

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

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

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

THE  
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

FEBRUARY, 1863.

CONTENTS.

	Page.		Page.
Presbyterianism in Lunenburg.....	29	Religion in Jerusalem and Palestine	45
The Great War.....	32	Reformation in New Granada.....	<i>Ib.</i>
Forgive Injuries.....	33	Turkey.....	46
Ministers Fishers of Men.....	34	Western Africa, New Zealand.....	47
Presbyterianism in Wales.....	35	Sandwich Islands.....	47
OTHER MISSIONS.		Items.....	48
Jewish Mission of the Irish Presby-		FIRESIDE READING.	
terian Church.....	37	Savage Islands.....	48
India.....	38	Infants brought to Christ.....	50
NEWS OF THE CHURCH.		Twenty-third Psalm.....	51
Presbytery of Pictou.....	40	“That aged men be sober”.....	52
Presbytery of Tatmagouche.....	41	What South Africans once were.....	<i>Ib.</i>
Presbytery of Halifax.....	<i>Ib.</i>	An Indian's Love for the Bible.....	<i>Ib.</i>
Letter from Rev H. McKay.....	<i>Ib.</i>	Children who love School.....	53
Presentations.....	42	That fatal resolution!.....	<i>Ib.</i>
RELIGIOUS INTELLIGENCE.		Restraint for the young.....	54
Religious effort in London.....	42	POETRY.	
Progress in Ireland.....	43	The Soul's Departure.....	55
Reading Sermons.....	<i>Ib.</i>	Begin with God.....	<i>Ib.</i>
Protestantism in France.....	<i>Ib.</i>	Notices, Acknowledgements, &c.....	55
“    Algeria.....	44		

HALIFAX, N. S.:

JAMES BARNES, 142 HOLLIS STREET.

1863.

**A. & W. MACKINLAY,**  
**Publishers, Booksellers and Stationers,**

**No. 10, Granville Street,**  
**HALIFAX, N. S.**

Have constantly on hand a large assortment of

**BOOKS & STATIONERY,**

WHICH THEY OFFER ON LOW TERMS.

--ALSO--

**SCHOOL BOOKS,**

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

**CHAMBERS' MATHEMATICAL SERIES,**

**Author's Classical Works, &c., &c.**

**IRISH NATIONAL SERIES OF SCHOOL BOOKS,**

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

**MACKINLAY'S NEW MAP OF NOVA-SCOTIA,**

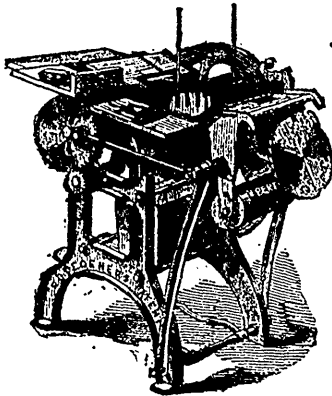
[SECOND EDITION, REVISED.]

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

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

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

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



## JAMES BARNES, Printer and Publisher,

142 Hollis Street,

HALIFAX, N. S.

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

JAMES BARNES PUBLISHES THE FOLLOWING PERIODICALS.

### THE PRESBYTERIAN WITNESS,

AND

### EVANGELICAL ADVOCATE,

IS PRINTED AND PUBLISHED EVERY SATURDAY MORNING,

#### —TERMS OF SUBSCRIPTION—

Single copies in advance, - - - - -	\$2.50
Five copies sent to one address, - - - - -	10.00
Ten copies sent to one address, - - - - -	20.00
An extra copy will be sent to the person who forms this club.	
Twenty copies sent to one address, - - - - -	40.00
With two extra copies to the former of the club.	
Single copies to Clergymen, - - - - -	1.50
No paper discontinued till all arrears are paid, except at the discretion of the proprietor.	

## THE HOME AND FOREIGN RECORD

Is under the control of a Committee of Synod; and is published MONTHLY.

#### —TERMS—

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

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

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

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

## THE ABSTAINER,

ORGAN OF THE GRAND DIVISION OF THE SONS OF TEMPERANCE OF NOVA-SCOTIA.

All communications and Exchange Papers to be addressed to P. MONAGHAN, Editor, Box 87, Post Office, Halifax.

TERMS OF SUBSCRIPTION.—Single Copies 60 cents per annum; when sent in clubs of five or more, 50 cents, in advance.

No single copies forwarded till paid for.

All Subscriptions received by Mr. P. MONAGHAN, Grand Scribe, 60 Albemarle, between Prince and George Streets.

**Subscriptions, Advertising, Orders, &c., for any of the above  
Periodicals, received at the Publishers Office,**

142 HOLLIS STREET, HALIFAX, N.S.

# FASHIONABLE DRY GOODS and MILLINERY.

## GEORGE ALEXANDER

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

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

BLANKETS and FLANNELS,  
Sheetings and Towellings,  
White and Grey COTTONS,  
Printed Cottons, &c.

IN THE

### MILLINERY DEPARTMENT

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

#### Dress Caps, Hats, Feathers, Flowers, Lace Goods, &c.

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

#### MANTLES,

IN ALL THE NEWEST SHAPES AND MATERIALS.

Babies Robes, Cloaks, Pellises, Hoods, Hats, &c.

108 GRANVILLE STREET,

OPPOSITE MESSRS. BELL & ANDERSON'S.

## I. M. SINGER & CO'S.

### LOCK STITCH SEWING MACHINES,

For Family Sewing and for Manufacturing Purposes,

[SECURED BY SEVENTEEN DISTINCT PATENTS.]

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

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

I. M. SINGER & CO.,

No. 458, Broadway, New York.

#### NEW

## BLANK BOOK MANUFACTORY.

### A. & W. MACKINLAY,

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

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

# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1863.

## HISTORICAL SKETCHES.

No. I.

### PRESBYTERIANISM IN LUNENBURG.

Most of our readers are aware, that the county of Lunenburg was originally settled principally by Germans, and that their descendants still retain to a considerable extent, the language and habits of the fatherland. A short account of its early settlement and of the history of Presbyterianism there, may not prove uninteresting to the readers of the *Record*.

Shortly after the settlement of Halifax in 1749, proclamations were circulated by the agents of the British Government over the continent of Europe, inviting foreign Protestants to settle in Nova Scotia, on favorable terms. It is said that the efforts to obtain settlers from abroad arose from a fear at that time prevalent in Britain that the British isles would be depopulated by emigration. In consequence of these invitations, eleven vessels arrived at Halifax during the years 1750, '51, '52, bringing emigrants from the continent of Europe, to the number of over 1400 souls, who are classified as follows:—

Germans	1042
Swiss	153
Montbiliards	224
Other nations	29

1428

Those spoken of as Montbiliards were originally natives of Alsace and Franche Comte, provinces originally forming part of the Duchy of Wirtemberg, but united to France in the reign of Louis the XIV. Af-

ter this annexation, they suffered so many persecutions from the French Roman Catholic authorities, that a number of them gladly embraced the opportunity of placing themselves under the protection of the King of England. They have an interesting history, to which we may advert hereafter.

We have not seen any classification of the early settlers as to their religious profession. It is certain, however, that the majority were Lutherans, but a goodly number of them were Presbyterians, or belonged to the Reformed, as those churches formed on the doctrine and order of Calvin are called on the continent. They had generally brought with them the religious habits and the simple faith of their German and Swiss ancestors. Among their descendants may still be seen the large German family Bibles, as one described them as "most enough for a man to lift," bound in thick wooden boards covered with parchment, well mounted with brass and fastened with brass clasps, and also prayer books, hymn books, and other religious works, either originally brought from Germany or imported shortly afterward.

To meet the spiritual wants of the settlers, an Episcopalian church was built by Government in the year 1754, and a minister was early provided for it, but we believe the services were always in English. At all events the large majority of the original settlers were never connected with it. In the year 1769, the Presbyterians erected a church. It was built by subscription, but they sent a delegate to Germany to solicit assistance in the work. He brought back

X some money, and also a communion service, which we believe is still in use. This was the second church in the county, the Lutheran not being built till the year following.

Previous to this they had endeavored to obtain a minister of their own persuasion, who could preach to them in their native tongue. They had applied to ministers of their own persuasion in Philadelphia, but received answer that they could not obtain enough German ministers for the supply of the wants of their own people around them.

Being unsuccessful in these appeals abroad, they at length chose one of themselves, Mr Bruin Romeas Comingo, who had been for some time living at Chester and employed as a fisherman. Mr C. was born at Newwardon, in the Province of Groningen in Holland in Oct. 1723. He had not received a classical education, but he was a man of good natural talents, who had the ordinary education of his native country and who was well informed in Scripture and religion. At that time there was no Presbytery in the Province. There were several Presbyterian and Congregationalist ministers, who not only freely associated but in matters of common concern acted as one body, as was the practice amongst the Puritans in New England. Application was made to these ministers to ordain Mr C. and after a careful inquiry into his moral character and his qualifications for the work of the ministry, and due consideration of the whole circumstances of the case, they felt it their duty to comply with the request.

The ordination, being the first in the Province, took place on the 3rd July 1770, in St Matthews Church, Halifax, then known as the Protestant Dissenting Meeting House in the presence of Lord William Campbell, the Governor of the Province, several members of the Council, and a large number of persons belonging to all denominations. The proceedings seemed to have excited much interest in the community. The ministers who took part in the service, were the Rev Mr Murdoch then of Horton, afterwards of Musquodoboit, and the Rev Mr Lyon of Onslow, both Presbyterian, and the Rev Mr Secombe of Chester, and the Rev Mr Phelps of Cornwallis, both Congregationalists.

The whole proceedings were afterwards published in a pamphlet formed under the care of Rev Messrs Secombe and Lyon with a prefatory dedication addressed to Malachi Salter, Esq., as a token of esteem as they say, for "the zeal which you have manifested on every proper occasion to advance the interests of religion in this infant colony, and in particular for those prudent and vigorous measures you have taken and still pursue, to obtain and establish a fund for the support of such Dissenting ministers in this Province, as stand in need of assistance."

The ordination sermon was preached by the Rev. Mr Secombe, who had labored for some time alternately at Chester and Halifax, and who was highly esteemed in the Province, being frequently spoken of as the father of the dissenting churches in Nova Scotia. His text on this occasion was John xxi. 15, 16, from which he discussed in a very simple and practical style the following topics. "It is the will of God that there should be an order of men to preach the word and carry on the work of the gospel ministry. 2nd. Some are called unto, and employed in this work. 3rd. It is a great advantage unto and necessary qualification for such men to be endowed with sanctifying grace—that they sincerely love the Lord Jesus Christ." In the conclusion he addresses an appeal to the candidate, to the representatives of the congregation of Lunenburg, and to the general audience.

Then followed a paper by Mr Murdoch, equivalent to the narrative of steps taken, in the Scottish Presbyterian ordination service, entitled "Reasons of the ordination of the Rev Bruin Romeas Comingo to the pastoral care of the Dutch Calvinists at Lunenburg. It is as follows—

"A REPRESENTATION of the distressed state of the Dutch Calvinists of Lunenburg, having been made to us, the ministers of the gospel, who are convened on this occasion,

"We accordingly took the same into our serious consideration, and upon due enquiry have found that these people have been entirely destitute, for the space of sixteen years, of a regular minister, who might break the bread of life unto them, in due season and perform the other duties of the

ministerial function, agreeable to the scriptures and the dictates of their own consciences; that they made regular application to the ministers of their own denomination in Philadelphia, who could give them no encouragement, as they were unable to obtain a sufficient supply for their own vacancies. And that as their *dermier resort*, they have fixed their eyes upon one among themselves, viz., Mr Bruin Romeas Comingo (commonly called by the name of Brown.)

"Accordingly upwards of sixty families have petitioned us to set apart the said Mr Brown to the office of the ministry among them. But lest religion should be injured by such a procedure, we have used all that precaution, which was possible for us in so important an affair. An enquiry has been made into his moral character; and we find from gentlemen of undoubted veracity, that it stands fair and unblemished. We have moreover proceeded to enquire into his qualifications for so sacred an employment, viz., his knowledge of speculative and practical religion; his ability in rightly dividing the word of truth; the articles of his faith, &c. And we can assure this audience (and others) that he has given us ample satisfaction in all these particulars; and if we are judges of those matters, his knowledge of the scriptures makes that commonly received maxim amongst the schools true concerning him: *Bonus textuarius est bonus theologus*. And consequently he cannot be stigmatized with the name of a novice.

"We have been made aware of some objections, which have been made against the candidates' admission into this sacred office.

"First, That he has not had a liberal education, and is unacquainted with the languages.

"To this we reply, that we only follow the example of the Reformed Churches. The Assembly of Scotland in the year 1708 (the records of which we have had before us) appointed the Presbytery of Skye to ordain one in the parish of St Kilda on the account of his particular gifts, who had not a liberal education, nor even the knowledge of the Latin tongue. In an abstract of the proceedings of the Society for the propagation of the gospel in foreign parts, A. D. 1763 mention is made of the Rev Philip Quaque (a negro) as a minister to the negroes of the Gold Coast of Africa; whose annual salary is fifty pounds sterling. And we find that both in former and later periods in cases of necessity (which appears to be the state of Lunenburg) the same has been practised. We have moreover, instances on this continent of persons who were not endowed with a liberal education, who have been regularly admitted into holy orders, and have in the judgment of charity been

instrumental in turning many to righteousness." \*

"Secondly, That this is only supporting a faction.

"We have also enquired into this particular, and on due examination find the native land been brought up in the Calvinistic Presbyterian religion, and do still, as we are well informed, continue in the same sentiments. As the Legislature then of this colony had wisely enacted, "That such shall have free liberty of conscience, shall have liberty to meet and build meeting houses or places of public worship, and serve God in that manner which appears to them congruous to his will." We from this and the foregoing considerations, together with the information we have had, that some of them, who have always been useful inhabitants, would leave the Province unless this matter could be accomplished, have concluded to set the candidate apart to the holy ministry.

"Having therefore judged Mr Comingo qualified to be pastor of the congregation at Lunenburg, who have petitioned us to set him apart to that office: We do hereby give notice to all present, that if they have anything to object, why he should not be admitted pastor of the above mentioned congregation, that they now make a declaration of the same.

"As no objection is offered we shall proceed without further delay.

"The following questions, publicly propounded to the under named persons were answered in the affirmative.

"Quest, Mr Kaulback and Mr Shuply, do you as Commissioners from the congregation of Calvinists at Lunenburg, renew in their behalf your call to Mr Bruin Romeas Comingo?

"Do you, Mr Bruin Romeas Comingo, accept of the said call and invitation to be their pastor?

A formula of questions was then put to Mr C., similar to those used in the Scottish Presbyterian churches, the principal variation being in the 2nd question, which is as follows:—

"Do you own, and will you adhere to, the Confession of Faith, which you have made us: The Heidelberg and Assemblies Catechism, and the doctrines therein contained, as being founded on and consonant to the Holy Scriptures?

\* N. B. We do not mean that our procedure in this affair should be made a precedent of, or brought into usage in this infant colony, unless in cases of absolute necessity.



The last question was, "Do you own and promise allegiance to his Majesty King George the third in all things civil and lawful."

These being satisfactorily answered, he was ordained in the usual manner, after which Rev Mr Lyon delivered a charge to him and the representatives of the congregation. The Rev Mr Phelps then gave him the right hand of fellowship with the following address

"DEAR SIR,

As you have been now solemnly set apart to the work of the gospel ministry, to act in that sacred and important sphere, we wish you the presence and blessing of Almighty God, the nearest intimacy with Jesus the Redeemer, and the continual consolation of the Holy Spirit, to support you under all your burdens in so difficult and arduous an employ; and agreeable to the example of James, Peter, and John, the apostles, unto Paul and Barnabas, I do now in the name and at the request of my brethren present on this occasion, give you the right hand of fellowship to take part of the sacred ministry with us; in token that we own and acknowledge you as a minister of the gospel, regularly ordained, ever wishing grace, mercy, and peace from God the Father, and our Lord Jesus Christ may be multiplied to you and the flock over which the Holy Ghost hath made you an overseer."

We need not say that the men who conducted this ordination were men of order, and we doubt not our readers will concur in the statement made by Mr Secombe, a short time after in a letter to Mr C. that as his ordination was valid and that the promise "So I am with you alway" belonged to him as much as to the Bishop of London.

*(To be concluded in our next.)*

### THE GREAT WAR.

We do not mean that struggle which now distracts and desolates half a continent: we do not refer to any war in which nations grapple with each other on the fields of death. There is another war in which we have an interest infinitely more profound; for we are involved in it, and to us it is a matter of life and death.

God is fighting against Satan and Satan against God. There is a constant warfare between good and evil; between light and

darkness; between the Kingdom of Christ and that of the "Prince of this world." Reader, you must take part in this struggle! In fact you have taken part in it already, and you are now fighting for God or against Him. Neutrality is impossible: it is an unceasing contest, coextensive with the world.

Perhaps you are very young, a boy or girl, not yet in your "teens," and you may think it hard to be fighting for serious cause: you are too young to be soldiers in earnest! Oh, no! Children have before now suffered martyrdom for Christ: and how many children have been sacrificed at the horrid shrine of Moloch! Satan will enlist you when very young and set your hearts against your rightful King, Jesus Christ. But as children of the church, baptized in the name of the Father, the Son and the Holy Spirit, you are enlisted on the side of Jesus and you cannot leave Him without disgrace and great sin. You have sworn to be on the side of Jesus: remember this, and whenever Satan or any of his servants tempt you to leave the service of Jesus listen not to the tempter, no, not for a moment.

Years will not procure you a discharge in this war; but the longer you live the more thoroughly you will become involved in it. The Christian must fight to the last! All without distinction of age or sex or position, must be soldiers of Christ or of his enemy—must fight for Him or against Him. In the dewy morning, in the fervent noon-tide, in the shadowy gleaming, the battle goes on forever, now silently, anon filling the world with its din.

The field is within us as well as without. The heart is the most important part of the battle-ground. In every heart there is a struggle, a life-long war, between the Spirit of God and the arch-enemy. Take heed that you grieve not the Spirit lest He leave you to the cruel foe that so eagerly seeks your life. By accepting evil for your good, you will become daily more antagonistic to all that is Godlike until at length you become wholly like the Devil. By choosing Christ you "die unto sin and live unto righteousness," and the longer you live the

more you become like Him, and His service will be your sole joy.

O, it is good to be soldiers of the Cross, fighting for God and His Anointed against all foes whether in our hearts or in an evil world. Messiah is King and he must reign everywhere. A rod of iron is in his hand that will dash his enemies to pieces. If we fight against him we shall perish when his wrath begins to burn. If we refuse him the throne of our hearts He will vindicate his rightful sovereignty in our destruction.

His Church has need of brave and fearless soldiers who will do battle for Him wherever He may place them. The armies of the Enemy are strong and numerous, and they occupy posts fortified by Satanic agency through many ages. The powers of the world are against Christ and his Church; yet He has gone forth conquering and to conquer; and the grace and power which can convert and sanctify one soul can subdue a world! The present aspect of the battle-field is sad and disheartening; but darker days have passed away; and we have the blissful assurance that ultimate victory is certain however protracted the struggle. Shall we not then make sure of the victory in our own souls?

Christ has placed us in an important portion of the field, and our work and warfare are clearly laid out before us. We cannot be disinterested spectators of the great War. As a Church we bear aloft the Gospel banner: and we have cast in our lot with Christ and His people and we rejoice in being called upon to make sacrifices for Him. What does he ask us to do to-day? Have we been vigilant, active, daring, in His service? How much spoil have we won for Him—how many captives led to His footstool? Have we seized on new posts and positions, and pushed forward our lines with sufficient assiduity? Have we kept the destroyer at bay, and lent a deaf ear to the Accuser of the brethren, and cultivated the peace and purity that come from God? The Church at large has a work to perform, a battle to fight,—but she cannot succeed as she ought unless every congregation and every individual be also sound faithful and active. One Slumbering or treacherous

sentinel, one regiment of cowards, one unfaithful officer, may lead to the loss of a battle or the destruction of an army. Reader! Whatever your position or condition, God calls upon you to work for Him, to fight for Him, and never to lay down your weapons till he call you up to join the noble armies of crowned victors who cast their palms at the feet of the Captain of our Salvation.

---

### FORGIVE INJURIES.

In many things we all offend against God and man. Our hearts have harbored evil thoughts: suspicion, envy, hate have lurked there, and sometimes our tongues have uttered words that pierce like swords and wound hearts that are already bleeding. Deeply alive to the fact that we have offended, let us be ever willing to forgive the offences of others. Having spoken unkindly or harshly of another in a thoughtless moment or when the fire of passion burned within me, I reflect on the words with the keenest regret and would most willingly recall them. If this has been my experience, let me judge that others who have spoken unkindly or harshly of me feel as keen a regret, and an deep an anxiety to heal the wound. In this frame of mind I forgive him who has injured me even before he asks forgiveness—before he has had an opportunity of saying, "I repent."

How often do we say to God, "Forgive us our debts as we forgive our debtors!"—and yet the very words may be invoking punishment and wrath upon our heads. It is an overwhelming sense of God's love that leads us to repent most sincerely of our sins against Him: He loves us even before we repent. And so should we continue to love our fellow man though he should be transgressing against us and treating us "uncharitably." Let us act towards man as we would have God to act towards us. Let us be consistent with our prayers. We mock God if, praying to Him for forgiveness, we retain enmity in our hearts.

An unforgiving, hard, revengeful spirit is one of the worst disturbers of the peace of the church. We all transgress, more or

less, against each other; and we all are prone to forget the injuries we inflict while we remember those we suffer. A member of a congregation offends his minister perhaps unwittingly; and the first he knows of it is a volley of thunderbolts from the Pulpit too personal to be mistaken. A few gentle words spoken in private would have prevented a breach which may now be regarded as permanent. A minister makes a remark which touches one of his hearers to the quick: it is a truth; and the minister has uttered it never thinking to what individual it might apply. But the hearer takes it as a personal affront; he sulks, becomes icy, and if he can he raises a party against the minister or deserts the church. In this case also an affectionate spirit of forgiveness would have obviated all difficulty and prevented much mischief.

We cannot be too liberal in interpreting this noble rule of forgiveness. When I think of the vast volume of sin that rises up to the throne of God against me; and on the other hand the little cause of offence that my brother has offered me—can I ask God to forgive the former unless I have already from the heart forgiven the latter?

We must forgive *everybody*, even the man that is most odious in our sight; for who can be so offensive in *our* sight as we must have been in the pure and holy eye of the Righteous One?

Let us be ready to put the best possible construction on the words and actions of our brethren. Penitence is often expressed in *action* when not uttered in words. I will not tell him that I regret that foolish act, at which he might justly be offended; but I will show by my conduct that I am ashamed of it and willing to make what amends lie in my power. Actions speak louder than words in the hearing of God and men.

Christ forgives us all infinitely more than we can ever be called upon to forgive each other. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from among you, with all malice; and be ye kind one to another even as God for Christ's sake hath forgiven you." "For if ye forgive men their trespasses, your hea-

venly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

### MINISTERS FISHERS OF MEN.

The ministers of the gospel are furnished with an agency fitted to secure the capture and preservation of the objects of their pursuit.

The fisherman goes to his arduous employment outfitted with appliances accommodated to the circumstances of the fish; he seeks to secure. For large schools on shore, he sweeps his seine—or sets his net. In the deep sea he casts his lines and adjusts his bait. Some he gathers in multitudes; some one by one, he adds to his store—while to all he applies the preserving salt and so are they fitted for the Master's use.

Thus also the fishers of men go forth furnished with agencies suited to the nature and circumstances of those whom they desire to save. Mechanical agencies will catch fish—moral and spiritual influences must be brought to bear upon men. Fishes are guided by their instincts, and their pursuers learn to know their seasons and favorite resorts. Men are rational beings under the direction of intellect and will, and must be met by agencies which operate on mind, whether in solitude or society. They cannot be saved by being enclosed in a seine—meshed in a net, or deceived by a bait. They must be saved with their own consent. They must be willing in the day of power—and while God works in them to will and to do of his own good pleasure they must work out their own salvation with fear and trembling.

The gospel fisher shows them their character and condition—reveals to them their danger and prays them to flee from the wrath to come. He points them to the love of God in devising the way of salvation, and providing a Savior. He shows the love of Jesus in coming to seek and to save that which was lost, and in giving himself a sacrifice for them. He directs them to the means of grace and the promise of the Spirit to take the things which are Christ's and to show them to them. He tells them that

he that believeth shall be saved, and that believing comes by hearing, and hearing by the word of God. He tells them that by the agency of the Holy Spirit through the word the mind is enlightened, the heart is renewed, the conscience purged, the affections elevated, and the whole soul conformed to the image of Christ, and made complete in him. He tells of the joy and the peace which are in believing—of the blessedness of a life devoted to the service of God—the preciousness in the sight of the Lord of the death of his saints—the joyous resurrection of them that sleep in Jesus, and the glorious inheritance that awaits them in the realms of bliss. He assures them that, all guilty as they are, God waits to be gracious, Christ invites them to come to him and live, while the Spirit strives with them to yield to his gracious influences, believe, and be saved. He sets life and death before them and says, Choose you this day whom ye will serve. Believe and be saved. Neglect this great salvation and how can you escape? Now is the accepted time, now is the day of salvation.

He does not conceal from them that they must be taken out of their own element, and leave much that they love behind. But that element is the world which will destroy them; and the objects of their affections are all opposed to their true interests. He tells them they must die but die unto sin, that they may live unto holiness—live, not unto themselves, but unto him which died for them and rose again. They must be buried too, but it is with Christ—that they may rise, with him, to newness of life. They must be preserved and kept; but preserved in Jesus Christ, and kept by the power of God through faith unto salvation. They must be delivered, but delivered by him to whom they were first given, and by whom they have been purchased, and who returns them to his Father saying—“Thine they were and thou gavest them me—I will that they also be with me where I am that they may behold my glory.”

Fishers of men are indebted for success in their work to Him who directed Peter to the capture of the fish with the tribute money in its mouth, by means of a hook; and

who told him where to cast his net, when “they enclosed a great multitude of fishes, and their net brake.”

### PRESBYTERIANISM IN WALES.

We frequently hear of the Presbyterianism of Ireland, England, Scotland, and even of continental countries: but WALES is so secluded by its hills and the habits and language of its people that it attracts comparatively little attention. We can scarcely realize the fact that it is the seat of a Presbyterian Church almost as large as all the Presbyterian Churches of the North American Colonies combined. In 1862 there were in Wales 571 ministers and preachers; 2648 deacons; 100,568 members; 140,779 scholars in Sabbath Schools; 985 chapels and places of worship. Both the Irish and the English Presbyterian Churches are cultivating the closest relations with this interesting body, and it is hoped that before long it will form a branch of united English Presbyterianism. A deputation from the Irish church was present at the Welsh Convention or Synod last autumn and one of the deputies writes an account of his visit, from which we give a few extracts.

#### THE CONVENTION.

A finer sight than that field presented, on the 17th September, 1862, when the Welsh Presbyterian Association met in Bangor, you could not well fancy: A poor hand at description, I shall nevertheless attempt to sketch it: At the point of the triangle, a large strong platform has been raised, covered with sailcloth, provided with seats, approached by a ladder from behind, and furnished with a desk in front, covered with the Union-Jack; for Bangor, you must not forget, is a seaport. This platform will accommodate two hundred people, at least. It is flanked, at a respectable distance, right and left, with others less pretentious, and without the desk, and these wings are continued with a row of carts that look as if they had got newly painted for the occasion. Now, fancy the platform crowded with ministers and others, many of them old and young, and the field filled with a well-dressed, earnest, dense, orderly mass of Welsh people, (you can see a tall lack hat here and there on some venerable matron,) and as the preacher behind the Union-Jack urges home his appeals, you may see them sway-

ing to and fro like the cornfield in the breeze, while a suppressed "Gogoniant" (the Welsh "Glory") is the response to the stirring point he makes at the close of his divisions. There are ten thousand people there—some said twenty—but such is the capacity acquired for field preaching, that young men and old make themselves heard all over the field. I saw the Oxford and Cambridge Volunteers, the most hopeful youths of England, in uniform and in arms in Hyde Park, and I was not insensible to the sublime significance of their appearance there—as though they said, "We are not soldiers exactly, but we mean to defend this England of ours;" but the sight had no such charms to me as that field, with the glorious Gospel ringing over it, and awakening responsive echoes in ten thousand hearts.

#### FIELD PREACHING.

This field-preaching, at first a necessity in Wales, is now retained as an institution in stated connexion with the meeting of Association or Synod, and corresponds in some of its features with the great "Sacramental Seasons" in Scotland. It is known far and near who will preach, and when. The leading ministers are reserved for these occasions, and the people can tell when Mr Rees, or Mr Edwards, Mr Morgan, or Mr Hughes, will preach. Two sermons are preached in succession at a diet held in the forenoon, and two at another in the afternoon, preceded and followed by services in the largest chapels, at periods when committees are discharging their duties. It is sometimes felt that too little preaching and devotional exercise mingle with the deliberations of the General Assembly; and the feeling is deepened by observing the mode of proceeding among the Welsh brethren. When the preaching or the prayers of a great leader, uttered with flowing tears, have melted to tears a whole audience, ministers and people, friends and opponents, if he have any, there is likely to be less bitterness—is there not?—in the discussion that follows soon after. The time so spent is not lost if it help to unanimity in deciding; and if there be any use in preaching at all, the best sermons of the best ministers must produce a mighty effect in such circumstances. The people come expecting to hear something worth listening to, and think little of the fifteen or even twenty miles they travel, sometimes on foot. They will hear something to speak of and remember until the next Association. Mr Morgan, for example, picturesque, graphic, and brilliant, will seize their imagination, and photograph upon it his stirring pictures, with many a dexterous allusion to the plan of benevolence which he happens at the time to have in hand. Mr Edwards, the President of the College, calm, quiet, argumentative, for he "is a

deep thinker," the Welsh will tell you, until his positions have been proved and illustrated, and then the quiet stream becomes a cataract. Never have I seen such an effect produced by a sermon as in the concluding five minutes' of Mr Edwards'. But the greatest anxiety is felt to hear Mr Rees, whose inimitable pathos invariably elicits floods of tears. Indeed, the people weep now before he begins at all, as a Welsh minister said—"They know they shall have to give way, and they may as well at once as not,"—so much of eloquence is there in the hearer, or rather so much does the effect of speech depend on the idea entertained of the speaker. Who has not seen the smile that anticipated the witticism of some noted wag before he opened his lips?

#### THEIR CREED.

The Welsh Presbyterians hold a Calvinistic creed, of the type of John Owen, who is the theologian of Methodism, as they say themselves. They have the popular right in full exercise, though in a less systematic manner than with us. They call their elders deacons; but without making any offensive comparisons, their deacons seem to be, in all the functions of the office, at least on the level of our eldership. They have practical synodical action, as we have. Equality of rank obtains among the ministers as with us, and elders occupy the place ours do in the church courts. To one thing only among us would they take objection. They have never been in a position to see a church endowed by the State that commanded their respect; and from that State Church they have received treatment the reverse of conciliatory. It seems to them a natural thing that a State-paid Church should of necessity be State-governed. When they understand that we are as free as they are, and that, if fettered by the State, we should do as their founders did, they are as much reconciled as any Christians can be who have long complimented themselves with the sophistical appellation of "Voluntaries." They have among them ministers and laymen who would do honor to any community, and who would feel perfectly at home in all the arrangements of a Presbyterian Church.

#### THE PROSPECT.

Why then, it will be asked, are they not one with us? The answer is, mainly because we really did not know one another. To this mutual unacquaintance, difference of language in some degree contributed. That, however, is ceasing to be an effectual barrier. In many Welsh towns the English language is making way, and an English service has been a success in the hands of the Congregationalists, and is being found desirable by the Presbyterians. Here is a

sphere for co-operation in many places. Let there be joint action and mutual aid: let Welsh writers be invited to contribute to our periodicals: let interchange of deputations be encouraged: let us learn to pray one for the other, and to seek each other's good: let there be diffused among our people just ideas of the theology of both churches, and we see not how we can long ignore the affinities that must exist among persons holding the same truths, with the same organization. And of how much mutual benefit might we be! The revival in Ireland stimulated that in Wales; and from Wales it reached the east coast of our island, and brought good to Kingston and Dublin. The day, we hope, need not be apprehended, when union among free churches will be needed for mutual protection against political encroachment; but the day, we do think, is not remote, when union among free and sound churches will be necessary against heresy, backed, it may be, by wealth, influence, and possibly by Parliamentary sanction. That would be a mistaken friendship to Presbyterianism that would refuse it comprehensiveness enough to include such peculiarities as are the harmless product of locality, education, and circumstances; and, for our part, we should hail the day with gladness, when English Presbyterians (E. P.'s and U. P.'s having become one, as they ought) could invite to London their Presbyterian brethren from the motherland of Scotland, from our own island, and from the hills and vales of Cambria, to make common cause at the centre of civilization, for the truth which, by God's grace, is most surely believed among us.

---

## Other Missions.

---

### JEWISH MISSION OF THE IRISH PRESBYTERIAN CHURCH.

The following communication will enable our readers to form a correct idea of the faithful and abundant labors of Dr Graham, while his observations on the present condition of the Jews in Germany cannot fail to interest.

"I would not weary you with reports in which there can be but little that is essentially new; nevertheless, as it is some time since I wrote you, I now proceed to give you a synopsis of our last month's work in this Mission.

"First, during the month of October, I have preached twelve times on the four Sundays, twice each Sunday in English, and once in German; every Monday evening I

have conducted my usual German prayer-meeting, at the house of the Countess of Stizum; every Tuesday we had our usual conversational meeting in the vestry, commencing at seven o'clock, and ending a little after nine. This is in English, and is intended for mutual edification, and it has been a rich blessing to many. Every Wednesday, I have my fine class of young people now numbering thirty, who are going through precisely the same preparatory training as the young communicants did in my former church in Dundonald. Of course this class varies according to the number and sentiments that come to Bonn. On Friday, we have a very interesting meeting, at eight o'clock in the evening, and continuing till ten. This was, and is, intended for Jews, but it is now almost altogether attended by Germans. It originated in the sudden conversion of one entire family of young men, and it has increased steadily both in number and influence during the past eighteen months. It is mainly conducted by myself, but many others speak also, and all have the liberty to do so. From this, too, have arisen several weekly prayer meetings in the different parts of the town, a thing formerly unknown and unheard of in Bonn. This is one of the best signs of a work of God going on in the midst of us, and we can only pray that such meetings may spring up in all directions. On Thursday, we have our regular weekly service, at seven o'clock in the evening. Add these together, and you get thirty meetings during the month, of which twelve were conducted in the German language.

2. Tract distribution forms a conspicuous part of our missionary ministrations. I distribute personally about 100 every Saturday to the various schools, and the English inhabitants of the city. These tracts are furnished by the London Monthly Tract Society. I send 400 or 500 of them monthly by post to the different towns and watering places in Germany, and in this way the English, on the Continent, are reminded of their native land and language. To all travellers and friends of Missions, I give abundance of tracts, German, and English, and Jewish, so that in this quiet way there is an extensive sowing of the seed of righteousness among the people.

3. My colporteurs visited during the month nineteen villages, containing 152 Jewish families, of which 113 received Bibles, books, or tracts. In four of these villages the Jews clubbed together and refused to have anything to do with him or his books. Five families refused all conversation or discussion; two used violent threatening language; seven gave him a right hearty welcome; and all the rest received him civilly, discussed the subject of the Messiahship,

took tracts, and made him welcome to come again. Of these last he notes twenty-four who were specially kind, and seemed shaken in their Jewish prejudices. On the whole he was never so well received on any former journey, and we hope that some heavenly aspirations may have been awakened among these children of Israel.

You might like to put some questions to me as to the actual condition of the Jews in Germany, and I would willingly answer them as far as I could if I only knew them.

(1.) How are they divided as to parties? There are two great parties, the Talmudists and the Reformers, answering to the Puseyites and Essayists in the Church of England. The former, taking into account the entire Jewish nation, form the great majority, while in Germany the Rationalists have the preponderance, both in number and influence. (2.) What is their moral condition as compared with the rest of the inhabitants? As to the letter of the ten commandments they stand at least on the same level with the Roman Catholics, and as to education, gifts, talents, adroitness, they stand above the German, or indeed, any other nation. I have seen many bad Jews, but never a stupid one. You may find among them abundant boldness and blasphemy, but never indomitable ignorance. Their thriftiness is marvellous. They emerge victorious out of trials in which others sink, and they live in the pains from which other nations die. Their mercantile morality stands high enough if you measure it by the "Exchange," while if you take the popular opinion they are only bloodsuckers, usurers, and crucifiers of Christ. From German lips no reproach could be more cutting than "He is a Jew! He is as bad as a Jew!" (3.) What are the motives that bring Jews to Missionaries? Gain, the love of change, the desire for discussion, curiosity, anxiety to get to England, that Jewish paradise, perhaps also on some occasions to hear what that babbler has to say. They do not come as anxious inquirers, to hear of the great salvation, and flee from the wrath to come. They know of no great salvation, and they fear not the wrath to come. If there be a conscience in fallen man (Rom. i.) it can amount to little more than a mere susceptibility of righteousness, which adverse or advantageous circumstances may either extinguish or improve. The Jewish circumstances are adverse, and the moral sense of the nation has been blunted by the transgressions of so many generations. The Christian conscience is not innate, but created, and the creating power which renews us flows from the Cross. Sin and righteousness, morality from conscience, hope and fear, heaven and hell find their definition and illustration in that burning focus of divine love; and the poor Jew, to whom it is foolishness or a

stumbling-block, must stagger on in the blindness of his own imaginations and traditions. The vileness and inveteracy of sin is felt only when we recognise the majesty of the sacrifice that expiates it. No human being ever read sin or conscience, or the character of God rightly, save in the light of the atonement of Christ. (4.) The Jews, as to material comforts, stand much above the level of the population. There are few poor Jews, and these are provided for by their richer brethren. You find no beggars among them.—They will indeed ask you for money on various pretences, and feel indignant if they do not get it; they sell you trifles and try to cheat you; they will take your books and sell them without scruple, and many are the shifts they may resort to in order to get money, but the character of regular beggars they never assume. They are occupied only in trade. In the towns you find almost all the bankers, and many of the wealthier merchants Jews, and in the villages, the butcher, cow-dealer, and shop-keeper are generally Jews also. Many of them in the Rhine provinces have land, but their agriculture is always subservient to their other and principal business. Should these hints be agreeable, I may note down some more of them in due time.

#### INDIA.

The Irish Presbyterian Church has a mission in India, in connexion with which there is an urgent demand for agents. The directors have met, and have experienced great difficulty in obtaining the missionaries required. The cause of the demand is thus stated: Fourteen families had made application at one station to receive instruction in the knowledge of Christianity, and by the time the applications had been attended to, it was found that the fourteen families had increased to a hundred families. The interest in Christianity, it appeared, had arisen entirely from the influence of one convert.

Six Wesleyan missionaries have just taken their farewell of England, at a valedictory service held in Bayswater. Two are designated for the Mysore district, two for the Madras district, in Southern India, and two for the north of Ceylon. The Rev. William Arthur—who, it is scarcely necessary to remind our readers, has himself labored as a missionary in Mysore—addressed the brethren going thither. We quote one passage from Mr Arthur's impressive address, in which he describes the field of labor:—

He was almost afraid to attempt to describe the disproportion between the population and the missionaries. The London Missionary Society had a few agents among the people, and he thought there were no other Evangelical ministers, excepting those

sent out by this society; and these, taking the whole of them together, were sadly disproportioned to the work. In that one kingdom there were about 33,000 towns and villages, and only about twenty ministers of the Gospel for the whole; or, in other words, not one minister for every thousand towns.

Bible-women and city missionaries are being introduced in Calcutta, Bombay, and Poona, to meet the European vagrancy, which we regret to hear is upon the increase. "In the Calcutta gaol two of these women wrought a wondrous change in English convicts condemned to imprisonment for long periods, by daily visitation, and reading and expounding the Scriptures: The system has succeeded so well, that it is about to be adopted elsewhere." The Secretary of the Indian Female Normal School and Instruction Society (himself a missionary), now in England, calls attention to the utter feebleness of our attempts to act upon the secluded female population, and to this fact he traces the delay in abundant missionary success in India. Yet there are some hopeful signs in this direction. The Secretary of the Church Missionary Society in Calcutta has recently written to the Parent Committee in London, stating that the application for teachers in the zenanas are more numerous than, through the paucity of the laborers, can be supplied. These applications come from heathen households; so that the fact indicates a marked change in native feeling with regard to Christianity. The same letter also conveys the important intelligence of the conversion in Calcutta, of three members of a highly influential family, with their wives; one of the ladies has for several years had an instructress for her children from the Calcutta Normal School.

The agents of the Church Missionary Society at Umritsur, in Northern India, report that there is a growing disposition among the people to inquire. Even the most ignorant are beginning to think, and amongst the rural population there is a great desire to learn English. "We shall all become Christians," was a remark made in the town a short time ago, "for we get so thirsty, that we are obliged to drink water, and so, receiving it at the hands of a stranger from a strange vessel, we lose caste, and are fit for nothing but to become Christians."

The chequered experience of missionary laborers generally in India is illustrated in a communication addressed to us by an American brother at Nellore (in the South), the principal portion of which we subjoin:—

I regret that I am unable to report the presence of the Holy Spirit in the conversion of souls. In the native Church, which consists at present, of twenty-four members, there are several who show a very commendable zeal in laboring for the conversion of their countrymen. The native pastor spends

much of his time in preaching the Gospel in the Bazaars, besides looking after his flock. The meetings of the Church for prayer are often of deep interest. Some months since we had a refreshing from the presence of the Lord. It was a good season to many of God's children. Also a few heathen seemed moved to think and pray over the interests of their souls. There are many evidences to the eye of faith of a general awakening and a spirit of inquiry among the people, prompting them to ask, "What shall we do to be saved?" There exists what may be termed a large amount of intellectual preparation for the reception of God's Word among the Teloogeois. The great want is faithful native preachers, to go from town to town, from village to village, and hold up the Cross of Christ. But no mission can expect such men in any considerable numbers to arise until years of prayer and toil have been expended, crowned with God's rich blessing. As a mission, we have been, and are now, much tried, God's dealings with us at times seeming truly mysterious. God in His Providence has just removed the senior missionary from the scene of his toils to his native land by sickness. The civil war in America is keeping from us one, if not two, mission families. As for ourselves, we must stand alone, and attempt by faith to look through the dense darkness that covers our loved native land, now bleeding at every pore. God is dealing justly, and punishing the nation for the sin of slavery. But for the timely assistance of British Christians, resident in India, we must, long ere this, have closed our schools, dismissed our catechist, and shut ourselves up to the simple necessity of subsisting, with no means to make the least aggressive movement towards overthrowing the kingdom of darkness. How long we can survive under the "war basis" is becoming daily a more serious question. May I not ask through your columns the earnest prayers of Christendom for ourselves, our native land, for the sixteen millions of Teloogeois, the majority of whom are this day ignorant of the true God, and of Jesus Christ, his Son?

The following, from a missionary of the London Society, at Bangalore, is more cheering, and is of special interest in reference to the Week of Prayer:—

We have had a weekly union prayer meeting at this station since the time of the meeting, and much good has been the result, in the promotion of Christian love and fellowship among believers of the various denominations residing here. Sinners also have been converted, and backsliders restored, in answer to special and united prayer on their behalf; and a very earnest desire is manifested to secure a larger outpouring of the Holy Spirit on all around us, whether nominal Christians or heathens, us well as for



the prosperity and extension of the Church of Christ in all lands. The Week of Prayer at the commencement of each year has been observed, and the programme of the Evangelical Alliance has been substantially followed. The physical, intellectual, and social progress of India cannot be mistaken by any impartial observer. Her spiritual progress is not so obvious, though that also is steadily increasing, as a comparison of statistics clearly shows. All missionaries firmly believe that they see the signs of a great spiritual change about to take place among the people.

Some remarkable cases of individual conversion are related by a missionary of the Basle Society, stationed at Cananore, whose testimony, given most emphatically is, that the results he witnesses are "worth the spending of our strength, of our prayers and tears; worth, also, the money invested, notwithstanding all the sin and death which meets the eye even in one's own congregation. Referring to an out-station at Cananore, which chiefly consists of persons formerly slaves, in September last, he says:—

At that time sin seemed to abound there as never before. One of the elders, a quiet man, consumptive since a long time, approached his end, and a day before he expired he, the quiet man, as a true elder of Jesus Christ, called the congregation together, and witnessed such a testimony of the hope that was in him, that few will, I trust, forget the solemn hour. And then he shook hands with them all, addressing in solemn language immoral persons, drunkards, and such like, admonishing them to have done with sin at once, and to flee from the wrath to come. He was afterwards recommended in prayer to the grace of God by one of my missionary brethren and the catechist of the place; and in the full assurance of the forgiveness of all his sins, he joyfully fell asleep in Jesus. Thus, dear brethren, died a man brought up in the *slave caste*, and living the greater part of his life on a spot abounding with sins and abominations, according to the fearful catalogue exhibited by St Paul in Romans i. 24—32. Let me lead you to the death bed of a heathen whose last hours were illuminated by rays emanating from the Sun of Righteousness, and who represents as yet a small, but yearly increasing, class of young men, not only at Cananore, but along the coast of Malabar and Canara. He died in March last, about 29 years of age. He lived in one of the suburbs of Cananore, and had listened to the Gospel some fifteen years ago, when a lad of fourteen years of age. He was never heard of until last year, when his acquaintances and neighbours, two young men, joined the Church of God. He then showed, in conversation, that he was no stranger to the truth of the Gospel, and even

expressed a desire to follow. Some months passed and then he was on his death bed, an explosion of gunpowder having frightfully burned him. It was in his last hours that the former precious seed sown in his youthful heart produced great fruit. Not the favorite gods of his caste, Rama, Krishna, or Siva, but Christ Jesus, his Saviour, was his only refuge and hope, and to Him he lifted up his voice in loud and earnest prayer; nay, under prayer to Jesus he breathed his last. His own brother, a witness to his death, brought the news of this happy departure to his former friends and neighbours. Besides the above, we had the privilege of baptizing several adults, since January last, among whom was an aged mother of sixty, whose only son joined us some nine years ago. But caste, and her own holy life (according to the observances of her religion) prevailed over maternal love, and kept her aloof for nine long years. She was a willing feeder of Brahmins, an assiduous visitor of holy shrines in Malabar, and more than that, she had led a truly exemplary life, in keeping matrimonial fidelity to a husband who lived with several other women. At last, in March, the Lord, who had worked in her unseen by human eyes, brought her to the Mission House; and after due instruction, she was baptized on the 3rd of last August.

In Travancore the success appears to be still more decided. There were recently, at Cottayam, as many as sixty-five candidates for baptism. Some strangers were present at the ceremony, and came to request "that a prayer-house might be put up in their neighbourhood, as twelve families wished to place themselves under instruction; they also requested that some one might be sent to another neighbourhood, where there are many who have heard a little, and wish to hear more of this way." In our earlier columns will be found an interesting communication from the wife of a missionary, referring to female education.

---

## News of the Church.

### Presbytery of Pictou.

The Presbytery of Pictou met in West River Church on the 20th Jan'y., and on the following day in Central Church. The Rev John McKinnon preached in the former and the Rev George Patterson in the latter. The usual questions of the formula were put to the various office bearers in the congregation, and in general elicited the most satisfactory replies, and the members of Presbytery con-

curred in commending the diligence with which they discharged their several duties.

The only other business transacted was the receiving reports of Missionary labor, and appointing supply of preaching for vacancies and stations within their bounds.

The Presbytery is to meet again for Presbyterial visitations in Knox Church, New Glasgow on Tuesday, 24th Jany., at 11 o'clock, sermon by the Rev George Roddick, in Primitive Church, the same evening, sermon by the Rev K. J. Grant, and on the following day in James Church, sermon by the Rev Alex Ross.

### Presbytery of Tatamagouche.

On Tuesday the 20th Jany., the Presbytery of Tatamagouche met at Goose River, for the purpose of inducting the Rev W. S. Darragh to the pastoral oversight of that congregation. The attendance was not large owing partly to the state of the roads. The Rev T. Sedgewick preached from Song of Sol. 1, 6. last clause of the verse. The questions of the formula were put to Mr Darragh, and satisfactorily answered, and he received the right hand of fellowship from the members of Presbytery who were present. The Rev Mr McKay then delivered an earnest and faithful charge to the newly inducted minister and Mr Sedgewick addressed the members of the congregation who were present on their duties to their pastor. Mr Darragh was warmly greeted by the people on their retiring. It will be remembered that Mr Darragh demitted the charge of this congregation some eighteen months ago from causes which at that time fully justified the course he took. He returns now with a fair prospect of success—which we hope and trust will be realized.

### Presbytery of Halifax.

This Reverend Court met in the Session House of Chalmers Church on Wednesday the 28th, and Thursday the 29th of January.

There were present Rev. P. G. McGregor, Moderator, Rev. John L. Murdoch, Professor King, John Cameron, James McLean, William Murray, Alex. Stewart, Professor McKnight, and Donald McMillan, ministers, and Messrs. Charles Robson, Robert Murray, and W. H. Blanchard, ruling elders.

Rev Mr Clark of Shelburne having asked the Presbytery for a delegation of Presbytery, it was agreed that the Moderator, Rev Professor King and Rev. J. L. Murdoch, be appointed to prepare a letter setting forth the views of the Presbytery on the subject submitted to them by Mr Clark.

The following supplies were appointed for Professor Smith's pulpit for the month of February. Rev. P. G. McGregor on Sab-

bath 1st. day of February. Rev. John McLeod, 8th., Rev. James McLean, 15th., Rev. Robt. Sedgewick, 22nd of February.

In answer to a memorial, the preaching station in the North End was erected into a congregation, and the Rev P. G. McGregor, and Messrs Charles Robson and George Hutton were appointed an interim session.

A reference from Chalmers' Church Session was sustained, and the following resolution passed, "That while this Presbytery recognize the expediency of a minister in peculiar circumstances (such as a person hastily leaving the place) granting a certificate as Moderator of Session, yet in the case now before the Presbytery no such expediency existed, and that the matter ought to have been reported to the session for its approval; and that the certificates to be granted to parties leaving Chalmers Church in similar circumstances be *bona fide* certificates of Session."

Rev James McLean was appointed Moderator of Chalmers' Church Session, Professor McKnight having resigned.

Mr John Lamont having undergone the usual trials, was licensed to preach the Gospel.

A memorial from H. B. Webster Esq., with letter addressed to him by Rev. W. Forlong was read:—Mr. Webster requesting investigation of certain charges. A letter from Mr. Forlong requesting a Presbyterial visitation was also read. The Presbytery agreed to meet in the Presbyterial Church, Kentville, on the first Wednesday of March, at 10 A. M. for investigation of this matter, for Presbyterial visitation, and for transaction of ordinary business. Mr. Wm. Stuart was directed to proceed to Yarmouth. Mr Lamont was appointed to officiate at the Grant, Musquodoboit, for the first two Sabbaths of February.

### Letter from Rev. H. B. Mackay.

RIVER JOHN, Jan. 8th, 1863.

Mr Editor,—

In the November No. of the *Record*, you have an article on Manses—a part of church property which, we fear, is very much neglected by too many congregations. Our congregation in this place seemed to have anticipated your remarks on that subject, for the week before the arrival of the *Record* containing the article in question they entered into arrangements by which a Manse could be procured, and since that time those arrangements have been completed—securing a Manse for the future comfort of their minister at a cost of \$800. The spirit manifested at the meeting held for the consideration of the subject was such as shewed a determination on the part of all to secure their object, and as a proof of this,

the sum of \$400 was subscribed at that meeting, though not more than one half the congregation were present, thus giving sufficient encouragement to all, that the whole sum could be speedily realized. But the ladies felt that such a good work must not go on without their co-operation. Accordingly they agreed to hold a tea-meeting on New Year's eve. A large company met at the Military Hall on that evening, where they found a sumptuous table awaiting them. After tea, Geo. Mitchell, Esq., was called to the chair, and short addresses delivered by the Rev W. Tweedy, of the Wesleyan Church, by the Rev T. Sedgewick of Tatamagouche and by the Pastor of the congregation. It was gratifying to see members of different denominations mingling together on such an occasion assisting each other in their labours of love, and we hope the same fraternal spirit will long continue. The receipts of the evening amounted to \$104 which is the ladies' first instalment towards the Mause.

I am, yours, &c.,  
H. B. MACKAY.

#### Presentations.

A deputation of the members and adherents of the congregation of Cove Head P. E. Island, residing in Brackley Point waited on their pastor, Rev. James Allan, on New Year's Day and presented him with a Sleigh of very superior workmanship, which with its equipments cost about £16. Two years ago other sections contributed an equal sum towards the purchase of a horse.

The Rev. Wm. McCulloch's Bible Class presented him as a New Year's gift the sum of Five Pounds, to purchase a pair of Gold Spectacles.

---

## Religious Intelligence.

### Religious effort in London.

The lowest classes have been more or less reached. "Converts of this class," it is stated, "are peculiar; even their faces, to an eye accustomed to deal with religious people, present something different from ordinary Christians. It is a feast to gaze upon the faces of newly converted men and women from the class of costermongers, roughs, drunkards, thieves, &c. Who can deny to these brands just plucked from the burning, the joyous tunes and hymns we are able to place in their hands? A few days or weeks ago, their lips framed other songs, and their time was very differently spent. The poor

have been exalted, and the rich made low—both now are joined in the same blessed Christ."

In connection with the International Exhibition, there was a very powerful and holy confederacy organized to seek the spiritual well-being both of foreigners and English-speaking visitors. A Foreign Evangelization Committee employed nearly twenty agents to distribute tracts, &c., and to engage in personal conversation with strangers coming from afar. Besides this, public preaching in different places of worship were provided, and services—attended by ever-increasing numbers—were supplied to Frenchmen, Germans, Danes, Spaniards and Italians. The preachers were among the foremost of Continental preachers, including D'Aubigne, Napoleon Roussel, Krummacher of Berlin, the Moderator of the Waldensian Church, and by the ex-pastor of the Spanish church at Gibraltar—himself a convert and spiritual child of Matamoras, who has been recently condemned to the galleys by Spanish judges, for his Protestantism. About fifteen of the lay-laborers employed by the Foreign Evangelization Committee were *Jewish Converts*, who had stood the fire for Christ, and whose sincerity, as well as aptness to teach—their knowledge of various languages being very important—were conspicuous. These laborers were sent to bring their verbal reports each morning to the Committee, sitting at Freemason's Hall; and then, cheered and refreshed by praise and prayer, and reported tokens of blessing, they went forth to their work and labor until the evening.

The Bible-stand opposite the Exhibition distributed an immense number of New Testaments, psalters, epistles, gospels, cards, and leaflets—amounting, indeed, to millions—in seven different languages. Among the most eager recipients were 2000 Jews—at first mostly foreign Jews, but latterly a large number of English Jews. These gifts were all in the Hebrew tongue, and direct and indirect blessings of a most impressive character have followed. The cost of this Bible-stand for books, agencies, &c., was \$15,000—all defrayed by a few earnest and godly merchants, and others.

The Monthly Tract Society provided 300,000 tracts, consisting of texts of Scripture, in four languages, all of which were distributed among foreigners. The Midnight Mission movement has also been very active and successful this year, and this week a fresh meeting was held at Shadwell; in the east end of London. Illuminated placards were borne by men employed by the Committee, between 10 o'clock P. M., and 2 o'clock, A. M., containing texts monitory or full of the gospel, in different languages. The men bearing these went about in the Hay-market, and other districts notorious for vice. Very marked attention was thus

drawn from foreigners. Open air preaching also took place in the same districts, at very late hours. Beside this, the Committee inaugurated a deputation movement to the Home Secretary, which has led to great vigilance on the part of the Night Refreshment Houses. Several prosecutions and convictions have followed.

Sweeps, costermongers, postmen, and policemen, are among those whose salvation has been sought, and who have each received a measure of blessing. Theatres and halls are now open every Lord's day for special services. It is not to be forgotten, in connection with this remarkable year, that Brownlow North, Captain Trotter, and Mr Blackwood—men of rank—have been, in the fashionable "season," preaching Christ with the greatest simplicity and earnestness—preaching Christ to high-born sinners, and charging the guilt of their sins, and especially that of unbelief, on their consciences.

The variety of classes also, among whom trophies of grace are to be found, and from among which laborers are raised up, is very significant. Actors, acrobats, pugilists, men famous for their "dancing" grace and dexterity, &c.—all these are now found in the foremost ranks of the sacramental host of God's elect.—*Correspondence of the Presbyterian.*

### Progress in Ireland.

Presbyterians have increased threefold in the provinces of Leinster, and fourfold in the provinces of Munster and Connaught, since 1834. The Irish brethren are vigorous in their operations at home and abroad. They not only conduct missions in the darkest corners of Ireland but they follow the soldier into England, into the garrisons of the Mediterranean and to India. They also give considerable aid to some Colonial churches. Besides all this they have missions on the Continent, in Syria, in India and China.

### Reading Sermons.

An interesting discussion took place at a late meeting of the Free Presbytery of Edinburgh, on the subject of reading sermons. The question was introduced by Dr Begg, who, in an able speech, moved the transmission of an overture to the General Assembly, urging that body to adopt means in the theological colleges of the Church for training students in the habit of delivering their sermons without reading, so that they should be able, on entering the ministry, so to deliver them. Sir H. Moncrieff, who considered that it was not so much the reading of sermons as their ineffective delivery to which exception was taken by the people, proposed that to the overture the words should be added, "that means should be adopted for training the students in the habit of deliver-

ing their discourses effectively, with the use of their manuscript on the desk." On a division, the original motion was carried by a majority of 10 to 9.

### Protestantism in France

The following facts are gathered from the "Protestant Ecclesiastical Year Book of France for 1862." It gives the very latest and most authentic account of French Protestant denominations:—

By far the most numerous among them is the Reformed State Church, which counted 105 consistories, 477 parishes with 682 stations, 889 oratories, 1,293 schools, 567 official pastors, 82 auxiliary pastors or chaplains in the service of the Government.—The Church is placed under the administration of a Central Council, consisting of 16 members, all of whom are appointed by the Government. Among the 16 members are 3 clergymen—nearly all the others are high officers of the Government—generals, lawyers, senators, and members of the Corps Legislatif.

The second State Church, the Lutheran, or, as it is officially called in France, the Church of the Confession of Augsburg, is mostly confined to the formerly German provinces. It has 44 consistories, 229 parishes, 197 stations, 390 oratories, 658 schools, 261 official pastors, 36 vicars and chaplains. The highest board of the Church is the Supreme Consistory of Strasburg, to which are subordinate 8 Inspections, no less than 6 of which belong to the German provinces.

Of the churches which are free from any connection with the state, the most numerous is the Union of Evangelical Free Churches, an association of Congregationalist and Presbyterian churches which arose in 1848 out of secession from the Reformed State Church, although a few of the congregations are of an older origin. Besides the Union of the Evangelical Free Churches the Year Book enumerates 16 stations of the Evangelical Society of France; 33 stations of the Evangelical Society of Geneva; the Evangelical Church of Lyons, founded in 1832 by the late Adolph Monod, counting about 600 communicants—nearly all converts from the Roman Catholic Church—5 pastors, and 6 evangelists, and sustaining a number of stations in the departments of the Isere and Ain. Five other independent churches are enumerated, part or which have this year joined, and all of which are expected to join, the Union of Evangelical Free Churches.

The Methodists, who have existed in France for 70 years, organized as a French Church in 1852. Their work, which com-

prises also French Switzerland and the islands of the English Channel, is divided into two districts, the northern and southern, subdivided into thirteen circuits. The Baptist congregations, to the number of 9, are all of recent origin, and are reported to count about 300 members, nearly all of whom are converts from the Church of Rome. The Moravians have four stations. The Year Book has also a section of "Anabaptist Churches," but does not pretend to give a complete account of them. They are found, the Year Book says, in the departments of Doubs, Haut-Rhin, and Vosges, and four of its places of worship are mentioned.

It will be regretted by all the readers of the Year Book that it says nothing of the number of the Protestant population of France. The statements of the former censuses were, in the opinion of all Protestant writers, entirely inaccurate. Yet the editor of the Year Book would have been better able than any other person to give us a reasonable estimate. He only remarks in the preface, that in literature, in the magistracy, and in all the higher walks of life, the number of Protestants is much larger than could be expected from the proportion they constitute of the total population of France.—The Gotha Almanac for 1863 estimates the number at about 1,300,000.

There is not a country in the world in which literature, and in particular, periodical literature, is not cultivated with greater zeal by Protestants than by Roman Catholics. France attests this general fact by supporting no less than 24 Protestant periodicals, of which 3 are published weekly, (2 Reformed, 1 Methodist) 1 three times a month, 5 twice a month, 14 once a month, and 1 four times a year. The great majority of these papers are under the control of the Reformed Church. The Lutheran Church, as far as we know, owns only 1, the Theological Review of Colani, which, being the organ of the most advanced school of French Rationalism, is disowned by the entire evangelical portion of the Church.—A majority of the journals of the Reformed Church are under the influence of the Evangelical School. Yet the Rationalistic school has, we believe, on its side a large number of the best talents of the Church. The number of distinguished writers of this school has, especially of late, greatly increased, and they are powerfully supported by an increasing number among the writers of Catholic parentage, who find in the new Critical school the beginning of a reconciliation between Christianity and the science of the XIXth century. Besides the journals of France, the Year Book gives the names of 12 periodicals published in the French language out of France, in particular in French Switzerland. Some of these, as the *Chretien Evangelique* of Lausanne, and the *Missions*

*Evangeliques* of the XIXth Siecle of Neufchatel, belong among the best Protestant papers of Europe.

#### THE FRENCH COLONY OF ALGERIA— CHRISTIANITY ADVANCING AMONG THE MOHAMMEDANS OF NORTHERN AFRICA.

The modern history of Algeria has a special interest, because it exemplifies more than any other country the progressing subjugation of the Mohammedan world by the Christian civilization. Since the conquest of the country by the French in 1830, it has made wonderful progress. The European population, which in 1832 amounted only to 5,919 souls, had risen in 1860 to 202,947 souls, thus forming about one-thirteenth of the entire population, which in the same year was 2,677,973 souls. The increase of the Europeans is so much more rapid than that of the natives, and their superiority to the latter is in every respect so great, that the speedy Christianization of the entire country, whose area is equal to about three-fourths of France, is highly probable. The number of schools, agriculture, commerce, railroads, telegraphs, steamboats—all are steadily increasing. There were in 1855, 178 boys' and 119 girls' schools, with 10,672 boys and 8,986 girls; a lyceum in the city of Algiers, with 333 scholars; and in 4 towns 6 high-schools, with 120 pupils.—Four towns had Arabic-French schools, with 400 pupils. The Arabs begin to accustom themselves to European life, and the efforts of the French Government to induce them to leave their nomadic life, and to devote themselves to agriculture, are beginning to meet with some success.

The large majority of the European population are Frenchmen, (in 1855, 86,969,) Spaniards, (42,569,) Italians, (9,082, beside 6,536 Maltese,) Germans, (6,040.) They belong, therefore, mostly to the Roman Catholic Church, which has churches in every European settlement, a number of monastic institutions, and, since 1858, a bishop at Algiers.

Protestantism, however, has likewise gained a firm footing, and is, comparatively, making greater progress than the Roman Catholic Church. As in France, the Reformed and Lutheran Churches receive a support from the state, which pays a salary to their pastors, and provides for the creation and support of the churches. As the number of Protestants in most localities is limited, they are everywhere united into joint congregations, and are also placed under a joint (Reformed and Lutheran) consistory at Algiers, which consists of all the Protestant ministers of Algeria and ten lay members, six of whom are elected by the Presbyteral Council of Algiers, and two each by the Presbyteral Councils of Constantine and

Oran. They must be, in equal number, Reformed and Lutherans. Where there is a necessity in one town of two ministers, one must be taken from each of the two state churches. As the largest number of the Protestants are Germans and German-Swiss, the Gustavus Adolphus Society has taken a great interest in their churches and schools, and makes annually liberal grants for the support of the old ones and the establishment of new ones. But active missionary operations are also carried on among the other nationalities. Those among the Spaniards are in particular very interesting, as the formation of a numerous Spanish Protestant Church would have a considerable influence on the spreading of Protestantism in Spain.

According to the "Annuaire Protestant" for 1862, the Consistory of Algeria counted 12 parishes, 30 stations, 42 places of worship, 12 schools, 15 pastors, recognized and paid by the state. It mentions one station (Oran) supported by the Evangelical Society of Geneva, and one independent church at Algiers. A few interesting items on the progress of Protestantism were given in the last number of *The Independent*. The papers of Algeria attest the material, intellectual, and moral superiority of those colonies in which the Protestant element prevails. A missionary has spread in a single province, 1,350 Bibles among the Arabic or Mozabite Jews, and translated the Gospel of St. Matthew into modern Arabic.

### Religion in Jerusalem and Palestine.

The ancient metropolis of Judea contains about 20,000 inhabitants. This is a very small number if we compare it with its former greatness, but we must not forget that Jerusalem has been often devastated, ruined, burnt, and that it is now under a cruel and servile despotism. How long will it be before the day of deliverance shall dawn on this city where the Son of God was crucified?

Among the 20,000 inhabitants, 10,000 are Jews—a degraded and unfortunate race, who are strongly attached to the walls of this city, rendered sacred by the memories of their fathers. The Polish or German Jews are a little better educated and more moral than the Spanish Jews; but both are for the most part grossly ignorant. They read the Talmud a great deal more than the Old Testament, and imagine that they are performing a meritorious work before God by studying the rabbinical traditions. They live principally on the alms which they receive from the Jews in Europe, Asia and America; for they believe that the prayers and reading of the Talmud, performed in the city of David, help to atone for the sins

committed by Abraham's posterity throughout the rest of the world.

The Greeks, or Christians of the Eastern Church, number 4,500 to 5,000 within Jerusalem.

The Latins or Roman Catholics in Jerusalem compose a congregation numbering about 900. Their patriarch, named Valerga, displays great pomposity in his dress as well as in his pastoral duties, and pretends to control the Christians of other denominations. These Papists, who are mostly priests or monks, have frequently quarrels among themselves. The Franciscans possess large revenues and are not disposed to obey the orders of the patriarch Valerga and the Italian priests.

The Protestants compose a small community of from 250 to 500 souls. They belong to various nations—Germans, English, Swiss, etc. Several are converted Greeks or Jews. They enjoy full liberty in the exercise of their religion.

Lastly, the Mussulmans, 3,000 to 4,000 in number, constitute the remainder of the population of Jerusalem. They make up for their numerical inferiority by their military and social prerogatives. The governor of the city must be Mahometan. He has under his command an armed force which maintains public order. The judges and other magistrates are also chosen among the disciples of the false prophet. These Mussulmans respect the life and property of the Christians, because they fear the great powers of Europe. But their hatred towards the disciples of Christ is always the same; and if any calamity should come upon them, they would be ready to imitate the horrible massacres of Damascus and Mount Lebanon.

In the other provinces of Palestine, the Mussulmans are more numerous. There are, however, Christians and Jews at Nazareth, Bethlehem, in the remote mountains, etc. There are thirty Samaritan families living at Nablous, the ancient capital of Samaria. They persist in believing that Mount Gerizim is the most acceptable spot to the Lord for sacrifices. Their priest, or spiritual leader, is a well-meaning man, who has consented to read the Bible through attentively; but his hereditary prejudices have as yet prevented him from accepting the Gospel.

### The Religious Reformation in New Granada.

New Granada is a country less generally known to North American Christians than it deserves to be, on account of its proximity and intimate commercial relations with our own, the peculiar respect and admiration in which the people hold our institutions, the progress which civil and religious liberty

have made among them, and the special responsibility which Providence has imposed upon us as their national friends, elder brethren, guides and guardians, especially in a religious point of view.

While the attention of other Missionary Societies has been chiefly or wholly directed to other parts of the world, the American & Foreign Christian Union have had New Granada under their view for several years, and, although the want of means and men has been great, the mission which they have been able to support under Mr Monsalvatge has proved useful, and will hereafter display some effects not yet perceived by us. Many facts might be mentioned, if we had space in these pages, showing the skill, faithfulness, and success with which he has labored in Panama, and especially in Carthagena, by preaching, distributing Bibles and tracts, keeping schools, visiting prisons, &c.; but we must limit ourselves at present to giving a brief sketch of the condition and prospects of the government and country, as they now appear favorable to the progress of evangelical truth.

The war which has prevailed in West Granada for nearly three years past, is now apparently closed. It is the sixth from which the country has suffered, beginning with that of the Independence, in 1810. This late struggle, like most of the preceding four, was the work of the Jesuits, or their tools, the fanatical portion of the priests and their adherents. It was commenced in the beginning of 1860 by President Ospina, who, in violation of the Constitution and laws sent Col. Cerrillo with two hundred soldiers against the State of Cauca, who killed 72 out of 150 of the State militia, who had gone to meet him with pacific intentions. Cerrillo first shot their commander, while advancing alone to parley with him. This act was preceded by a long series of efforts, by Ospina and his "Conservative Party," to deprive the people of constitutional rights, as a first retrograde step on the way back to the old exclusive Romish system, civil and religious, from which the Liberals had been gradually emancipating the nation, during forty years of patriotic and generally peaceful struggles.

General Mosquera, then Governor of Cauca, raised an army, drove out Ospina's troops and, being afterwards supported by one State after another, by the very superior abilities which he possesses, both civil and military, has finally gained the complete ascendancy. While driving the enemies of freedom from every field, as "Supreme Director of the War," he has been publishing decrees, as "Provisional President," designed to finish the reforming work undertaken by previous Liberal Governments; and, in all departments of the State and nation has placed laws and order, agriculture, commerce, and

manufactures, on the best footing. He was the chief advocate of religious liberty when it was established under his Presidency, nearly twenty years ago; and now he has removed the great obstacles which remained in the way, by expelling the Jesuits and requiring all the priests and other ecclesiastics to take an oath of allegiance, before he allows them to perform their functions; and by repealing the laws of Mortmain. This decree confiscates all possessions of the priests, monks, nuns, &c., places their non-protesting holders on pensions, and opens vast and immensely valuable estates to the use of the industrious poor of the country. The first incomes from the sale of those estates are appropriated to meet the foreign debt and the pensions above mentioned; and thus the great result has been already produced of driving away the Romish traitors, and placing the patriotic and most evangelical of the priests in their places. And many of the priests, monks and nuns, of all classes, have come forward in great numbers and published their oaths of allegiance and submission to the decrees, sometimes expressing evangelical views and patriotic, independent principles, very gratifying to see.

Now is the time to diffuse evangelical truth, by all the means in our power. The rulers, the laws, the state of the country, and the newspapers, are all ready, to favor our efforts, and New Granada is at the head of all other Spanish countries in the career of improvements, and especially of Religious Reformation. And it is highly encouraging to know, that every effort made there will be likely to have effect on a wide scale. Everything published in the newspapers especially, will be circulated through Spanish America, and even reach Spain.

Gen. Mosquera, it is most gratifying to know, is actuated by most noble principles in all these efforts. He has resided in New York, where he learned much of our institutions and society; and his ardent desire has long been to introduce them into his native land, particularly by establishing colonies of our countrymen in select districts of that rich and splendid portion of the Continent. He has called a Convention to reorganize the government, under the title of the United States of Colombia; and, on its assembling, he has provided that his powers as President shall cease.—*Ch. World.*

### Turkey.

The Rev. Dr. Hamlin has given a most interesting account of his visit to Adabazar, whither he went to the ordination of the Baron Alexander of that place, and compares the present state of things with what it was in 1840, when he and Dr Dwight visited Nicomedia. On that occasion a few Testaments and some tracts were sent to

Adabazar by a young man of the place, the circulation of which was the means, through God's blessing, of beginning the good work there. In 1846, the little company of inquirers after the truth at this place were persecuted, but found a protector in a certain Hussein Agha, (a Mohammedan.) In 1849 Drs Hamlin and Goodell visited this place to ordain and instal as pastor over the little church which then enjoyed comparative peace, Rev. Johannes Der Sahakyan. At that time they first saw the boy Alexander, whom in 1862, thirteen years later, Dr Hamlin had the pleasure to assist in ordaining to the ministerial and pastoral office. The present occasion was most interesting, as were all the services. The young pastor not only preaches, but with a younger brother carries on the instruction of the Mission school. The Adabazar Church has now assumed the entire support of its own institutions, and begins to act as a Missionary power for the waste places around it. Hussein Agha, who still lives, was delighted to see again Dr Hamlin, and to receive a present, by his hand, from the Rev. Dr. Sprague of Albany. May it please the Lord to bring him to the knowledge of his great salvation!

The Rev. Mr. Winchester, of Sivas, reports that he has as many as 150 persons at his Sunday school, which has taken the place of his afternoon preaching. He has been in the habit of frequently visiting Tocat, which has hitherto been an out station of Sivas, but where an excellent native minister has been placed, who was educated, we believe, as was Baron Alexander, at the Seminary at Bebek, of which Dr Hamlin was Principal for many years.

### Western Africa.

According to the Colonial "Blue Book" of England, recently issued, there was in 1860 a population of 41,624 in the colonies of Sierra Leone, and 11,418 dwellings. Of the population, 15,682 were liberated Africans, and 22,593, had been born within the limits of the colony. Of the whole population only 3,351 still remained Pagans, and only 1,734 were Mohammedans. There were 15,130 Methodists, and 12,954 Episcopalians; 11,016 children were taught in the schools that year. Christianity has done much for the civilization and happiness of the people of that portion of Africa, and will do more.

The English Wesleyan and Episcopal Missionaries are prosecuting their work with encouragement amid many trials at Abbeokuta, Whydah, Lagos, and other towns on the Cape and Gold Coast. The monster that reigns in Dahomey pursues his bloody course.—Not long since he exhibited in the

market-place of Whydah the following trophies of war, namely: 'The skull of the king of Ishagga, the skulls of two of his generals, the skulls of forty other chiefs and captains, the skull of a native Missionary named Simeon Dokerty, 11 Christian captives, some of them emigrants from Lierra-Leone, 40 heathen captives, and divers other articles. It is almost impossible to conceive what a bloody and cruel wretch this king of Dahomey is getting to be. We have read nothing more horrifying than the letter of Commander T. L. Perry, of Her English Majesty's ship "Griffin," at Little Popo, dated August 6, 1862, in which the barbarities of this man are related as seen by a Mr Eusechert, a Dutch merchant of Popo, who had just returned from Abomey, the former capital of the king. It was expected that Abbeokuta would be attacked by the king's army of 59,000 men, and 10,000 *Amaçons* in November.

### New Zealand.

Sir George Grey has succeeded in terminating the war between the English settlers and the Maori, but there is a great deal of irritation still in the minds of the natives, who now desire *Independence*—which is, of course, impossible. It is to be hoped that the prudence and forbearance of the Governor, and the soothing words and labors of the Missionaries—Episcopal, Wesleyan, Presbyterian and Baptist—will be the means, with God's blessing, of producing permanent peace and tranquility.

### Sandwich Islands.

Bishop Stanly has arrived at Honolulu, with two ministers, from England, and been well received by the king, who has himself taken hold of the work of translating the Liturgy of the Episcopal Church into his native language—a task for which, it is said, his fine knowledge of both tongues well qualifies him. The religious state of the Islands is not so satisfactory as it was formerly. Unfavorable influences are at work. Foreigners, including a considerable number of Chinese, are settling in some of the Islands, intermarrying with native women, and their influence is, in many cases, not beneficial. It is manifest that the king and chiefs would like to have something in the shape of religion less strict than that of our American Missionaries. If Bishop Stanly and his coadjutors are men of the right stamp, they may do immense good at this crisis. But if they are not, deplorable consequences will follow their arrival.

### Items.

Madagascar continues to occupy the most



prominent position in the mission field.—The more that is known of the young King, the more does he rise in estimation. He is most anxious for the instruction of his people. Overflowing congregations are attending the services of Mr. Ellis and others in the capital. Christianity has nowhere more strikingly shown its continued vitality in our own days than in Madagascar.

The Roman Catholics have built a large church in Yeddo, Japan, and are using every means to insinuate themselves. It is said they have adopted the plan of lending money to aristocratic, but needy Japanese. They thus obtain a hold upon them, which there is little doubt they will use for the accomplishment of their own purpose.

The Lutheran Church in France undoubtedly comprises many orthodox and devoted pastors. But it is a matter of regret that Rationalistic theories are gaining ground amongst the Lutherans of Alsace, and especially at Strasburg. One of the leaders of the negative school, M. Colani, has been appointed pastor of a parish in that city, and M. Druch, Dean of the Lutheran Faculty of Theology, has proclaimed that the essence of the Reformation is *freexamination*. The Confession of Augsburg has become a purely nominal tradition, and the new theology takes no account of it. What would Martin Luther say, could he return to the world?

The ministrations of the Waldensian pastor at Palermo, who settled there a year and a half ago, has been attended with great blessing. The German and Swiss Protestants, who, until then, had been entirely destitute of spiritual food, have rallied round him, and they have been joined by many candid souls among the natives of Sicily.—The latter belong in Sicily, as well as in other parts of Italy, mostly to that class of society which takes the most active interest in the national movements. This is a phenomenon which deserves well to be appreciated, and which is easily explained by the alliance between the Papacy and anti-liberal political principles.

It is difficult to ascertain the exact religious belief of Garibaldi. He has too moral and noble a character to acquiesce in a cold, sober Atheism or Rationalism. Those who know him maintain that he is very regular in saying his morning prayers. In reply to a letter from an evangelical Christian, who called his attention to a pamphlet entitled *Dottrina Garibaldina*, which was a parody of the Lord's Prayer, the Apostolic Creed, and the Ten Commandments, Garibaldi expressed his entire disapprobation of the irreligious style and contents of the pamphlet.

The principle of religious toleration has as yet but little hold of the public mind in

Sicily. The Catholic clergy of the island have been, on the whole, more favorable to the national movements than their brethren in other parts of Italy; but, in ecclesiastical questions, they have remained strictly orthodox. They are generally too ignorant, and, for a large part, too immoral, to give hope for the success of any reformatory movement among them. The prospects among the laity are somewhat better. The nucleus of a native Protestant population has been formed, although the converts generally have to stand a severe persecution on the part of the priests and their parents. Some of the converts have entered the army, where they bear a good witness to their faith; a few have even attained an officer's rank.

---

## Fireside Reading.

---

### SAVAGE ISLAND—HEATHEN AND CHRISTIAN.

MY DEAR CHILDREN,—The last promise I made before leaving England was that I would write a letter to you, either about our voyage in the "John Williams," or about the people amongst whom we settled. My brethren who sailed with me have given you an account of the voyage, but I have no doubt a letter from Savage Island will be interesting to you. It was nearly nine months after leaving England that we landed on this island.

As soon as the ship could be seen from the land, numbers of natives came off in their canoes, and great was their joy when they found it was the "religion ship," and that a Missionary was on board for them. Some speedily returned to carry the news on shore, and it spread like wildfire through the land. And so, by the time our boat reached the landing-place, it was crowded with hundreds of rejoicing natives. It would have done your heart good to see their happy faces as they gave us their hearty welcome. Indeed, it was with difficulty that we reached the Teacher's house, the crowd was so great, and all were so eager for a shake or smell of hand or leg. But you will say, perhaps, if the people are so kind and quiet, why have they such a dreadful name? Because, when Captain Cook attempted to land eighty-seven years ago, as we did, the natives rushed down upon him with the ferocity of wild boars. And even had we attempted to land there only sixteen years ago, they would have met us in just the same manner. Captain Cook was not, therefore, very far wrong when he named their land Savage Island, which

you will see when I have told you one or two things about them in their heathen state.

They had a cruel law amongst them that all foreigners who landed on their shores should be killed directly; and this it was that prevented Teachers taking the Gospel to them for so many years. If any of their own people got away in ships to other lands and returned, they were instantly killed. This was the case with two young men taken away by Mr Williams. They were told about Jesus, and taught the Word of God at Raiatea, and then carried back to their own land. But soon after they landed they were barbarously murdered by their dark, savage countrymen. They were also almost always at war amongst themselves. People of one village dared not visit the people of another, lest they should be killed. In their wars they were very fierce, and must have had a dreadfully savage look. Their hair and beard were suffered to grow very long, and then twisted round and held between the teeth. They put on the fiercest looks, and made their eyes stand out from their heads in an awful manner. They danced about and yelled, brandishing their spears in a peculiar quivering manner. The weapons which they carried were a club, a bundle of ten spears, and a bag of large round stones hung from their neck. You may form some idea from this description, of what a fierce, savage people they were. And they were cunning as well as savage. A large number of Tongans once came in their canoes and conquered the people of the place at which they landed. After they had lived some time amongst them, the Savage Islanders resolved they would get rid of their oppressors, and this was their plan. There was a deep chasm, narrow at the top and broad at the bottom, which just suited their purpose. The top of this they covered over with cocoanut and other leaves that it might look like solid ground. As the Tongans were living on one side of this chasm, the people assembled on the other side, as though they were going to fight. Seeing this, the Tongans rushed down upon them, and falling headlong into the pit, they were soon killed. Their whitened bones are now lying at the bottom. Another large party of Tongans soon came, and these the people frightened away. They stained their hands and faces with a red juice resembling blood, and then, taking some of their screaming children, went down to the reef and pretended to be eating them. They say the Tongans were so horrified at the idea of their eating their own children that they hurried off, and have never troubled them since.

Of course they were very ignorant. They worshipped a number of false gods, but they do not seem to have made any idols. They had temples, to which they went to pray to

their foolish gods, who, they thought, had power over the wind, rain, disease, life and death. When the wind blew very much for a long time, a large party of men would go into the woods and cut canes and young trees, and take them to their temple for the god to tie the wind up with. Many were their delusions, and dark, very dark were their hearts before the light of the Gospel reached them. But I shall make your letter too long if I write any more about their heathen state. All this has now passed away. If you could see Savage Island as we see it to day, you would not think it could be the place I have been describing. About sixteen years ago one of their own countrymen who had been away to Samoa, was allowed to land to teach them the "new religion." This prepared the way for a Samoan Teacher, who settled on the Island a year or two after. But his box was broken to pieces, and all his little property thrown into the sea, while his life was often threatened, and for some time he was in great danger. But he trusted in God, and continued teaching the people and praying for them. God heard his prayers, and blessed his work. One after another of the people embraced the Gospel. Other teachers came, and the Word of God soon spread over the whole land. Every sign of idolatry was soon swept away. The people are very quick and energetic, and the zeal which they showed as savages is now seen in the service of God. They are decently clothed, and they all attend the house of God. Instead of the wretched huts in which they used to live, scattered about in the woods, they have now respectable houses in nice little villages. They have built five large substantial chapels, seven school houses, and six good houses for the Teachers and the Missionary. You may wonder how they did this, as they had no nails, and the chapels are large and lofty (one will hold a thousand people). I will tell you; they tie their houses together with cinnet—a string made from the fibres of the cocoa nut. They are very strong and firm, and will stand many years. All the people are most persevering traders. As soon as a ship comes in sight, they are all busy collecting their pigs, fowls, arrow root, yams, &c., to take off to her for sale. They will paddle a long way out to sea in their little canoes to get a fathom of paint or a hatchet; and they come back sometimes with strange things they have bought. One lad got a pair of ladies white stockings from a ship, and the next Sunday wore them at chapel, but not as you would suppose, on his feet, but on his hands. He looked odd enough as he sat there, with his dark skin and white arms and hands, but he thought himself very grand. Many of the men have some English print or a shirt, but most of the women wear native cloth, which they

make out of the inner bark of a small tree. Some of them shew great skill in the pattern of their cloth. They also make beautiful white bonnets with the stem of the arrow root plant. I wish you could see them on the Sabbath, clothed in their best, going with willing feet to the house of God.

But I suppose you would like to know something about the children and their schools. The children are a lively, merry set, as fond of play as you are, and many of them as fond of their school. The day-schools are held at six o'clock in the morning, and as soon as the bell rings, the children may be seen racing along to school with their books and slates. If you could go into one of their schools you would hear a terrible hubbub—five or six hundred children all reading at once. There are but few children of any size who cannot now read the Gospel of Mark. They have no nice story books with pictures, us you have. Many of the bigger boys and girls can not only read, but can repeat many chapters of the Gospel History.

The children greatly love their Sabbath school. But the children alone do not go there: old men and women, who a few years ago were dreadful savages, may be seen spelling out a chapter, with sometimes a little child teaching them. But perhaps some of you are wondering what the children do, and how they amuse themselves. They are as fond of play as English children, and are at no loss to amuse themselves. They spend a good part of their time on the reef, fishing and playing in the water; and then, they can swim like fish. A little while ago, wherever we went we saw groups of boys spinning tops, just as we have often seen boys in our streets at home. They had seen a top on board some ship, and were not long in making tops for themselves, out of a piece of hard wood, which spun as long and as well as the best in England. But they were not content with little spinning tops only. Some of them saw a humming top, and to our surprise, a few days after we heard the hum of a large top. They had succeeded admirably in making one out of a calabash or gourd, which hummed to their great delight. So, you see, the little Savage Islanders are quick and clever. I might give you many proofs of this, but my letter would be much too long if I did.

And now, dear children, we want you to do something more than you have done yet, not for Savage Island merely, but for thousands who want the light of the Gospel. What the Gospel has done for this land, it can do for many islands just as dark as it was. You can all help in the great work. The other day, the Teacher's house close to ours was being plastered by the people of the place. The children all helped. They went down to the sea, and brought up baskets of sand, shouting as they came. Little

boys who could only just run about, brought their tiny baskets full. Soon a large heap showed what a many little ones could do. Your help, however little it may be, is wanted in building a living temple for God.

But some of you may do much. You may do what some of the young men here want to do. One young man who had been noted for his fierce, savage conduct, in former times, came the other day and sat down in my study. He told me had one great desire, and that was to go to some very dark, cruel land, to take the Word of God to them. He said he wanted to go the next time the Missionary ship, the "John Williams" came, lest he should die without telling others of the love of Jesus. May God give many of you the same desire, and bless you all, is the prayer of

Your sincere friend,  
W. G. LAWES.

### "AND THEY BROUGHT UNTO HIM ALSO INFANTS."

LUKE XVIII. 15.

A pious man in England once said to a friend, "I believe my mother taught me to think about God when I lay in the cradle."

This remark was repeated to a Christian mother, whose declining health led her to feel the importance of doing with her might whatever her hands found to do. The pastor of this faithful Christian, the Rev. J. W. Benham, has since visited the writer of this article; and he is responsible for the truth of the following statements:—

For the sake of dear children peopling our happy English homes, says Mrs. M., I would furnish some memorials of a beloved child. Ye nursery men and women, let your doctrine drop as the rain, let your speech distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Cause them to hear of the loving-kindness of their Maker in the morning, and in the evening withhold not your hand.

It was on one of those early summer mornings, when little children awake almost with the first carols of the lark, that I first attempted to teach little Bertie the existence of God. He was then two years of age. As I caught the deep blue eyes of my baby-boy gazing upwards, I said, "God is there in the sky! God loves Bertie! God is good!" Then taking his hand, I said, "God made this little hand, and these feet to run about with. God made these eyes, and these ears to hear about him, and that little tongue to speak to him with."

Then taking advantage of a propitious moment, as I observed the inquiring spirit of the child, I said, "Now, Bertie, call him!" With intense interest, the child

looked up towards heaven, and raising his arms, he called in baby-language, "Pa in a 'ky!" This was Bertie's first call upon God. Did he not translate into his infant language the first words of the great pattern prayer, "Our Father which art in heaven?" As he grew older, when Bertie had any little troubles, God, his Heavenly Father, was always his refuge. He would often say, when any event had transpired favorably, "Oh! I knew it would be so; I prayed, and God always hears me when I ask him."

When Bertie was five years old, a baby-sister was born, and he and little Ernest were left too much in the care of servants. He became impatient of their control, and on one occasion he was confined to his own room as a punishment. A servant overheard him praying amidst sobs and tears, "Lord, make me a good child; let them say to grandpa when he comes home, 'Bertie's the best child.' Take poor mamma's sorrows away. Oh! take this bad heart away, and give me a new one, that I may obey my mamma!"

It was not long after Mrs. — was able to leave her room, that the following scene occurred: The good seed that had been so early planted by parental faithfulness had taken root, and the Spirit was causing the tender germ to appear, giving promise of the precious fruits of righteousness that was so apparent to those who were watching the result of this experiment. Why, Christian parent, should it be thought a thing incredible, that God should be faithful to his promises? O that you *would believe*, and take your own little lambs to the fold of Jesus! Suffer the word of exhortation. O that some more gifted writer would plead the cause of these little ones, that the faith of Sunday-school teachers and of parents might be strengthened to suffer little children to come to Jesus!

"About this time," says the mother, "he was heard crying some time after he had retired to rest. I went to him immediately, when he burst out afresh in an agony of grief, 'Oh! mamma, what shall I do?—My sins! my sins!' I told him that Christ Jesus came into the world to save sinners. That he had said, 'Suffer little children to come,' and that almost his last words on earth were, 'Feed my lambs,' etc.

"It was a blessed season. in that lonely chamber, with no light of a candle. We needed none, for the Lord our God gave us light. Taking that little head upon my breast, we talked of Jesus, and of that death which he had accomplished at Jerusalem, and that for little Bertie, that he might not perish, but have eternal life. At last I found that a calm had succeeded, and that 'Peace, be still!' had been whispered amid the tumult of his soul.

"The child was not delivered by human arm, or even by a mother's tenderness, but by the Word of God, which liveth and abideth forever. Bertie's faith came by hearing. He was a little child, so he took God at his word! I never after this heard him express a doubt or fear of acceptance in his life. Happy little children! From their tiny stature, they walk upright beneath the paling with which man has hedged in and hedged out the Gospel. They go in and out, and find pasture.

"Had he been older, perhaps I should have urged him to pray for some magic touch of special grace, or have marred the spotless web of my Lord's righteousness.— But I did not. He was but a babe, and I gave the pure, unmixed milk of the Word, and he grew thereby. From this time his tendency to passion was watched over, prayed over, and subdued. The spirit of adoption had fallen upon him, and from time to time such words as these were fresh from the gushings of his renewed heart: 'Dear Jesus! I love him! Oh! how I love him!' We prayed, and called God our dear Father! The date of Bertie's conversion proves him to have been five years and six months old; and from that time," continues his mother, "I often overheard him praying in his little chamber. I have reason to believe that ever after he enjoyed communion with God; for I have found him but just fallen asleep, with his hands clasped in the attitude of prayer, and his cheek still wet with tears."

The limit of a single column will not allow an extended sketch of this interesting child. May the article elicit some further testimony from those who are trying to be faithful in feeding the lambs of Jesus.— *Sunday School Times.*

### The Twenty-Third Psalm.

The leader in opening the meeting, had read the twenty-third Psalm. A Scotch minister said: "We call the twenty-third Psalm the Children's Psalm." We teach it to all our children. I was visiting through my parish one day, and as we are accustomed to do, calling from house to house, catechizing, conversing and praying with the inmates and inquiring after their spiritual condition, and asking if they maintain family worship, when I was invited to go into a certain house, where was a sick Scotch-woman in a state of derangement. I asked her if she could repeat the Lord's Prayer, which she attempted and got through with pretty well, with a little of my help. Then I asked her to repeat the twenty-third Psalm, which she did without missing a word. Then I explained the Psalm to her, and explained the character of the Shepherd, and told her who he was. Jesus says; 'I am the Good Shepherd. I lay

down my life for the sheep.' Then I told how the Lord leadeth his flock like a shepherd. She listened to me with great attention. Then I prayed, during which she kept perfectly quiet. I afterwards learned that this woman died in the peace of the gospel. Let us take hold on the glorious truths contained in this Psalm; and let us be assured, and be able to say in that blessed assurance: 'Goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.'"

A gentleman said he had just come from the dying bed of a boy in the hospital, a lad about fifteen years old. The lad had gone to a better world. He died repeating the twenty-third Psalm. He went away with the voice of triumph and shouting. Oh! what a victory he gained! No more battles. No more forced marches. No more bivouacking in the midst of alarms. His feet are planted on the jasper sea.

#### "That the Aged Men be Sober."

TRUS II 2.

The aged Christian should be sober-minded, habitually sedate and vigilant. Levity or excessive gayety of temper and talk is censurable in all; but it is far more blamable in the old than in the young. "Filthiness, foolish talking, and jesting are never convenient," but in aged people they are intolerably odious and detestable. When a great minister of the state, in former times, was observed by some of his friends at court to be more fond of retirement and more pensive than formerly, they rallied him upon it, fearing he was becoming melancholy; but that great man answered them thus, "Ah, my friends, while we laugh, all things about us are serious. God is serious, who exerciseth patience toward us; Christ is serious, who shed his blood for us; the Holy Ghost is serious, who striveth against the obstinacy of our hearts; all that are in heaven and all that are in hell are serious. Now, then, can a man that hath one foot in the grave jest or laugh?"

#### What the South Africans once were.

When Mr Reed first went to South Africa, he travelled a long way in a wagon drawn by oxen, to the place in which it was intended to plant a missionary station. He had an interpreter with him, who knew the road, and who could speak the language of the people to whom they were going. At length the wagon stopped. "There," said the interpreter, "is your station." Mr Reed looked forth, but he could see neither village nor people, but only some things which looked like large mud bee hives. At length, from a hole in one of these, some-

thing came forth; but whether it were a man, or an animal, he could not tell. Another, and another of these strange beings crept out from these mud hives, and came near the wagon. "Those," said the interpreter, "are the people." "Those!" said Mr Reed; for, though he had indeed perceived, as they came nearer, that they PARTLY resembled men, yet never before had he imagined that human beings could be in such a degraded condition. One had dressed himself in the skin of an ox; the part that had covered the head of the animal, was drawn over his own; and the holes where the eyes had been, were occupied by others scarcely less brutal; and the tail of the ox hung down behind. Another was similarly clothed in the skin of a lion, while some wore the skins of sheep, with their dirty fleeces still on. To make their appearance, if possible, more disgusting, they had been in the habit of daubing their bodies with grease; and on this had gathered coat after coat of dirt, which, mixing and melting in the heat of the sun, hung from some parts of their bodies like black icicles. "My friend," said Mr Reed through the interpreter, "when did you wash your face?" But the man could not be made to understand what was meant; he had never heard of such a thing. Well might the good missionary have been tempted to return back in despair from such a people as this. But no; he remembered who had said, that the heathen should be given to Christ for an inheritance. He began to instruct them; and the man who could not be made to comprehend what was meant by washing his face, was one of the first to feel that what the missionary told him about HIS BAD HEART, was true. At first he thought that the missionary could see into his heart, and determined to stand behind him when he was preaching; but finding that his secret sins were still brought to light as before, and that the servant of God could tell him of One who died for those whose hearts were as bad as his own, he joyfully received the glad tidings; and this savage became not only a civilized being, but a CHRISTIAN; and, moreover, so successful a preacher to his countrymen, that, whilst he was telling them of a Saviour, their hearts are said to have been moved by his message, as a field of corn bends before the breeze.—*Juv. Miss. Mag.*

#### AN INDIAN CONVERT'S LOVE FOR HIS BIBLE.

Jack Spence, as he has been called, came from the Port Nelson river, and was admitted to the mission school in Prince Rupert's Land in 1824. He was a fine lad, and made great progress at the school, but on leaving it was lost sight of by the missionaries. Years passed, and nothing was heard of him. At

last, in 1836, Mr Jones was told he had returned to the neighborhood, and was very ill. Mr Jones went immediately to see him, found him dying of consumption, and in great poverty and destitution. He was with two old Indians in a small birch-hut. His only bed was some dry fern leaves, and his only covering an old blanket in a state of shocking filth. Mr Jones was greatly distressed at seeing him in such a state, and told him how happy he would have been to have relieved his wants before, had he known about them. "It is very little I want now," said Jack, "and these poor people get it for me; but I should like something softer to lie upon, as my bones are very sore." Mr Jones asked about his state of mind, and found him delightfully resting upon Christ, and waiting with great composure his summons home.

The missionary noticed a small Bible peeping out from under the blanket. "Jack," he said, "you have a friend there; I hope you find good from it." "This, sir," answered the dying boy "is my dear friend. You gave it to me, when we all went down to live at Mr Cochran's. For a long time I have read it much, and often thought of what it told me. Last year I went to see my sister across Lake Winnipeg," (about 200 miles off,) "where I remained two months. When I was half way back through the lake, I remembered that I had left my Bible behind me. I directly turned round, and was nine days by myself tossing in the canoe before I could reach the place; but I found my friend, and determined that I would not part with it again; and ever since that it has been near my breast, and I should have it buried with me, but I have thought since, that I had better give it to you when I am gone, and it may do some one else good."

This touching account was given with great difficulty, as the cough often interrupted him; and when it was finished, he sunk back quite exhausted. Mr Jones read and prayed with him. It was an affecting scene. The hut was so low, the missionary could not stand upright in it; and full of chinks and holes, through which the setting sun cast his beams and lighted up the countenance of the dying boy. A few days saw the end of his earthly pilgrimage, and angels bore to its rest his pardoned, ransomed soul, another glorious proof of the power of the gospel in that heathen land, and another precious fruit of the self-denying labors of God's servants.—*Chil. Miss Newspaper.*

### CHILDREN WHO LOVE THEIR SCHOOL.

One Sabbath evening a missionary was walking up and down in the porch before his house, in one of the South Sea Islands. The sun was setting behind the waves of

the ocean, and the labors of the day were over. In that cool, quiet hour, the missionary was lifting up his heart to God, and asking a blessing on his people, his schools, and himself. All was peaceful and still, except a little rustling in the leaves of a tree called a mimosa tree. He thought a breeze was springing up, and continued his walk. Again he heard the rustling of the leaves, and then again. He now felt sure that it could not be the wind; so he pushed aside the long leafy branches of the tree, and passed beneath. And what did he find there? Three little boys! Two were fast asleep in each other's arms, but the third was awake. "What are you doing here, my children?" asked the missionary. "We have come to sleep here, teacher," said the boy. "And why do you sleep here; have you no home?" "Oh yes; but if we sleep here we are sure to be quite ready when the first school bell rings in the morning." "Do your parents know about it?" "Mine do; but these little boys have no parents, they are orphans."

Now the nights in the South Sea Islands are not cold and damp like ours, but as the kind missionary thought a heavy rain would fall in the night, he roused the sleeping orphans, and led the three little ones into the large porch of his house, where they might rest in safety. His heart was now full of joy to find that there were some of his scholars who loved their teacher and their school. Suppose these little islanders could look from their distant homes into some of our Sabbath schools, what would they think of the many late comers who walk carelessly into their places an hour or more after the school has begun? Let us show by our conduct that we know how to take a hint even from the children of the heathen.—*Miss Advocate.*

### O THAT FATAL RESOLUTION.

Some years ago there was a powerful revival in progress at a college in Scotland. In the senior class all but one young man yielded to the divine power. He was the best scholar, and was intent on winning the highest honor of the year. His professor and fellow students besought him to relax his studies and seek his soul's salvation. But he would not heed them, so resolved was he to win the prize. He did win it. But mark the result. Seventeen years after he died without hope, exclaiming with his last breath, "O that fatal resolution!"

Beyond all doubt that student bartered his soul for a college honor. What was he profited by that bad bargain? Let the agonizing exclamation—"O that fatal resolution!"—which was wrung from his terrified soul as it was forced into eternity answer.

"O that fatal resolution!"

Is my reader imitating that lost student? Through this greed of gain or pleasure is he neglecting his soul and marching deliberately toward hell? Infatuated man? Are you not sowing a crop of groans, regrets, and terrors for the coming hour of death? Beware, O immortal man, beware! Do not deceive yourself with hope of reaping the rewards of both God and Mammon. "What is the hope of the hypocrite though he hath GAINED when God hath taken away his soul? Will God hear his cry when trouble cometh upon him?"

RESTRAINT FOR THE YOUNG.—The eldest son of President Edwards congratulating a friend on having a large family of sons, said to him with much earnestness:—"Remember, there is but one mode of family government. I have brought up and educated fourteen boys, two of whom I brought, or rather suffered, to grow up without the rod. One of these was my youngest brother, and the other Aaron Burr, my sister's only son"—both of whom had lost their parents in their childhood—"and from both my observation and experience, I tell you sir, maple sugar government will never answer. Beware how you let the first act of disobedience go unnoticed in your little boys, and unless evidence of repentance be manifest, unpunished." Of all the sermons I ever heard, long or short, this has been the most useful, so far as this world is concerned. It is a solemn lesson, to be prayerfully pondered by all parents and guardians. The Bible lays down four great rules involving the four great elements of the successful religious training of children—prayer, instruction, example and restraint. And it is useless to pray for or with your children, if you do not instruct them, and it will be in vain to instruct them, if your own example contradicts your teaching; and in vain will be the prayer, the instruction, the example, if, like Eli, when your children do wrong, you "restrain them not."

LIFE IS THE SEED-TIME.—To-day for to-morrow; this year for the next. And as we are reaping what others sowed, let us, as Christians and as wise men, sow not only for ourselves, but that generations yet unborn shall rise up and call us blessed. We trust seed is this day scattering, which shall be reaped hereafter in that happy day when every man shall find in another "a brother and a friend." If, then, with the wisdom that comes from above, we go forth scattering the precious seeds of true bliss and real good, how happy for ourselves, and for all that are dear to us in time and eternity. But let none despair because they cannot sow and reap in the same day. Remember

the patience of the husbandman, and imitate him in preparing for the golden harvest which will never end.

THE THREE-FOLD LOSS.—One Sabbath day a Maronite, from one of the villages of Northern Lebanon, came to Tripoli to pay some money to a Protestant brother named Yanni. When he reached the house, Yanni told him that he never did business of any kind on the Lord's day, for it was a sin. The Maronite answered, "What shall I do? I paid the priest six cents for permission to come, and so I have a two-fold loss. I have lost my time in walking ten miles, and my six cents too, poor man that I am!" Yanni replied to him: "Yes, my friend, and your loss will be *three-fold*, if you continue to break God's law in this manner." "How?" said the man. "You have already lost your time and six cents, and unless you repent, and obey God's law, you will lose your soul, and that is the greatest loss of all." The poor man went away wondering at such conduct, and telling everybody that these Protestants not only do not lie, but they will not do business on the Sabbath.

PIETY, which is a true devotion to God, consists in doing all his will, precisely at the time, in the situation, and under the circumstances in which he has placed us.—*Fenelon*.

In the face of the sun you may see God's beauty; in the fire you may feel his heat warming; in the water his gentleness to refresh you; it is the dew of heaven that makes your field give you bread.—*Taylor*.

If the works are so perfect, how glorious must be the Maker of them! If the beauty of that which he has created is inexpressibly great, infinitely greater must be that Being who surveys all creation at a single glance.—*Sturm*.

One ray of moral and religious truth is worth all the wisdom of the schools. One lesson from Christ will carry you higher than years of study under those who are too enlightened to follow this celestial guide.—*Channing*.

To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word, received and endured as in his presence, is worth more than a long prayer.—*Fenelon*.

In the school of Christ the first lesson of all is self-denial and humility; yes, it is written above the door, as the rule of entry or admission. "Learn of me, for I am meek and lowly of heart." And out of all question, that is truly the humblest heart that has the most of Christ in it.—*Leighton*.

## Poetry.

### The Soul's Departure.

Oh, the hour when this material  
Shall have vanished as a cloud,  
When, amid the wide ethereal,  
All the invisible shall crowd;  
And the naked soul, surrounded  
With realities unknown,  
Triumph in the view unbounded,  
Feel herself with God alone.

In that sudden, strange transition,  
By what new and finer sense  
Shall she grasp the mighty vision,  
And receive its influence?  
Angels, guard the new immortal  
Through the wonder-teming space,  
To the everlasting portal,  
To the spirit's resting-place.

Will she then, with fond emotion,  
Aught of human love retain?  
Or, absorbed in pure devotion,  
Will no earthly trace remain?  
Can the grave those ties dis sever,  
With the very heart-strings twined?  
Must she part, and part for ever,  
With the friend she leaves behind?

No: the past she still remembers,  
Faith and hope, surviving too,  
Ever watch those sleeping embers,  
Which must rise and live anew.  
For the widowed, lonely spirit,  
Waiting to be clothed afresh,  
Longs perfection to inherit,  
And to triumph in the flesh.

Angels, let the ransomed stranger  
In your tender care be blest,  
Hoping, trusting, safe from danger,  
Till the trumpet end her rest;  
Till the trump which shakes creation,  
Through the circling heavens shall roll;  
Till the day of consummation,  
Till the bridal of the soul.

Can I trust a fellow-being?  
Can I trust an angel's care?  
O thou merciful All-seeing!  
Beam around my spirit there.  
Jesus, blessed Mediator!  
Thou the airy path hast trod;  
Thou the Judge, the Consummator!  
Shepherd of the fold of God!

Blessed fold! no foe can enter,  
And no friend departeth thence.  
Jesus is their sun, their centre;  
And their shield Omnipotence  
Blessed! for the Lamb shall feed them,  
All their tears shall wipe away,  
To the living fountains lead them,  
Till fruition's perfect day.

To! it comes, that day of wonder!  
Louder chorals shake the skies.

Hades' gates are burst asunder:  
See! the new-clothed myriads rise!  
Thought! repress thy weak endeavour:  
Here must reason prostrate fall,  
Oh, the ineffable For Ever.  
And the Eternal All in All!

### Begin with God.

Begin the day with God!  
He is the sun and day;  
His is the radiance of thy dawn,  
To him address thy lay.

Sing a new song at morn!  
Join the glad woods and hills;  
Join the fresh winds and seas and plains,  
Join the bright flowers and rills.

Sing thy first song to God!  
Not to thy fellow-man;  
Not to the creatures of his hand,  
But to the glorious One.

Awake, cold lips, and sing!  
Arise, dull soul, and pray;  
Lift up, O man, thy heart and eyes;  
Brush slothfulness away.

Look up, beyond these clouds!  
Thither thy pathway lies;  
Mount up, away, a linger not,  
Thy goal is yonder skies.

Cast every weight aside!  
Do battle with each sin;  
Fight with the faithless world without,  
The faithless heart within.

Take thy first meal with God!  
He is thy heavenly food;  
Feed with and on him; he with thee,  
Will feast in brotherhood.

Take thy first walk with God!  
Let him go fourth with thee;  
By stream or sea or mountain-path,  
Seek still his company.

Thy first transaction be  
With God himself above;  
So shall thy business prosper well;  
And all the day be love.

Bonar.

---

### NOTICES, ACKNOWLEDGEMENTS, &c.

---

The subscriber acknowledges the receipt of \$10 from the Rev John Scott, of St. Matthew's, Halifax, per Rev P. G. McGregor, for the benefit of the Colportage Scheme of our Church.  
JOHN I. BAXTER.

TRURO PRESBYTERY.—The Presbytery of Truro is appointed to meet at Truro, on Tuesday, February 10th, at 11 o'clock, forenoon. A full attendance of members is requested by order of Presbytery.

A. L. WYLLIE, Clerk.



Monies received by Treasurer from 20th December, 1862, to 20th January, 1863:—

## FOREIGN MISSION.

Ladies Benevolent Society, Truro, for Miss Geddie, per H. Smith, Esq.,	£ 5 0 0
Ladies Religious and Benevolent Society, St. John's Church, Chatham,	3 0 0
Rev James Bayne,	10 0 0
A friend, per Rev David Roy,	1 5 0

## HOME MISSION.

Ladies Religious and Benevolent Society, St. John's Church, Chatham,	2 0 0
A friend, per Rev David Roy,	1 5 0

## COLLEGE EXPENSES.

Knox Church, Pictou,	4 7 9
" Carriboo River,	0 13 3½

## MISSION SCHOONER.

Mrs. John Stewart, St. John's, N. B.,	5 0 0
---------------------------------------	-------

Messrs. A. & W. MacKINSAY acknowledges receipt of the following sums for

## "THE MISSION SCHOONER."

St. David's Sabbath School, per Rev N. McKay,	\$14 50
St. John Sabbath School Halifax,	
D. Fraser's Class,	\$14 56
D. Stewart's "	12 89
John Forrest's "	20 60
Agnes Rhind's "	12 27
Sarah Smith's "	3 28
M. E. Crawford "	7 25
	70 85
Rev Mr Crowe's Congregation, Five Mile River Section,	\$12 15
Maitland "	7 46
Reed Hill "	2 85
	22 47
Less Postage,	00 43
	\$22 03
Plaister Cove Sabbath School, per Rev W. G. Forbes,	8 00
North Cornwallis Sabbath School, per Rev Willtam Murray,	50 00

## LIST OF COLPORTAGE BOOKS.

(Continued.)

Leisure Hour, Sunday at Home, Cottager, Tract Magazine, Commentaries, 8 vo. 12 mo. and Pocket, Daubigny, Ancient Empires, Old Sea Captain, Bible Hand Book, Scrap Book, Pictures of Bible Lands, Children of the Bible, Small Rain, Sweet Stories, Children's Bread, Dew Drops, Pilgrim's Progress, Small Sabbath School Books and Picture Cards, great variety, Eadies Cyclopedia, Do. Cruden, My Box of Books, Children's Book Case, Little Library, Eadies Concordance, Child's Companion,
---

History of the Church till the Reformation, 6 vol., 8 vo, Miniature Comment, 3 vol., Stray Arrows, Little Lambs, &c., &c.

The Presbytery of Pictou will meet for Presbyterial visitation in Knox Church, New Glasgow, on Tuesday 24th February, at 11 o'clock, sermon by the Rev George Addick; in Primitive Church, on the same evening, sermon by the Rev K. J. Grant; and in James Church on the following day, sermon by the Rev Alexander Ross.

GEORGE PATTERSON, *Phy. Clerk*

## PAYMENTS FOR HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums:—

## ON BACK VOLUMES.

Mr H. Sterns, Truro,	\$ 9 00
Poplar Grove Church,	1 00
Rev A. Stuart, Lake Porter,	14 00
Rev J. Cameron, for Rawdon,	3 50
Mr E. Tupper, Annapolis,	0 60
Rev James McLeas, Stubenacadie,	23 50

## FOR 1863.

Mr H. Sterns, Truro,	\$ 5 00
Rev Dr Smith, Stewiacke,	1 00
Rev K. J. Grant, Merigomish,	4 00
J. G. Allan, Esq., Locke's Island,	50
Rev H. D. Steele, Cornwallis,	3 08
Mr J. R. Miller,	50
Mr Wm. Campbell,	50
Mr Angus McDonald, Caledonia,	2 50
Rev A. Cameron, Stewiacke,	12 50
Mr T. A. McKeen, Baddeck, C. B.,	1 00
Mr Edward A. McCurdy,	50
Rev R. S. Patterson, Bedeque, P. E. I.,	2 50
Rev G. M. Clark, Shelburne,	6 00
Mr John McCurdy,	50
Mr R. Trotter, Antigonish,	1 50
Mr Simon Fraser, jr., Glenelg,	2 50
Mr John Henderson, Wallace River,	60
Mr Andrew Johnston, Truro,	1 00
Rev D. McMillan, LaHave,	1 00
Hon. S. Creelman, Stewiacke,	1 00
Mrs H. Creelman, Stewiacke,	1 00
Mr Hugh Dunlap, Stewiacke,	6 00
Mr Alexander Hill, Noel,	2 00
Mr Robert McDonald, Cape George,	5 00
Rev Alexander Campbell, Lochaber,	1 00
Mr Prussia Birch, Port Hill, P. E. I.,	5 00
Rev D. S. Gordon, Annapolis,	6 00
Mr Alexander Murray, Earltona,	1 50
Mr Alexander Archibald, Glenelg,	4 00
Rev Professor King, Halifax,	4 00
Mr Thomas B. Gould River John,	5 00
Mr James McGregor, New Glasgow	25 00
Mr John Brown, Chatham, N. B.,	14 20
Rev John Munro, Wallace,	1 93
Isaac McLeod, Esq., Broad Cove, C. B.,	1 20
James Patterson, Esq., Pictou,	1 50
Mr Hugh McLeod, 12 Mile House, Pictou,	2 50