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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JULY, 1869.

THE PRESENT ASPECT OF PRESBYTERIANISM.

Presbyterianism is neither dead nor dying. Never before was it so full of life and vigour as at this moment. The same good news come to us from England, Scotland, Ireland, from the United States, from the distant isles of Australasia,—of a drawing together of the different branches of the Presbyterian family, and of extraordinary zeal and success in evangelistic and missionary work. Hearing this good news, and feeling around us the warm pulsations of living Presbyterian hearts we may well thank God and take courage.

While other churches have to contend with deadly foes in their own bosoms, while those who minister in their pulpits and eat their bread are in many cases the champions of Romanism, Ritualism or Rationalism,—all the branches of the Presbyterian Church are pure in practice and sound in doctrine, holding by the Head, acknowledging the supreme authority of the only rule of faith. Wherever false doctrines, or practices at variance with the word of God, manifest themselves within the Presbyterian Churches, the application of discipline is prompt and sure. And the testimony which we utter against errors prevailing outside of our Churches is clear and strong.

Although there is no formal organized union between all the branches of the Church, yet there is a substantial union of the most powerful and influential character. The Westminster Confession and Catechisms are the common symbol of the Presbyterian family from Australia and

New Zealand to Nova Scotia and British Columbia. There never was a time when so many adhered heartily to this "Form of sound words." The same family memories and traditions are dear to us all. We claim a common interest in Calvin and Knox, and Henderson and Rutherford, in the Erskines, and Browns, and Chalmers, in the Alexanders, and Hodges, and Barnes. Party spirit is dying the death, and above its ashes rises a strong and healthy feeling of christian brotherhood.

In Ireland the Presbyterian Church is undergoing what is tantamount to a disestablishing process. Yet we hear no wild wail of unreasoning anger or despair. Our brethren are not disheartened, they know that many of the noblest victories of Presbyterianism have been achieved in the face of the antagonism of the civil power. So, they pursue their labour of love at home and abroad—among the wilds of Popish Connaught, and in India, Syria, and in polished continental cities.

In Scotland the churches that are free are drawing closely towards each other, seeing eye to eye, patiently preparing the way for a harmonious Union, and in the meanwhile manifesting all the signs of living branches of the true vine. Their organizations are more thorough than ever before; their active ministers are better paid; their infirm ministers are better cared for; their missions to the heathen at home, to the Jews and to the heathen far away, are extending and multiplying.—Vital religion, judging by the only rule on which we can safely rely, is prospering.

The Established Church of Scotland is also shewing symptoms of renewed life and vigour. Creditable restlessness is felt under the yoke of Patronage; an agitation has begun for extending the privileges of the christian people; and a deepened interest is shown in missionary enterprise.

Our brethren in England are diligently labouring to recover ground lost for two centuries, and endeavouring to hold up the banner of primitive simplicity and parity in the midst of the towering magnificence of a wealthy established Prelacy. While the Prelatic Establishment is a chaos of confusion, a "Noah's Ark," bearing the unclean as well as the clean, unable to free herself from the most outrageous developments of Popery and of Infidelity, the Presbyterian Church is serving herself heir to the grand old Puritans of 1643. Her discipline, like her standards, is pure and scriptural, and the work of the Lord is prospering in her hands. The Presbyterians of Wales are much more numerous than those of England. Indeed the Presbyterian Church is in Wales the Church of the people—the Establishment confining its ministrations almost exclusively to the English speaking population. Nowhere has the gospel prospered more remarkably in connection with the ministrations of our church.

On the continent of Europe Presbyterianism is more than holding its own. The Waldenses are taking a firmer hold in Italy than any other class of evangelists. In Hungary and other parts of Austria the Reformed Church is awaking after centuries of oppression and persecution. Delegates from our brethren in the Austrian Empire have this year visited all the leading Presbyterian Assemblies in Britain and America; calling for help and sympathy; and everywhere they have met with a cordial response.

In France the contest with rationalism is still going on in the Reformed Church. In Germany the evangelical element is prevailing. In Switzerlaad the "Free Church" is struggling amid the prevailing frigidity of Socinian error.

In the United States we find Presbyterianism developing its native strength with

all its wonted vigour. Its prosperity there is a proof that its success is not dependent on aid from the civil arm. The Church of Christ was intended for every nation and country; and Presbyterianism has proved itself well adapted to every varying soil. All over this continent it is doing the Master's work, from Newfoundland to San Francisco; from the shores of Lake Huron and the banks of the Saskatchewan to the Gulf of Mexico, and the sunny heights of Chili. Home Mission work, Church extension, was never more vigorously attempted than in connection with the various branches of our church on this continent. Over one hundred new churches were established in connection with one branch alone during the past year.

Through the wide extent of the Presbyterian world, Jesus Christ and Him crucified is preached as the only hope of lost sinners. The Bible is held up as the word of God and the only rule of faith and practice. The priesthood of all God's people is recognized. There is no class of sinful men elevated as "lords over God's heritage." Liberty and order, stability and progress, go hand in hand. The age of schism and division is past. Thanks be to God that the breaches in the family are being healed. Union after union is being consummated. Human traditions and the glosses of human philosophy are shaken off and cast aside. Nothing but the love of Christ can conquer the strong prejudices and the partizan feelings of christians:— These are being conquered now; and we need no stronger proof that the glorious Head of the Church is going forth with our armies leading them to victory.

Thank God, there are other true churches besides the Presbyterian churches, that do true work for Christ. His friends and followers are numerous and strong with the might which He gives. But we must not forget for a moment the vast numbers and the great power of the foe. It is in order to be ready for the battle that Christ is removing the dividing lines that used to mar the strength and efficiency as well as the beauty of the church; and it is because the foe is mighty that the church is receiving

power to cope with him. The progress of the Presbyterian churches in this land and in other lands, depends under God on the energy with which they apply themselves with heart and hand to the urgent work which is set before them,—the evangelizing of the heathen at home and abroad. It is thus only that we may hope to escape fresh heart-burnings and divisions. God grant us all the honour and the privilege of hastening the day when His kingdom of grace shall be co-extensive with the world!

EVANGELISTS.

The Presbyterian Church of England has taken action with a view to draw out more fully the "gifts" of her members, especially of the Elders. She recognizes *Evangelists*, men specially adapted for Gospel work in certain districts, and among certain classes of the people. These men are set apart to the work of evangelists, but not to the regular work of the ministry. The following is the resolution recommended to the Synod and adopted by it:

"That, in view of the godless condition of large masses of the people of England, and looking to the good which has attended the preaching of the Word, and the evangelistic labours of men not designated to the pastoral office, it is expedient to look out for, accept, and employ, with Presbyterian sanction, earnest and devoted men, having special adaptation for such work, under such regulations and supervision as to the wisdom of the Synod may seem fitting."

The experiment has been already made to some extent, and with great success. Earnest "laymen," with Presbyterian and sessional countenance and support, go forth among the "masses" and often deliver the message of salvation to men who are willing to hear. They overtake work which the pastors cannot reach; and the Church does not seem able to support a sufficient number of Home Missionaries to overtake the wants that are pressing. Merchants, lawyers, bankers, farmers, &c., are found willing to undertake evangelistic work for the love of it. They are welcomed, encouraged, and directed; and the results so far are entirely satisfactory. Our own church

might well consider the question of making greater use of the gifts of the good men whom God raises up among us. There is destitution in our borders that we cannot overtake for years. Souls are perishing. Moral darkness is thickening. Should not every man who can speak a word for Christ be earnestly encouraged to do so? And might not the men who have the time, the will, and the gifts be commissioned to go forth as evangelists or as catechists? In some sections of the Church we have "Catechists;" but they are becoming fewer year by year; and there is danger that ere long the goodly race that have wrought so well, may become extinct.

In a Church scattered as ours is there are scores of congregations, or sections of congregations, vacant every Lord's day. The ministers cannot supply every place. But the absence of the minister does not absolve a Christian people from obedience to the command, "Forsake not the assembling of yourselves together." The *Catechist*, the *Evangelist*, should be at hand to supply as far as might be the minister's place. At the time of the Reformation in Scotland, and long afterwards, the services of godly and zealous laymen were largely called forth and greatly blest. George Gillespie, who took so prominent a part in the deliberations of the *Westminster Assembly*, speaks thus of Evangelists as then recognized in Scotland:—

"Now the proper work of an evangelist I conceive to stand in two things; the first is to lay the foundation of Churches, and to preach Christ to an unbelieving people, who have not yet received the gospel, or at least have not the true doctrine of Christ among them. Their second work is, travelling and negotiating as messengers and agents upon extraordinary occasions and special emergencies, which is oftentimes between one church and another, and so is distinct from the first, which is travelling among them that are yet without. Now, when I call these works and administrations of evangelists extraordinary, my meaning is not that they are altogether and every way extraordinary even as apostleship; for I dare not say that since the days of the apostles there has never been, or that to the end of the world there shall never be, any raised up by God with such gifts, and for such administration as I have now described. But I call the work of evangelist extraordi-

nary in Calvin's sense, *i. e.*, it is not ordinary, like that of pastors and teachers, which hath place constantly in the best-constituted and settled churches."

During the early struggles of Presbyterianism in the United States, Evangelists were set apart to labour in destitute localities which were too poor to maintain settled pastors. The office of an Evangelist is described by the Assembly as "scriptural permanent, and most important."

It is not needful for us to enter more fully into this subject. Our object is to direct to it the serious attention of the Presbyterian Church.

KNOWLEDGE AND PIETY.

The attempt made by the Roman Catholic hierarchy to get Separate Schools in Nova Scotia has been defeated. The expression of public opinion against the measure was overwhelmingly strong. The other concession made to them by the Council of Public Instruction, namely *viva voce* Examination of Teachers—has been fallen from. This is highly satisfactory so far. Let our schools by all means be common and non-Sectarian.

It must be remembered, however, that our Schools leave the widest possible scope for the efforts of parents, Sabbath Schools, and Churches in the diffusion of religious knowledge and the religious training of the young. Knowledge is not to be despised nor depreciated. It is earnestly to be coveted and sought. An improved mind may be an ornament and a blessing. But it is not to be mistaken or substituted for piety, nor should the dream for a moment be entertained that education without religion is sufficient to guide to virtue, happiness and heaven. The fearful reality has often been demonstrated that knowledge without piety has served only to increase the power of man to do evil. This by the way, is the misery of many systems of education. they cultivate the intellect but neglect the heart. That sectarianism should be excluded from schools sustained by the State is clear, but that all religion should be excluded is a dangerous

error. As it is, the greater are the obligations imposed upon parents to teach their children the truth of the Bible and to provide for them a religious literature. We may here see the vast importance of Sabbath-schools, Bible catechistical classes, and the diligent circulation of religious books among our children and in the community at large. There is danger in cultivating the intellect while the heart is neglected, and there can be no doubt that errorists of all kinds are making large calculations of future success in consequence of the irreligious tendency of the education of the rising race; this is one reason why we should feel deeply interested in the diffusion of religious books, particularly among the young. There is a deficiency in the literature provided by the secular press which must be supplied by Christian parents for their own children, and by Christian effort in behalf of the destitute and indifferent. All this may appear small to some, but drops make the ocean, particles make the earth, atoms make up worlds and systems. Give a religious training to the young, supply them with sound religious reading, cultivate their hearts as well as their understandings, and the next generation will be *wiser and better than their fathers.*

Some advocate "godless" Common Schools, and some charge the Common Schools which we have with being "godless." Both are wrong. But there is a loud call in Providence to all who love the Lord and desire the salvation of souls, to devote their energies to the godly upbringing of the young.

CHRISTIAN HYMNOLGY.

By REV. M. HARVEY, ST. JOHN'S, N. F.

NO. VII.

English Hymn Literature.

James Montgomery, the poet, says "Dr. Watts may almost be called the inventor of hymns in our language; for he so far departed from all precedent that few of his compositions resemble those of his forerunners; while he so far established a precedent to all his successors, that none have departed from it, otherwise than as accord-

ing to the peculiar turn of mind in the writer and the style of expressing christian truths employed by the denomination to which he belonged." Of his *Divine Songs for Children* another writer says, "It may appear at the last day that this little work was the most useful of all his publications. He has done very much by it to christianize more than one quarter of the world."

So great is the number of beautiful and impressive hymns written by Watts that it is difficult to make a selection. Our own small collection of *Paraphrases* contains twenty-one hymns from the pen of Watts, being nearly a third of the whole. It is difficult to say why some of his noblest hymns are excluded from that selection. The following now finds a place in all modern hymn-books. Of it a writer in the *Presbyterian Review* says truly, "Every image in it is scriptural, every suggestion appropriate, every association holy. Perhaps no other uninspired production has oftener softened the heart or moistened the eyelids."

There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers:
Death, like a narrow sea, divides
This heavenly land from ours.

Sweet fields beyond the swelling flood,
Stand dressed in living green:
So to the Jews old Canaan stood,
Whil' Jordan rolled between.

But timorous mortals start and shrink,
To cross this narrow sea,
And linger shivering on the brink,
And fear to launch away.

O could we make our doubts remove,
These gloomy doubts that rise,
And see the Canaan that we love,
With unobscured eyes!

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore,

Almost equally touching is hymn "Give me the wings of faith to rise." What heart does not feel the exquisite beauty and pathos of these lines!

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins and doubts and fears.

I ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to his death."

How many death-beds have been softened and how many tears have been dried as the sufferers sang,

"When I can read my title clear,
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes."

Perhaps one of the best hymns ever written, in any age, has come from the pen of Watts:—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the cross of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood."

"Where the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

The finest of Watts' versions of the Psalms is, I think, that of the nineteenth Psalm:

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

Almost equally meritorious are his renderings of the 84th, the 100th, and the 121st Psalms. If it be the great mission of hymns to express the praises of the congregations, to be lisped by infancy, murmured on the bed of death and welcomed wherever christian sorrow or joy moves and melts the heart, then the hymns of Watts have had a glorious destiny, and will long continue a part of the Church's most precious heritage.

One of Watts' dearest friends and most valued fellow-workers was Philip Doddridge, whose name is now so well known as the author of "*Rise and Progress of Religion in the Soul*," and "*The Family Exposition of the New Testament*." Perhaps, however, he is more widely known and revered as the author of some of our choicest hymns which are familiar in our ears as household words. The origin of his poetical compositions is singular. When he had finished the preparation of a discourse, and while his heart is still warm with the subject, it was his custom to throw the leading thoughts into a few simple stanzas. These were sung at the close of the sermon, and supplied his hearers with a compend of his instructions, which might greatly aid their memories and their devotion. Thus, for example, a sermon on the text, "To you who believe

he is precious, was condensed into the poetical epitome which we now reckon as one of our noblest hymns—

“Jesus I love thy charming name;
’Tis music to mine ear;
Fain would I sound it out so loud
That earth and heaven should hear.”

In like manner that sweet Sabbath morning strain, which is sung so often in both hemispheres at the opening of a service, was appended originally to a sermon on “the rest that remaineth for the people of God”:

“Lord of the Sabbath! hear our vows,
On this thy day, in this thy house;
Accept as grateful sacrifice,
The songs whi! from the desert rise.

“Thine earthly Sabbaths, Lord, we love;
But there’s a nobler rest above:
To that our labouring souls aspire,
With ardent hope and strong desire.

“No more fatigue, no more distress:
No guilt the conscience to oppress:
No groans to mingle with the songs
Resounding from immortal tongues.

“O long-expected day begin!
Dawn on these realms of woe and sin;
Thine earthly Sabbaths Lord we love;
But wait the nobler rest above.”

“Most of the sermons,” says Dr. Hamilton in the *North British Review*, “to which these hymns originally pertained, have disappeared for ever; but, at once beautiful and buoyant, these sacred strains are destined to carry the devout emotions of Doddridge to every shore where his Master is loved and where his mother-tongue is spoken.” People would hardly care perhaps at this day to read his discourse on Genesis xxxi. 13, “I am the God of Bethel;” but will the Church ever forget that loveliest of hymns composed at the close of this sermon,—

“O God of Bethel by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led.”

And as an advent hymn, that will bear comparison with the finest Christmas hymns ancient or modern, not excepting even Heber’s, Doddridge’s will long continue to delight—

“Hark the glad sound! the Saviour comes,
The Saviour promised long;
Let every heart exult with joy,
And every voice be song.”

Doddridge laboured for many years, with exemplary zeal and diligence, as a Nonconformist minister, in Northampton, and rose

to great eminence as a divine. At the age of fifty one, symptoms of consumption appeared. He visited Lisbon in the hope of receiving benefit from a warmer climate.—But here he was to find a grave. Laid low on his death-bed on a foreign shore, where only his wife was with him, he was followed by the warm sympathies of good men of all denominations in his native land. It is interesting to know that the hymn book of his beloved friend, Dr. Watts, was often the solace of his last moments of suffering. He died in 1751, and was interred in the burial ground of the British Factory at Lisbon. Dr. Johnson refers to Doddridge’s well known epigram on his family motto as one of the finest in the English language. The motto was the heathen one—“dum vivimus vivamus”—let us live while we live. Thus beautifully was it paraphrased by Doddridge,—

“Live while you live, the epicure would say,
And seize the pleasures of the present day:
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my life let both united be;
I live in pleasure while I live in Thee.”

We pass on now to notice briefly the authors of the *Olney Hymns*—William Cowper and John Newton. There is no other life of a christian man and poet that awakens such profoundly tender and mournful interest as that of Cowper. Stricken down, before his conversion, by the terrible malady which for a time dethroned his reason, he emerged, strange to say, from that thick gloom an entirely changed being—a new creature in Christ, and with a mind calm and transparent—full of genius and power. For eight years after this he enjoyed angelic light and peace. Then again the clouds gathered; the mysterious malady once more swooped down upon him, and, a second time, reason abdicated her throne. Once more the clouds of insanity dispersed; but Cowper came forth a different man.—The brightness of his former hope and joy was gone for ever; a remnant of the dark cloud hung about him ever after—a gloomy delusion, which we must regard as a tinge of insanity, and which would not be charmed away, settled upon his mind. He persisted in believing himself an outcast from the mercy that flows from the cross. So entirely did he lose a personal religious hope, that his condition became that of almost habitual despair. In every other respect his recovery seemed perfect. His mind was strong and clear; his heart tender, affectionate, humble. And yet in him we see the strange spectacle of a noble-hearted christian walking in darkness, truly loving the Saviour, yet thinking himself shut out from the mercy that saved the thief on the cross—with the brightest and

tenderest views of the cross, yet ever listening to the dark fiend at his side that whispered, "it is not for you." No words could describe the agony inflicted on the gentle spirit of Cowper, by this awful delusion, which undoubtedly was a relic of his former insanity. Yet, strange to say, this poor, wounded, bleeding heart was all the while pouring out instruction, guidance and consolation for others. How much poorer would our christian literature be, wanting "The Task," the hymns, the touching letters of Cowper! The pierced heart of the poet sent out the most precious balm, for others only, while taking despair as its portion: or, as Mrs. Browning finely expresses it,—

"O poets! from a maniac's tongue was poured the deathless singing;
O christians! to your cross of hope a hopeless hand is clinging;
O men! this man, in brotherhood, your weary paths beguiling,
Groaned only while he taught you peace, and died while ye were smiling."

But most mysterious of all—this gloom continued to the last. His last poetical effusion was that fearful wail of a desponding spirit, *The Custawty*, over which Hugh Miller hung during his last night on earth, while the clouds of insanity were deepening into midnight gloom—a mournful witness to the truth of two lines of the poem,—

"But misery still delights to trace
Its semblance in another's case."

How sad to find the gentle, loving Cowper, in this effusion, taking, as a type of himself, a sailor who had fallen overboard in a storm, amid the roaring waves of the Atlantic, and who, after an hour's battling with the billows, sank into the seething caldron. How piteous to think that the last stanza he penned on earth should be this—

"No voice divine the storm allayed,
No light propitious shone;
When snatched from all effectual air,
We perished each alone:
But I beneath a rougher sea,
And whelmed in deeper gulfs than he."

We picture to ourselves the glad and holy surprise of him whose last words were, "I feel unutterable despair," when he emerged from the depths of that inscrutable despondency which had so long enshrouded him, and found himself safe for ever in the arms of infinite love—all clouds scattered amid the shinings of an eternal day.

It was during the interval between his two attacks of insanity—those eight years which were the happiest of his whole life—that Cowper composed his portion of the

Olney Hymns, which were the joint production of himself and his beloved friend John Newton. The total number of hymns contributed by Cowper to this collection was sixty-eight. They are truly utterances of the heart—crystallizations of the emotions that surged through his own spirit. What love and sorrow—what trembling and rejoicing—what childlike trust and holy fear thrill through these lovely hymns; while a few of them are shadowed by his own painful malady. Once Cowper was out in the fields alone, meditating and lifting his heart to God. Suddenly he was seized with a dreadful presentiment of returning insanity, which unhappily was soon realized. But ere the gloom gathered and while faith was strong, he sat down and composed that most touching hymn which has comforted many a troubled heart,—

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm.

Ye fearful saints fresh courage take;
The clouds ye so much dread,
Are big with mercy and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning Providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

The beautiful hymn which commences, "How blest the creature is, O God," and which he named *The Happy Change*, was the first he composed after his second recovery from his cruel malady. About the same period he wrote perhaps his finest hymn, "Far from the world, O Lord, I flee." Gladly would we linger longer over Cowper's hymns, did the space at disposal permit. He will long be revered and loved as the author of those hymns so dear to the christian's heart, "O, for a closer walk with God;" "There is a fountain filled with blood;" "What various hindrances we meet;" and, "'Tis my happiness below, Not to live without the cross."

The next great contribution to sacred song were the hymns of John and Charles Wesley. Regarded in a mere literary point of view, they must be accorded a foremost place in our English hymnology. Lyrical fire, melody of versification, strength, beauty and purity of diction, concentrated power without strain or effort; tenderness, pathos, mastery over the emotions of the soul,—all these qualities are largely and strikingly

apparent in Charles Wesley's hymns.—Everywhere we find the natural outpourings of a heart warm with genuine piety and overflowing with poetry and music. One of the best testimonies to the excellence of Wesley's hymns is the fact that Handel, the prince of protestant musical composers, found in some of them poetry of his own grand genius, and set several of them to music. But then these hymns have far higher claims to admiration than those that rest on mere literary excellence. They embody, in noble verse, the very essence of the gospel—pure apostolic christianity—and thus commend it to heart, understanding, and imagination. The service they have rendered, to the cause of evangelical religion is beyond all computation. No great fundamental truth but is embodied in these hymns; not only so, but every phase of the spiritual life, every variety of christian experience and feeling, all the blessedness and rapture of faith, all the sorrows of a mourning spirit, all religious hopes, fears, and aspirations are expressed in these sacred songs. Thus Wesley's hymns supply the place of creeds, articles and confessions of faith. They are accepted as fitly embodying the creed of Methodism, and have undoubtedly given to it much of its power. Not only so, but they appeal to the universal christian heart. Many other denominations, besides Methodists, have adopted selections from them as media of praise, and found them the most expressive exponents of their devotional feelings. Think how widely they are sung in both hemispheres, by worshipping assemblies—how many death beds they have brightened with joy unspeakable—how many mourners they have comforted! From the dark depths of the coal and copper mine—from the lowly cottage, the crowded lane, the pioneer's log cabin, their heavenly music is heard, cheering, comforting, blessing, helping strong men in the stern battle of life, and making weak, suffering women christian heroines in the hour of pain and anguish. Isaac Taylor says of them—"there is no main article of belief, as professed by the Protestant churches—no moral or ethical sentiment peculiarly characteristic of the gospel—no height or depth of feeling proper to the spiritual life—that does not find itself emphatically, and pointedly, and clearly conveyed in some stanza. By the charm of sacred verse, Charles Wesley has, from Sunday to Sunday, been drawing thousands in his wake, and onward from earth to heaven." Dr. Hamilton says, "No hymn book has such a history. Could the instances be compiled in which it has been employed by the Spirit of God in arresting and awakening the careless, in enlightening the ignorant, in reclaiming the backslider, in comforting the dejected and sustaining the dy-

ing, a book larger than itself would need to be written."

Failing space warns me that I can make no lengthened quotations from Wesley's Hymns. To my taste, the finest of them all is, "Wrestling Jacob;" while after it, I should name, "Jesus, lover of my soul," "Love divine, all love excelling," "Come let us join our friends above," and "Stand the Omnipotent decree." One only I shall quote—

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide
Till the storm of life be past,
Safe into the haven guide,
O receive my soul at last.

"Other refuge I have none;
Hangs my helpless soul on thee,—
Leave, ah, leave me not alone,
Still support and comfort me—
All my trust in thee is stayed;
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing."

"Thou, O Christ art all I want:
More than all in thee I find:
Raise the fallen, cheer the faint,
Heal the sick and lead the blind!
Just and holy is thy name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

"Plenteous grace with thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within!
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart!
Rise to all eternity."

The name of Toplady is well known as a hymnist. He was a minister of the Church of England; and it is well known that he and John Wesley had a lengthened and embittered controversy on the points in dispute between Calvinists and Arminians, and unhappily in the heat of controversy, both were betrayed into the use of language which had now best be forgotten. Thus it is amid the damps and fogs of earth, good men at times mistake one another for enemies, though they are truly soldiers in the same army of the living God. It is beautiful to mark how in their hymns, these noble hearted Christians are one—neither Calvinism nor Arminianism mingling in these holy strains. Side by side in our hymn-books, Wesley's "Jesus lover of my soul," and Toplady's "Rock

of ages cleft for me," and "Deathless principle arise" are now found, and are equally edifying and equally loved.

The extent to which these papers have run in the pages of the RECORD, forbids any lengthened notice of other English hymnists, although a long array of eminent names is yet unmentioned. At a future time I may perhaps go more into detail; but, meantime, I must content myself with naming a few of our more illustrious hymn-writers of recent date. Heber will long be remembered for his stirring missionary hymn, "From Greenland's icy mountains," his hymn on the second coming of Christ, "The Lord shall come, the earth shall quake," and his Epiphany hymn, "Brightest and best of the sons of the morning." He was a man of high attainments, brilliant genius and fervent piety. Dean Milman, in addition to his "History of Latin Christianity," has bequeathed to the Church a few very fine hymns, of which the best is "O help us Lord each hour of need." Whatever we may think of Keble's theology his Evening hymn must find a place in our hearts.—"Sun of my soul! Thou Saviour dear."—Montgomery's "Prayer is the soul's sincere desire," and "Hark the song of jubilee," will ever be special favourites; while Peronet's "All hail the power of Jesus name," thrills every heart. Olivers, a Welshman, one of Wesley's preachers, has left behind him a noble Advent hymn "Lo he comes with clouds descending,"—and a nobler still, "The God of Abraham praise." I can do no more than name Kelly, Conder, Beddome, Hart, Grant, Gibbons, Collyer, Bonar, J. D. Burns, Macduff, and McCheyne, as hymnists who have added to our precious heritage of holy song.

My task is now completed—how imperfectly I am fully aware. I have aimed simply at a slight and rapid survey of that stream of christian song that has been deepening and increasing in volume as the ages rolled along. To that mighty stream of song all christian lands have contributed their respective rills—all ages have borne their tribute, and saints of every kindred and tongue have helped the great chorus that now sounds harmoniously, "like the voice of many waters." It has ever been the same and yet ever new. Redemption has been its great theme, and the name of Jesus has furnished all its music. Through its sore contests and turmoils of the ages, the great army of the living God has chanted its battle-song, and to-day it is chaunting it in ever fresh bursts of melody. Spiritual life is as fresh and gladdening to-day as when Abraham turned his steps westward, drawn by a mighty hope and a divine promise; or as when the voice of Jesus struck on the ear of Paul. A fresh

joy springs up in the heart of every individual believer who hears the generous invitiator "Come unto me," and so Redemption's song is no mere echo of an earlier song, becoming fainter and feebler as we get farther from the centre: it is rather the effect of the glad tidings striking heart after heart and evoking "Songs before unknown." Never can the praises of the Redeemer be exhausted in earth or in heaven. All that the mighty singers have yet poured forth, since the first christian hymn was sung by Mary, the mother of Jesus—all that Ambrose, Bernard, Jerome, and Gregory sang, in the morning air of the christian ages—all that Luther and his choir of strong fellow-believers pealed out—all the melodies by which Cowper, Newton, Doddridge, Watts and Wesley enriched the stream of holy song—all has yet given us but some faint conceptions of the riches of redeeming love. Deeper, heavenlier songs, we may hope will yet be heard, as richer treasurers from God's holy Word are brought to light, under the Spirit's teaching. "Spiritual songs" of vaster compass will re-echo through the aisles of the great temple that over-arches all our creeds, as the Church of God holds on its victorious course, till at length the songs of earth shall be lost in the triumphant swell of praise from the great multitude that no man can number.

Home Missions.

Carleton, New Brunswick.

This thriving locality is situated opposite the city of St. John, and carries on quite an extensive trade in lumber, fish, &c. It is now a flourishing little city, having risen to some importance within a few years past. Owing to present depression of trade it is not in as prosperous a condition as in days of yore, but should it be made the terminus of the western railway extension, Carleton must inevitably become a great business mart. In 1836 it could only boast of two churches, and had but one adherent of Presbyterianism. Now there are seven or eight churches, a number of beautiful residences, and a large city hall. The latter is a brick building of considerable dimensions, and reflects great credit upon the public spirit of the people. As the settlement increased Presbyterianism advanced. A prayer meeting was inaugurated, members attended, and several rallied around the blue banner. At length it became the nucleus of a congregation, and exercised the pastoral oversight of Presbyterianism.

On the 8th of June, 1846, Rev. John Irvine was ordained a missionary at Bocabec, and appointed to labour for a time at Carleton and Nerepis, Jerusalem, Black River, Shediac and Moncton. These stations Mr. Irvine supplied for a lengthened period until at a meeting of Presbytery held at St. Stephen, 8th Sept., 1852, he signified his intention of leaving the province, was furnished with credentials, and left deeply regretted. After his departure Carleton was cared for by Rev. Mr. Ferris, then of St. David's Church, St. John. In 1849, they were formed into a congregation, and on the 27th Sept., 1854, Rev. James Baird was settled over them, and continued to labour here for a period of thirteen years. Under his pastorate one of the most commodious and elegant churches in this community was erected. It was duly opened on the 10th May, 1857, the Rev. Nicholas Murray D.D., Kirwan, preaching three very appropriate and edifying discourses on the occasion.

There are about fifty families in connection with this section of the congregation, besides several in which one or more of their members are adherents of our church, and thirty-eight communicants. Since Mr. Baird's removal they have become disheartened and are in rather a disorganized state. There is but little system among them, and the spiritual machinery of the congregation has been almost wholly inoperative. Each probationer that visits the field generally re-organizes the Sabbath school, but after their removal it is discontinued, owing to the lack of zeal and want of interest on the part of those well qualified to conduct it. Very naturally the children are attracted to the Sabbath schools of other denominations, and parents refuse to remove them from these until some tangible evidence is afforded them that their own school will be continued after probationers leave the congregation. Should this state of matters long continue the young must inevitably become estranged from us, and will soon cease to love our Zion.

PISARINCO.

This is a fishing station ten miles distant from Carleton, having thirty-six Presbyterian families from the North of Ireland. They are an industrious people, observant of the Sabbath, and remarkably attentive in the house of God. In this section there are five elders, and a prayer meeting and Sabbath school is conducted by them every Sabbath. The attendance at both, however, is decreasing, and unless an extra effort is soon put forth they will inevitably become extinct. This is owing to a large extent, we feel assured, to the want of a pastor.

The congregation, as a whole, has become callous and indifferent, and the dry bones

need reviving. Unless a vigorous effort is, ere long, put forth, Presbyterianism will cease to have a name here. Some organization is needed among them. More elders are required in the Carleton section, as they have but one, and he is often away from home; and some more efficient system of raising funds for the support of the gospel should be adopted. Their present mode of meeting demands for supply of preaching in the Carleton section is by pew rents. In Pisarinco little is raised beyond what pays for the hire of a horse for the probationer every alternate Sabbath afternoon. The young of the congregation are not taught to contribute, and some better system is required in order that their liberality may be drawn forth to a greater extent.

But whilst, as a congregation, they are in some respects in rather a backward condition, yet we are fully persuaded that under the services of an active, energetic, and respectable young man, coupled with an outpouring of the Holy Spirit, it would soon rally and eventually become one of the most prosperous charges within the bounds of our synod. There is no lack of intelligence on the part of the people, and many of them have enjoyed a high order of preaching.— You will find some among them who have listened to earnest words falling from the lips of the sainted McCheynes; others who have heard the fervid eloquence of Drs. Duff and Burns, (the latter died lately in China); and not a few who have sat under the preaching of eminent men both in Old Scotia and the Emerald Isle. In point of intelligence they will compare favourably with any of our congregations. They have just allowed themselves to become disheartened; have therefore retrograded, and only require a little encouragement.

Under the fostering care of the St. John Presbytery, with a greater manifestation of zeal on the part of the people, coupled with the settlement of a pastor fired with zeal and of considerable mental calibre, we feel assured that the dangerous symptoms now exhibited will be speedily allayed.

A. B. D.

Carleton, N.B., June 8, 1869.

Our Foreign Missions.

NEW HEBRIDES MISSION

Latest from Dr. Geddie.

ANEITEUM, JAN. 9th, 1869.

My Dear Brother,—I send a line by a vessel which has called to-day and leaves to-day again. I commenced my annual

letter this week but cannot finish it in time to go by this opportunity. It will be sent without delay.

I have just heard of Mr. Goodwill's appointment. This is cheering news to us, as I had almost begun to despair of more Nova Scotia missionaries. I fear that our Church is becoming luke-warm in the New Hebrides Mission. We never had greater need of help than at present. I wish you could send a missionary along with Mr. Goodwill. I have not time to write to Mr. McLean at present, but I have no doubt you will do all you can to aid them in their first mission. I have just written to Dr. Steel, requesting him to do everything in his power to assist him.

I have not heard from any of the missionaries except Mr. Neilson since the departure of the *Dayspring*. I enclose his letter to my daughter. She will let you have a reading of it if you ask her. It will give you some idea of matters on that island.

Ever yours, &c.,

JOHN GEDDIE.

REV. P. G. MCGREGOR.

Latest News from Tanna.

PORT RESOLUTION, TANNA, N. HEBRIDES, 1
January, 1869.

Rev. and Dear Sir,—The natives are still continuing to fight a good deal here; the white men supply them with plenty of muskets, powder and bullets. The last established people here have taken about ninety tons of sulphur within less than three months, and it has been almost all paid for in the shape of muskets and ammunition, the possession of which seems to act upon the Tannamen as a direct incentive to war. I have been kept very busy attending upon the wounded about every second day. I have a walk of eight, ten or fifteen miles over the hills to dress their wounds, which work in this hot weather is rather fatiguing. I have got pretty well used to it now, and like it very much, as it affords me an opportunity of seeing the country, and of visiting villages to which otherwise I might not obtain access. I have been attending in all seven men severely wounded; only one of them has died, and he was a little boy of about six years of age, son of a chief who lives near the volcano. A bullet had passed through his left breast, just missing the heart by about an inch, and going out under the shoulder blade. He lived for nine days, and I was in hopes he was going to recover, when he fevered and died. Of the other six, three are now quite recovered, and three the most recently wounded have still to be visited every second day. Yesterday I was away

seeing one of them, who had been carried home to his native village, further inland on Tanna than I have ever been before, about five miles beyond the volcano, along side of the river that supplies the lake. I had Numteeman, Nuarad, and Nasoat with me besides a large escort of armed men most of the way,—they all belonged to Yacucaruba, who is a very powerful chief in that fertile valley just beyond the volcano. I tried to count them two or three times as we were going through the woods, but from the length of the line I could not manage it, till we got out into the open ground beside the big fire, when I found there were sixty-eight Tannamen, we ourselves were four, making seventy-two—and as we were going round the crest of the hill we were met by twenty-seven more, making in all ninety-nine. All the Tannamen were armed, three-fourths of them with loaded muskets, the rest with clubs and kamases.—When we got down the hill under the shade of the large trees at the foot of the lake, we met the old chief himself and a number of his principal men. I got Numteeman to interpret while I gave them an address. They said that the word was good, that they did not wish to fight, and would give it up if others would. I said that bye-and-bye, if they wished it, I would come and put up a small house in their village, and live there occasionally and teach them, they said that also was "noumason."

The ground seems very fertile, the villages close together, and the population large, and they compare very favourably in their manners, especially the young men and boys, with those we live among here. There is a fine large meadow at the foot of the lake, with abundance of rich green grass and clumps of trees interspersed, reminding one of an English park. Along the stream which supplies the lake, (and which is at least as large as the Incaije one) there is a fine strath of level ground, on which acres and acres of bananas grow.

We were well received everywhere, and as there are two wounded men away in that direction, I will have to visit them pretty frequently, and will endeavour to establish as friendly a feeling with them as possible, and if I can gain a footing for a teacher.—The natives continue all friendly to us however hostile they may be to one another. The attendance at church is rather improving; last Sabbath was the largest, with fourteen Tannamen and nine women.—Naua attends very regularly. I mean to begin going out with the teachers on Sabbath. I have not so hitherto, as I wished them to feel the way and ascertain the state of feeling. Could you send me by our friend Tom, who takes this letter, a box of books of mine which you will find in the store—it is a square deal box nailed up;

and if you can beg, borrow or steal a few planks or sawn boards for me of any kind, from anybody, and send them by the same hand, I will pay you for them either in cash or in trade when we meet, and be much obliged to you

Believe me, yours sincerely,

THOMAS NEILSON, JUNR.

REV DR. GEDDIE.

Letter from Mrs. Captain Fraser.

The following letter is from Mrs. Captain Fraser. It is interesting to learn how things look from her point of view:—

DAYSRING COTTAGE,
ANEITEUM, NEW HEBRIDES. }

How quickly the time has flown since we left Melbourne, and now after three months more we hope to bear away to New Zealand, to enlist sympathy in our glorious work. It will be more than we dare expect to find such warm friends and supporters as we have in Victoria, but God will raise up friends for His own work wherever they are needed. At present the *Dayspring* is away to Tanna, trying if possible to secure an opening for a missionary. When she came into this harbor last, fifty heathen Tannese accompanied her; they spent a week here, were feasted and cared for by this people, and returned home apparently well pleased with their visit. It so happened at the time of their visit that H. M. S. *Charybdis* lay here; they were taken on board and very kindly treated. The annual missionary meeting was held here during their visit. They attended in all their heathenish grandeur—red paint smeared over their faces and naked bodies; their hair dressed in the most fantastic style, tied with rags; pipes stuck through the holes of their ears, and white shells distributed over their bodies. Captain Lyons and several of the officers of the *Charybdis* came to the meeting, and Mr. Smyth, the chaplain, addressed them, interpreted by Dr. Geddie. I could not help contrasting our noble British officers, types of civilisation in the highest degree, with the poor Tannese, certainly the very lowest. The thought crossed my mind that what Christianity has done for our loved fatherland it can still do for the poor benighted natives of the New Hebrides.—Oh, if we could only make them understand this! but only God's Holy Spirit can touch their dark, hardened hearts. We fondly hope that at last a footing may be gained on Tanna. We look for the dear little ship early next week. She was to visit Aniwa, and deliver Mr. Paton's letters which came by the *Charybdis*. The morn-

ing after she sailed for Tanna, H.M.S. *Challenger* came in from Fejee. I was so pleased when Commodore Lambert told me he intended going to Tanna, and would take letters, &c., and said he should be so happy to do anything for Captain Fraser and the *Dayspring*. As Mr. and Mrs. Paton did not come to the meeting, I was agreeably surprised and delighted to find Mrs. Paton on board when the *Dayspring* returned from Port de France, where she had gone with Mr. and Mrs. Sim. We enjoyed ourselves with tea parties, chatting, walking, &c., and could have spent a much longer time very agreeably; but the missionaries were anxious to get to their respective homes. Mrs. Paton had left her husband on Aniwa with Robert, and of course felt very anxious to know how things fared in her absence.

I have been living in our little Dayspring Cottage, as we call it, since our arrival here. It is certainly a great comfort to have a shelter on shore for the children, but I sadly miss my dear husband. Of course the voyages are short—three, four, or five weeks. I have only my natives about me. Last evening we had quite a gale of wind; I had to get boards nailed across the windows to prevent them being blown open. I hope the *Dayspring* was not exposed to it.

I must now say good-bye. We expect to leave this about the 1st of December for New Zealand, so that we shall not have the pleasure of seeing our Australian friends. With love to your family, ever believe me, very sincerely yours,

JULIA S. FRASER.

Extract of a Letter from Captain Fraser.

The subjoined letter from Captain W. Fraser of the *Dayspring*, will be read with interest. We have intelligence of the cordial reception given to Rev. Mr. Inglis and Rev. D. McDonald, in New Zealand, by Mr. Hugh Robertson, who has arrived from Aneiteum via New Zealand. It so happened that the Synod of Otago was in session when these brethren arrived. One of the evenings of the week was devoted to a public meeting in connection with missions, and the meeting was a great success. It was said to be the largest religious meeting ever held on a week day in Dunedin, or perhaps in New Zealand. The enthusiasm of the audience was boundless, and Mr. McDonald writes to a friend that he felt it worth while to have come 1400 miles to be present at that meeting, and to have helped

to evoke the missionary feeling shown by the public of Duneden.—

AUCKLAND, FEB. 20, 1869.

REV. P. G. MCGREGOR,
Agent Foreign Missions, Halifax.

Rev. and Dear Sir,—I wrote you from Duneden, Otago, acquainting you of our safe arrival. Since that date we have visited Wellington, and last of all this port, where we arrived on the 9th inst. In Duneden the mission vessel was visited by a great many. I think missionary feeling equal to Nova Scotia or Scotland. In Wellington the Presbyterians are rather lukewarm in the cause of missions, and I do not expect much more here. I attribute it to the failure of the missions among the natives in these provinces.

We of the *Dayspring* are delighted with the climate, and expect to recruit our strength very much before sailing for the islands. The Rev. Mr. Watt and wife came from Duneden; they are the missionaries to be supported by this province,—I understand there is one on his way for the Otago mission; I am afraid he will not be in time to sail with us this year. I have had a letter from Mr. Morrison, acquainting me of his intention to go to the island with us, I hope and trust it is for the better. Mrs. Inglis we expect on the 5th March,—we are to sail for Aneiteum the 25th March, all things right. The *Dayspring*, wherever she has been, has given the impression that she is a most effectual mission vessel. I am also happy to inform you that I have an excellent crew; they have been with me for three years, and to show you what interest they take in our vessel and work, I would mention that they made a present of a capstan; this year they have presented the *Dayspring* with a force pump.—value of the two articles £22 stg. It is a great satisfaction to me to feel that I have a crew interested in the mission work. Mr. Robertson, who has sailed for Nova Scotia, will no doubt give you valuable information respecting the mission vessel, &c.

I shall write you again before sailing for the islands, giving you the amount of disbursements for this year. I have just received a letter from one of the Loyalty island missionaries, who is now in London printing the New Testament in the Mar language. He informs me that I can get my children educated in the mission school.

I am very anxious to accept this proposal and that they be admitted to the mission school as being more economical, also there being greater care taken of young children than is done at boarding schools generally. The missionaries, and the agents in the colonies, will not hear of me going home, and have promised to do all the London

Missionary Society would do for me. With this understanding I have consented to remain some time longer in the mission. I may say further that should I have the same privilege as missionaries with regard to my children's education and support, I would have no objection to remain in the mission some years longer.

Both Mrs. F. and myself like the work, and should be sorry to leave the mission. We should like much to make a visit home, but as the expense is considerable shall put it off for a few years.

I have now on the islands a small house, so that Mrs. F. can live on shore while I am on my voyages round the group; I am adding to it an extra room, as two rooms are rather close in the great heat.

Yours, truly,

W. A. FRASER.

Religious Intelligence.

Jamaica.

The Foreign Mission Report of the United Presbyterian Church gives a full account of the state of the mission in Jamaica. There are twenty-six congregations widely scattered over the island. There are signs of improvement in many quarters. We give the following extracts relating to the congregations of Rev. Wm. Murray and Rev. Thos. Downie, brethren well known in these Provinces:—

Mr. Murray says, There is nothing of special interest to report from Kingston.—We have not lost any since I have taken charge, and some additions have been made both of members and adherents, as the statistics will show. The Sabbath school has steadily increased; the number on the roll has nearly doubled since the spring. We have opened a district Sabbath school, which is also well attended by many who are too destitute of clothing to go elsewhere. Through these children we get access to parents who attend no place of public worship.

I am labouring to impress on them the importance of all contributing according to ability, and with scrupulous regularity. The congregation, however, is very poor. There is but one man of wealth in connection with it, Mr. Roxburgh; and he is doing a noble work at Woodfield and neighbourhood. He is really doing the work of a good missionary there, and expending

largely of his means both for the secular and religious education of the district. His wife is also equally devoted to the good work. I hope to see a mission station and christian congregation established there, as the result of their work of faith and labour of love. I ought to mention, however, that he is very mindful of us here too, although he resides some forty-seven miles from Kingston. This is emphatically a congregation of poor but respectable people. I have never known so large a church with so few people of wealth in it. Some of them however, are rich in faith and heirs of a glorious inheritance, and I have learned to value them very highly.

KINGSTON is the capital of Jamaica, and the mission there is of importance with relation to the whole island.

Mr. Downie writes as follows from Hampden :—

During the past year my experience, upon the whole, has been such as was well fitted to sustain and animate me in my extensive sphere of labour. Although the liberality of the people is yet farshort of what I could wish to see it, the congregational receipts for 1868 show an advance of £85 over those of 1867. The attendance at the ordinary Sabbath service has, in favourable weather, been uniformly large; and the past year has witnessed a considerable addition to the Sabbath classes. A Sabbath school library was lately opened, and I have reason to believe that the circulation of the books has developed a taste for reading among many of the scholars. The meetings which I have held with the Sabbath school teachers have been seasons of much enjoyment; and the reading of an essay by one of their number has added a new feature of interest to the exercises. There are now four week-day schools connected with the congregation, and at two of them, the attendance during the year was as large as it has ever been. At Goodwill the number on the roll during one quarter was 166. In the course of the year I examined the scholars on their bible knowledge, and went over in this way a considerable part of the Old and New Testament narrative. In this department of my work a wide and promising field of usefulness was opened up. The interest which not a few of the young in the congregation have begun to exhibit in the subject of religion has been to me a source of much encouragement; and the hope may be entertained that some at least of these will, with the divine blessing, continue through life honoured and useful members of the Church. Altogether, the retrospect of the past year is fitted to awaken in my mind the apostolic sentiment, *'to thank God and take courage.'*

Free Church Assembly.

In our last we gave a brief account of the meeting of the United Presbyterian Synod. The Free Assembly met ten days later; Sir H. W. Moncrieff was chosen Moderator. The proceedings attracted much public attention. The Rev. Dr. Duff made a noble speech on Missions which occupied two and a half hours in delivery. The Sustentation Fund was in advance of any previous year, and afforded a dividend of £150 to all the ministers, and small extra sums to a large proportion of them. All the funds contributed during the year amounted to the splendid aggregate of £421,626 sterling.

Dr. Robt. Buchanan submitted the Union Committee's Report. Professor Fairbairn moved the following resolution with respect to it :—

“That the General Assembly receive the report, approve the diligence of the committee, and of the pains and labour they have bestowed upon the various and important heads of enquiry which it embraces; appoint the report to lie on the table till the Assembly of next year, and meanwhile, and in order to ripen the mind of the Church for such further action as may be called for in connection with the Union question, direct the report to be published for the information of all the office-bearers and members of the Church. That the Assembly re-appoint the committee with the former instructions, and in particular with the instruction to watch over the whole subject; and in the event of receiving from any quarter suggestions or information tending to throw additional light upon it, to bring up, if they shall see cause, a supplementary report to next Assembly. And, further, that being deeply alive to the heavy responsibility which must lie upon the Church in connection with the ultimate disposal of this Union question, and to the consequent and urgent need she has of Divine light and guidance, the Assembly exhort all her faithful people to abound in prayer to Almighty God that he may be pleased to bring all the courts and congregations of the Church to see eye to eye, and to be of one mind and of one heart regarding it; and, meanwhile, recommend them to cultivate fraternal intercourse, as means and opportunity may offer, with the office bearers, congregations, and members of the Churches concerned in these Union negotiations, and with all others who love in sincerity the Lord Jesus Christ.”

Mr. Nixon, of Montrose, moved the fol-

lowing resolution, which was supported by Dr. Forbes, Dr. Gibson, Dr. Begg, and others:—

“That the report now submitted to the General Assembly be received, and thanks recorded to the committee for their diligence and labor in connection with the matters therein embraced. That there are serious differences of opinion as to whether, and how far, the results arrived at, in the negotiations for union, conserve the doctrines of Scripture and of the Church, to which we have all given our adherence, with reference to the duty of nations to Christ and to other vital matters of faith and practice. That as these divisions of opinion are such as must turn the prosecution of the Union movement on its present footing, into a means of rending this Church, it is indispensable to her peace and prosperity, and to the most pressing interests of that very union in truth and love whereto the movement was intended to advance, that no further steps be taken in the said movement until negotiations can be renewed with due regard to the scriptural principles and the peace of the Church.”

Principal Fairbairn's motion was supported by Dr. Rainy, Dr. Candlish, Dr. Duff, and others. The discussion lasted from 10 o'clock on Tuesday morning till 2.30 o'clock on Wednesday morning. Dr. Fairbairn's motion was carried by a majority of 340, the vote being 429 to 89. The Assembly decided on a revision of the paraphrases and the adding of a selection of choice hymns.

We have space to add the following abstract of Dr. Duff's great address:—

“The committee had been under the necessity of making an additional allowance of 10 per cent to certain of the missionaries, and they felt it would be necessary to continue the increase to at least the same extent. The home revenue of the committee showed an increase of £473 over the previous year, amounting in all to £15,717, of which £4704 proceeded from donations, legacies, and juvenile offerings. The Ladies' Society for Female education in India had raised £2885. European friends in India and Africa had contributed £3843, and the native churches, £412. The total number of Christian agents at present in connection with the mission was 224. The number of communicants of native churches was 1632, and of baptised adherents not communicants, 1682. During the year, 205 adults had been baptised or admitted on profession, and 164 children had been baptised. The number of schools and institutions is 139, and the total number under instruction is

9977. Dr. Duff proceeded to say that these figures were sufficient to show that Protestant missions were not a failure, as a recent Popish pamphlet professed to demonstrate. But the success of the mission was not to be measured by such statistics. Dr. Murray Mitchell on visiting the rendezvous of the pilgrims at the source of the sacred Ganges, found that by means of the mission schools, itinerant preaching, circulation of tracts, &c., the people of India throughout the whole continent were less or more familiar with Christianity. And they listened with respect to the preaching of Christ, and seemed to have veneration for the name of Jesus. There was a singular presentiment almost universal in India at the present time, that the sin-cleansing properties of the Ganges would cease in thirty-years.—This was one of those presentiments which had a tendency to bring about the thing predicted. Dr. Duff referred, in going over the report, to the touching and worthy manner in which Lady Aberdeen had sought to perpetuate the memory of the late Hon. J. H. Gordon. That devoted young nobleman had taken much interest in British Kaffraria as a field for Christian enterprise, and the family, instead of indulging their own sorrow in anything of a selfish spirit, had handed the sum of £6000 to the committee as a permanent endowment for a new station in Kaffraria. Dr. Duff referred to a striking contrast to this spirit on the part of another nobleman in the House of Lords. The Saviour had told His Church that they must go into all the world, and preach the gospel to every creature. But the Duke of Somerset warned missionaries that they must not go into China, denounced them as either enthusiasts in a bad sense, or else rogues, who ought not to be allowed to enter into China or other heathen countries, except, perhaps, in the train of commerce—opium, for instance. Dr. Duff proceeded to dilate at length, in an eloquent and powerful manner, on the worldly spirit which in this, and innumerable other instances, was warring against the missionary spirit, and shutting up the hearts and hands of men who were able to contribute largely. Many young men were plunged into the morasses of infidelity when they saw professing Christians alleging their belief that the heathen were perishing for lack of knowledge, and yet gave such paltry pittances, and with such grudging, to provide them with the means of salvation. Towards the close of his address, Dr. Duff said that one of the chief causes why Christianity was not making more rapid progress in India was the miserable distractions and divisions of the Christian Churches in this land.—Surely Christian men might hear with one another as much as Christ bore with the Apostles, and the Apostles with the early

converts, both Jews and Greeks. He thought that if our mightiest polemics and Coryphæuses of debate were going out to India, and seeing the mischief our divisions caused there, they would come back meek and gentle as lambs. Another great cause of the little progress of foreign missions was to be found in the very inadequate apprehension of the magnitude of the work and its importance on the part of the ministers and office-bearers of the Church. The very object for which the Church existed was to carry the Gospel to all the world; and if they put that last and least which, in the mind of the Great Jehovah, was first and chiefest, what could they expect but discomfiture and dismay in all their efforts? Dr. Duff concluded an earnest and impressive address of more than two hours' duration by exhorting the Church to special prayer on behalf of mission work, for he feared that their prayers, public and private, little resembled the Lord's prayer in this respect, that its first three petitions were for the spread of the Gospel over all the world.

The Presbyterian Assemblies.

The Assemblies of the two great branches of the Presbyterian Church in the United States met in New York about the middle of May. The grand subject of discussion was the union of the two churches—the 'Old School' and the 'New School.' The following basis of re-union was adopted unanimously by the New School Assembly and with only nine dissentients in the Old School Assembly:

Believing that the interests of the Redeemer's kingdom would be promoted by the healing of our divisions, and that the two bodies bearing the same name, having the same constitution, and each recognizing the other as a sound and orthodox body, according to the principles of the confession common to both, cannot be justified by any but the most imperative reasons in maintaining separate, and, in some respects rival organizations; we are now clearly of the opinion that the reunion of those bodies ought, as soon as the necessary steps can be taken, to be accomplished upon the basis hereinafter set forth.

1. The Presbyterian Churches in the United States of America, namely: that those whose General Assembly convened in the Brick Church, in the city of New York, on the 20th day of May, 1869, and that whose general Assembly met in the Church of the Covenant, in the said city, on the same day, shall be reunited as one Church, under the name and style of the Presbyterian Church in the United States

of America, possessing all the legal and corporate rights and powers pertaining to the church previous to the division in 1838, and all the legal and corporate rights and powers which the separate churches now possess.

2. The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the confession of faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in Holy Scripture; and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity.

3. Each of said assemblies shall submit the foregoing basis to its Presbyteries, which shall be required to meet on or before the 15th day of October, 1869, to express their approval or disapproval of the same, by a categorical answer to the following questions:

Do you approve of the reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, on the following basis, namely: "The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice, the Confession of faith shall continue to be sincerely revered and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rule of our polity?"

Each Presbytery shall, before the first day of November, 1869, forward to the Stated Clerk of the General Assembly with which it is connected a statement of its vote on the said basis of reunion.

4. The said General Assemblies now sitting shall, after finishing their business, adjourn, to meet in the city of Pittsburg, Pa., on the second Wednesday of November, 1869, at 11 o'clock, A. M. If the two General Assemblies shall then find and declare that the above named basis of reunion has been approved by two-thirds of the Presbyteries connected with each branch of the church, then the same shall be of binding force, and the two Assemblies shall take action accordingly.

5. The said General Assemblies shall then and there make provisions for the meeting of the General Assembly of the united church on the third Thursday of May, 1870. The Moderators of the two

present Assemblies shall jointly preside at the said Assembly of 1870 until another Moderator is chosen. The Moderator of the Assembly now sitting at the Brick Church aforesaid shall, if present, put all votes and decide questions of order; and the Moderator of the other Assembly shall if present preach the opening sermon; and the stated clerks of the present Assemblies shall act as stated clerks of the assembly of the united church until a stated clerk or clerks shall have been chosen thereby; and no commissioner shall have a right to vote or deliberate in said Assembly until his name shall have been enrolled by the said clerks, and his commission examined and filed among the papers of the Assembly.

6. Each Presbytery of the separate churches shall be entitled to the same representation in the Assembly of the united church in 1870, as it is entitled to in the Assembly with which it is now connected.

There was an earnest desire to complete the union immediately, but it could not be effected constitutionally without submitting the basis to the Presbyteries. There is little doubt that the Presbyteries will generally if not unanimously approve of the action of the Assemblies.

The Commissioners of the Old School Assembly number 350, representing 2,330 ministers, 2,737 churches, 252,555 communicants, and 700,000 worshippers—making it the largest Assembly that has ever met. Those of the New School Assembly number 250, representing 1,800 ministers, 1,590 churches, 168,932 church members, and about 500,000 worshippers. The aggregate of the two Assemblies is 600 commissioners. Their joint constituency is 441,487 church members, distributed in 4,327 local church organizations, with an average attendance of worshippers to the number of about 1,200,000.

Foreign Missions of the Old School Presbyterian Church.

The report of the Board is just issued, and the following is a very brief digest of it.—The missions are sustained among Jews and Indians in the United States; among the Chinese in California; among the Romanists in Brazil, and the United States of Columbia; in Liberia and Corsico on the western coast of Africa; in Japan, China, India, Siam, and among the Laos. The Board has in these different missions, sixty-three stations and sub-stations,—of these eight are in the United States, four in South America, one in Japan, thirteen in China, three in Siam, twenty-one in India, and thirteen in Africa. Two new missions

have been established during the year among the Winnebago and Navajoe Indians.

These missions have been strengthened during the past year by twelve ordained ministers and fourteen assistant missionaries; of these, five were unmarried ladies, and nineteen were new labourers. One native has been ordained to the gospel ministry in India, and three have been licensed to preach the gospel in China. In connection with the Board are 83 missionaries, 13 ordained native preachers, 10 native licentiates, 86 assistant missionaries, of whom four are physicians, 193 native helpers, 48 churches and 1,836 communicants. Schools of various grades have been organized, and have been attended by 7,400 children. Several conversions have been reported from among the scholars. Girls' schools are increasing in number.

The receipts of the Board from all sources have been \$338,498, and the expenditures, with the debt of last year, have been \$343,798.

The year has been one of marked progress in additions to the mission churches, in educational efforts, in the preparation of a native ministry, and in the increase of labourers, native and foreign. Never was the work in all its details in such a healthy condition, and what is needed is a thorough appreciation by the church of her duty and her relation to it. The debt of the preceding year has been reduced, and the expenses of the current year met by the help of a large legacy. But for this, the debt would have been \$73,000.

Missions of the English Presbyterian Church.

Very deep interest has gathered around this Mission lately, in consequence of discussions in the House of Lords and the extraordinary statements of the Duke of Somerset. We see by the latest Report that there are 252 members in connection with the Mission, and that ample success has crowned the efforts of last year, men of all classes are among the converts but the majority are of the lower ranks. In some places the increase is rapid. At Peh-chioh the little church has been in trouble. A false charge was made against them by the local magistrate, the native preacher was seized and imprisoned, the houses of the Christians were plundered, the chapel was entered by the soldiers one Sunday and emptied of its furniture, and four of the Christians most cruelly beaten—two of these, a father and a son, so brutally that the life of the former was at first despaired of. But it is a remarkable fact that this painful case has, as so often happens, turned out to the furtherance of the Gospel.

About ten persons from a neighbouring village came to inquire about that religion for which these men had suffered; at their own request a preacher has been sent to their village; a genuine work of grace seems to have commenced in some of them; and when Mr. Cowie went to preach to them, he was surrounded by an immense assemblage listening to the message of salvation. At Khiboey the crowds that attend the chapel have become so large as to require the opening of a room at Kio-lai to draw off a portion of the worshippers, and a chapel is shortly to be opened at Changpoo, for which the Khiboey Christians have subscribed fifty dollars. The same state of things exists in and around Bay-pay, where 129 usually sit down together at the Lord's-table. It is a significant fact, indeed, as indicating a change coming over the whole district in its relation to Christianity, that the rather smaller number of receptions this year is due to the increasing number of inquirers, calling for a greater amount of caution on the part of the missionaries in admitting them. In the district of Swatow, there had been an addition of between 60 and 70 members. Formosa was the scene of the troubles which so stirred the House of Lords. The mission was making marked progress. The authorities hated foreigners, while the common people welcomed the Missionaries. Last year a mob led by the authorities destroyed the Mission premises and almost killed the inmates. About the same time Cheng-hong, one of the most remarkable of the converts, was brutally murdered, being stoned to death and literally torn to pieces, his heart being eaten by the most savage of his murderers, while no redress whatever could be obtained from the authorities. After much violence, the British Consul kindly interfered and "put a pressure" on the authorities which induced them promptly to be quiet and to make amends. The pressure used by the Consul was a "gun-boat" and a few marines. The Home Government did not approve of his interference, and he has been recalled. These are briefly the facts that furnished the Duke of Somerset and a few other "lordlings" with a text for their bitter anti-missionary discourse in the House of Lords.

There is a Presbytery at Amoy. Native elders are elected in all the organized churches. There are nine natives studying for the ministry.

Presbyterian Church, South

The sad schism caused by the war and by slavery is not yet healed. The Southern Presbyterians have an Assembly of their own, which met this year at Mobile.

In answer to a memorial, a Committee was appointed to complete the work of revising the Form of Government and Book of Discipline, in order to adapt it to a large body of churches scattered over a wide and diversified territory, the revision having been delayed owing to the wish of the Presbyteries to have "their brethren in Kentucky have a voice in the case." A special committee also reported a plan of operations among colored people, which suggests that the freedmen be "allowed a formative organization, a sort of gradually maturing process, to be arrested at a certain point, until under proper training it is prepared to pass on towards completion."

What this means we are at a loss to decide, unless it contemplates the keeping of the colored churches and ministry in their former condition of tutelage and subjection to their white brethren. We infer as much as this from the report of the minority, who advised that the matter be left in its present state, and that whenever a case requiring action occurred, it should be decided in accordance with the principles of the Presbyterian Church. Their objection to the plan proposed by the Committee was that it violated the rights of church members, since it left the Presbytery to say to the minister or elder of a colored church, who has been elected to represent his church in Presbytery or Synod, "we will not admit you to a seat, and if you insist on your right, we will set you adrift." The majority report was adopted, but we think its authors must have but little expectation that it can secure the favor of their colored brethren.

Presbyterian Board of Publication.

Rev. Dr. SCHENCK made a statement of the operations of the Board, before the Assembly at New York, from which we condense the following:

Certain it is that during no previous year have we had more delightful evidence of the usefulness of our books and tracts than during the last. These humble instrumentalities have been used for the conversion of souls, and the building up of Sabbath schools in many destitute portions of our land. We have issued over 98,000 copies of new publications, and nearly 550,000 copies of reprints. We would call your special attention to the fact that our Sabbath school books have been greatly improved in quality. We feel that the necessities of the times call loudly upon us to diffuse sound Christian knowledge and doctrine, and to discard the light, trashy reading which has been so prevalent, and we studiously endeavor to have our publications meet these necessities.

We have now in press a number of books and tracts in the Portuguese language.—The Shorter Catechism has already been issued. We are also trying to secure the services of a competent translator, so that we can put the Catechism, and other books, into the hands of those speaking the Spanish language. And we have authorized the Presbytery of Brazil to employ a colporteur as soon as a suitable person can be obtained.

The circulation of the *Visitor* has met with a gratifying increase during the past year. We now issue one hundred thousand copies of the monthly, and thirty-four thousand copies of the semi-monthly, each month, and we ask your co-operation in securing a still wider circulation of this excellent paper.

During the last year we had 155 colporteurs in commission, who reported over 11,000 days of labor, sold 62,000 volumes, donated 47,000 volumes of books, and 2,000,000 pages of tracts. This we regard as a great and blessed work, and one which should enlist the cordial co-operation of our churches. Some of these colporteurs have spent *three-fourths* of their time among those destitute of the means of grace, and have scattered among them these books and tracts. Is it not our duty to attend to these scattered sheep of the fold, and will not our churches aid us in doing so? Let me give one instance of the good accomplished by this agency. A colporteur went into a village in Indiana, where there was no stated means of grace, no church, and but few professors of religion. As the direct result of his faithful labors, twenty-four persons were converted, and a Presbyterian church was organized.

Hengstenberg.

The news have recently reached us of the death of the celebrated German theologian, Dr. Ernest William Hengstenberg of Bonn. He was born at Fredenberg, on the 2d of October, 1802, and was the son of a Protestant minister. His earlier studies, which were pursued at the University of Bonn, were chiefly occupied with philosophy and the Oriental languages, in which departments he attained to great eminence. He soon, however, turned his attention to the study of Divinity, and while yet quite a young man, he was made professor of Theology at Berlin, receiving at the same time the diploma of Doctor of Divinity, an honor which has been conferred upon only a very small number of Protestant theologians in Germany. Dr. Hengstenberg was widely known as the principal editor of the *Evangelische Kirchenzeitung*, which under his able management took its place among the most important organs of the Orthodox party of Prussia. He has been a volumi-

nous writer, his principal works consisting of commentaries on different portions of the Holy Scriptures, among those that are most widely known being his "Christology of the Old Testament, and Commentaries on the Messianic Prophets," his "Commentaries on the Psalms," his "Commentaries on the most important and difficult parts of the Pentateuch," and his "Commentaries on the Apocalypse of St. John."

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met on the 1st ult., in Primitive Church, New Glasgow, and was constituted by the Rev. George Patterson, moderator, *pro tem.*, with whom were present the Revs. David Roy, John Stewart, George Walker, James Bayne, D.D., Alexander Sutherland, D. B. Blair, J. Mackinnon, K. J. Grant, A. J. Mowatt, A. McL. Sinclair, and J. B. Watt, ministers; and Messrs. Geo. Underwood, Rodk. McGregor, and Robt. Murray, ruling elders. The minutes of the last meeting were read and sustained.

Mr. Layton's report of missionary labour performed at Fisher's Grant and at Little Harbour, was read and sustained. The Rev. Thos. Cumming was appointed to preach at Little Harbour and Fisher's Grant on the first Sabbath of this month, and Mr. Nelson at the same places on the second and third Sabbaths of the same month.

The Rev. Alexander Sutherland asked leave to be absent from his congregation for two months, and that the Presbytery supply his pulpit from the second Sabbath of July to the first Sabbath of August—which was granted. It was agreed to appoint the Rev. Mr. Ross to be moderator of the Session of Earltown and West Branch during Mr. Sutherland's absence. H. Gunn, Esq., appeared as commissioner from that congregation to request that a member of Presbytery be appointed to preside at a public meeting of the congregation to be held in Earltown Church, on the 8th inst., for the purpose of taking steps towards getting a settled pastor among them. The Rev. Mr. Ross was accordingly appointed.

It was agreed to transmit an overture from the Revs. George Patterson and John Mackinnon to the Synod, aient, That ministers who are separated from their congregations by the direction of Synod, to be employed otherwise in the service of the Church, do, while so employed, retain their seats as members of the higher Church Courts.

Mr. William Grant, student of divinity, appeared before the Presbytery and presented a diploma from the Theological Seminary of Princeton, New Jersey, signed by the Professor of Divinity—stating that he had completed the course of study prescribed in the plan of the Seminary;—whereupon the Presbytery agreed to receive his trials for license, which he accordingly gave in. These were unanimously sustained and highly commended, and he was accordingly licensed to preach the everlasting Gospel.

The Presbytery then adjourned to meet in Knox's Church, Pictou, on Tuesday the 22nd inst., at 11 A.M., for considering the rules and forms of procedure, and for ordinary business.

JOHN MACKINNON, Clerk.

Presbytery of Halifax.

This Presbytery met on Wednesday the 26th ult., at 2 o'clock, P.M., in the Presbyterian Church, Musquodoboit Harbour, and after sermon by Rev. A. Simpson from Mark xiv. 9, was constituted by Rev. E. Annand, moderator—besides whom were present Rev. Messrs. Sedgwick, Stuart, McMillan, McCurdy, and Glendinning, ministers, and Mr. W. Anderson, ruling elder. The principal business of the day was the visitation of Mr. McCurdy's congregation. Two sections of his charge, viz., Musquodoboit Harbour and Clam Harbour, were visited on Wednesday.—The questions prescribed by Synod were put respectively to the minister, the Elders, the Session, and the managers, and on the whole were most satisfactorily answered. The Presbytery was much pleased to find this part of Mr. McCurdy's charge in such a prosperous condition. Though widely scattered it is well organized. It was very pleasing to see such a staff of elders supporting and encouraging their pastor—eleven in all in a congregation of 80 families; most of them comparatively young men, trained under Mr. McCurdy's ministry. The fact that so many men could be found qualified to fill the important office of the eldership in such a congregation speaks much for the diligence and success of the pastor. Mr. McCurdy is doing his work faithfully and efficiently. He is indeed abundant in labors, and has reason to believe that his "labour is not in vain in the Lord." In three years—the time that he has had the oversight of the congregation—the membership has nearly doubled, and the attendance at the Sabbath services has greatly increased. Prayer-meetings, Bible classes, and Sabbath Schools have been established, and are now in a flourishing state. The people are devotedly attached to their minister, and the greatest cordiality and harmony prevail. From all that the

Presbytery could see and hear, they had reason to believe that the cause "of pure and undefiled religion" is advancing in Musquodoboit Harbour. Financially, too, matters were satisfactory. In these two sections there are no arrears of salary, and the people have hitherto implemented their engagements with a good deal of promptitude. Nor are they wanting in liberality. True, they are not paying Mr. McCurdy a large salary, but their means are limited, and considering their numbers and resources they will, in this particular, compare favourably with our best congregations. No people feel the pressure of "hard times" more than they; but they do not, like some, try to practice economy by withholding from the Church. It would be desirable if they could advance their pastor's salary, and the Presbytery believe that they will do so as soon as they are able. Meantime they are doing well—better than many who are more favourably situated.

On the following day, Thursday, the Presbytery met at Meagher's Grant—an outlying section of the congregation, and after an appropriate sermon by Rev. A. Glendinning, proceeded to enquire into the state of this part of Mr. McCurdy's charge. It also was found to be in a healthy condition, though perhaps not quite so prosperous as the other two sections. The Presbyterian Church has long occupied this ground. The remains of one of her oldest ministers—Mr. Murdoch—rest in the graveyard. For many years, however, it was irregularly supplied by adjoining ministers and by probationers, and did not prosper. But since it has enjoyed the pastoral supervision of Mr. McCurdy it has made considerable progress. A neat and comfortable place of worship has been erected, and the attendance on ordinances has increased. A Bible class and Sabbath school have been organized, and are doing well. And as in the other sections, the people generally are warmly attached to their pastor, and appear to take an interest in religious exercises. But the Presbytery was sorry to hear that they had fallen a little in arrears in money matters. An effort, however, is being made to meet all demands, and the Presbytery was assured by a responsible party that the arrears would all be paid off in the course of two or three months at the furthest. It is hoped that Meagher's Grant will imitate the other sections of the congregation, and for the time to come endeavour to meet their engagements as soon as they become due.

In consideration of the whole there is much to encourage—much for which all parties have reason to be grateful to God, and much to stimulate to yet greater efforts in the cause of our Lord and Master.

Two Students of Divinity—Messrs.

Burgess and E. Grant—appeared before the Presbytery with their trials for license. Their exercises were heard and cordially sustained, and they were licensed to preach the everlasting gospel. Reports of Probationers were received and the necessary appointments made.

The Mahone Bay section of Rev. W. Duff's congregation was disjoined from Lunenburg and erected into a separate charge. Papers from Clyde River and Barrington, asking for an increased supplement to that congregation, were *simpliciter* referred to the Synod's Committee on supplements.

The Presbytery adjourned to meet in Prince Street Church, Pictou, on Tuesday, the 22nd of June, at 3 P. M.

Presbytery of Victoria and Richmond.

This Presbytery met since their return from the meeting of Synod on nine different occasions. Six of the meetings held were principally for Presbyterial visitation, and the Presbytery were glad to observe, that with regard to the duty of attending the means of grace, as well as the attention given to the Word on the occasion of public worship, the interest in all the congregations visited, as appeared from statements of Sessions, continues to be encouraging—inducing the hope that the good seed sown shall yet yield in many instances abundant, precious fruit.

They were gratified too to find, that although the distress and poverty which were felt by most of the congregations during the spring and summer of the past year had seriously interfered with some in the payment of stipend, yet one congregation, that of Middle River and Lake Ainslie, shows a marked improvement in the spirit of liberality towards its minister. This may be easily accounted for by the fact that the people exerted themselves in the matter more than they had ever done before.

The congregation of Whycomah, which has happily enjoyed for the past year the valuable services of Rev. Murdoch Stewart, as Pastor, was visited on the 3rd March, and from information then gathered, the Presbytery were pleased to minute in reference to that worthy servant of Christ, the following statements, viz.: "The Presbytery were gratified to find that notwithstanding the disadvantage under which Mr. Stewart, by the delicate state of his health, was placed at his settlement here, yet he has been enabled not only faithfully to preach the gospel from Sabbath to Sabbath but has been in all his other extensive pastoral duties also most indefatigable."

The Presbytery are happy to see that the congregation value its privileges and

trust this will continue to be manifested not only in its readiness to acknowledge as at present the worth of these, but demonstrate from time to time its sincerity by satisfactory yearly returns.

Both sections of Baddeck congregation were visited on the 12th of January last. In respect to these, in a religious and moral aspect, it may be said they are on the whole encouraging, but in the payment of stipend it is to be regretted that there was last year a large deficiency. This, in a great measure may be attributed to the "distress" which from time to time prevailed, but from the sympathy shown, and praiseworthy efforts put forth by the congregation to remedy this state of things, there is good ground to hope these efforts will not prove altogether fruitless.

The congregations of Mabou and Plaister Cove have not yet been visited. The former of these, however, the Presbytery appointed to visit next week, and from the satisfactory yearly return lately transmitted to the clerk of Presbytery, it may be anticipated that this congregation, in proportion to its numbers, will be prepared as usual to give a satisfactory account of itself.

In reference to Plaister Cove and River Dennis, the two main sections of Rev. Mr. Forbes's charge, which are twenty miles apart, it may be affirmed, though that zealous and devoted minister's constitution and health were vigorous, as in days of yore, the fatigue and disadvantage of having so far to travel were enough to tire both to the utmost; but when, in addition to this, as may be seen from the statistical return of last year as well as previous years, the salary paid by the congregation is utterly inadequate,—Mr. Forbes, in impaired health, induced very much by his earnestness and unsparing exertions to fulfil the duties which for many years, in a very trying sphere, he has faithfully performed, is entitled to no small measure of the sympathy of our church. His congregation it is true, some of them according to their means amongst the most liberal in our church, sustained in the burning of its church very serious loss, and the resources of both sections have been for a few years past no doubt taxed heavily in the effort to make their new churches fit as a place of worship, but this shows all the more convincingly the minister's claims to sympathy and support.

There are one vacant charge, West Bay, and four preaching stations within the bounds of this Presbytery, viz.: Little Narrows, Malagawatch, West St. Peter's, and Margaree, all of which the Presbytery would like to supply, but owing to the fewness of their number, the difficulty of travelling such distances at the seasons when they could be more easily spared from their own charges, they are able to give

them but very partial supply. In answer to application to the H. M. Board last summer however, Mr. William Grant, then student in Divinity, with good acceptance laboured within the bounds about two months. They are glad to learn too, by correspondence with Rev. P. G. McGregor, that he may be expected here soon as a licentiate, to labour for a time. He is directed on his arrival to supply, for the month of June, the station at Little Narrows.

At the meeting at Whycoomah, 3rd March, the following motion was passed, viz.:—It was moved by Rev. M. Stewart and unanimously agreed to, "that the Presbytery consider such a measure" as the Separate or Distinct School Bill, "utterly uncalled for, most injurious to the interests of education, an insult to all protestant denominations within the Province, and resolve strongly to advise their people to petition against any Bill that may be introduced to the legislature in favour of such schools."

At a meeting at Baddeck on the 5th ult., the following resolution was also passed, viz.:—"The Presbytery next took into consideration the announcements made in the public prints that the Council of Public Instruction had appointed, in addition to the examiners appointed according to the Educational Act, other three examiners, to examine teachers in a way contrary to the Act,—taking this with the attempts to pass an Act authorising Separate Schools,—this Presbytery resolve that they regard it as a violation of the law, unjust to the regularly licensed teachers, most injurious to the interests of education, calling loudly for an indignant protest against it by all who feel an interest in the education of the young throughout the Province.

"Agreed to send a copy of this resolution as also of the resolution anent the School Bill, to the *Witness* for publication."

KENNETH MCKENZIE,
Pby. Clerk.

Presbytery of St. John.

This reverend Court met at St. Andrew's Church, Hampton, on the 1st June, at 10 o'clock, A. M. There were present the Revs. J. D. Murray, (moderator,) Andrew McDodald, Lewis Jack, James Gray, A. M., Samuel Houston, A. M., and N. McKay, (clerk,) ministers, and Messrs. Robt. Wood and John Robinson, ruling elders.

Mr. McCurdy reported that, in accordance with instructions received from the clerk of Presbytery, he had notified the people of this station and Salt Springs and Golden Grove to appear by their representatives before the Presbytery this day in this place. He also intimated that through an accidental misunderstanding he failed to

meet with the people of Lower Norton; but that he had waited upon Mr. Greenlaw in reference to the matter, and he had undertaken to have things in readiness for this meeting, so far as Lower Norton was concerned.

In terms of this intimation there appeared for Salt Springs, Messrs. John Robinson, Robert Aiton and Henry Smith, for Lower Norton, Mr. Robert Greenlaw; for Hammond River, Messrs. Thomas Purvis and Robert Wood, and during the proceedings Mr. William Royle appeared for Golden Grove.

After conference with these commissioners, the Presbytery agreed to erect the four stations named into one joint charge, and to grant in compliance with their request moderation in a call to one to be their pastor. It was agreed that when a minister is settled in this new charge, one half of his services be given to Salt Springs, one fourth to Hampton, and the remaining fourth to Lower Norton and the Grove.

Mr. McKay was appointed to preach at Salt Springs on Thursday, the 17th inst., at 11 o'clock, A. M., and moderate in a call.

The Presbytery agreed to hold a meeting at Springfield on the 13th July, at 2 o'clock, P. M., for the purpose of considering the dimission of the Rev. Lewis Jack, which was laid upon the table at the last meeting of Presbytery. Mr. Gray was instructed to exchange with Mr. Jack on Sabbath, the 13th inst., to preach at Springfield and English settlement, and to summon these sections of Mr. Jack's charge to appear for their interests at the time and place above specified. The Rev. S. Houston was appointed to preach on the occasion.

The clerk read a report from Mr. Alfred Dickie, of the progress of affairs in Carleton. The report was approved and ordered to be transmitted to the Home Mission Board, and Messrs. Dickie and McCurdy were appointed to continue their labours in their present fields respectively until further notice.

The Rev. Mr. McKay then moved the overture of which previous notice had been given, and which was in the following terms.—

"Whereas, There is keenly felt among the members of this Church the want of a hymnal suitable for the use of those who are of weaker capacity, and whereas in various parts of the Church, hymns are being introduced and used in Sabbath Schools with Synodic authority or supervision, and whereas this mode of procedure, while it may be necessary, is irregular and dangerous to the purity and good order of the Church—therefore

"Resolved, That it be humbly Overtured to the Synod of the Presbyterian Church of

the Lower Provinces to appoint a Committee to whom shall be assigned the duty of selecting a collection of hymns suitable to be used in Sabbath Schools or public worship in this Church."

The mover supported the Overture in a short speech. He said the want adverted to in the preamble of the Overture was really felt. That children cannot understand the Psalms, the utterances of which are frequently figurative and metaphorical,—that in order to sing them intelligently, the worshipper must in a great many instances paraphrase them in his own mind, and associate with the words ideas which they are not literally calculated to suggest. If it was legitimate to paraphrase the Psalms in this way in a man's own mind, it could not be wrong to use plain words which would convey the exact meaning attached to the passage. He would yield to no man in the strictness with which he held the doctrine of Inspiration. He believed every word in the bible was inspired. But this statement, so far as the words were concerned, could be predicated only of the Old Testament Hebrew and New Testament Greek Scriptures. Our versions contained, not *inspired words*, but only *inspired sentiments* which ought to be set forth in the words which would most clearly and accurately convey them. If in our songs of praise, therefore, we retain strictly scriptural sentiments, we have fulfilled all the necessary conditions of an inspired Psalmody. It had been maintained that we are limited to the Book of Psalms for matter of praise; but that, he said, was a position that could not be defended. If that book had been exclusively binding upon any Church, or the Church in any age, that was the Jewish age and Church, during which there was so much of straitness and type and metaphor in use in the Church. But what do we find under that very dispensation? Why, that when the heart of the worshipper was full of gratitude and felt itself impelled to break forth in songs of praise, in a fervent burst of original expression and not in the words of psalm or hymn, it pours forth its meed of praise to God. In support of this statement he referred to the case of Mary, who, having received the announcement of the prospective conception and birth of Christ, frames her own song in which "her soul magnified the Lord, and her Spirit rejoiced in God her Saviour." If this privilege belonged to an Old Testament Saint, he would ask whether our privileges have been widened or narrowed by the introduction of the New Testament Dispensation? We should have liberty where God has not bound us. He was not asking that the Psalm book be laid aside, but that a larger and better collection of Paraphrases and Hymns than that already attached to it, be associated with it

in the authorised Psalmody of the Church. He concluded by moving that the Overture be transmitted for the consideration of the Synod.

Rev. S. Houston cordially seconded the motion. Rev. A. Donald would not commit himself to the sentiments of the Overture or of the speech with which the mover supported it; but he would offer no objection to its being transmitted for the consideration of Synod.

Mr. Robert Wood thought the Psalms were very good and we had better stick to the old. He was against transmitting it.

Mr. John Robinson thought no change should be made in the Psalms, and he agreed with Mr. Wood in opposing the motion.

Rev. James Gray could not say with Mr. Donald that he would offer no objection to the transmission of the overture. He thought the subject should not be stirred up, or a discussion provoked upon it, at the present time. There were too many subjects brought up upon which there was a diversity of opinion. He did not agree with the views expressed by his friend the mover of the Overture. It is true, many of the Psalms are difficult to understand; but this objection lies against other passages of scripture; and, besides, it is not true that all the Psalms are obscure and hard to understand. Many of them are as plain as any hymns. He thought we had not the same liberty in praise that we have in prayer. He thought in praise we should, as far as possible, use the very language of Scripture. He would not be bound exclusively to the Psalms. A metrical translation of other portions of Scripture might be used. He would have no objection to singing a hymn when he was alone or with a friend; but in public worship it was a different thing. He would therefore oppose the transmission of the Overture.

After a few remarks in reply, by the mover, the vote was taken when there appeared a majority against the motion. The motion therefore was lost, and the Overture quashed.

The Presbytery then adjourned to meet at the call of the Moderator during the meetings of Synod.

SUMMARY.

The Presbyterian mission in Egypt is attracting much interest in Great Britain now. A meeting in its support was lately held in Exeter Hall. Lord Lawrence, Maharajah Duleep Sing, and other notable men were present, and took part in the proceedings.

The Canada Synod met at Hamilton this year.

Rev. Geo. Sutherland, late of Charlotte-town, now of Dunedin, New Zealand, has published a work on Baptism, a copy of which has reached us. He reasons clearly and conclusively.

A paper called the *Presbyterian Advocate* is now published in St. John, N. B. We have seen the first two numbers, which are very well filled.

The Reformed Presbyterian Synod which suspended Mr. George H. Stuart, has continued his suspension, and is subjecting to discipline the missionaries who took his part.

Dr. Burns of Toronto addressed the Free Church Assembly as a deputy from the Canada Church, and asked aid for missions to the great North-West.

The Irish Presbyterian Church continues to aid the Colonial Churches with much liberality.

Fireside Reading.

Are you a Sabbath School Teacher?

I am a little apprehensive that the title of this article will be read by some who will give no hearing to the article itself. There are those who, being professors of religion, or at least well disposed thereto, are not Sabbath-school teachers, and yet strongly suspect sometimes that they ought to be. Such are not fond of reading an enumeration of the reasons why they should engage in this benevolent employment, because these reasons are apt to appear more cogent than their objections to it. After such a perusal they are very prone to feel as if they ought to take hold of this good work; and not being prepared to do that, it is rather more agreeable to them not to have the feeling that they ought. It is uncomfortable to carry about with one a sense of obligation which he is not disposed to discharge.

But I hope my apprehensions will be disappointed; so I proceed to the article. Are you a Sabbath-school teacher? If you are, you are engaged in a good work. Yes, it is good, both as acceptable to God, and as profitable to men. It is good in its direct operation, and good in its reflect action. It is not merely teaching the young idea how to shoot; but what is still more important, it is teaching the young and tender affection what to fix upon, and where to entwine itself. Nothing hallows the Sabbath more than the benevolent employment of the Sabbath-school teacher. It is more than

lawful to do such good on the Sabbath day. It has great reward. Continue to be a Sabbath-school teacher. Be not weary in this well doing. Do not think you have served long enough in the capacity of teacher until you have served life out, or until there shall be no need of one saying to another, "Know the Lord." What if it be laborious? It is the labour of love, in the very fatigue of which the soul finds refreshment.

But perhaps you are not a Sabbath-school teacher. "No, I am not," methinks I hear one say. "I am not a professor of religion. You cannot expect me to be a teacher." You ought to be both; and your not being the first, is but a poor apology for declining to be the other. The neglect of one obligation is a slim excuse for the neglect of another. You seem to admit, that if you professed religion, it would be your duty to teach in the Sabbath-school. Now, whose fault is it that you do not profess religion? But I see no valid objection to your teaching a class of boys or girls how to read the Word of God, though you be not a professor of religion. I cannot think that any person gets harm by thus doing good. Experience has shown that the business of teaching in the Sabbath-school is twice blessed—blessing the teacher as well as the taught.

But you are "not good enough," you say. Then you need so much the more the re-acton of such an occupation to make you better. The way to get good, is to do it. "But I am not a young person." And what if you are not? You need not be very young in order to be a very useful Sabbath-school teacher. We don't want mere novices in the Sabbath-school. If you are not young then you have so much more experience to assist you in the work. Do Sabbath-school teachers become superannuated so much earlier in life than any other class of benefactors?—so much sooner than ministers and parents? There is a prevailing mistake on this subject.

But you are married, you say. And what if you are? Because you have married a wife or a husband, is that any reason why you should not come into the Sabbath-school? Many people think that as soon as they are married they are released from the obligation of assisting in the Sabbath school. But I do not understand this to be one of the immunities of matrimony. As well might they plead that in discharge of the obligation to every species of good-doing. Such might, at least, postpone this apology till the cares of a family have come upon them. And even then, perhaps the best disposition they could make of their children on the Sabbath would be to take them to the school. I wonder how many hours of the Sabbath are devoted to the

instruction of their children by those parents who make the necessity of attending to the religious culture of their families an apology for not entering the Sabbath-school; and I wonder if their children could not be attended to in other hours than those usually occupied in Sabbath-school instruction; and thus, while they are not neglected, other children, who have no parents that care for their souls, receive a portion of their attention. I think this not impossible. But perhaps the wife pleads that she is no longer her own, and that her husband's wishes are opposed to her continuing a teacher. But has she ceased to be her Lord's by becoming her husband's? Does the husband step into all the rights of a Saviour over His redeemed? If such an objection is made, it is very clear that she has not regarded the direction to marry "only in the Lord."

But perhaps you say, "There are enough others to teach in the Sabbath-school."—There would not be enough—there would not be any—if all were like you. But it is a mistake; there are not enough others. You are wanted. Some five or six children, of whom Christ has said, "Suffer them to come to Me," will grow up without either learning or religion, unless you become a teacher. Are all the children in the place where you live gathered into the Sabbath-school? Are there none that still wander on the Lord's Day, illiterate and irreligious? Is there a competent number of teachers in the existing schools, so that more would rather be in the way than otherwise? I do not know how it is where you live; but where I live there are boys and girls enough, ay, too many, who go to no Sabbath-school. It is only for a teacher to go out on the Sabbath, and he readily collects a class of children willing to attend; and where I reside, there are not teachers enough for the scholars already collected. Some classes are without a teacher: and presently the children stay away, because, they say, they come to the school, and there is no one to attend to them. He who said, "Suffer the little children to come unto Me, and forbid them not," knows this; and He knows who of "His sacramental host" might take charge of these children, and do not. They say, every communion season, "Lord, what wilt Thou have me to do?" And the Lord replies, "Suffer the little children to come unto Me." And there the matter ends.

But I hear one say, "I was once a teacher;" and do you not blush to own that you became weary in this species of well-doing?" "But I think I taught long enough." How long did you teach? Till there were no more to learn? Till you could teach no longer? Are you dead? If not, you are resting from your labours rather prematurely. This excuse resembles one which I

heard of, as from a lady of wealth, who having for several years been a subscriber to the Bible Society, at length ordered her name to be struck off, alleging that she thought she had done her part towards disseminating the Bible. The world was not supplied; O no, not even the country; and her means were not exhausted. But she had done her part. Had she done *what she could*? The woman whom Jesus commended had "done what she could."—But this is a digression.

But one says, "I want the Sabbath for myself; for rest and for improvement."—And who does not? Are you busily employed all the week? So are some of our most faithful teachers. You ought to be "diligent in business" during the days of the week. "Six days shalt thou labour." "But is there any rest in Sabbath-school teaching?" The soul finds some of its sweetest rest in the works of mercy, and often its richest improvement in the care to improve others.

But perhaps you say, though with some diffidence you express this objection, that you belong to a circle in society whose members are not accustomed to teach in the Sabbath-school. Do you mean that you are *above* the business? You must be exceedingly *elevated* in life to be above the business of gratuitously communicating the knowledge of God to the young and ignorant. You must be exalted above the very throne of God itself if you are above caring for poor children. "But I should have to mingle with those beneath me in rank."—Ah, I supposed that Christianity had destroyed the distinction of rank, not indeed by depressing any, but by elevating all. Should Christians, all cleansed by the same blood and Spirit, treat other Christians as common?

"But I am not qualified to teach." If you are not in reality, you should undertake teaching for the sake of learning. The best way to learn anything is to teach it. If you only think yourself not qualified, your very humility goes far towards qualifying you.

"O, it is too laborious! There is so much self-denial in it." And do I hear a disciple of Christ complaining of labour and self-denial, when these are among the very conditions of discipleship? Is the disciple above his master? Can you follow Christ without going where he went? And went he not about doing good? Pleased he himself?

Ah, I know what is the reason of this deficiency of Sabbath-school teachers, and I will speak it out. It is owing to a deplorable want of Christian benevolence in them who profess to be Christ's followers. They lack the love that is necessary to engage one in this labour of love. They have no heart for the work.

The Best Name.

There is great power in the name of Jesus *to make rich as well as good*. I dare say you have read the story of the "Forty Thieves." It is not a true story, but it does well to illustrate the point of which I am now speaking. You know the story says, there was a woodman once in a forest, cutting down trees, when he heard a band of robbers approaching, and saw a long train of horses come winding over the hills where he was. He quickly climbed into one of the trees, where he could watch their motions without being seen. They rode up on their horses till they came to a great rock, here dismounting, the captain of the band walked up to the rock and said, "Open Sesame." The very moment this word was spoken, a great door flew open, and they all went in and stowed away their plunder in the cave. The woodman watched, in great surprise, while all this was going on. He remembered the wonderful word *Sesame*, which opened the door. So he remained quiet until the robbers were gone. As soon as they were out of sight, he came down from the tree and went up to the rock and cried out, *Open Sesame!* Instantly the door flew open, and he went in. Then he gazed in wonder on all the precious things which were gathered together. He filled his panniers, or donkey baskets, with gold and silver, as much as the animals could carry, and went home a rich man. He was made rich by the power of the word *Sesame*. But, as I said before, the story is not true.

Now suppose, my dear children, that there was a cave in this country, filled with gold and silver, and jewels, and that it was locked and fastened, so that no key can open it, but suppose there was one word alone that would unfasten the door, and that somebody should tell you what that word was, and give you permission to use it, and open the cave and fill your bags with its treasures, would there not be a power to make you rich? But I need not tell you that there is no such cave of treasures in this world, and no such wonderful word to open it; but there is something better.—There is a treasury too; but it is closed and fastened. No key that man can make ever can open that treasury. Yet there is a key that will open it; and this key is a single word. And if that word is used aright, this door will fly open, and all who wish, may enter in and get everything that is necessary to make them rich and happy. The treasure is in heaven. The grace of God, and all the good things that belong to Him, are in it. And the name, the only name that will open it, is the name of Jesus. Jesus said, when he was on earth, "Whoever ye shall ask the Father in *my name*, he will give it you." If you are a sinner and want

pardon, the name of Jesus will get it for you. If your heart is very wicked, and you want to have it changed, the name of Jesus will change it. If you do not understand the Bible and want to understand it, the name of Jesus will secure for you the influence of the Holy Spirit, and nothing but this can enable anybody to know its meaning. If you have evil passions, bad tempers and dispositions, and are striving against them, but feel that you cannot help yourself, if you seek it in the name of Jesus, you will obtain all the aid you need. And whatever you require to make you really rich and happy, he will give you if you ask him aright. O, there is wonderful power in the name of Jesus.

A strange account of the Creation

The Santals say. 'In the old time, that was before this time, the Great Mountain saw that birds moved upon the face of the waters, and he said within himself, "Where shall we put these birds? Let us put them on a water-lily in the midst of the water, let them rest there." Then were huge prawns created, and the prawns raised the rocks from under the waters, and likewise the water-lily. Thereafter the rocks were covered with diverse manner of creeping things, and the Great Mountain said, "Let the creeping things cover the rocks with earth," and they covered them. And when the rocks were covered, the Lord of All commanded the Great Mountain to sow grass; and when the grass grew up, the first man and woman arose from two duck's eggs that had been laid on the water-lily. Then the Lord of All asked of the Great Mountain, "What are these?" And the Great Mountain answered, "They are man and woman; since they are born, let them stay." After that the Lord of All commanded the Great Mountain to look once again; and behold the man and woman had grown up, but they were naked. So the Lord of All commanded the Great Mountain to clothe them; and the Great Mountain gave them cloth, to the man ten cubits, and to the woman twelve cubits; and the man's clothing sufficed, but the woman's sufficed not.'

The people among whom this strange tradition is found, live in a certain hill country in Bengal. They are a degraded race, differing in every way from the Hindoos, by whom they are greatly despised. Amongst these Santals the Baptist Missionary Society has a mission which promises to be very successful. Let us hope and pray that many, by their means, may learn the truth, not only about the creation, but also about the redemption of the world by our Lord Jesus Christ.—*From the Wesleyan Juvenile Missionary Magazine.*

The Children of Christians.

There seems to be a most affecting and certain connection established between the piety of parents and the early conversion of their children and their personal consecration of themselves to God. In this God emphatically and manifestly shows himself a covenant God, saying to the believing parent, "I will be a God unto thee and to thy seed after thee. Carrying on to the spirit of this covenant promise, He gives the grace whereby, in the faithful use of appointed means, the child of the believing parent is led to receive and rest upon Christ for salvation, and to devote himself to the service of God.

A striking instance of this has just come to light in one of the Theological Seminaries of the United States. Of nineteen young men who are in one class, preparing for the ministry, and are shortly to be licensed, as they are in the last year of their course, seven are the sons of parents both of whom professed faith in Christ. Six more are sons of parents, one of whom was a professing Christian, and the six remaining were from families where neither parents made any profession. Two thirds, thus, of the whole number were the children of believing parents, and being thus under the special care of a covenant God, are led early to embrace the Saviour and seek to prepare for his service in the highest and best of all senses. Truly it is a privilege to have christian parents, and truly in this fact christian parents have ground for encouragement concerning their children. Only let them do their duty, have closet prayer and family worship, teach faithfully the forms of sound words, and . . . before them a godly example, and God will early show that He has in them a seed to serve Him.

The Lord will have his Own.

An earnest worker, in referring to what is rare in our new churches, "withholding more than is meet" for the building of the sanctuary, says:

"If we refuse to give when God asks, he will in some way, and that speedily, take it from us. In proof of this position, let me mention one illustration. We called on a church member who ought to have contributed at least two hundred dollars towards the erection of our sanctuary, but instead of contributing this amount, he would not, and has not paid one dollar towards the erection of our church edifice. Is he to-day richer by withholding that amount? No, the Lord has taken that amount and more than that amount from him since. Last summer when we were in great need of

money, and were soliciting and collecting all that we could, and he knew it but still refused, he lost two fine young horses.—They died standing in the stable without any apparent cause."

Let them Alone.

Beware of bad books, because if you, and others like you, will let them alone, they will soon cease to be published. Every such book you buy encourages the guilty publisher to make another. Thus you not only endanger your own morals, but pay a premium on the means of ruining others.

Attentiveness.

How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! We are not now speaking merely of personal caresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words, and looks, and little observances, thoughtfulness, watchful little attentions, which speak of love, which make it manifest, and there is scarcely a family that might not be richer in heart-wealth for more of them.

It is a mistake to suppose that relations must, of course, love each other because they are relations. Love must be cultivated, and can be increased by judicious culture, as wild fruits may double their bearing under the hand of a gardener, and love can dwindle and die out by neglect, as choice flower-seeds planted in poor soil dwindle and grow single.—*Atlantic*.

KEEP A LIST.—Keep a list of your friends: and let God be first in the list, however long it may be. Keep a list of your sins: and let the sin of unbelief be set down as the first and the worst of all.

NOTICES, ACKNOWLEDGEMENTS, &c.

ERRATA,

Messrs. EDITORS,—I observe in my article reviewing "Christian Hymnology," in the June Record, a number of typographical errors; some of them are too important to be overlooked. You will please insert in the Record of the Home and Foreign Mission for July, the following corrections.

JAMES THOMPSON.

Durham, Pictou, June 12, 1869.

