes the first two.

Vv. 1, 2.—“*Publicans*”—tax-gatherers—those who collected the public revenue. They were of two classes, the higher being respectable Roman citizens; the lower, generally outcast Jews. They were keenly hated, partly because of their extortion, but mainly as serving to remind the Jews of their servitude to the Romans. “*Sinners*”—heathens—persons who did not observe the law of Moses. These the Jews called sinners, as if they were not such themselves! Jesus deals with publicans and sinners as he would have done with the people of Jerusalem had they received him—most tenderly welcoming them, teaching them divine truth, showing them the way of peace and safety. These outcasts crowd around Jesus and he receives them. This is the glory of Christ and of the gospel, to rescue the fallen and the outcast. The physician heals the sick. To do his work of mercy Christ followed sinners to their houses, to their meals and tables. At this manifestation of grace the Pharisees “murmured!” God and his angels rejoiced, but *they* and the devil “murmured.”

Vv. 3-7.—*Wilderness*—the grassy plains, hillsides and valleys of the east, where sheep and cattle are fed and tended. Shepherds on the east, at the present day, often carry pack and straying sheep on their shoulders. The good shepherd misses the one out of the hundred. Christ left heaven and came here to bear our sins, and to carry us home to heaven on his shoulders rejoicing. God has multitudes to serve him, but he seeks man

and saves him. No creature strays more easily than a sheep, and none find it more difficult to regain the flock and fold. A just emblem of us! *Joy in heaven*,—envy and wrath and murmuring on earth. *Needing no repentance*, in their own eyes. Christ here referred probably to the “righteous” Pharisees and Jews whose outward observances were perfect. It may also refer to the heavenly hosts who have never strayed like lost sheep.

V. 8.—Piece of silver here mentioned is the *drachma*, worth about 16 cents of our money. God lights the candle of his word and goes forth in search of the sinner. A lost silver coin may be in the mire, dirty, trodden under foot, the image and superscription defaced, like *men* when lost to God. It is from this forlorn condition that God rescues him. Sweeping raises a “dust,” but it discovers the coin. We must not complain though noise and dust should sometimes accompany God’s work among men: these are the *human* elements.

Vv. 9, 10.—*Rejoice with me.* Our salvation is God’s joy; our destruction he regards as his loss. His name and image are on us, and he declares our conversion to the angels and they too rejoice.

#### LESSONS.

1 In the lost sheep and the piece of money we have symbols of our own state by nature.

2. The shepherd and the woman seek “*until they find*” the lost objects. God and Christ in like manner seek and save to the uttermost; and as the sheep and the piece of money would be forever lost had the search ceased sooner, so the sinner is lost unless God completes his work of seeking and saving. From this we see our entire dependence on God in Christ.

3. Christ is the good shepherd. “He transferred our burdens to himself and became a victim for us.”

4. If there is joy in heaven over the conversion of one sinner, how much more over the conversion of multitudes! How awful must be the loss of a soul! How infinite the value of a soul!

5. We should rejoice in the conversion of sinners and seek to promote it.

#### DOCTRINE TO BE PROVED.

All mankind have departed from God. Rom. iii. 9-23; Gal. iii. 22; Psalm xiv. 1, 2, &c., &c. All experience and observation confirms this doctrine of scripture.

#### SECOND SABBATH.

**SUBJECT:** *Christ feeding five thousand, and walking on the sea.* Matt. xiv. 13-33.

*Feeding the five thousand.* This miracle is the only one recorded by all the evangelists. With Matt. xiv. 13-21 compare

Mark vi. 30-44, Luke ix. 10-17, and John vi. 1-14. The scene of the miracle was the north-east coast of the sea of Galilee. The multitudes that gathered to hear Jesus were mainly composed of pilgrims on their way to Jerusalem.

V. 13.—Having heard of the cruel death of the Baptist, Jesus departed thence. He did not run heedless or needlessly into danger.

V. 14.—*Multitude*—5000 besides women and children. He taught them the truth, and healed their bodies, and did all most lovingly.

V. 15.—The disciples, like their master, are solicitous for the temporal welfare of the people; and they suggest the plan which to them seems most reasonable.

Vv. 16, 17.—No one but himself knew whence the food was to come; for the five loaves and two fishes would hardly feed five men. The Jewish loaf was thin and brittle, and about twelve inches in diameter. In distributing bread it was *broken*, not *cut*.

Vv. 18, 19.—A small supply in the hands of Jesus is enough for all. Everything depends on his *blessing*. Christ gave thanks. He who enjoys God's bounties without gratitude is a robber.

Vv. 20, 21.—*Twelve baskets full*—much more than they commenced with. Each disciple carried his basket for provision, &c. The fragments were preserved for future use.

V. 22.—*Straightway*—he does not linger to contemplate the effects of his miracles of mercy. "*Ship*"—a boat. *Constrained*—the disciples were reluctant to go without him. They were to cross to the west side of the sea of Galilee.

V. 23.—Jesus goes up a lonely mountain to pray. All his joy was in connection with his Father. The wicked and the worldly can ill bear being alone. Solitude is awful; but fellowship with God makes it delightful.

V. 24.—*Midst of the sea*,—about four miles from shore. Christ sees them through distance and storm.

V. 25.—*Fourth watch*—near day dawn. The first watch was from 6 o'clock in the evening till 9; the second from 9 till 12; the third from 12 till 3; the fourth from 3 till 6 in the morning. These were the Roman watches. Before the Roman conquest and in the Old Testament times, the Jews divided the night into *three watches* of four hours each. To *walk on the sea* is a stupendous miracle, involving a suspension of the usual course of nature. In this Christ showed his Godhead as well as in the previous miracle.

V. 26.—They knew not the master, and thought that it must be a spirit that could thus tread the stormy waves. A spirit may become visible. Neither reason or experi-

ence has proved the contrary. Christ sometimes appears to his people in a way that may greatly alarm them, as was the case with his disciples in this instance. Fear springs from unbelief. See Mark's account of this incident.

V. 27.—He does not keep them in agonizing suspense, but cheers and re-assures them. Nothing could be more gladdening to them in the hour of distress than his presence.

V. 28.—*If*—Peter hardly believes for joy, and seeks a sign.

V. 29.—*Come*—the invitation which he extends to *all*. We should fearlessly do what he commands or invites us to do; but let us beware of *tempting* him.

V. 30.—Peter's faith sank, and with it his body sank into the waters. The best meant beginnings of faith will fail if mingled with self-conceit. Peter appealed to the right source for help when he felt himself sinking.

V. 31.—A helping hand and a kind rebuke are the answer to Peter's appeal.

Vv. 32, 33.—The crew of the vessel, as well as the disciples, were astonished at what they had witnessed. All acknowledged him to be divine and paid him divine honour.

#### LESSONS.

1. From the manner in which Christ fed the multitude, let us learn that those who seek first the kingdom of God and his righteousness, will have all things needful given to them by God.

2. From the care of Christ and his disciples for the temporal wants of men let us learn to feed the hungry, clothe the naked, and relieve outward distress while we seek to enlighten the soul.

3. The miracle itself demonstrates Christ's omnipotence.

4. He is the true bread, and this miracle was a type of the abundant supply of spiritual food promised for all who follow him. There shall be enough and to spare for all evermore.

5. Let us, like Christ, always ask a blessing on our food, and also return thanks.

6. Like the disciples and the multitude, let us do at once what he bids us.

7. From his command to gather up the fragments let us learn strict economy. God forbids waste of time, of food, of money, of feeling, of *anything*. With Christ's blessing our very leavings are more precious than all our original store.

8. From his going to a mountain to pray learn the necessity for prayer.

9. His walking the sea and relieving his distressed disciples should teach us to rely on him in the darkest, wildest night of sorrow and trial.

## DOCTRINE TO BE PROVED.

Christ is the bread of life. John vi. 48, &c.

## THIRD SABBATH.

SUBJECT: *The prodigal son.* Luke xv. 11-32.

The object of this parable is to show how willing God is to receive even wilful and notorious sinners, and how their conversion redounds to his glory.

V. 11.—The two sons represent, the elder, the scribes and pharisees; and the younger, the "publicans and sinners." The cold, faithless man of correct external morals is the elder son; the wilful, reckless libertine is the younger.

V. 12.—In the east sons can lawfully claim their share of the inheritance during their father's life. But all the property which the father secures after this first division is his own, and he may do with it as he sees fit. This explains several points in the parable.

V. 13.—He took the readiest way to ruin his soul and body and estate, and to debase himself utterly. *A far country*—how very far off do sinners go from God!

V. 14.—Waste ever ends in want: the end of the feast of the wicked is "a mighty famine."

V. 15.—To feed swine is the most debasing employment to which in the east a man could be put. He became an utter outcast from society.

V. 16.—*Husks*—a pod somewhat like a bean pod. Poor people still live on it in seasons of sore famine. It grows on the carob tree.

V. 17.—"Came to himself:" he had been morally insane. He longed for his father's house. Before leaving home it seemed drudgery to be a son; now it were freedom to be as "a hired servant."

V. 18, 19.—He has a true sense of his deplorable condition, and he forms a rightful resolve. Confession always becomes a sinner. He at once *executes his good resolutions.*

V. 20.—His father anticipates his coming and welcomes him with every demonstration of love.

V. 21.—He even cuts short his son's apology and confession with assurances of pardon and favour. He does not give the penitent time to say "make me as one of my hired servants."

V. 22.—The "best robe" was kept for birthdays and holidays. The "ring" was a sign of favour and authority.

V. 23.—It is customary in the east to fatten a calf for special occasions.

V. 24-29.—The elder son, like the pharisees, was angry at the welcome accorded to the penitent. He sulked, and could see no reason for the gladness around him.

V. 30.—"This thy son"—literally *this son of thine.* He spoke with contempt of him, as if he were not his brother: just as the Jews did of the "publicans and sinners."

V. 31, 32.—His father replies gently and reminds him of his relationship, by saying, "*this brother of thine.*"

## LESSONS.

This most affecting and beautiful parable teaches us many lessons and doctrines.

1. The conduct of the prodigal illustrates the downward course of sin. He sank at last till he was flung out of the very brothels where he had wasted his living, and compelled to eat with swine. How often do drunkenness and debauchery lead to ruin among ourselves!

2. His recovery shows what true conversion is. The sinner "comes to himself." He remembers God. He has a true apprehension of his sins, and a sense of the mercy of God in Christ. He feels his utter unworthiness. He at once goes to God with his sins, and his wants and misery.

3. In the conduct of the father we have an illustration of God's treatment of returning sinners, how cordially he welcomes them, and overwhelms them with blessings,

4. Let the conduct of the elder brother warn us against a selfish trust in ourselves and distrust of God. He was a "legalist." He is jealous, cold and cruel.

5. All through the parable we find sin represented as the cause of ruin and death; and God's love is the only cure. Salvation is all of divine mercy.

## DOCTRINE TO BE PROVED.

God is willing to receive the repenting sinner. Matt. xi. 28-30; 1 Tim. i. 15, 16, &c.

## FOURTH SABBATH.

SUBJECT: *Healing of the Syro-Phœnician woman's daughter.* Matt. xv. 21-28.

This miracle is related by Mark in chap. vii. 24-30. Tyre and Sidon were near each other, and hence the constant union of the names. They were in Phœnicia, to the north-west of Palestine, about a hundred miles from Jerusalem. The woman was a Canaanite by nation, but a Syro-Phœnician by residence.

V. 22.—*Have mercy*—a prayer which is appropriate to the lips of every sinner. *Son of David*, was a mark of the true Messiah.

V. 23.—He tried her faith severely, but she continued her prayer. "*Send her away*"—the disciples probably meant, satisfy her, give her request that she may go away. Jesus never sent one away empty.

V. 24.—His mission was *first* to the Jews. Among them he is to preach and perform miracles. But he is the Saviour of all, Gentile as well as Jew.



Vv. 26, 27.—The Jews were regarded as the children, and the Gentiles as "dogs." The children's bread meant the privileges of the Jews. She replies most humbly in effect, "I am a dog; then though I cannot get a share of the children's bread, let me get the crumbs—*this* crumb!" She will take no refusal.

V. 28.—The hinderances in her way only served to increase her faith; and through the Saviour's grace her triumph is complete.

#### LESSONS.

1. God's blessing, Christ's mercy, is not confined to any one sect, country or nation, but some have peculiar privileges and advantages.

2. Let us not despair though Christ should seem to repel us. He is only proving us.

3. We should not be ashamed to acknowledge our low and lost condition.

4. As the woman prayed effectually for her daughter so may we pray for parents, children, brothers and sisters, and if we persevere we shall receive an answer.

5. Jesus never rejected a penitent petitioner. He will most surely save us if we look to him.

#### DOCTRINE TO BE PROVED.

True faith is humble and persevering. Phil. iii. 9, 12-14; John ix. 38; Matt. viii. 8-10.

## Religious Intelligence.

### Missionary Statistics.

1. *American.* The whole number of American Foreign Missionary Societies is sixteen—having under their care 2388 agents as missionaries, native preachers, etc.; 54,000 church members, 22,000 pupils, and an annual income of \$1,100,000 to sustain their operations.

2. *British.* In Great Britain there are twenty missionary societies, employing 6216 agents as missionaries, etc., and having 185,000 church members, 201,000 scholars, and an annual income of \$3,094,000.

3. *Continental.* On the continent of Europe there are twelve of these societies, of which six are in Germany. They have 811 agents as missionaries, teachers, etc., 79,000 church members 12,000 scholars, and an income of \$267,000.

4. *Totals.* The whole number of British and continental missionaries is thirty-two societies, 7027 agents or missionaries, teachers, etc., 264,000 church members,

213,000 pupils in schools, and an annual income of \$3,361,000.

The whole number of Protestant missionary operations in the world, as thus carried on by American, British, and Continental Christians in 48 societies, 9418 agents or missionaries, etc., 518,000 church members, 235,000 pupils in the different schools, and an annual income of \$4,481,000.

With such a machinery for operation in readiness and at active work, what is needful but the Holy Spirit to be poured out mightily from above to go with the word thus scattered abroad on its way to all the world and to every creature? Ask and you shall receive.

#### EGYPT—SCHOLARS FROM AFRICA.

Miss Dales, of the Egyptian Mission of the United Presbyterian Church gives the following account of the reception of five boys from the interior of Africa into the mission school in Cairo:—"A wealthy lady from Holland, who had penetrated those dark regions, brought with her recently to Cairo, eight children, five boys and three girls, whom she regarded with very deep interest and desired to have educated. All the boys and two of the girls she placed in our mission schools, to be supported at her expense. I very much regret, however, to say that one of the eldest and most promising of the boys died a few days since of typhoid fever. It seemed mysterious that when he was just beginning to learn the way of life and his poor dark mind opening up to the reception of truth, he should be removed; but God's ways are not as our ways, and 'He doeth all things in wisdom, and well!'"

#### A GREAT WORK COMPLETED.

We have before spoken of the approach towards completion of one of the greatest missionary works of the age—the full translation of the Scriptures into the Arabic, a language in which, and only in which, they may be read by a hundred million people. The work occupied eight years of the labor of the late Dr. Eli Smith, and since his death, eight years further labor by Van Dyck—both missionaries of the American Board, and eminently adapted to so important a service. Under date of Beirut, March 14, Rev. H. H. Jessup reports to the Board the account of an exceedingly interesting celebration of the completion of the work, by a missionary and Christian company, English speaking and native, of the premises of the mission press. In prayer, addresses and hymns they gave praise to God for his favour thus extended to the millions sitting in the region in shadow of death. It was the joyous inauguration of a new era of missionary effort in Southwestern Asia.

## KHARPOOT, EASTERN TURKEY.

The report from this place to the American Board says:—"We rejoice, yea and will rejoice that, whether in pretence or in truth, Christ is preached, and the knowledge of his salvation spread abroad. But we chiefly rejoice that the word has apparently not been unfruitful. The twenty-nine additions to the two churches represent as we hope, less than half of the good fruit ready to be gathered when we hear from churches in all the places where converted men are to be found. We are happy to see that a good number, not only of the church-members, but of others also, are zealous in efforts to preach the gospel. In this city, and at eight out-stations, more or less persons go regularly, every Sabbath, on missionary labour to neighboring villages. In several cases the fruit of these efforts has been already seen."

## LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The income of this Society from all sources during the past year was £34,628 1s. 2d., and the expenditure £35,845 18s. 8d. The report stated that there were now in the employ of the Society 34 ordained missionaries, 18 unordained missionary agents, 82 colporteurs, Scripture readers, schoolmasters and mistresses, &c., making together 134, nearly half of them believing Israelites, distributed among 32 stations. The New Testament has been translated into Hebrew, and both Old and New widely circulated among the Jews, during the last ten years, to the extent of 35,319 of the former and 21,868 of the latter.—Tracts and treatises in various languages on Jewish controversy have been largely circulated, with which the Jews have been most favorably impressed. The Society has also published the Liturgy in Hebrew. When the Society was formed there were not 50 Christian Jews known in the United Kingdom. Now, in the Church of England and Ireland there are more than 100 ordained ministers of the seed of Abraham; and there are many converts. In the Society's chapel in London 480 adults and 367 children of the house of Israel have been baptized up to the end of 1864. In the Society's schools in London 822 Jewish children have been educated in the Christian religion. In the Society's school at home and abroad more than 1000 children are annually under instruction. A marked change has taken place in the feelings of Jews towards Christ and Christianity. The New Testament is extensively read, and hence more enlightened views of Christianity prevail. Multitudes of Jews have learned that true Protestantism is the only form of Christianity in accordance with the New Testament, and that it is

neither persecuting nor superstitious. The report gave a most encouraging account of the operations of the Society in Abyssinia and other foreign parts.

## INTERESTING ARRIVAL.

Rev. Lowell Smith, D. D. with his wife, son and daughter, arrived at New York, from the Sandwich Islands, on the 25th ult. They were accompanied by several children of missionaries in those islands. Dr. Smith went there in 1832 to engage in the service of the American Board. For several years he, with his family, lived in a grass hut, without door, window, or floor. He gathered the second church in Honolulu, and enjoyed with it a large refreshing from the most wonderful revival which soon after swept over the mission fields there. He now returns, after an absence of thirty-three years, to witness changes and progress in his native land, which can only be appreciated by those upon whose sight they burst in one bewildering view. While we have lived amid the unparalleled creations of human energy, he, in his far off seclusion, has been lifting the souls of the dying up the ladder which reaches from earth to heaven.

## PEKIN.

The Rev. Dr. Martin, who has been fifteen years a missionary in the City of Ningpo, left that place for Pekin about a year ago; and in a letter dated November 4th, 1864, he says:—

"1st. Pekin is the common centre of a family of nations. Mongolians, Coreans and Thibetans reside here in great numbers. This place not only affords facilities for the study of their languages, but is obviously the best location for a missionary institution, which shall prepare natives of each of these nations for carrying the gospel to their countrymen.

2d. Pekin is the chief seat of Pagan worship for the whole of Eastern Asia; and the negations of Confucianism, and the superstitions of Tauism and Buddhism, will not continue long to dominate the provinces after Christianity is rooted in the capital.

3d. The Manchu race, which controls the destinies of one third of the human family, is mainly concentrated within the walls of Pekin, and accessible through the medium of the Chinese language, for, with few exceptions, they speak no other.

4th. The re-capture of Nankin and overthrow of the rebellion seem to open a new career for the reigning dynasty.

5th. It appears now to be the settled policy of the great Treaty Powers to maintain the authority of the reigning house.

In view of these considerations, it may

be doubtful whether the whole earth presents a field which, in the event of success, promises such large results as a mission to these two millions of Manchus."

#### MEXICO.

The Record of the American Bible Society publishes the following:—"Mr. Hickey is prosecuting his labours diligently in Mexico, without let or hindrance. He writes: 'The desire for the Scripture increases every day, and we must strain every nerve to satisfy it.' He states that 'a priest that could not induce his people to give up their bibles to be burned, himself burnt five. One of these was that of the poor pious woman who, when she bought it, prayed that the Spirit of God might teach her to understand it. I called upon her on my return here, and I do not know that I ever felt more sad than when she told me she had given up her bible. She said she keenly felt the loss, but the priest compelled her. She had not means to buy another, but said if she had the means she would buy one, and would not, on any account, give it up.' Mr. H. promised to bring her one on his return. Several in this place who owned bibles, utterly refused to give them up. It is also worthy of note, that it was not the priest belonging to the place, but one from a distance, who was concerned in this act of oppression."

#### A NEW MOVE TOWARD EVANGELISING ROMAN CATHOLIC COUNTRIES.

That valuable Society, the American and Foreign Christian Union, has resolved upon a measure than which there has been no finer stroke of aggressive evangelism—one which will produce the wildest wail in the next Encyclical. A systematic effort is to be made to establish Sabbath Schools, or Scripture classes at every accessible point in Southern Europe and South America, where the Bible has been so long and systematically closed against the people, Alfred Woodruff, Esq., of Brooklyn, has accepted the position of Associate Secretary of the Union, with this work for his specialty. He was moved to it by his personal observation of the need and hopefulness of such labor in Italy, Germany and France, and his long experience of the power of this form of instruction in home effort. He is a gentleman of ample means and gives his service gratuitously to the Union—a fact which is of itself a pledge of enthusiastic zeal in the work. *The Independent*, in a fuller account of the plan, says that Mr. W. "proposes to apply the scheme wherever there is a missionary or colporteur, an American traveler or resident, or a single person, young or old, whose heart the Lord had touched with the desire of knowing more of the Word of God. All the

apparatus that is necessary to begin is a Bible, and that two or three persons should agree to meet steadily on the Lord's day, at any convenient place, in a house or under a tree, to study it together. It is good according to the means available, and capable of boundless extension until the world is filled with its fruits."

#### REVIVAL EFFORTS IN LONDON.

We find the following paragraph at the conclusion of a report of the proceedings of the N. W. Branch of the London F. M. C. A., April 29:—"Every Sabbath afternoon we are called to rejoice over fresh trophies of the Lord's grace, and frequently at the Wednesday evening meeting it is our joy to raise "Glory, honor" over young men "passed from death unto life." The open air work has commenced in right earnest, with most encouraging results. Lisson Grove was visited on Lord's day last, and twelve open-air meetings were held. In the evening over fifty young men started on this mission, and the need for such services was soon demonstrated by large groups of laboring men at the corners of the streets, and apparently whole families at the windows of houses. We have reason to believe these services were useful to souls.

We also clip from *The Revival* the following testimony respecting the work wrought in East London, where there has lately been a great increase of tract distributions, mission halls, open-air services, and other religious meetings. "An elderly Christian who had known 'Spitalfields in its glory,' said that if the story of the reformation in the East of London were told, it would be found to be miraculous. How great is the change! Thieves, vagabonds, drunkards, blasphemers, scoffers, and infidels have become converted and are preaching the gospel. Jews, too, and men of other nations have confessed Christ before the world."

UPWARDS of £9000 have already been collected to secure a ship in place of the good old *John Williams*. This sum has been raised mainly by Sabbath School children. The new vessel is to be built at Aberdeen, and is to be 350 tons burthen. She is to be ready by the end of October, and to sail for the Pacific in January or February.

## News of the Church.

### Presbytery of P. E. Island.

The Presbytery of P. E. Island met on Wednesday, the 17th inst., in West Cape Presbyterian Church.

In consequence of the state of the roads only a few members were present, viz:— the Rev. A. Fraser, Moderator, *pro tem.*; Rev. W. R. Frame and Rev. J. D. Murray, Ministers; with Mr. James Ramsay, Ruling Elder. Mr. Frame was appointed Clerk, *pro tem.*

The principal business before the Presbytery was the ordination of Mr. William Stuart, Probationer, to the Pastoral charge of the congregation of the Brae, West Cape and Campbellton.

After the usual preliminary steps, the Rev. J. D. Murray preached an appropriate discourse from Malachi ii., 5-6 verses; "My covenant was with him, &c." The Rev. A. Fraser then narrated the steps taken, and put the questions of the formula to the Candidate and congregation. These having been satisfactorily answered, he offered up prayer, during which Mr. Stuart was set apart to the office and work of the Ministry in the apostolic manner, "with the laying on of the hands of the Presbytery."

Having received the right hand of fellowship from the members of Presbytery, Mr. Stuart was suitably addressed by the Rev. Mr. Fraser, on the responsibilities and duties of the Ministerial office; and the members of the congregation were addressed by Mr. Frame on their duties to their new Pastor in the usual manner.

Though the day was rather unfavorable, yet the attendance was large, including Protestants of various denominations and also Roman Catholics.

Mr. Stuart enters upon a large and interesting sphere of labour. He is among a kind and warm-hearted people who will appreciate his labors, and also pay his salary and otherwise aid him in his arduous work. Though the congregation is yet comparatively weak, the prospects of increase are very encouraging. The land in the vicinity is among the most fertile on the island; and new settlers are rapidly moving thither. We have, no doubt, that ere long, by the Divine blessing, the congregation of Brae, West Cape and Campbellton will be one of the best on P. E. Island.

This congregation, until lately, formed a part of the Rev. A. Fraser's extensive charge. For more than nine years he labored zealously on this part of the island, —removed from his brethren, and often

enduring hardships in the way of travelling unknown to many of them. But his labors have been blessed. The little one has become a thousand.

What was one weak congregation at his ordination over it, is now *two*, and both in a prosperous condition; and he has also the satisfaction of having a zealous fellow-laborer, and unanimous choice of the people settled near him.

Mr. Stuart read an interesting report of his missionary labours within the bounds of this Presbytery during the last five months.

The Presbytery adjourned to meet in Queen Square, Charlottetown, on the 2nd Wednesday of June, at 11 a. m.

The Presbytery met again in Queen Square Church, Charlottetown, on Wednesday, the 14th inst. There were present the Revs. A. Campbell, *Moderator*, J. Allan, A. Munroe, G. Sutherland, *Clerk*, D. McNeill, R. Laird, W. Ross, H. MacMillan, A. McLean and A. Falcone; and Messrs. D. Laird, M. Gillis and M. McLean, *Elders*. The minutes of the sederunt in Charlottetown were read and approved.

The most important business was the licensing,—to preach the everlasting Gospel,—of Messrs. Donald McDougall and Simon Fraser. Their discourses and examinations in the original Hebrew and Greek Scriptures, and catechetical exercises in Theology and Church History were deemed very satisfactory by the Presbytery. After being licensed, they were solemnly and suitably addressed by the Moderator in respect to the office which they had now undertaken.

Immediately after the licensing, a petition craving "federation in a call, was laid on the table by Messrs. G. McKay and M. McLean, delegates from St. John's Congregation, New London. The accompanying paper being investigated and found satisfactory in present circumstances, the petition was granted, and the Rev. I. Murray, of Cavendish, was appointed to moderate in a call in St. John's Church, at New London, on Thursday, 29th inst., notice of Moderation to be given on Sabbath first. A long pending case of discipline in the congregation of Dnddas, was settled to the apparent satisfaction of all parties.

Mr. Simon Fraser was appointed for two Sabbaths in Tyron, and Mr. D. W. Cameron for four Sabbaths to West St. Peter's—both from the present date. The Presbytery prescribed for Mr. Beairsto, Student, a sermon from John iii. 36, the 16th century in Church History, and the Book of Jonah in Hebrew. The proposed Jewish Mission was discussed, but the decision reserved for a faller meeting.

The Presbytery adjourned to meet in Charlottetown on the first Wednesday of August.

### Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on the 23rd May. Mr. D. W. Cameron having laid before the Presbytery a certificate of attendance for three full terms at Princetown Seminary, and also a certificate of license by the U. P. Presbytery of Boston, it was agreed that he be received as a Probationer of this church, and the clerk was instructed to give intimation to the Home Mission Board.

The presbytery took into consideration the proposed rules for the Ministers' Widows and Orphans Fund, and agreed to recommend a series of amendments.

The consideration of the subject of the Jewish Mission was deferred.

The Presbytery again met on the 13th June. A petition was presented from the pewholders of Sharon Church, Albion Mines, praying for a Probationer to be located among them for three months. It was agreed that the same lie over till the meeting of Synod.

The Presbytery entered upon the consideration of the filling up the professorship vacant by the death of Mr. Thos. McCulloch, when it was resolved, that in the opinion of the Presbytery, the most desirable arrangement would be, that the Synod should have the Professorship of Mental Science, and secure the services of Dr. Lyall as their Professor, and that the Presbytery overture the Synod accordingly. Dr. Bayne and Rev. Alex. Ross were appointed to prepare the overture and submit it to the Synod.

The Rev. George Patterson submitted an overture on Historical Records, which it was agreed to transmit to Synod.

The subject of the Jewish Mission was again deferred.

### Presbytery of Halifax.

This Court met in Poplar Grove Church at 10 o'clock on Wednesday, the 7th June. There were present, Rev. Messrs. Sedgewick, McGregor, Maxwell, McKnight, Forlong, W. Murray, McLean, Stuart; and Messrs. Farquhar, Hutton and R. Murray, Ruling Elders. A letter from Rev. H. D. STEELE was read asking leave of absence for the purpose of visiting Canada and the United States, with the view of collecting money for a Manse and Glebe in West Cornwallis. The Session had cordially concurred in the application. He asked the Presbytery for supply for four Sabbaths. Rev. W. FORLONG asked for similar leave of absence in order that he might collect money in Canada and the United States to secure a Manse for the South Cornwallis

congregation. He explained fully the circumstances that, in his view, rendered this step necessary. He also had the concurrence of the Session. He would expect to be absent six weeks, and he wished his pulpit to be supplied a portion of the time at least. After a very full discussion of these applications, it was agreed to let them lie over till a future meeting of Presbytery.

Rev. P. G. McGregor reported from the Committee on Sabbath Observance. The objects aimed at had been to some extent accomplished. Mr. Peter Morrison and Mr. John Forrest, who had finished their College course were taken on trials for license.—Time did not admit of hearing all Mr. Forrest's examination; and his licensure was accordingly postponed. As far as it proceeded, his examination was highly satisfactory, and was sustained accordingly. Mr. Morrison's trials also were most cordially sustained and he was duly licensed to preach the gospel. After some routine business, it was agreed to hold the next ordinary meeting on Wednesday, the 5th July, at 9 o'clock, A.M., in Poplar Grove Church.

## Fire-side Reading.

### Isn't it almost time?

Quietly little Mary sat in her low chair one evening, with a very thoughtful face. She had just come in from a prayer-meeting. There was an unusual interest in the church, and the meeting had been very solemn. Her feelings had been awakened, and for several days past her heart had been heavy; but she had said to herself, "I shall not let anybody know it. I shall laugh and seem to be thinking of any but serious things. If I could only be good and love the Saviour without any one knowing it—but to have to stay to inquiry meetings, and then, if I should get a new heart, to have to stand up before others and profess to love Christ—no, I could not do that." So she had reasoned within herself for several days, and so well had she hidden her feelings, that not even her mother suspected that Mary's heart had been touched.

This evening, when inquirers were invited to remain, her heart beat quicker than usual, and but for the thought of what her companions would say, she would have been glad to have kept her seat, and had her dear pastor come to her and tell her more of the Saviour. But she hurried home; and now as she sat looking into the fire and thinking it all over, she could hardly keep back her tears. Her father sat reading aloud to her

mother, and as she glanced at them and saw they were not noticing her, she thought:—"They do not know how I feel. Perhaps after all, I am too young to trouble myself about these things." The door opened, and an elder brother came in. He was an earnest Christian. He had just returned from the inquiry meeting, where he had stayed with a few others, at the pastor's request, to talk with those who remained. His heart was full of love for souls, and his quick eye soon read in Mary's earnest countenance some traces of interest. Going up to her, he laid his hand gently upon her head, and said: "Isn't it almost time little Mary was thinking about these things?" This was enough—just the right words at the right time. Mary made no reply, but slipped quietly from the room. How it was she could not tell, but her pride seemed to melt away under the pressure of that loving hand and those gentle words, and alone in her little chamber she resolved to seek Christ earnestly—she would not care any longer what others might think, she would ask Christ to give her a new heart. His smile would bring more joy to her than any remark of thoughtless companions could cause her grief. And Mary kept her resolution. She was found among the little group at the next inquiry meeting, and not long after she found the Saviour. Then she could only wonder at the fears which she had allowed to keep her so long from going to Him. And next to her love for Christ, there sprang up in her heart a deep and abiding love for that brother who had met her so gently at that fearful turning point, and helped her choose the right and open door.

Children, do you wish God to be your Father? You have an "Elder Brother" in Christ. If you ask him, he will show you the way to the Father, even by himself; for "he was bruised for our iniquities." Will you come to him?

PRAYER.—Prayer prevails with God. Melancthon, it is said, was once sick apparently near to death. Luther hastened to his friend. Kneeling by him he devoutly prayed, "We implore thee, O Lord our God, we cast all our burdens and will cry till thou hearest us, pleading all the promises which can be found in the holy Scripture respecting prayer." And seizing Melancthon's hand he said, "Be of good courage, Philip, you shall not die." Soon Melancthon began visibly to revive, as though his spirit came again, and he was shortly restored to his usual health. God hears and answers prayer. Let us pray without ceasing.

"If ye love Me keep my Commandments."  
John, xiv. 15.

Jesus, my all, to heaven is gone;  
He that I placed my hope upon;  
His track I see, and I'll pursue  
The narrow way, till Him I view.

The way the holy Prophets went,  
The way that leads from banishment,  
The King's highway of holiness,  
I'll go; for all the paths are peace.

No stranger may proceed therein,  
No lover of the world and sin;  
No lion, no devouring care,  
No ravenous tiger shall be there.

No: nothing may go up thereon  
But travelling souls; and I am one;  
Wayfaring men, to Canaan bound,  
Shall only in the way be found.

Nor fools, by carnal men esteemed,  
Shall err therein; but they, redeemed  
In Jesu's blood, shall show their right  
To travel there, till Heaven's in sight.

This is the way I long have sought,  
And mourned because I found it not:  
My grief, my burden, long have been  
Because I could not cease from sin.

The more I strove against its power,  
I sinned and stumbled but the more;  
Till late I heard my Saviour say,  
"Come hither, soul! for I'm the Way!"

Lo! glad I come; and Thou dear Lamb,  
Shall take me to Thee, as I am;  
Nothing but sin I Thee can give:  
Yet help me, and Thy praise I'll live!

I'll tell to all poor sinners round  
What a dear Saviour I have found;  
I'll point to thy redeeming blood,  
And say, "Behold the way to God!"

John Cennick, 1743.

### Criticising Preaching.

I never suffered myself to criticise it, but acted upon the uniform principle of endeavouring to obtain from what I heard all the edification it afforded. This is a principle I would warmly recommend to my young friends in the present day; for nothing can be more mischievous than for learners to turn teachers and young hearers, critics. I am persuaded it is often the means of drying up the waters of life in the soul; and sure I am that an exact method of weighing words and balancing doctrines which we hear, is a miserable exchange for tenderness of spirit and the dew of heaven.—J. J. Gurney.

### NOTICES, ACKNOWLEDGEMENTS, &c.

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

Alex. Ross, Blue Mountain.....	\$4 00
John McFarlane, do.....	5 00
David Ross, do.....	5 00
James Meikle, do.....	4 00
Duncan Holmes do.....	4 00
John Meikle, do.....	4 00
John McDougall, do.....	2 00
Rod'k McDougall, do.....	2 00
Donald Ross, Elder, do.....	3 00
Alex. Chisholm, do.....	2 00
Duncan Campbell, do.....	2 00
Charles Ross, M. R. Road.....	2 00
Donald Ross, jr., do.....	1 50
Wm. Ross, Elder, do.....	1 00
Wm. Meikle, Blue Mountain.....	4 00
Wm. McDonald do.....	4 00
Robert McIntosh, do.....	1 50
William Irving, Elder, Barney's River.....	4 00
Joseph Irving, do.....	2 00
W. Irving, jr., do.....	2 00
John Irving and his wife do.....	2 00
Rev. John Stewart New Glasgow.....	20 00
John T. Ives, Pictou.....	20 00
James Ives, do.....	10 00
Capt. James Fraser, Pictou.....	8 00
George Hattie, do.....	2 00
John Yorston, do.....	2 00
Rev. Dr. Bayne, do.....	20 00
Thos. Porteous, do.....	10 00

153 00

Amounts formerly acknowledged... 2839 05

Total amount received to date... \$2992 05

HOWARD PRIMROSE,

Treasurer.

Pictou, 15th June, 1865.

### PAYMENTS OF HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums in payment for the *Home and Foreign Record*:-

Mr. Robert Davidson, Londonderry.....	\$6 50
Mr. William Graham, Durham.....	28 50
Rev. M. G. Henry, Clyde River.....	10 00
Rev. Isaac McKay, Gabarus, C. B.....	9 00
Mr. John Brown, Chatham, N. B.....	14 00
Mr. George McKay, New London, P.E.I.....	6 50
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Rev. H. Crawford, St. Peters, P.E.I.....	13 50
Rev. Jas. Ross, Grand River.....	5 50

MR. A. K. MCKINLAY, acknowledges the following sums :

#### FOREIGN MISSION.

Chalmers' Church, Halifax.....	\$100 00
Clyde and Barrington.....	29 25

Bridgetown.....	14 50
Annapolis.....	11 30
Poplar Grove Church, Halifax.....	56 00

#### HOME MISSIONS.

Chalmers' Church, Halifax,.....	\$106 24
Clyde and Barrington.....	36 30
Bridgetown.....	14 50
Annapolis.....	11 30
Poplar Grove Church, Halifax.....	80 00

#### EDUCATION.

Chalmers' Church, Halifax.....	\$40 30
Poplar Grove, do.....	30 12
For Theological Department from a Member of Poplar Grove Church.....	8 00
Annapolis.....	4 72

#### SYNOD FUND.

Clyde and Barrington.....	\$6 50
Rev. A. McIntosh, St. Ann's C. B.....	18 00
Chalmers' Church, Halifax.....	30 00

Monies received by Treasurer from 20th May to 26th June, 1865.

#### FOR HOME MISSION.

New London and Summerfield, £3 5s. 1d., 1. cy.....	£2 14 3
Central Church, West Riv. Pictou.....	6 10 4

#### FOREIGN MISSION.

New London and Summerfield, P. E. I. cy., £22 18s. 4d.....	19 1 11
Blue Mountain congregation per Rev. D. B. Blair.....	2 19 10
French River cong. per A. P. Millar.....	2 10 6
Miss Violet Dunwoodie, R. Hill, Rev. A. Sutherland's cong.....	1 11 10½
Sab. School, Prince St. Ch. Pictou.....	10 10 0
Central Church W. R. Pictou.....	7 8 3¼

#### SEMINARY.

Wallace cong. per Rev. J. Munro.....	1 10 4½
West River congregation per Rev. G. Roddick.....	1 15 0
Knox Church, Pictou.....	3 5 0
Central Church, W. River.....	6 4 1½
New London and Summerfield, P. E. Island cy., £2 0 0.....	1 13 4

#### SYNOD FUND.

Wallace cong. per Rev. J. Monroe.....	1 0 0
Knox Church, Pictou.....	2 0 0

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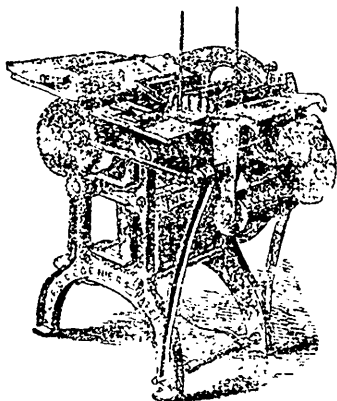
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