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

MARCH, 1867.

MINISTERIAL SUPPORT.

This subject has become one of vital moment. We have uttered our warning time and again : we have written about it till many of our readers are weary of reading what we write. But we dare not desist, while a dark cloud, big with tempest, lowers over our church. Is it possible to be silent when we see our young men driven away from the ministry of the church by the prospect of abject penury--when we see congregations making promises which they are not ashamed to break--when we know that more than half the ministers of our church are inadequately supported ? It is high time that all our people, rich and poor, should give the subject their most careful consideration.--Cases of destitution have come under our own notice which we cannot, of course, make public, but which we can describe in no softer word than **HEART-RENDING**. It may be that some of our readers could discover some of these cases if they tried!

Progress of the most gratifying description has been made in some portions of our church. We may specify the Presbytery of Pictou as especially praiseworthy in its efforts to meet the pressing emergency. The congregations have been visited ; the claims of the Gospel have been pressed upon their attention ; and in general the result has been highly satisfactory. The Presbytery of Prince Edward Island has not been idle. We trust that the able and timely appeal of Rev. Isaac Murray, issued with the imprimatur of the Presbytery, shall

not escape the attention of the Eldership generally. Much, very much, has to be done before the sustentation of the ministry is in a satisfactory state in Prince Edward Island. The work has been too long neglected ; and it will therefore prove doubly difficult. The Cape Breton Presbyteries have also a most serious task before them. That noble island is rapidly increasing in wealth and intelligence. Some of the congregations deal honestly and liberally with their pastors ; but others are falling sadly behind : indeed not a few of them have always failed in their duty. For the sake of the fair fame of that beautiful and wealthy island, we trust that this reproach shall be wiped away, and that Cape Breton in this as in other things, shall become an example to other portions of the Church.

The small and compact Presbytery of Tatamagouche has been stirring up the people to a sense of their obligations, with what success we cannot say now, but we hope to see evidences of progress in the statistics to be submitted to the next Synod. Some of the stipends have hitherto been inadequate in the extreme ; but we hope and believe that there is progress. The Presbytery of Truro is hardly second to that of Pictou in the average amount paid to ministers, and in the promptitude with which payments are made. Still there is room for improvement in the *amount* of the stipends. The Presbytery of Halifax has within its bounds a large proportion of weak congregations, and the ministers on an average are but poorly paid. We have no doubt that the poorest of these congre-

gations could raise more if every member were to do his part with reasonable liberality. But, alas, liberality seems to be the grace that grows least rapidly in these latter days.

The statistics recently published prove that the brethren in New Brunswick are still more severely tried than those on this side of the Bay. The population is more thinly scattered, and less used to contribute regularly of their substance. Thus toil is increased, while its rewards are diminished.

It is, therefore, only too apparent that as a whole our Church is far behind in the matter of ministerial support. Were we to give facts and figures, as we could do, our readers would be startled and astonished. We prefer at present to speak in general terms; but our statements can easily be verified by reference to the statistical tables published in a recent number of the *Record*. A still simpler and more telling mode of verification, open to a large proportion of our readers, is to look at their own MINISTERS!

It is instructive to note that almost all other Protestant churches are at this moment boldly grappling with this very question. The Free and United Presbyterian churches, the English and Irish Presbyterian churches, the Established churches of Scotland and England, the American churches generally,—all feel the pressure of the same difficulty, and are putting forth strenuous efforts to overcome it. In the Scottish Establishment an association is formed with a view of getting up a "Sustentation Fund," for supplementing all the stipends that are under £200 per annum. It is proposed to raise in this "Voluntary" way £25,000 a year, which would suffice to supplement all the stipends to the amount mentioned. The Free and United Presbyterian churches cannot safely lag behind the Establishment; and there is enough of enlightened zeal in these great bodies to keep them up to the requirements of the age.

What are we to do? The subject was discussed before the Synod at St. John; and Presbyteries seemed determined to confront the problem without delay. Some of them have done so; and the results are

being made public in these pages. We trust that all shall have a good and encouraging report to make the Synod of 1867.

After all, the support of the Ministry is emphatically a question for the laity and the eldership of the church. Were they but to take it up in earnest, it could soon be set at rest, safely and satisfactorily. Will they not take into consideration the facts which we have here submitted to them? One thing is evident, that we must all give more systematically, more liberally, and that the strong must help the weak.

PRESBYTERIANISM IN NEW BRUNSWICK.

The readers of the *Record* are for the most part less intimately acquainted with New Brunswick than with any other section of our church. Until very recently there had been but little intercourse between the Presbyterians of New Brunswick and their brethren of the Presbyterian Church of the Lower Provinces. Late fraternal intercourse, however, has developed into cordial and reciprocal affection; and the happy union which took place on the 2nd day of July last, has blended the interests as it has the organizations of these respective bodies. We propose to lay before our readers a few statements respecting Presbyterianism in New Brunswick, which we are sure will not be void of interest to them.

PIONEERS.

The story of Presbyterianism in New Brunswick does not reach back quite so far as it does in Nova Scotia. There yet lives in Scotland the Rev. George Burns who, some fifty years ago, as minister of St. Andrew's Church in the city of St. John, was the only Presbyterian minister in the Province. Numbers of Presbyterians, however, had arrived, and were yearly arriving in different parts of the country. These were chiefly from Ireland and Scotland, and in thin, remote and scattered settlements were seldom visited by the heralds of the truth. Occasional visits, however, were accomplished by the few pioneer preachers then in the Provinces; and it is pleasant to reflect that some at least of this timely aid was from Nova Scotia. Dr. McGregor made

several missionary visits to New Brunswick. The Presbytery of Pictou gave no little attention to the Presbyterians of Miramichi; and in the town of Chatham a congregation was formed which continues to this day in connexion with that Presbytery.

We are not able to trace with any degree of exactness the bounds of the different fields of labour of the early preachers, and perhaps indeed they had no very carefully defined limits. Located, as they were, at very great distances from each other, each one extended his labours as far as he could, being guided by the extent of his abilities rather than by the limits of territory.

In the northern section of the Province the increase of population was comparatively rapid, stimulated no doubt by the facilities for lumbering on the Miramichi and the various streams emptying into the Bay Chaleurs. From the year 1816 till his death in 1830, however, in this vast region there was but one Presbyterian minister, the Rev. JAMES THOMSON.—Alone in a region of country as large as one-half of Nova Scotia, there was little danger of his encroaching upon the parochial rights of his neighbours. The inhabitants of the valleys and tributaries of the river St. John were principally loyalists from the United States—among whom there were very few Presbyterians. A Presbyterian settlement, however, was made on the Nashwaak, one of the tributaries of the St. John, by the officers and men of a disbanded regiment of Scotch Highlanders. One of Dr. McGregor's visits to New Brunswick was to this people.

A SCOTCH SETTLEMENT.

The New Brunswick banks of the St. Croix and the neighbouring districts were settled early in the present century by an immigration of Highlanders from Assynt and Edrachellis in the north of Scotland.—These families left Scotland with the intention of settling in South Carolina; but rumors of the prevalence of yellow fever among the inhabitants of that State induced them to seek a home in a more northerly clime. After many wanderings they settled ultimately in the neighbourhood of the St. Croix. They were soon joined by fresh

accessions from the fatherland. They were of course Presbyterians. They were for many years without a settled ministry, but the spiritual wants of the people were cared for by a number of eminently pious men who regularly held public meetings for reading, prayer, and christian fellowship.—The Rev. Peter McIntyre, an able and devout man, in course of time became their pastor. He was a man of profound piety, and in his native Gaelic is said to have been singularly eloquent. He died about 1837, as we are informed by one who knew him well and who loves to recall incidents of his devoted ministry.

By this time the cause of Presbyterianism in all the above named sections of the country had made considerable progress. Ministers had been settled at New Castle and Chatham, at Blackville and Richibucto, at Fredericton, at St. Stephens and St. Andrew's, and a Synod was organized in connexion with the Church of Scotland.

THE DISRUPTION.

From this time we find little of interest in the history of New Brunswick Presbyterianism till the year 1844. The conflict for religious liberty in Scotland had resulted in the disruption of 1843, and the Synod of New Brunswick, at its meeting in Chatham on the fifth of September, 1844, passed a resolution declaring their intention to remain "in connexion with the Church of Scotland as by law established." The members of the New Brunswick Synod had watched with avowed interest the progress of the great conflict, and sympathized almost to a man with the struggles and sufferings of the non-intrusion party in the Scottish Church; but when the hour of trial came the result was as we have stated.

But among the members of Synod there were a few who could not abide by it in its now declared relationships. On the 17th day of March, 1845, three of these met in the city of St. John, and after solemn prayer formally renounced their connexion with the Scottish Establishment and with the Synod of New Brunswick in a document setting forth their reasons for taking this step, and immediately formed themselves into a separate body under the designation

of "The Synod of New Brunswick, adhering the Westminster Confession." Their names are JOHN TURNBULL, ANDREW STEVENS, and ANDREW DONALD. They were all ministers of weak and widely scattered country congregations. Mr. Turnbull (now of St. James) was minister of Blackville and Nelson, in the county of Northumberland. Mr. Donald was minister of Norton and Salt Springs; and Mr. Stevens was minister of St. Stephens and St. James, in the southern section of the county of Charlotte. Mr. Donald, who occupied something like an intermediate position, was separated from each of his brethren by a distance of upwards of a hundred miles. But though far removed in their fields of labor these faithful men were united in heart, and the MASTER encouraged and prospered them. They were numerically strengthened by the adherence of the Rev. Angus McMaster of New Mills in the county of Restigouche, but they were again soon weakened by the removal of the Rev. Andrew Stevens to Scotland. Messrs. Turnbull and Donald still remain, and, in the vigor of manhood, took part with joyful hearts in the union negotiations of 1866. We trust many years of usefulness yet remain for each of them.

RAPID GROWTH.

The beginning was small, but the increase was rapid. A congregation, composed chiefly of Irish Presbyterians, had been formed in the city of St. John under the able ministry of the Rev. Robert Irvine, who soon associated himself with the newly formed Synod—and several young men arrived from the Irish Presbyterian Church. Of these the Rev. James Law was settled at Richibucto, the Rev. William Millen at Digdeguash and L'Etang, and the Rev. William Elder at St. Stephens. The Rev. Robert Irvine subsequently removed to Canada, but his place was happily supplied by the Rev. James Bennet, the present Moderator of the United Synod. From the Free Church of Scotland also as from Ireland help came in money and in men.—The Rev. James Gray took charge of part of Mr. Donald's wide field in King's county. The Rev. Lewis Jack was settled at Spring-

field, and the Rev. Alexander Stirling in Fredericton and adjoining settlements.—The Rev. Messrs. T. G. Johnson, James Fowler, Alexander Smith, P. M. Morrison and N. McKay, (now of St. David's Church, St. John,) all of whom received their Theological training in Halifax, were also called to labor in connexion with the Synod of New Brunswick adhering to the Westminster Confession, and at the time of the union in July last that Synod numbered eighteen ministers, with several congregations vacant and several stations ready to be organized.

Such is a brief and imperfect outline of the history of the Presbyterian Church of New Brunswick. We have omitted to notice the formation of three additional congregations in the city of St. John; and there are other important matters upon which we have not touched, but the statements we have made are as accurate as the information at our command enables us to make them. Let us now look at the present position of our Church in New Brunswick.

PRESENT POSITION.

It must be admitted that although Presbyterianism in New Brunswick was greatly strengthened by union with the larger and wealthier body in Nova Scotia, yet much remains to be done in order to render its position quite satisfactory. Except in a few leading localities it is still a weak and struggling cause. Its leading strongholds are in the city of St. John and in the old and wealthy congregation of Richibucto.—But even in St. John the leading congregations are labouring under heavy burdens of debt, in some instances, of long standing. It is satisfactory to know however that vigorous efforts are being put forth to remedy this evil. St. David's Church, St. John, has organized, and is vigorously working a scheme by which they expect to wipe off the debt upon their splendid church within a reasonably short period of time. This building, which is one of the finest within the bounds of the United Synod, has undergone repairs last year which cost about two thousand dollars. A spacious Sabbath School room has also been added and vit

ably furnished, the total cost of which has been already paid. The St. John Presbyterian Church has erected a spacious and elegant dwelling for their minister, which, when fully furnished, will be one of the most comfortable manses in connexion with our body. Movements in the right direction are also contemplated in other churches, but all the churches in the city of St. John are at present suffering severely from the general stagnation of trade, and especially from the almost entire suspension of shipbuilding, in which branch of industry many of our people are engaged. In many parts of the country Presbyterianism has suffered much, and still suffers from the inroads of other denominations. Small groups of Presbyterians found themselves isolated and apparently neglected. Without being convinced that other denominations preached a purer gospel or possessed an organization equally in accordance with the word of God, they yielded to the force of apparent necessity and they and their posterity are lost to Presbyterianism. We indulge in no reflection upon those who, as best they could, preached to our neglected co-religionists the word of life. We regard their having done so rather as a kindness. But we deplore the necessity that led in many instances at least to the association of our people with churches whose doctrine and polity they must have received with many reservations.

CAUSES OF WEAKNESS.

Presbyterianism was seriously injured also in another way. There arose in some instances, in neglected districts, men who entertained too high an estimate of their own abilities to allow them to rest satisfied in merely reading to their hearers the carefully prepared sermons of wise and good men. These men must *preach*; and not satisfied with the position of lay preachers, they aspired to the full standing of christian ministers without any suitable preliminary training. In the Presbyterian church the ambition of such men could not be gratified. In other denominations they were freely offered that which they were denied in their own. If by the study of the Shorter Catechism they had formed some acquaintance

with Systematic Theology and possessed a measure of the gift of utterance, they found no difficulty in stepping into the ministry in connexion with a neighbouring denomination. They were thereupon represented to their late co-religionists as men of extraordinary powers, who had grace given them to emerge out of the darkness of their former faith to the clearer light of their new found associates. The effect of such a policy upon a neglected and ill-trained Presbyterian population would naturally be very great, and coupled with the temptation of regular services in the new connexion, was sufficient, in some instances at least, to induce large numbers to forsake the faith of their fathers.

The consequence is, that in many parts of the country numbers have left us; and in localities in which thirty years ago we had many adherents we have now but very few—these few consisting strangely enough of the *best* and the *worst* of our former adherents. The best remain with us because they believed the scriptural character of our doctrines and church order, and the worst, regarding the name of Presbyterianism as a kind of patronymic, have continued to wear it as they do their surnames.

HOPEFUL PROSPECTS.

In New Brunswick however, as elsewhere, Presbyterianism has lost no ground wherever it has had a fair trial. It were too much to expect that our people, uneducated for and uninstructed in the grounds of their faith, should hold out against the various influences brought to bear upon them.—Wherever labour has been expended the fruit is abundant. In the city of St. John the *one* church of thirty years ago has become six, and a seventh will soon be organized. Of these, four are in our own connexion, and they will bear comparison in strength, order, intelligence, morality and liberality with the churches of any other denomination. Throughout the whole province our churches are steadily increasing, and the scattered fragments will soon, by the help of God, be carefully gathered and grouped together throughout the length and breadth of the country. In our past history there is much to instruct us, and in

our present position there is much to humble us; but neither in our past or present is there ought to discourage.

NOTES OF MISSIONARY WORK IN THE SETTLEMENT OF PRESBYTERIANISM IN CAPE BRETON.

BY REV. JOHN STEWART.

It may not be uninteresting to the readers of the *Record*, to trace the progress of the cause of Christ from nearly its first settlement by Presbyterians in this island. In the year 1834, after earnest solicitation from a few friends in Edinburgh, who were deeply concerned for the spiritual welfare of their fellow-countrymen in Cape Breton, I consented to leave the scene of manifold labors in the cause of education in Edinburgh, to preach the Gospel to my expatriated countrymen in the wilds of this lonely island.

Without any long preamble as to incidents preceding entrance on the field of labour, or the voyage across the Atlantic, and with apology for the *egoism* of my narrative, being without an associate, to say *we* rather than *I*. a few incidents of my work and travel in the establishment of christian ordinances among a people almost destitute of the means of grace, will now be related:

Arrived at Plaister Cove, after a passage of 28 days across the Atlantic, on the 23rd. August 1834, was kindly received by Nathaniel Clough, Esq. The morning was hazy and dull, and the crags and cliffs overhanging the Strait of Canso presented rather an unfavourable aspect of the island. There came on board our vessel a few of the dwellers along the Strait with tattered garments, and untidy persons, who gave rather a doleful account of their circumstances and prospects; but with a volubility of speech in Gaelic, to which to my sad mortification, I could ill respond, not being possessed of such a knowledge of that language as would enable me to hold intelligible converse with my visitors. Still, with my stammering tongue, they were glad to see me, though lame in giving expression to my thoughts in the language of Ossian, because I had come to preach the gospel among them.—

After having spent a day or two in exposing my books &c which were partially damaged in the ship,—preached on Sabbath in a half finished church in which Mr McKichan who had quarrelled with the Presbytery of Pictou and left, preached every alternate Sabbath. the difficulty of preaching in Gaelic, I need not describe; suffice it to say that the perspiration broke out in profusion in perfect shame of my own unfitness for the work that was before me, assured as I had been from some of my hearers, that I would be of little service to the cause which I had undertaken to promote, as the population of the island could not understand an English sermon.

Here I had to purchase a horse, saddle and watch, (having by accident lost a valuable watch on the voyage). Thus fitted out, proceeded to Port Hood,—saw on the way a funeral, and after the interment, observed a crowd of people sitting among the graves, around a cask of rum, but being Roman Catholics had no hopes of getting a hearing. I learned that a fight occurred among the graves ere they parted. Reached Port Hood the following day. On Sabbath the 31st Augt. preached to 150 Protestants, there being about 26 families of Protestants about Port Hood, while from the Strait to that place a distance of about 30 miles one single Protestant family was discovered.— On Monday proceeded to Intervale of Broad Cove, slept at John McLean's and the following day crossed over Lake Ainslie to the house of Hugh Campbell where I met with a very kindly reception, and was entertained with the best they had. The last year's crop being by this time exhausted, and little or no meal or flour to be had in the settlement, my principal diet was unripe potatoes and fresh gaspereaux, which produced such a change in my system as nearly prostrated me for weeks after, and British gold which was of no avail to the restoration of the system to soundness. Preached at Lake Ainslie to a considerable body of people, and urged them to finish a church which they had begun to build. On Sabbath following preached at Broad Cove to about 200 people in poor circumstances—promised them £10 to purchase clap boards to finish the outside

of their church, to be repaid in six or nine months which was done.

The following day left for Hogomah and for the first time met the Rev. Mr. Farquharson, who out of compassion to the people of Cape Breton had preceded me by 18 months. Here I got a cake made of Indian meal, a very grateful morsel to a stomach in wild disorder from the nature of the food received for some previous days. Understanding from him, that the people of Middle River were anxious to give him a call as their settled pastor, wrote out a Call and bond of support, and on the 17th Sept. proceeded with the documents to Middle River. Here all the requirements of a constituted Presbytery could not be complied with, because that in Cape Breton at this time, no such court existed. After preaching and submitting the call, it was signed by forty heads of families: left it with Kenneth McLeod to get additional signatures. At this time, however, the the fire war kindled in Middle River between rival clans, which has been blazing more or less to this day. One McKay who had a reserve refused to sign the call. This hero, in dissension, came to me in the morning with a volley of trifling complaints against Mr. Farquharson and the McLeod's, to which I listened with patient attention, but told him that what he was whispering in the ear I should have to proclaim on the house-tops, perceiving that his drift was to prevent the settlement of Mr. Farquharson by influencing a party in the settlement to similar action. This man with a few more adhered to Rev. Norman McLeod professing himself to be a minister of the Church of Scotland, but who was disposed to do all in his power, that no other minister than himself should be settled in Cape Breton. Of him and his clerical conduct I shall have something further to add.

Left Middle River same day and after two days travel through forest, mud and mire, for road there was none, reached River Inhabitants, where I had promised to assist Mr. McKichan at a communion.

Here the people of West Bay waited upon me, to see if I should settle among them — To this application no immediate answer could be given but that the severe winter

months would be spent in that quarter.— Received here a pressing invitation from the Presbytery of Pictou to come up for ordination. In utmost simplicity of mind, and with the simple view of preaching the gospel, I had left Scotland. In fact though I had engaged to go to preach, and give some account of the state of religion in Cape Breton, and in Nova Scotia, so far as could be ascertained, it was with the understanding that if the country should prove unsuitable to settle in, I was to be put down in Edinburgh after an itineracy of 12 months. Returning from Pictou on the 17th Oct. in a shallop, with a supercargo, had rather an unpleasant passage with a drunken father and son, to Harbour Bouche, near the mouth of the Strait,—got the small boat, and supercargo and missionary had to toil at the oar for about 10 miles against wind and tide. Reached the Strait about 10 o'clock at night in order to fulfill a promise of preaching at the Strait on the following day.

This done, set out for Sydney, a distance of 100 miles. Reached Sydney on the 25th Oct. and promised Mr. Samuel Archibald to preach the following day at North Sydney. Did so, returned that evening to Sydney and preached in the Methodist chapel in the evening. On 31st Oct. left Sydney for Mira a large settlement of Highland Scotchman here, after enduring two nights of painful irritation and discomfort from causes which may be guessed, preached in English and Gaelic to a large congregation. Departed for Catalone the following day, and on the 3rd Nov. preached to a large congregation whom I had to reprove for restlessness—addressed them on the necessity of building a church. Here, though my message seemed acceptable, the proposal of building a church met with opposition, arising from the belief, that if they should build a church they would have a minister to support.— This opposition after some reasoning was overcome, and having with me the plan of the frame of a church, divided the required timbers among a certain number of my hearers, with the understanding, that if they had the timbers on the spot in three months I would pay for the erection of the frame.

Returned to Mira, unpleasant as my

quarters had been, and after preaching for two days got the people to engage in the erection of a church. Left for Sydney,—got clear of *cuticular irritation*, and proceeded to Bridgeport to preach on Sabbath, and on the same evening in the town of Sydney. Left Sydney on the following day for the Mines, and preached there in the evening; experienced kindness not to be forgotten from Mr. Archibald and Mrs. Henderson, on this and future occasions. On the following day set out for Boulardrie Island,—spent a week in preaching and baptizing children. In all cases, where this ordinance had to be administered to perhaps 6, 12 or 20 parties, the testimony of the most respectable persons in the settlement had to be taken as to their moral character, there being not a single session in the Island, among a Presbyterian population of about 15,000 souls. After preaching two sermons, an hour, or perhaps two, had to be spent in the examination of applicants for baptism, before dispensing the ordinance. Left directions in the east end of the Island for the erection of a church, and being tired with standing beside a stump or a small table without ought to lean upon—paid £5 for erecting a pulpit in a half finished church near the west end of the Island, that on my return there might be something for my arms to lean upon, so as not to be dangling in the air for three or four hours.

On the 19th of Nov. left Boulardrie for Little Baddeck. Preached here,—no disposition for the erection of a church existed. Proceeded to Big Baddeck, to preach there on Sabbath,—did so, in both languages, to a large gathering of people. Met with them on Monday, wrote out the conditions of erecting a church, and urged them to join with Middle River in the support of the ministry. Here met with opposition from some of the followers of the Rev. Norman McLeod, who were afraid to join any other ministry than his own. Left same day for Middle River, for the purpose of settling Mr. Farquharson, and introducing him to his charge. Here had to assume all the functions of a Presbytery. After preaching, and putting the usual

questions to the minister, inducted him into the charge of that congregation. Before leaving the settlement, had another meeting with the congregation, for the purpose of having the settlement of the ministry put on a sound footing. My old opponent, Mr. McKay, with a reserve army increased, refused to support the ministry, with all who would adhere to him; and initiated the spirit manifested to this day in Middle River; a spirit nourished and kept alive, to the disgrace of a portion of the inhabitants of that place; a spirit, certainly, not to the praise of the agent from the Established Church of Scotland, who, for some years past, has been fanning it into a gory flame.

If the ministers and adherents of that church in Cape Breton, cannot maintain their nominal connection, without the employment of such unworthy tactics as have been practised at Middle River and elsewhere, better surely for the cause of truth and righteousness, that the connection should be dissolved, than by upholding it be instrumental in perpetuating wrath, and strife, and "every evil work," resulting from nourishing such passions among the professors of the religion of Christ.

POPERY SHEWING ITSELF.

Is Popery changed for the better? Is not the Pope a friend to civil and religious liberty? Would he not concede equal rights to all under his authority? All these questions must be answered in the negative. Popery changes only for the worse. It is essentially cruel and intolerant. In Protestant countries it shouts loudly for liberty, but let us see how matters stand where the Pope has his own way. A few facts are better than many theories; and the Pope has recently furnished the world with facts whose significance cannot be over-estimated.

For six years the Rev. Mr. Lewis, of the Free Church of Scotland, has held religious meetings in the city of Rome, "in his own hired house." These meetings were intended for Presbyterians, and especially for Scotsmen sojourning in the city. Mr.

Lewis was not molested in his services while the French army occupied Rome. It will be remembered that the French left the city in the hands of the Pope on the 11th December. Since that date the "Holy Father" has managed affairs according to his own views. He found that Mr. Lewis and a few Presbyterians worshipped God according to the dictates of their own consciences in a private dwelling. This would never do! So the Inquisition and the police were set to work. Mr. Lewis was told that he must give up his meetings or else subject himself to the tender mercies of the Inquisition. A minister of the Established Church of Scotland, who held similar meetings, was used in a similar manner. In connection with the American embassy there was a "High Church" service, and this too was stopped. All were told to give up their worship or leave the city, or to run the risk of arrest and imprisonment.

Thus has Protestant worship been excluded from Rome. Its toleration for several years in private houses was due to the presence of the French. No sooner were the French soldiers withdrawn, than Pio Nono announced his determination to extirpate the "heretics." In Pagan Rome the Apostle Paul was permitted for two whole years to preach the gospel in his own hired house; but in this year of grace, Presbyterians and Episcopalians are driven in disgrace out of the walls of Rome!

What is still more significant is the fact that the organs of the Papacy in England and America have the audacity to defend the atrocity. They clamour for liberty for themselves, and this is how they would use it!

No wonder that the utmost indignation has been excited by this crime against christianity and civilization, committed in the name of the Lord Jesus Christ. It is well that Popery should show itself consistent to the last; the persecutor of the saints, the inveterate foe of liberty, of progress, of truth in all its forms.

Let this crime against christianity and humanity stir us up to pray earnestly for the speedy downfall of Antichrist and the emancipation of those who are under the

thralldom of Rome. Let us pray,—but to be consistent let us also work. There are thousands of Romanists among us. What can we do to enlighten and save them?—The best way to secure the overthrow of Romanism is to rescue those who are under its dominion; and we have specially to do with those who live in our own country.

The most effective response which Presbyterians could make to the persecution of their brethren in Rome would be to establish in this country a Roman Catholic Mission. Let us look and pray for light; and there is no doubt that God will in due time open up a way for us.

REV. C. CHINIQUY.

We are glad to learn that the good work is prospering among the Frenchmen of Illinois. Mr. Chiniquy's seminary is regularly attended by upwards of 130 young men, a considerable number of whom are preparing to become missionaries to their fellow-countrymen. Some of them have expressed their willingness to labor among our Acadian population. The Canadian hierarchy are putting forth immense efforts to check the work under Mr. Chiniquy. They are now engaged in raising a fund of one hundred thousand dollars for this object! We learn from the *Presbyterian Witness* that upwards of two hundred dollars have been sent in to the Editor, and forwarded by him to Mr. Chiniquy. This shows what a deep hold Mr. Chiniquy has upon the affections of our people.

AN EDUCATED MINISTRY.

The Presbyterian Church has always insisted on the necessity of an educated ministry. Christ trained His Apostles several years before he gave them their great commission. Paul was an admirable scholar, and all the better fitted for his work by reason of his scholarship. Instances are daily turning up to prove the desirableness of the leaders of the flock being well trained and well read. How is Broad Schoolism to be met unless it is first understood? How are the heresies of the day to be confronted un-

less the sciences of the day are studied? Ministers should not only have the benefit of a good College course, but be in a position to secure for themselves important new books and standard periodicals. Else how can they cope successfully with those who go about sowing the enemy's tares?

HOME AND FOREIGN WORK.

It has been well observed that God has appointed the home work and the foreign work to move forward, side by side, shoulder to shoulder, and heart to heart. "It is certain death to a church to wrap itself up in its own mantle. If too poor to have any part in foreign missions, it is too poor to have a healthy life." If too poor to support home missionaries, to extend the cause of the Redeemer within its own bounds, it can make but small impression on the vast and mighty kingdom of satan. Every department of the Church's work acts and reacts on every other. No part can be crippled without detriment to the whole. This very obvious fact seems often forgotten.—We have known congregations that would contribute liberally to objects away from home, while they left their pastors very poor; and we have known others that thought so much of the little they paid their pastor that they could find nothing to spare for the extension of the Redeemer's kingdom. All this is wrong. The good work should go on in all directions, and at the same time.

Missionary Intelligence.

Foreign Missions of the United Presbyterian Church.

At a recent public meeting the Foreign Mission Secretary gave the following sketch of the Missions under charge of his department:—

The Foreign Mission Committee, he said, had for a considerable time past been seeking missionaries for Jamaica, for Caffraria, for Old Calabar, and for India. They had obtained too very excellent men—the Rev. Mr. Downie, of Nova Scotia, and the Rev.

Mr. Bailie, of Shetland—for Jamaica, but there still were several vacancies in that island, which, in respect of conversions, had been as fruitful as any of the missionary stations of the Church. Whether these vacancies were to be supplied by a better distribution of the agents already in the field, or by getting the services of persons from this country, had not yet been determined: but should additional men be required from Scotland, he trusted that, in answer to the prayers of the Church, the Lord would abundantly provide. The committee had, for more than twelve months, been seeking two men for Caffraria, to supply two important fields that had been providentially opened. The Caffrarian war of 1851 broke up the mission which the United Presbyterian Church had among the Gaiikai tribe, which had then to remove beyond the Great Kai River. In 1858 the missionaries followed the Gaiikais in their new location, and buildings were accordingly erected, and the work which was interrupted in 1851 resumed. Eighteen months ago the committee received intelligence that the Government had proposed to the Gaiikais to leave their new settlement and to cross the Kai. This news the committee heard with alarm and regret, and they were preparing to memorialise the Government against a scheme which would render of no use the large expenditure of £3,000 on buildings for the Gaiikai Mission, when it was announced that the tribe had refused to accede to the proposal, and that the territory to which it was proposed they should migrate was divided amongst other tribes—the chief of one of which, Kraih by name, had heard so much good of the United Presbyterian Mission that he sent an application that his people should have sent to them the first missionaries that could be spared. The other tribe was partly composed of Christian converts, and also needed missionary aid. The committee received these applications with a feeling of joy, and though to grant them and to send out two missionaries would involve a large outlay, they determined to consider them favourably. One member of the committee offered to support one of the two missionaries, and encouraged by this, and in the belief that a generous public would sustain the enterprise, it was resolved to endeavour to obtain two men. He was happy to say that, at a meeting of the committee held that day, it was announced that the Rev. Mr. Girdwood, of Perth, and the Rev. Jas. Davidson, of King William's Town, had offered themselves, and been accepted for the work. It was matter for earnest thankfulness that a man like Mr. Girdwood had been disposed to give up a flourishing town congregation for the purpose of teaching the heathen abroad. Now that the men had

been got, the committee looked to Glasgow—the great goldfield of the Church—for the necessary funds to erect buildings and set agoing in a thorough manner this mission beyond the Kai River. For Calabar they had been seeking two missionaries and a medical missionary, but up to this time, he regretted, without success. The district was a most important one, Calabar being the gate of entrance to the wide fields connected with the basins of the Niger and the Tschada. As to India, the most strong though apparently extravagant statements fell short of the reality. God had conducted the United Presbyterian Church to the British province of Ajmere, containing a population of 400,000 souls, and surrounded by the Rajput States, said to have a population of seventeen millions more, or five times the number of the inhabitants of Scotland. In all that vast territory there were no missions except those of the United Presbyterian Church, and the opportunities for evangelisation were manifold and wondrous. To do the whole work there were now only seven ordained missionaries and one medical missionary, and forty day-schools, which were attended by 15,000 children. But what were forty missionaries to the inhabitants of Rajputana? It would require 15,000 missionaries to supply them with the amount of religious instruction which the people of Scotland obtained. At any rate, there should be 100 missionaries in that vast district, and he did not think it was beyond the power of the Church to maintain that number. An expenditure of £50,000 would be sufficient; surely that sum could be raised? Let them consider that the annual income of all classes in Scotland amounted to a total of £50,000,000, and yet that for foreign missions not more than £80,000 a year were given. Was this creditable to Scotland—the most Christian and the most highly-favoured nation in the world? He hoped that at no distant day the support given to missions would enable the committee to appoint at least 100 labourers to the great field of Rajputana.

Presbyterian Missions in Egypt.

Dr. Lansing, writing from Ghous, in the Nile valley, says:—

You will recollect Fam Stephannus, and the delightful day we spent with him when you were in Egypt. To him is doubtless to be traced, under God, the beginnings of this work. In his youth he was a most earnest and bigoted Copt, and by his earnest study of the Coptic (which is the church language), Church history, and the works of the fathers, he became a leader in the sect of his fathers. But these studies led him to

see the corruption of the Coptic church, and to the earnest study of the Scriptures, by which he was gradually brought to the knowledge of the truth. As light broke upon his mind, he labored to spread it, and the last six years, he has been further instructed and confirmed in truth by our annual visits to his town. How these visits were improved to draw out of us whole days of earnest discussion and exposition of difficult passages, you witnessed when you were here. The following incident will show how decided in the meantime has been his testimony for the truth. About eight years ago he was in the church on "Good Friday" when the Coptic church goes through the mimicry of crucifying, then burying, and raising again, an image of our crucified Lord. He endured the dumb show as long as he was able, and then he arose in the midst of the congregation, (the bishops, priests, and about 400 people were present), grasped the crucifix and cast it upon the ground, saying, 'there goes your wooden god!' He then drove them all out of the church, and when the leaders afterwards came to him and asked what they should do, as they had crucified but not yet buried him, he finally said, "Go and bury your god lest he stink."—This incident, however, is not a fair index of his character. He is mild and dignified, and is now a father in Israel with a white beard, though strong and vigorous. He is the government collector of the town, and this, with his learning and weight of character, has given him great influence with all classes. The office gives great opportunity for corruption, and I need not tell you how almost universal corruption is in this land, but all testify that Fam's stomach does not pain him; referring to the word by which corruption is usually designated, viz: *eating*, no fears of schemers and informers.

HELP FOR GHOUS.

Last spring, now over six months ago, we sent Makhiel and Yuseph, two of the converted monks, to Ghous. God had prepared the way for their coming by a quarrel between the bishop whose seat is at Ghous and his priests, by which the former had been led to excommunicate the latter and thus leave and take up his residence at Negadeh, on the other side of the river.—You know Makhiel—that he is an able, earnest and evangelical man. Through the summer, reports reached us of the success of their mission, which led Presbytery to take the action, in reference to our establishing an organization here, which I sent you in the report of Presbytery in my last. On our way up the river nearly a month ago, we spent a Sabbath there. I was then suffering from ophthalmia and could not go up to the town, but brother Currie went up and

preached, and I saw those who came down to the boat. We found that the reports had been far below the truth as to the extent of the work, and we left word with them that, on our return, we would celebrate the Lord's Supper with them.

THE LORD'S SUPPER.

We reached the town on our return last Tuesday, and the rest of the week, until Saturday, we spent in examining applicants and instructing those who came to us, and on Saturday we had a preparatory service; and on Sabbath morning after the usual service, 25 of the people of Ghous, (14 men and 11 women) sat down with us around the table of the Lord and celebrated his dying love. It was a most interesting, solemn occasion. Many of those who united with us were old men with gray beards, and it was especially gratifying to see so many women come forward, and they so very intelligent and earnest. About a dozen boys were judged prepared for the ordinance, but for the present they were kept back by sickness, death in one of the families, absence from town and various other reasons.— There is much that I might write concerning those who came forward, but I must hasten.

A NEW CHURCH ORGANIZED.

On Monday morning, we had another formal service, after which, the organization and offices of the Church were explained to them, when they proceeded to organize, and choose Makhie! for their pastor, and three elders and three deacons; when they wrote a petition to Presbytery to have all these ordained and installed into their respective offices in due time. Last evening they accompanied us to the ship, when we had a final meeting, and committed this infant church to God and the word of his grace. Behold what God hath wrought! There are many other adherents, perhaps the number of Protestants in all is fifty, while the report through the valley generally is, that all Ghous has turned Protestant or "Bestenge," as the enemies in Ghous have the name. These latter are active, but they have evidently lost heart. Makhie! has labored in season and out of season for this people, and the affection and reverence which they have for him are very marked. He remains there for a time longer until a substitute come up to take his place, while he goes to Cairo for his family, and to be ordained the first of February next.

The above is a very meagre sketch of the beginning of this work. God has given the Egyptian Mission many tokens of his favor, but none to be compared with this in importance. Pray for this infant church and for these dear brethren and sisters who thus made an open profession of the name of our dear Master.

Two or three weeks after this date, Dr. Lansing writes again from *Minieh*, another large town, Nov. 24th:—

My last was sent from Ghinneh, in which I gave a short account of the good work of the Lord in Ghous. We proposed spending the next Sabbath in Ekhhim, where Gurgis Beshetly, one of the elders of our church in Cairo, is at present laboring, but we were detained by the work, and strong north winds, so that we did not reach there until Monday evening. We found him laboring in a school of twenty boys which he had gathered in, in spite of five excommunications, (two of the Catholic and three of the Coptic priests of the town). Perhaps I should here go back and say, that we sent him up the Nile last spring in the "Morning Star" for book distribution and evangelical labor in the villages; but finding, as he thought, an opening at Ekhhim, which is his native town and the largest Coptic village on the Nile he settled down in his own house and opened a school. The Presbytery, not pleased with this proceeding, authorized brother Currie and me to shut the school on visiting the town, and give him directions for his future labors; but neither on our way up nor now, on returning, did we feel that we could lay violent hands on so promising a work, and so we concluded to report to Presbytery, and leave the subject to be disposed of at its next meeting. There is no doubt that Ekhhim is one of the most important places on the Nile, nor is there doubt that Beshetly is the man for the place. But we have already opened several new stations the past year, and there is doubt whether our church at home will allow us to enter the doors which the Lord in his providence is opening before us, as fast as he opens them. This is the question which will call forth anxious thought and deliberation at our next meeting of Presbytery; and could we only have the mind of our people on the subject, authorizing us to go forward, we could soon conclude to leave Beshetly in the work which he so loves, and for which he is so well fitted. What say the churches? What says the Board?

A VISIT TO OSIOUT.

Last Sabbath we spent at Osiout. On our way up, our brethren there and at Beni Alaij, on the opposite side of the river, complained that they had not had an opportunity of partaking in the Lord's Supper for two years: and so, on our way down, we sent them word that from Luxor; (D. V.) we would be with them on Sabbath, the 18th, and celebrate with them the ordinance, and that as far as possible they should prepare themselves for it. Our appointment made it necessary for us to slight some of

the villages on the way. You will recollect Timreh, where we spent such a pleasant hour with priest John and the enlightened Areef, and the others who gathered around us, and heard the gospel so gladly under the shed. We reached there on Friday afternoon; but alas! Priest John was not there, nor the other enlightened priest whom we there met. Both had since gone, we trust, to their rest. But what was even sadder than this was, that it was with them the day of the feast of "the four living creatures," and we found that our friend the Areef, and indeed most of the people of the town, had been making too free with their cups, so that our visit was far from being the satisfactory one we had anticipated.

A CONTROVERSY.

The brother of Priest John, who is now the chief priest of the town, seemed almost the only man who was entirely sober; and it was affecting and confounding to me when after coffee had been served he sat down beside us and said: "I have a controversy with you. Four years ago you were here with the heads of your society, and you then promised us that you would open a school in our town, and teach us the gospel way more perfectly; and all this time we had been waiting and yet you have not fulfilled your promise." What could I say to this? I could only say that "one day is with the Lord as a thousand years, and a thousand years as one day," and that they must be patient, and in due time the Lord would send them teachers. What say Drs. Dales and Prestley the "heads of the society?"

The poor Areef seemed much ashamed that he had been caught in such a state, and before we left, put his hand in mine, and pledged himself before God and the witnesses who were present, that he would never again touch the hated Arrack. Poor, blind Gabriel, may the Lord give him grace to keep his pledge! On Sabbath we found that he had followed us a day's journey, to Osiout. He still promised to abstain, and had brought with him two of his school-boys to enter our school at Osiout.

NEW FIELDS.

After selling them a few books, the rest of our party started for the river and I for Salamon, another village about half an hour farther to the north. On my way, I fell in with the three brothers of Makhieel (a very promising lad in the school at Osiout), who had heard from him of our coming, and had prepared a feast for us, and urged us much to spend the night; but we told them that we must hasten to Osiout for the feast of the Lord, when they accompanied us to Salamon, where we found the relatives of three more of our Osiout pupils, to whom we preached the gospel and sold a few books;

when they accompanied me to the ship, bringing with them a kid and a lamb as thank-offerings for what we are doing for them in educating their children. One of the brothers above mentioned also followed us to Osiout, hoping to be there in time for the communion, but he did not reach until just as the service was finished.

It was after sunset when we left, and then we made an attempt to stop at Sondfi, where we have a Protestant friend who has long wished to make a public profession of his faith, who we thought would probably go down with us to Osiout for the purpose; but our "Ibis" was cast upon a sand-bank, which delayed us till far in the evening, when we could not find guides to take us up to the village, so we were forced to pursue our journey. Our men rowed all night, and early in the morning we reached Osiout. We found that Abdallah had fitted up the school room very neatly for the morrows service; and Makhieel, the young man above mentioned, and three men from Beni Alaij, were applicants for communion in the ordinance, and church membership. These were examined and passed, and on Sabbath morning we met in the little school room, which was crowded to its full capacity. I counted in it fifty-nine natives besides our own company, and there were, I think, nearly as many more in the court, clustering around the windows, and straining every nerve to hear all that was said. It has seldom been my privilege to speak the Word when it seemed to go home to the heart with such power; and on Monday, several who had been wavering between two opinions came to us, and asked whether we could not soon again have the Communion, so that they might have an opportunity of making a public profession of their faith.

Monday was spent in making various arrangements in the school, and by brother Currie, who is for the present to be stationed at Osiout, in moving up to the town. He is now prepared, by his knowledge of language, for efficient service, and he has in Osiout and the surrounding villages an extensive and promising field of labor. We counted ten villages within an easy day's journey of Osiout, in each of which there are Protestants, and in each of which there should each Lord's day be a Protestant service, and if possible, also a school. But when will this be? Truly "the harvest is great." The hope of the surrounding country is now in the school in Osiout. Most of its pupils are from the surrounding villages, and most of them are young men, not children and simple minded and unsophisticated—and thus far more promising material to work upon than the children of the cities. Our schools in Cairo and Alexandria are much larger in numbers

than the one in Osiot, but we have no school in Egypt which promises to do as good service as this in the work of training teachers and native youth.

On Monday we visited Beni Alaj, where Priest Bashai is stationed, and examined his school, in which we found twenty-five boys who gave good evidence of progress in their studies. He has also a regular Sabbath service, which is very well attended. On our way up, we left with him Blind Werd, whom we had brought from Cairo for the purpose; and we were much pleased with the evidence given that she had been very usefully employed among the women and girls. But my sheet is nearly filled, and as this belongs more properly to Sallie's department, I will leave the description of Werd's work for her.

In the evening we visited Banoob, where is Bukhtor, another of our enlightened monks. This is a large and important village, containing about 5,000 Copts, and we should as soon as possible have in it a regular station. We found in it a number of enlightened men who were very bold in professing their faith.

We will spend to-morrow's Sabbath here in Minieh, and hope to be useful in confirming our friends in the faith; and next Sabbath we hope to spend with our brethren in the Fayoum, after which we trust soon to be back again at our work in Cairo.

Baptisms in India.

A number of very interesting instances of the administration of baptism are reported by the various missions in India. The *Free Church Mission* (Scotch) at Bombay reports three converts. One is the wife of a native officer—himself a Christian. The other two are Parsees, aged eighteen and nineteen, and named Jijibhai Jivaji and Pestonji Jahangiri. Both encountered strong opposition from their relatives, and the former, having been placed in confinement, had to free himself by breaking out of the room in which he was imprisoned, ere he could make his public profession of Christian discipleship. Dr. Wilson, who returns these instances, states that the Parsees are daily growing in liberality of sentiment and feeling.

The *Church* missionaries in North India have been cheered by a few cases of conversion. One of these, in Calcutta, is that of Boroda, a young man who belongs to a family of considerable respectability, and the nephew of an earlier convert, whose influence is supposed to have much to do with Boroda's decision. The ordeal which he has had to undergo from the opposition of his relatives, and especially of his father, has been most severe. The old man "threats

and persuasion with the youth, but all in vain. He came to me (writes the Rev. J. Vaughan) in a most excited state, threatening me with a prosecution if I sheltered him or baptized him. I assured the father that so long as he suffered his son to abide in his house, I would not receive him, and that his baptism would not take place for some months to come. Boroda continued to avail himself of every opportunity of visiting us; and the father, finding that his son's faith and resolution daily grew stronger, became, if possible, more wretched still. I could not help pitying the man, for the trial evidently rested upon him with a crushing weight. One day, when the youth was sitting with me in my study, the father rushed in like a madman, and foaming at the mouth, seized his son, and with furious imprecations, dragged him away. After this the father determined to remove Boroda from our influence. He sent him off into the country. The young man was kept for about two months in the house of some of his relatives, who undertook to leave no stone unturned to pervert his mind. Various expedients were tried in the hope of distracting his thoughts and turning him from the truth. Several times were learned pundits brought to reason with him, and restore him to his former faith. By God's grace he has kept firm and immovable."

After his baptism Boroda was again seized by his relatives. They first besought him "to cloak his religion; they tried to compel him to promise that he would no more enter the church, and that, if he remained a Christian, he should be a secret one. Boroda utterly rejected the proposal. As a last resource, it was resolved that at midnight on that same day, he should be conveyed to some unknown place, there to be shut up and dealt with as might seem best to his persecutors. To this end a guard of men was fixed upon to carry him off, and in the meantime the young confessor was kept securely bound." Boroda managed to escape, and made his way to the mission compound.

Another case is that of Hasu Ali, a Mohammedan, who, coming to Azingwith to learn English, was brought under Christian influences, and though "his bitterness against the Bible was for some time extreme," it gave place to conviction of its truth, and he sought and obtained baptism. Attempts have been made to induce him to recant, but he remains steadfast, and tells his former friends that he can never give up Christ.

In a third case, Chand Khan, a Sepoy of Her Majesty's army at Gorruckpore, and nominally a Muslim by religious profession, was urged by his comrades to allow his son, at the usual age, to undergo the

initiatory rite of Islamism. He objected, and sent the child to a christian school.—Remonstrance followed, he was warned against becoming “an infidel,” and money was offered him, on condition of his not identifying himself with “the Kaffirs” (infidels). He refused it, and sought christian instruction for himself as well as his child. His wife, who at first had opposed him, was won over through the instrumentality of her boy, who read at home the gospel he had learned at school. Despised and hated in the regiment, they have had heavy trials to pass through, and menaces and bribes have alternately been employed to keep them from acting out their convictions.—The last offer, made on the eve of their christian profession, was 500 rupees. But all was in vain, and the family, at their own urgent request, were baptized by the Church missionaries at Goruckpore.

The conversion and baptism of Babu Lucky Nazaiin, a householder at Hororab (on the opposite bank of the Ganges to Calcutta), which occurred some four years ago, was followed by the abduction of his wife and the utter dispersion of his family circle. Since that time one after another of his immediate connections has been gradually brought to Christ, and now the last of all, his younger brother, has embraced the gospel. Thus, the entire family is now united in the profession of the christian faith.

The *Record* of the Free Church of Scotland, treats of the “state of high religious fermentation” prevailing in Calcutta. The lecture, delivered by the head of the Brahma Samaj, had stirred up the conservative Brahmas against Christianity. One of their number delivered a lecture on what he scornfully called, “The Decline of Christianity.” Dr. Robson, and Mr. McDonald, of the Free Church Mission were present. Dr. Robson announced at the close that he would present an answer on the following evening, in the hall of the Free Church Institution, which promise he kept to very good effect. Mr. McDonald had a discussion, on the street, with a large crowd of the conservatives. On thinking the matter over he also concluded to deliver a lecture, and was eminently successful, a repetition elsewhere being called for.

The fermentation in the native community was still further kept up by the baptism of the young Brahmans, one in connection with the Free Church, and the other with the London Mission. The first was

BABU AKHOY KUMAR BHATTACHARJYA.

He is a Brahman of the Bhattacharjya clan, and has been a pupil for several years in the Free Church Institution at Calcutta. He is eighteen years of age, so writes Mr. Don, but has all the appearance of five and

twenty, being in point of physical development more a man than a stripling.

Akloy was born of Brahman parents.—His father was a priest by profession, not nominally one, but acting as such in the house of a man of wealth. The lad was reared as a Hindu strictly. He was educated in the Bengali tongue up to his tenth year; at that age he was introduced to the study of the Sanscrit, received the *poita*, or sacred thread, the mark of second birth and true Brahmahood, and began to lead the life of a true Brahman, according to the Shastras.

“I used to rise early in the morning,” he says, “to bathe and gather a large quantity of beautiful flowers, in order to worship Shiva, and Vishnu, and other gods and goddesses.”

The worship of impure gods was of no benefit to his moral nature; he became impure. But the stir produced by the Indian Missions, especially the interest awakened in education, reached the Bengali village. The boy wished to learn English. The father opposed it, warned his son that “the unclean language,” as he called it, would lead him to forsake the faith of his fathers and break his caste. The old man was right. The boy setting himself to studying primary books secretly, at length received permission to go to Calcutta and obtain an English education. This was in 1862, Akloy being fourteen years old. In 1864 his father died, and the young man took part in the ceremonies of his funeral. In 1865 he acknowledged one God, and began to think seriously while under the instruction of a native Christian. Soon he was convinced of the truth of Christianity.

A public profession, by baptism, was postponed, the young man thinking that the favorable opportunity had not come; and this procrastination continued for a year. He says: “During the present year I was living as a man believing in Christ, but only procrastinating, unable to leave brothers and sisters, waiting for an opportunity to come and confess openly.” He lodged with a Brahman, who tried to bring him over to deistical views, and failed utterly. At length the crisis came—was thrust upon him—in the form of a moral shock which constrained him to come out and be separate.

“A pundit,” so writes Mr. Don, “whom he knew, reproached him thus, “You are doing very wrong, because you eat and drink, and put shoes on your feet.” His censor accused him of neglecting Brahmaical asceticism. The youth replied, “Sir, is it worse to eat and drink, and wear shoes, than to keep bad company and frequent disreputable places?” The pundit replied that there was nothing wrong in these practices, and appealed to the exam-

ple of the Hindu gods, and affirmed that the disreputable persons alluded to were found in heaven. The lad was shocked, fled panic-stricken. This was Hinduism—Hindu ethical belief, reasoning, and practice—even *now* and *here*. These were his companions, men of such principles and practices.

"That night he came to the mission-house seeking for a purer fellowship. He began at once to prepare for baptism. On the evening of Sabbath, August 5th, the ceremony was performed. A large assemblage of native youth was present, and the opportunity was fully improved by the officiating missionary.

"Not long after, Trigonesh Mukerja, a Kubin Brahman, was baptized by the London Mission also in Calcutta. He, too, had been in the Free Church schools for about seven years. Again was young Hinduism stirred up. The fermentation is still going on. The harvest time of the school seems to be at hand."

Sad death of a Missionary.

About a year ago the Presbytery of London ordained Rev. David Masson as a Missionary to China, where the English Presbyterian Church have had a successful mission for many years. Mr. Masson left England for China in July. Towards the end of last month a letter was received from a fellow-passenger, announcing that Mr. Masson had been washed overboard on the 10th November, when within 650 miles of the Chinese coast. The letter is written by a Methodist Minister who was a passenger in the same ship. He says:—

"During the whole week we had a heavy cross sea and strong breeze, and on Saturday especially the sea boiled furiously. On the afternoon of that day he went forward to the fore-castle with another passenger, requesting me to accompany them as he went. This was shortly after three o'clock. They sat down near the fore-castle head, and engaged in conversation nearly an hour. Mr. Huttleston (with whom he was conversing) says:—"We had been speaking of the theory of the Unitarians, that Christ was merely human, when Mr. Masson said, 'I could not rest in the joyful hope of future happiness if I did not believe that Christ is the Son of God.' These words were scarcely uttered when the sea struck the ship, a wave rolled over the fore-castle, the ship lurched heavily, and I saw him no more." Mr. Huttleston immediately raised an alarm, and, although it would have been very hazardous to launch a boat on such a

sea, preparations were made for doing so, the helm was put down, and the topsail halyards let go, until his body was seen to sink from the stern of the vessel, when the attempt was given up as useless. These are the simple circumstances associated with the calamity, and comment is almost unnecessary. I may, however, state that we (the passengers) have been accustomed frequently to go forward to the fore-castle, where, although the motion of the ship is always more perceptible than in the after part, we have never supposed there was any special danger. No one can account for the accident. Even Mr. Huttleston, who was sitting by his side, says the wave which came on board was not a heavy one; he supposes that Mr. Masson, seeing the wave, must have been trying to save himself from a drenching, and, in so doing, struck his head against the side, and, with the lurch of the ship and the wave combined, was carried away. But this is mere conjecture. The circumstances are not and cannot be more fully known than I have described them."

The Sabbath School.

LESSONS FOR MARCH.

FIFTH SABBATH.

SUBJECT:—*Jesus upbraids Chorazin, &c.*
—Matt. xi. 20-30.

V. 20.—Chorazin and Bethsaida were towns situated near the sea of Galilee, not far from Capernaum. Bethsaida signifies "house of hunting," or of game, or fishing. Syria and Sidon were cities of Phœnicia, situated near the Mediterranean, in the early days of the Jewish commonwealth greatly distinguished for their opulence, and the extent of their commerce. The pride and luxury of their inhabitants, together with their hostility to God's chosen people, drew down on them the judgment of Heaven, as predicted in several remarkable prophecies. See Isaiah, xxiii. 4-18: Ezek. xxvi. 4-20. Before the time of our Saviour, Tyre, once one of the most magnificent cities in the world, had been completely destroyed. Sidon was then large and populous, but is now an insignificant place. Tyre and Sidon were heathen cities—they had never been favoured with the light of revelation; and therefore, though their crimes had been great and their doom terrible, they were not so guilty in the sight of God as Chorazin and Bethsaida. If they had been favoured with the privileges of the two latter cities, they would have been, as our Saviour here informs us, deeply and truly penitent. Wearing sackcloth, a course kind of linen

cloth, like canvass, and sitting in ashes, were practised among Eastern nations, as suitable manifestations of great sorrow.

V. 22.—Capernaum stood near the north-west corner of the sea of Galilee. It is not mentioned in the Old Testament, but in the time of our Saviour it was a large and populous city. In it and the neighbouring cities of Chorazin and Bethsaida, a large part of the time of his public ministry was spent. It might well be said, therefore, to be exalted to Heaven, not only as regarded its wealth and magnificence, but also from the greatness of its spiritual privileges. These privileges its people had failed to profit by, and had, indeed, utterly despised, and its doom would be proportionably dreadful. From the expression, "cast down to hell," we cannot draw any conclusion as to the eternal destiny of the people; for it is used only as a contrast to the phrase "exalted to heaven." It means, total ruin; and this has been so complete that it is not now possible to tell where it stood. Sodom and the cities in its neighbourhood, were probably the most grossly wicked communities which have existed since the deluge, but the Saviour tells us that they would not have been guilty of the great wickedness of rejecting Him if they had witnessed the many wonderful works which he had performed in Capernaum.

Vv. 23-24.—From these verses we learn that the inhabitants of Tyre and Sidon and of Sodom and Gomorrah, who, in the time of our Saviour had long passed away from the earth, were to be summoned to a judgment which was yet future. It is not true therefore, as many Universalists assert, that the judgments spoken of in the word of God are inflicted in this life. It also appears that those who commit the grossest sins, are not always most guilty in the sight of God. These Jewish cities prided themselves on their morality and their religious observances; but they were more guilty in the sight of God, and would suffer more awful punishment than those on whom He had poured out his most terrible temporal judgment.

Vv. 25-26.—*Wise and prudent*—persons of cultivated minds, proud in the consciousness of their intellectual attainments; who either despise the gospel, or, in studying it depend solely on their own understanding. *Babes*—children, persons, who may possess few mental advantages, but who study God's word with simple child-like faith, and humble reliance on the teaching of the spirit of God. These two classes were well represented by the haughty Scribes and Pharisees of Chorazin, Bethsaida and Capernaum; and the humble disciples of the Saviour. In his overflowing love to mankind Jesus thanked his Father that it had

pleased Him to place salvation within the reach of the feeblest intellect—of the masses of men as well as of the few who are distinguished by high mental attainments.

V. 27.—The Saviour encourages all men to come to him, by announcing his claim to the government of the universe, and referring to the exalted character of his person, so mysterious that none but the Father could comprehend it, while he alone can reveal the Father by his spirit, to the weary and heavy laden, as a sin pardoning God.

Vv. 28-30.—The Jews laboured under a weight of burdensome ceremonial rites. All men labour under a heavy load of sin, and many are weighed down under a burden of temporal cares and anxieties. To all these Jesus offers rest. He abolished the ceremonial law, he pardons sin, and gives peace and joy in believing, and he teaches the sorrowful and anxious to cast their cares upon him. His followers, indeed, have a yoke to bear, but those who bear it find it an easy yoke. He is himself meek and gentle, and his commands given by a loving master to loving disciples, are supremely reasonable and beneficent in themselves, and in keeping of them there is great reward. He may call on us in his providence to discharge arduous duties, but he himself supplies the strength by which they are performed. To all his followers he says, as he did to Paul, "My grace is sufficient for thee, and my strength is made perfect in weakness."

LESSONS :

1. The judgments of God have been and will be poured out on guilty cities and nations.
2. The sin of unbelief is greatest of all sins, and will be most severely punished.
3. Children, and persons of humble position and attainments, have great encouragement to come to Christ.
4. The weary and the sorrowful will find rest and happiness in him.

DOCTRINE :

Christ gives true rest. Matt. xi. 28 : Is. lv. 2 : Jeremiah vi. 16.

FIRST SABBATH OF APRIL.

SUBJECT :—*Passage through the Red Sea, Exodus xiv.*

When the Lord gave the directions contained in the first four verses, the Israelites were at Etham, on the borders of the Wilderness, supposed to be modern Ajrud, a caravan station within twelve miles of Suez. The natural route for the Israelites would be to go from Etham, north-eastward, by the head of the Red Sea. They would speedily be out of Pharaoh's reach. But the Lord commands them to turn southward, into the midst of a wild and dreary

country, the sea on their left hand and hills on the right. It seemed a most unreasonable and disastrous movement. They would place themselves hopelessly at the mercy of Pharaoh.

V. 4.—God has good reasons for all his commands. His object now was to give Pharaoh a final opportunity of showing the hardness of his heart, and thus furnish an occasion for manifesting the power, goodness, and severity of "the God of Israel."

V. 5.—The Israelites were "runaway slaves;" Pharaoh and his people resolved to bring them back to their bitter bondage and their wonted toil.

V. 7.—The "six hundred chariots" were the king's guard. Each chariot had in it three men, one to drive and two to fight. The "chariots of Egypt" were more numerous, but less formidable in their equipment, each containing one warrior and one driver. Sometimes the driver lashed the reins round his body and fought while he drove. The chariots were small, and hung on two wheels.

Vv. 10-12.—The Israelites were "sore afraid," for though their numbers were great, they were mostly unarmed and without discipline, while their pursuers had every advantage. The spirit of the people was broken. They expected a general massacre.

Vv. 13, 14.—History will be searched in vain for a more sublime example of moral courage than is here presented by Moses. He is in peril from his own people and from the Egyptians. The sea is on one side; the mountains on the other; the foe behind; and the wild passions of the multitude seething all around. The secret of his great courage was his faith in God.

V. 19.—The pillar of cloud and of fire was the visible symbol of the presence of the angel of the Lord.

V. 21.—No words can render the narrative of that miracle more simple or impressive. Think of the vast multitude that had to traverse that untrodden road—their anxiety, wonder and solemn dread arising from the felt presence of God.

V. 23.—The Egyptians, owing to the darkness, were probably not aware that they were following the Israelites into the bed of the sea.

V. 24.—The Lord's looking through the cloud and troubling the Egyptians signifies probably the sudden flashing of a great light from the dark side of the pillar of cloud. This would terrify horses and drivers, and reveal to the Egyptians the terrible situation in which they were placed.—The retreat was sounded too late: all was wild and fatal confusion.

V. 27.—The same sign is used to divide the sea, and again to cause those treacherous watery walls to rush together in fury.

This showed that the phenomenon was not due to natural causes. The time of the miracle was night, when night is longest in that country. The spot where the passage took place is uncertain. The Red Sea extended at that time much nearer the Mediterranean,—thirty or forty miles, perhaps, and the miracle may have taken place many miles north of Suez, where the sea now terminates. The sea, where it was divided, was probably ten or twelve miles wide. From their dead foes strewn on the beach, when the tide went down, the Israelites would secure arms for future conflict.

LESSONS :

This stupendous miracle of the Exodus, this dividing of the sea, is very often referred to in scripture, and impressive lessons drawn from it.

1. We should obey God's commands even if we should see no reason for them, and though they should seem against reason. V. 3.

2. Show the nature of true repentance, and illustrate the difference between it and false repentance, by the case of Pharaoh, who seemed to repent under God's heavy judgments, but whose heart was again hardened whenever calamity was removed. Unless we love God, hate sin and become truly holy, no religious impressions will be abiding, and no amendment of life can be depended upon. V. 8, &c.

3. The Israelites bitterly repented having undertaken this journey when they saw the dangers that threatened them. Thus persons who enter on a religious life are sometimes tempted to wish they had clung to "Egypt." To all such, God says, "The Lord shall fight for you." Vv. 11-14.

4. However dark the prospect appears, let us not despond if we are in the Lord's way. When He says, "Go forward," let us obey though raging seas roll before us!

5. See how vengeance overtakes wicked nations. The Egyptians had drowned the male children of the Hebrews in the Nile, and now the flower of their own chivalry are drowned in the Red Sea.

6. Paul compares this passing of the Red Sea to baptism, 1 Cor. x. 1, 2.

7. With God nothing is impossible.

8. Note how the same events, the same truth, the same gospel may be the saviour of life to some, and of death to others.

DOCTRINE :

God will destroy the wicked. 1 Thess. i. 8, 9; Phil. iii. 18, 19; Psal. ix. 17.

SECOND SABBATH.

SUBJECT:—*The song of Moses.*—Exod. xv.

Here we have the oldest poem in the world. It was sung probably on the morn-

ing after the wondrous passing of the sea, and the destruction of the Egyptians. For sublimity and beauty the song of Moses is nowhere surpassed. This song of deliverance is referred to in Rev. xv. 1-4. Moses was a wise legislator, a brave warrior, an inspired prophet, a great poet. How mercifully God raises men for the work which He has to do!

V. 1.—“Horse and rider”—those who rode in chariots are here referred to.

V. 2.—*Habitation*—Moses, inspired by the Spirit expected the time when the tabernacle would be set up—when the hill of Zion should be crowned with the splendid temple of Solomon.

V. 3.—“Man of war:” Pharaoh had insulted God and, as it were, entered on a war against Him. Now, the war is decided and glorious victory is with the Lord.—*Lord here means Jehovah, the self-existent one.*

V. 8.—The blast of God’s nostrils is a most expressive figure for the wind. Mark the contrast between verses 9 and 10. The former lets us see the purposes of the foe; the latter the terrible doom wrought upon the foe by the God who had been insulted.

V. 12.—The sea is in the “depths of the earth;” hence those who were drowned are spoken of as “swallowed up in the earth.”

V. 13.—Moses speaks here in the strength of realizing faith as if the promised “habitation,” the land of Canaan had been already reached.

V. 14.—This was fulfilled forty years afterwards.

V. 15.—*Dukes*—leaders.

V. 20.—Miriam was more with Aaron than with Moses and hence called his sister. She was a prophetess, see Numb. xii. 1; and Mich. vi. 4. The Jewish timbrel was like the modern tambourine, a hoop-edged round with rings or pieces of brass to make a jingling noise and covered over with tightened parchment like a drum. The fingers were used to beat it. In the east the women still indulge in the religious dance, “a slow, grave and solemn gesture,” generally accompanied with singing and the sound of the timbrel. The chief woman lead, in song and dance, and the rest imitate her words and motions.

V. 21.—*Answered*—that is sung responsive. Moses probably led the men in singing this glorious song; and Miriam the women. They would sing alternate verses, and the first verse would be used as a chorus.

V. 22.—*Sbr.*—comprehends all the western part of Arabia Petraea. It is now called Sudhr.

V. 23.—*Marah*—bitter. Travellers tell us of the Wady Amarah where there are springs of water, but of a nauseous taste.

V. 25.—The rock was only the sign of the miracle which God had performed.

Proved them—tried their faith and obedience. It is probable that diseases had broken out among the people.

V. 27.—*Elin* is identified by travellers with Wady Ghurandel, where there are springs of water and many beautiful trees. It is an oasis, the finest in the western desert.

LESSONS.

1. We should ascribe our salvation, and all our deliverances and blessings to the Lord. V. 1, 2.

2. The *habitation* in which God delights to dwell is an humble and contrite heart.

3. We should keep in remembrance the mercies of God to our fathers. V. 2.

4. How foolish and wicked it is to fight against God! How easily can He overthrow His worst foes! Vv. 9, 10.

5. God’s enemies are afraid when they hear of His power and His judgments; but if we are His friends His very judgments are changed into mercies for us. Vv. 13-17.

6. The same Lord that destroyed the Egyptians and delivered Israel is at work now in the world, and “shall reign for ever and ever.” V. 18.

7. Mark the change in the circumstances and in the state of mind of the Israelites in two days—in a few hours! Terror, and cries of despair, give place to boundless exultation and songs of joy.

8. Let us prepare to sing the “Song of Moses and of the Lamb.”

9. The Lord can sweeten the bitter waters to His own people, but, if disobedient, He will surely chastise them. V. 26.

DOCTRINE:

Salvation causes great joy. Luke xv. 7, 10; Ps. ix. 14; Ps. li. 13, &c.

THIRD SABBATH.

SUBJECT:—*God sends Manna.* Ex. xvi.

Travellers passing through the Desert have to take with them provisions for forty days. The Israelites were now out of Egypt about a month, and they were in sore distress for food. The desert yielded nothing except wild olives and wild honey. It was a “great and terrible wilderness.” The people forgot in present distress all God’s mercies and promises. They felt that their means of living were nearly gone, and they were still very far from the Promised Land. Their position was a severe trial of faith, and their faith failed. They dared not complain directly against God; but murmured against his servants. Mark God’s patience: their distress was real, and therefore He bore patiently with them, and multiplied His mercies.

V. 4.—*Prove them*: God’s object in leading His people into the wilderness was to try them, and to develop their faith. They

were trained step by step under His eye; and the Manna was used to teach them their constant dependence on Him for daily food.

V. 5.—Here is a double miracle, by which the Lord honours His own Holy day.

V. 6.—The people murmured against Moses and Aaron as if they had of their own accord led them out of Egypt; here is a new proof that the Lord was with them, and doubters must be silenced.

V. 13.—*Quails* resemble the partridge, and are about the size of a small dove. They go from country to country in large numbers, and are found at times in the desert. They were probably brought in such vast numbers by means of a mighty wind. (See Numb. xi. 31.)

V. 15.—*Manna*—"bread from heaven," Ps. lxxviii. 24, 25. It fell every morning except the Sabbath, and a double share fell on Friday. It looked like a small round seed, "like hoar-frost." When kept over it bred worms. It was ground and baked like flour. It had a pleasant taste, suited to all palates, fell for forty years, and ceased only when the people reached Canaan, and could live on the productions of that promised land. It was a gift direct from the hand of God, and not a product of nature. There is a drug gathered in the desert from the tamarisk tree which is called *manna*, but it differs widely in its qualities from the Biblical manna. The latter was substantial food—the former a purgative medicine, and to be procured only for three months in the year. It required about fifteen millions of pounds a week of manna to feed the people. The word manna means, "What is it?" When the people saw it on the ground they cried out, "What is it?"—*manna*—and hence the name.

V. 18.—An *Omer* was a measure containing about two-thirds of a gallon.

V. 33.—The preservation of the manna was itself a standing miracle.

V. 36.—An *Ephah* was nearly a bushel of our measure.

LESSONS :

1. The Israelites were led into this sin of murmuring by unbelief. They lived by sight, not by faith. Do we not find it hard to live by faith while passing through the wilderness of this world with all our gospel light, and under the leadership of One of whom Moses was but a type? See 1 Cor. x. 11, 12.

2. We must guard against the sin of undervaluing our mercies and exaggerating our difficulties, as the Israelites did.

3. To complain against God's servants when doing His will is to sin against Him.

4. See how God honours His own day. V. 27.

5. The manna is a sign, a symbol of heavenly manna. We have that manna of

which the Jews had only the type, see John vi. 32; 1 Cor. x. 3. Israel was a type of the true heavenly church, and was fed with bread from heaven. Let us seek that true bread of which if we eat we shall never die.

DOCTRINE :

God supplies His people's wants.—Ps. xxxiv. 9, 10; Matt. vi. 33, &c.

FOURTH SABBATH.

SUBJECT :—*The Transfiguration*, Matt. xvii. 1-13.

(Parallels, Mark ix. 2-9; Luke ix. 28-36.) The scene of this marvellous event was probably one of the summits of Hermon—(certainly not Tabor as tradition asserts.) It took place at night. Christ went up the mountain, as Luke tells us, *to pray*.

V. 2.—*Transfigured*—changed in appearance. He became most glorious in anticipation of the glory which He now has in Heaven. His garments became bright as light, and His face shone as the sun. The infinite fulness of the Spirit was poured out on His whole being.

V. 3.—Moses represented the law; Elijah, the prophets. They were the greatest men of the old covenant. What were they talking about? (See Luke.)

V. 4—"Good to be here"—that is, It is better to lie here on the lonely mountain top than in Jerusalem, or at our homes.

V. 5.—The first miracle was the change in the appearance of Jesus; the second, the coming of Moses and Elijah; third, the bright cloud; fourth, the Father's voice.—No wonder the disciples were astounded.

V. 9.—The reason of this prohibition was that the people were not prepared to hear of this glorious manifestation of the divinity of Jesus.

Vv. 10, 13.—The Jews expected that Elijah should come and settle all their controversies, bring back the pot of manna and Aaron's rod, and purify the people. This was based on Mal. iii. 13; iv. 5. This prophecy, the Lord declares, was fulfilled in the appearance of John the Baptist, whom the Jews failed to recognize as "Elijah;" *they knew him not*.

LESSONS :

1. Here we have heaven on earth; a glimpse of the spiritual, of the secrets of the world to come.

2. Note—this was the Lord's baptism unto suffering and death. His *active* obedience had been fully proved; now His *passive* obedience is to be illustrated, especially in the "decease to be accomplished at Jerusalem."

3. The most exalted of the departed saints do homage to Jesus: the founder and the restorer of the law are there. Is He not worthy of our homage?

4. When the law was delivered on Sinai the cloud was dark: here it is unutterably bright.

5. We are bound to accept the Father's testimony concerning the Son; and the command to hear Him is laid upon all who are reached by the joyful sound.

6. See how awful are the manifestations of God, even in love! The apostles fall prostrate. How terrible then must be his wrath!

7. Mark how Christ, by this event, prepares His disciples for the sad immediate future—the Trial and the Cross!

8. Prayer led to the transfiguration; we must pray that we may see Jesus, and be ourselves changed.

9. You admire the glory of Jesus on the mount; we shall belike Him if we take Him as our Saviour.

10. The Church was fully represented on the mount—Jesus its glorious head; Moses and Elias representing the church triumphant; Peter, James, and John, the church militant. We are invited to be members of this brotherhood.

11. God fulfils his promises in the spirit, not in the letter merely. He promised an Elias, He gave John Baptist. V. 12.

12. The sorrows of the Cross must ever be pressed on our attention. V. 13.

DOCTRINE:

Christ is God's Son. Matt. iii. 17; John iii. 16, 18, &c.

News of the Church.

Presbytery of Victoria and Richmond.

This court met at Whycomagh on the 6th Nov last, at which a call from the congregation of that place presented to the Rev Peter McLean, Free Church, Stornoway, Scotland, was sustained by the Presbytery, and the necessary arrangements were made to forward it as soon as practicable to the Colonial Committee of said church with other documents necessary.

Other business of less general interest was also attended to.

This court again met pursuant to adjournment at Mahou for Presbyterial Visitation and ordinary business the 10th Jan'y 1867. There were present Rev'ds Murdoch Stewart, modr. p. t., Kenneth McKenzie, William Sinclair, also, Messrs. Benjamin Smith, and William Dunbar, elders.

The Rev. Mr. Stewart having preached a suitable discourse from Is. xlv. 22, the minutes of the former meeting having been read, sustained, and some other preliminary business disposed of, the Presbytery pro-

ceeded to Presbyterially visit the congregation.

Formula questions were put to the minister, Mr. Sinclair, session, and managers, which were by them respectively, satisfactorily answered. The Presbytery were gratified to learn that this small but energetic congregation, continues to progress favorably in various important respects.—One feature being the number of young people in it who have for the last few years been received into the full communion of the church. The court were glad to understand that, but very small arrears are due their pastor,—that Port Hood section has been doing its duty creditably.

That a new subscription list has been opened in the congregation by those who had done their duty to their former minister, Rev. Alexander McDonald, with a view to pay off as soon as possible all arrears due him; also, that the general schemes of the church receive a proportion of their contributions.

The Rev. Mr. Stewart took notice of this congregation's praise-worthy efforts for some years, and earnestly exhorted them thus to continue in well doing.

The Presbytery then adjourned to meet to-morrow at Lake Ainslie, 12 o'clock noon for Presbyterial visitation and ordinary business.

K. MCKENZIE,
Pres. Clerk.

This court again met pursuant to adjournment in the Presbyterian Church, Lake Ainslie, the 11th Jan. 12 o'clock noon, and after an appropriate discourse by Rev. Murdoch Stewart, was duly constituted. There were present besides Mr. Stewart, Rev'ds Donald McKenzie, moderator, pastor of the congregation, K. McKenzie, and William Sinclair, also Mr. William Dunbar, elder. Minutes of the former meeting being read and sustained. The clerk read a letter from the secretary of the Colonial Committee, Free Church, Scotland, Rev. Mr. Divorty, acknowledging receipt of a letter, with extract minute of this Presbytery. The Sec. was instructed, he stated, to convey an expression of the committee's appreciation of the reception given here to their deputy, Rev. Peter McLean, as also of the efforts to collect for the funds of said committee.

The Clerk also submitted a report of missionary labour within the bounds of Presbytery, by Rev. Donald Stewart with account, &c.,—the Presbytery approved of the report, and gave their clerk instructions to correspond with the Secretary of the H. M. Board,—recommending that a balance of some \$23 be paid Mr. Stewart meantime from the H. M. Funds.

The moderator reported that, as requested, the call to Rev. Peter McLean with reasons of translation, and extract minute of Presbytery, also monies collected in both sections of his own congregation, amounting to \$40.50; and \$13.50 from the congregation of Baddeck, in all \$54.00 were by him transmitted to the col. committee.

Hereafter the Presbytery proceeded with the business of visitation. Formula questions, put to minister, session, trustees or managers, were satisfactorily answered.

The minister regretted that there was too much ground for the complaint, "Who hath believed our report," &c.,—but stated that the attendance on Sabbath and week day meetings, continues good, and also that marked attention is given to the Word in public worship. Some attention is here paid to Sabbath Schools, visiting the sick, and prayer-meetings by the elders.

It was found that during the three years since Mr. McKenzie's settlement, one hundred and twenty-one pounds have been paid towards his salary in this section, leaving a balance of twenty-nine pounds, which the Trustees think, will for the most part, be yet paid; that further this section had contributed \$17.00 of the above mentioned sum during the past year to the funds of the col. committee,—also that it entered into a subscription list to aid the section of middle River with the building of a manse. The people here also contribute to the general schemes of the church.

The duty of paying off as soon as possible all arrears due their minister,—making punctual payments of the sums subscribed; contributing to all the schemes of the church; and of holding regular stated meetings of managers and congregation was pressed on the attention of the congregation by the Presbytery. They appoint Rev. Wm. G. Forbes to preach at Whycoomagh (D.V.) the second Sabbath of March next.

The Presbytery then adjourned to meet (D.V.) for Presbyterial visitation and other business at the following places, viz:—Forks, Baddeck, Wednesday 13th March next, 11 o'clock a. m.—at Baddeck, Greenwood Church, half-past six p. m. same day,—at Middle River, 14th March 12 o'clock noon. Closed with prayer.

K. MCKENZIE,

Pres. Clerk.

P. S.—As matters of importance will be submitted to Presbytery, it is particularly required that all the members of court do attend.

K. McK.

Presbytery of P. E. Island.

The Presbytery met pursuant to adjournment, in Queen Square Church, Charlottetown, on the 30th ult. There were present

the Revs H. Crawford, Moderator; I. Murray, R. Laird, W. Ross, A. Falconer, and D. W. Cameron Ministers, and Mr. Donald McNevin, elder. The Rev. G. Sutherland being present, was invited to a seat as a corresponding member.

Mr. Falconer reported that he had, according to appointment, moderated in a call in the congregation of Tryon and Bonshaw, and that the call had come out unanimously in favor of John G. Cameron Probationer. This call with an accompanying adherence paper, numerously signed, was laid upon the table. The report was received, and the diligence of Mr. Falconer approved. After a full discussion as to the prospects of the congregation, it was agreed to sustain the call as a regular gospel call, and as the remuneration offered is inadequate, that the Presbytery apply to the Home Mission Board for a supplement of £30 for one year. Mr. Cameron being present, the call was placed in his hands, when he signified his acceptance of the same, and received his trials for ordination.

Mr. Laird presented a brief statement of the working of the Colportage scheme specially under his management, showing that it is being conducted with commendable vigor and success. The Presbytery were much pleased with Mr. Laird's diligence in the matter, and encouraged him to prosecute the work. As certain liabilities have been contracted from an endeavor to cheapen the literature provided by the colporteur; the Presbytery enjoin the several congregations within their bounds to aid this important undertaking.

Mr. Murray having stated that there were indications in many quarters, of a strong desire to support the Rev. Mr. Chiniquy in his evangelistic labors, it was agreed to recommend that a collection be made in each congregation in behalf of his mission. Mr. David Laird was appointed agent for the reception and transmission of such amounts as may be collected.

The Presbytery next entered upon the consideration of the propriety of endeavoring to establish a religious periodical, specially designed for the advocacy of Presbyterian interests. The desirability of such periodical was unanimously concluded, and in order to ascertain whether or not it could be supported, the Clerk was authorized to issue a Prospectus, to be addressed to the several members of Presbytery with the request that they interest themselves in their respective congregations in procuring subscribers, and report at next meeting.

The Committee to visit Souris asked to be relieved from their appointment, which was granted.

Several other matters of a routine nature such as the reading of Probationers' reports, &c., were attended to, after which the Pres-

bytery adjourned to meet in Queen Square Church, Charlottetown, on Wednesday, the 27th February, at 11 o'clock.

ALEX. FALCONER, *Clerk.*

Presbytery of Halifax.

The Presbytery of Halifax met at Yarmouth on Friday and Saturday, the 25th and 26th of January. There were present Rev. R. Sedgewick, G. Christie, J. Cameron, D. S. Gordon, M. G. Henry, and E. A. McCurdy, — Black and R. Murray, ruling elders. Rev. Mr. Cameron, moderator. The principal business before the Presbytery was the visitation of the Yarmouth congregation. It was 17 years since a meeting of Presbytery had been held there; and this meeting was in response to an application from the session. Proceedings commenced at 11 o'clock on Friday when Mr. Sedgewick preached an able and appropriate sermon on 1 Cor. xiii. 13. The usual questions were proposed to the minister, the elders, the session, and the managers, and satisfactory answers were generally received. Mr. Christie could state before his brethren and in presence of his congregation that he preached the Gospel faithfully — that he visits his congregation once or twice a year, the sick and afflicted very frequently; that he administers the ordinances regularly, and attends the church courts conscientiously. The replies of the elders were less satisfactory; but this is accounted for chiefly by the fact that most of them have been but recently ordained. They all looked like men who would like to do their duty, and who are intelligent enough to know what their duty is. At the next visitation they will be able to give a good account of themselves. Some of them were old in the harness and had acquitted themselves well.

The Session had to report that they had not been in the habit of holding regular meetings for conference and prayer, but it is intended to commence such meetings immediately. There are three Sabbath Schools in the congregation; 18 teachers; 120 pupils. The Scriptures and the Shorter Catechism form the basis of instruction. There are 440 vols. in the Library. There are now 10 Elders in the Session, and it is intended to assign regular districts to each.

The Managers reported that there were arrears due to the Pastor at the close of the financial year, July 31. These arrears would be promptly paid. The subscription for the current year did not present a favorable aspect, but this fact seemed to be satisfactorily explained. There have been no very regular collections made for any of the schemes of the church; but within the last year a very handsome sum was raised for Foreign Missions; and the contribution for

Home Mission amounted to what paid for the services of a Probationer. There are no regular collections in the church on the Lord's day. There were twenty six members added to the Communion Roll in course of last year.

These are the chief facts which came before the Presbytery. There are four stations connected with the central church. Jehogue on the one hand; Carlton on the other; and Tusket and Argyle on the shore road. Jehogue is within four miles of the town; Carlton is twenty miles off in the opposite direction; Tusket is ten miles and Argyle twenty one in still another direction.

The members of the Presbytery from the oldest to the youngest expressed their views on the facts brought before them. Their remarks were heard with the utmost attention; and there is no doubt but they will be "treasured up in the heart" and translated into practice. Thus the regular visitation closed.

A COMPLAINT.

A complaint was laid before the Presbytery against the way in which the Session had conducted recent elections for Elders. On Friday evening parties were heard on both sides, and about 11 o'clock the Presbytery adjourned. Next day the Presbytery met to follow up the investigation and to rectify anything that was wrong. After constituting it was resolved into a "Committee of the whole" for a free and full conference with all concerned. In this manner the greater part of Saturday was occupied. The minister, the elders and other gentlemen had an opportunity of which they fully availed themselves, of expressing their minds freely, and of giving and receiving explanations. Captain J. S. Hatfield, a young gentleman, who had been elected to the Eldership, was the chief complainant. Shortly before the time for his ordination, he had given expression at a church meeting to words disrespectful to the Moderator of Session. This had been brought forward as a bar to his ordination. There were other difficulties, but this seemed to be the key to them.

The facts and views on all sides being fully ascertained the members of committee spoke their minds very freely; and the result was they were able to report as follows:

"The Committee entered on the investigation, and found that Mr. Hatfield had a complaint against the Session, and further, that the Moderator of Session had lodged an objection to Mr. Hatfield's ordination as an Elder. After a patient and exhaustive investigation of the whole matter the members of Committee expressed their views fully upon it; when Mr. Hatfield withdrew his complaint against the Session and ex-

pressed himself satisfied with the explanations that were made. The Moderator of Session agreed to withdraw the above mentioned objections lodged against Mr. Hatfield. Mr. Hatfield and the Session then shook hands, exhibited every token of the most cordial reconciliation, and expressed their determination to cultivate more sedulously than ever those feelings of love and brotherhood that become members of the body of Christ."

This most satisfactory Report was formally adopted by the Presbytery and ordered to be included in the minutes.

The Presbytery appointed a Collection to be made in all the Churches within its bounds for the Presbyterial Fund.

Moderation in a call was granted to Poplar Grove Church, Halifax, for one to be Colleague to the Present Pastor. Rev. W. Maxwell was appointed to Preach and Moderate on the second Wednesday of February, at half-past 7 o'clock.

The next meeting was appointed to be held at Windsor, for visitation and ordinary business, on Tuesday, the 26th February, at 7 o'clock, Rev. E. A. McCurdy to preach.

Presbytery of Picton.

The Presbytery of Picton met in Central Church, West River, on Jan'y, 22, and after Sermon by the Rev. John McKinnon from i. Tim. ii. 5, 6., "The man Christ Jesus who gave himself a ransom for all."—Was constituted by the Rev. D. B. Blair, Moderator, *pro tem.* with whom were present the Revs. George Walker, George Patterson, Lauchlan McDonald, James Thompson, George Roddick, John McKinnon, Alex. Ross, K. J. Grant, J. A. F. Sutherland, C. B. Pitblado and A. J. Mowatt, Ministers, and Messrs. David Clark and John McKay, Elders.

After the roll was called the Presbytery then proceeded with the visitation of the congregation—the questions of the formula were put to the Ministers, Elders, Session and Managers and satisfactorily answered. It appeared that the minister faithfully and diligently performs the duties of his office. The elders who are a band of faithful, conscientious intelligent men, actively assist him in his work by carefully watching over the morals of the people, taking part in prayer-meetings; teaching in Sabbath Schools, of which, there are four in the congregations attended by 140 children and 13 teachers, and having a library of 240 vol. holding monthly meetings for conference and prayer and on the whole manifesting a deep interest in the general welfare of the church. The managers also do their duty faithfully. They see that their minister's stipend is regularly collected and promptly

paid quarterly in advance. Their Treasurer's receipt book is quite a model of its kind showing that their minister is not paid by dribblets as in the case with too many, but on the beginning of every quarter he is handed the full sum. Of course this is not the only congregation who act in this most commendable manner, but there are too many who act otherwise and it is needful to call their attention to the example of those who do well. This congregation though not large, numbering only from 80 to 90 families, is not behind in Christian liberality. Within the last ten years it has built and finished a very comfortable church, which between capital and interest cost about £1000, the whole of which is now paid off. It has always contributed in an average degree to all the schemes of the Church and paid its minister £150 per annum, besides more than once, manifesting their interest in his welfare and their strong attachment to him by handsome substantial gifts. The Presbytery while expressing their high approbation of the state of this congregation, kindly but earnestly impressed upon it the duty and necessity of increasing their present stipend to their minister, seeing that, from the advanced prices of everything the sum now paid him, will not and cannot secure the same amount of comfort that it would ten years ago. They feel the more free to press this duty now upon the congregation because it is not burdened with debt as it has been during the past ten years, and that it has not been put to the expense of purchasing a globe and building a manse for their minister, he having secured all these for himself at his own expense.

The congregation of John Knox's Church New Glasgow, petitioned for a moderation in a call to one to be colleague and successor to their present pastor. The prayer of the petition was granted and the Rev. Mr. Walker was appointed to preach in the church and moderate in said call on Tuesday the 5th February. The Presbytery then agreed to convey to Mr. Stewart and record in their minutes the following expression of sympathy. "This Presbytery considering the Rev. Mr. Stewart's present state of health agree to express their deep sympathy with him, their high appreciation of the many valuable and important services which, as a minister of the Gospel, he has rendered the cause of Christ in these provinces and hope that he may graciously be permitted for many years to come to employ his natural gifts and acquirements in the great work to which he has devoted his life."

The Rev. Mr. Blair reported that he had made several attempts to go to Lochaber to fulfil his appointment but was prevented by sickness and the state of the weather, and that he had written a letter to the congre-

gation calling its attention to the matters which the delegates were instructed to bring before it.

The Rev. Mr. Pitblado reported that according to appointment he met with the congregation of Lochaber and Goshen in in Lochaber Church that the Congregation had raised the stipend promised by subscription to \$778, and had the prospect of making it \$800, that the sums due probationers had been subscribed and would shortly be paid, and that he failed after much enquiry to get any satisfactory account of how much was still due their late minister the Rev. Mr. Campbell or whether any arrears were at all due him. His report was received and his conduct highly approved. The Presbytery feel in reference to the alleged arrears due the Rev. Mr. Campbell by his congregation and in the absence of any satisfactory account either from himself or the Treasurer of the congregation that in the mean time they can do nothing further in the matter. The Clerk was instructed to inform Mr J. E. Forbes of the present state of matters in the congregation and to request his decision as to the call on or before the next meeting of the Presbytery.

The Rev. K. J. Grant was appointed Moderator of the Session of Antigonish congregation.

The Presbytery then adjourned to meet in Mr. Roddick's Church for visitation, concluded with the Benediction.

WEST RIVER CHURCH, January 23rd, 1867.

Which day and place the Presbytery of Pictou met, and after sermon by the Rev. Mr. Mowatt, from Matt. vii. 11-12, was constituted by the Rev. Dr. Bayne with whom were present the Revs. David Roy, George Walker, George Patterson, Lauchlan Macdonald, James Thompson, George Roddick, John MacKinnon, J.A.F. Sutherland and A. J. Mowatt, Ministers, and Messrs. David Clark and John McKay, elders.

The questions of the Formula put the ministers, elders and managers were satisfactorily answered. It appeared that the minister is laborious and faithful, and that the elders are conscientious and earnest co-workers with him. They carefully watch over the congregation, superintend and engage in prayer meetings, teach in Sabbath Schools, and meet quarterly for business, conference and prayer. There are 6 Sabbath Schools in this congregation, 20 teachers, 150 pupils, and about 200 vols. in their library.

The minister gives a large amount of attention to the young, holding special meetings with them at Diets of Examination and pressing upon them the importance

and responsibility of their position as the baptized children of the Church.

The managers also gave a good account of themselves, they pay the minister the promised stipend regularly and promptly, they readily admitted \$600 a year is too small a stipend for their minister and they would wish to see it larger.

The Presbytery expressed itself as highly satisfied with the state of the congregation. It also, during the last ten years, had a considerable amount of debt to pay, has liberally supported all the schemes of the church, has punctually paid its minister, once and again given him tangible expressions of its attachment to him, and its young ladies have undertaken to pay his yearly rate to the Widow's Fund. It has lately built a church in one of its sections, and liberally assisted others. On the whole it has made marked progress under its present pastor.

The duty and necessity of increasing the present stipend was urged upon it and in consequence of the small number present, on account of the very storminess of the day, the Rev. Dr. Bayne was appointed to exchange a Sabbath with its minister and bring before the people the recommendations of the Presbytery.

The Presbytery then adjourned to meet in John Knox's Church, New Glasgow, on Tuesday, the 12th February, at 11 o'clock, A. M., for ordinary business.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 12th inst., and was constituted by the Rev. Mr. Walker, Moderator, *pro tem*. He reported that according to appointment of Presbytery he had preached in this Church on the evening of the 5th inst., and moderated in a call which was unanimously in favour of Mr. John Burns Watt, a licentiate of the Free Church of Scotland, to be colleague and successor to the present pastor of the Congregation, viz.: the Rev. John Stewart. Mr. Walker's conduct was approved and the Call sustained as a regular Gospel Call regularly proceeded in. Mr. Watt being present, intimated his acceptance of the Call.

Commissioners appeared from the French River Congregation who stated that the arrears due their pastor, the Rev. Mr. Miller, were nearly all paid up, and that their subscription list for this year, though small for a full stipend, was more satisfactory than it has ever yet been. The Presbytery expressed their satisfaction with the growing liberality of this Congregation, and their high appreciation of Mr. Miller's conduct in so willingly and cheerfully labouring among those people, while his remuneration is necessarily so very inade-

quate. It was the feeling of Presbytery as expressed by several of its members that this Congregation should receive a small sum from the Home Mission Fund as an encouragement and an incentive to increase their liberality, and that it was not even banded justice to allow it and its minister to struggle on in difficulty while other Congregations whose claims are no better are considerably assisted. Mr. Forbes being present intimated his acceptance of the Call from Lochaber and Goshen. He also gave in his trial for ordination which were very highly approved.

The Presbytery agreed to meet for his ordination in Lochaber Church on Wednesday the 27th inst., the Rev. Mr. Pitblado to preach the ordination sermon, the Rev. Mr. Blair to ordain and address the people, and the Rev. Mr. Patterson to address the minister. The Rev. Mr. Pitblado was appointed to preach and read the Edict in Goshen Church on the third Sabbath of this month, and Mr. Forbes to supply his place.

The Presbytery appointed their next ordinary meeting in Salem Church, Green Hill on Monday the 11th March for visitation and ordinary business.

JOHN MACKINNON, Clerk.

Fireside Reading.

A long Journey after a Bible.

Two men came one night to Mr. Ellis, the missionary of Madagascar. They had walked a hundred miles out of their way to visit him.

"Have you the Bible?" asked Mr. Ellis. "We have seen it and heard it read," one man said; "but we have only some of the words of David, and they do not belong to us; they belong to the whole family."

"Have you the words of David with you now?" asked Mr. Ellis. They looked at each other and would not answer. Perhaps they were afraid; but Mr. Ellis spoke kindly to them. Then one of the men put his hand in his bosom and took out what seemed to be a roll of cloth. He unrolled, and after taking off some wrappers, behold there were a few old, torn, dingy leaves of the Psalms, which had been read, passed around, lent, and re-read, until they were almost worn out. Tears came to Mr. Ellis' eyes when he saw them.

"Have you ever seen the words of Jesus, or John, or Paul, or Peter?" asked the missionary.

"Yes," they said, "we have seen and heard them, but we never owned them."

Mr. Ellis then went and brought out a Testament, with the book of Psalms bound up with it, and showed it to them.

"Now," said he, "if you will give me your few words of David, I will give you all his words, and all the words of Jesus, and John, and Paul, and Peter besides."

The men were amazed and delighted; but they wanted to see if the words of David were the same in Mr. Ellis's book; and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor tattered leaves, seized the volume, bade the missionary good-by, and started off upon their long journey home, rejoicing like one who has found a great spoil. Did not these poor men prize the Bible? And had not they found a treasure?—*S. S. World.*

A Hope for Eternity.

Some time since, as a Christian missionary was travelling in India, he came to a retired spot, where, at some distance before him, he saw a man on the ground apparently asleep. At first sight he supposed the individual was one of those religious devotees so frequently to be met with in India, who wearied with the fatigues of his pilgrimage, had laid down to rest. As he approached nearer, however, he thought the man appeared to be in pain; and on reaching the place where he lay, he discovered he was in the agonies of death. Anxious if possible to afford some consolation to a fellow-mortal in the hour of his extremity, the missionary knelt by the side of the sufferer, and addressing him in the native language said, "Brother, what is your hope for eternity?" The dying man opened his eyes with an expression of surprise and pleasure, and faintly whispered, "The blood of Jesus Christ, his Son, cleanseth from all sin."

He could say no more, for the tide of life was fast ebbing, and in a few moments the spirit of that poor and lonely wanderer was before the throne of God.

As the missionary gazed upon the lifeless corpse, his eyes rested upon a piece of paper which the dying man had kept firmly grasped in his hand; and on examining it he found that it was a single leaf of the Bengali New Testament, containing the verse which the expiring Hindoo had repeated as the confession of his faith. The mingled feelings of joy and sadness which filled the heart of the missionary, as he pursued his journey, may be more easily imagined than described.

Reader, what is your hope for eternity? You have not a leaf of the Bible only, but the whole Bible; will your answer be as ready and beautiful as his?

The Chief and the Idols.

Some years ago the Chief of Vavon, in the presence of several other chiefs and other persons, ordered his attendants to place seven of his principal idols all in a row. He then addressed them in the following words: "Listen to me, that you may be without excuse; I have brought to prove you." Then, looking at the first, he said, "If you are a god, run away at once, or you shall be burned in the fire that is ready for you." Of course the idol made no attempt to escape. In the same manner he spoke to the next, and to the next, and so on, until he came to the last, and then, as none of them ran, he directed that they and their temples should all be burnt. The order was at once obeyed, and eighteen temples, with their idols, were thus consumed.

The Bible tells us the day must come when all the idols, everywhere, shall be utterly abolished; pray and strive, dear young people, that this day may soon come, if God will, that it may come in your day.

Lost! Lost!

"Lost," is a solemn word. "Lost at sea"—"Lost in infamy"—"Lost in death"—"A lost child"—"A lost man"—"A lost woman." Ah, what unnamed horrors spring to view in words like these.

But to be lost at last, lost finally, lost eternally, lost beyond hope, is sadder still. What an end for one who might have been a son of God, an heir of glory, a friend of angels, a companion of saints; to lose all this, to fail of the grace of God, to miss the heavenly harbor, and go down the dark whirlpool of perdition, an unsightly wreck.

"Lost." What a finale to the history of a being born for immortality and called to endless honor! What a doom for one who might have been forever saved! What a destiny for a being for whom the Saviour came! What an epitaph were that—youth, brave, polite, intelligent but LOST! Beautiful, amiable, honored, beloved, but LOST! Wealthy, idolized, caressed, flattered, but LOST! Serious, courteous, moral, affectionate, but LOST! Discreet, benevolent, educated, a church-goer, but LOST!

The more vast are the projects of the Church in missionary enterprise, the greater is the necessity of a fixedness of design, and a steady adaptation of means to the end.

The missionary service deserves, and needs the consecration of the greatest talent, and the most marked wisdom, and piety which the Church can supply.

NOTICES, ACKNOWLEDGEMENTS, &c.

MISSIONARIES WANTED.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention.

By order of the Board,
P. G. MCGREGOR, Sec'y B.F.M.
Halifax, Oct. 24th, 1866.

PAYMENTS FOR THE RECORD.

The publisher acknowledges receipt of the following sums:

Rev. T. G. Johnston, Blackville, N.B.	\$2.00
Mr. Isaac Baird, Waverley	1.50
Mr. Robert W. Frame, Steviacke	1.00
Rev. K. J. Grant, Merigomish	20.00
Rev. James McLean, Shubenacadie	5.00
Mr. John Aitcheson, Westchester	2.50
Mr. D. F. Layton, Londonderry	10.00
Mrs. McLean, Halifax	1.20
Mrs. S. McDonald, Sherbrooke	0.60
Rev. M. G. Henry, Barrington	15.00
Rev. G. M. Clarke, Shelburne	10.00
Mr. Daniel Hattie, Caledonia	5.00
Rev. J. Morton, Bridgewater	10.00
Mr. Joseph Peppard, 3d, Londonderry	5.00
Rev. A. J. Mowatt, Albion Mines	1.00
Mr. Hiram Smith, Newport	6.50
Mr. Adam Logan, Steviacke, per Mr. H. Smith	4.00
Mr. H. J. Cameron, New Glasgow	6.00
John Hattie, Esq., Caledonia	5.00
Mr. David Vance, Londonderry	5.50
Mr. Thomas Campbell, Lake Ainslie	2.50
Mr. John Scott, Charlottetown	4.00
Rev. James McLean, Shubenacadie	2.00
Rev. K. McKenzie, Baddeck, C. B.	2.00
Rev. D. McKenzie, Middle River, C.B.	5.00
Mr. Thos. Graham, New Glasgow	1.00
Rev. A. McL. Sinclair, Springville	5.00
J. A. McDonald, Esq., Sherbrooke	13.25
Mr. Alexander Murray, Earlton	4.50
Rev. J. Turnbull, St. James, N.B.	15.00
Rev. A. P. Miller, Merigomish	7.00
James McGregor, Esq., New Glasgow	37.50
Rev. M. Stewart, West Bay, C. B.	10.50
James Patterson, Esq., Pictou	15.00
Mr. Thomas Gould, River John	4.00
Rev. John McKinnon, Hopewell	20.00

The Treasurer acknowledges receipt of the following contributions to the funds of the Church:—

FOREIGN MISSIONS.

Mr. John McKinnon, Whycomohah, per Mr. R. Murray	\$5.00
St. Peter's Benevolent Society, per Mr. James McCallum, £11 2s. 9d. I. C.	37.12
Legacy from Miss E. Barnhill, per Rev. John I. Baxter	5.00

Cong. of St. John's, Chatham, per Rev. Dr. McCurdy.....	27.21
Salem Church Society, for religious purposes, per Rev. G. Patterson.....	212.00
A member of Salem Church, per do..	1.00
A friend, Mabou.....	8.00

HOME MISSIONS.

Bridgetown and Annapolis, per Rev. D. S. Gordon.....	30.16
Mr. John M. Kinnon, Whyecomah, per Mr. R. Murray.....	4.75
West Peter's Benevolent Society, per Mr. J. McCallum, £2 12s. 1. Cy....	3.67
A friend, Mabou.....	4.00
Salem Church Society, for religious purposes, per Rev. G. Patterson....	36.00
A member of Salem Church, per do..	1.00
Jedore, per Rev. E. McCurdy.....	2.26

DAYSPIRING.

Evelyn Brown's card, per Mr. C. Robson.....	1.12½
Per Rev. Matthew Henry: Children of Clyde River.....	9.58
" Barrington.....	1.88

Sabbath School of St. David's Church, St. John, N.B., per Rev. N. McKay, Children of Princeton Cong., per Rev. R. Laird, £7 10s., 1. Cy.....	25.00
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Children of Mr. Hugh D. Chisholm, Wallace River, per Rev. H. B. McKay.....	1.00
Per Rev. J. Turnbull, St. James, N.B.: Collected by Annie B. McKenzie, Scotch Ridge.....	\$13.77
Elizabeth McLeod, Basswood Ridge.....	7.45
Ella A. Tyler, Pomroy Ridge, 7.93	
Lydia Wetherby, Lower Little Ridge.....	10.70
Clara Morrison, Upper Little Ridge.....	5.75
Additional.....	1.02

U. S. Currency.....	\$46.62	34.00
Per Rev. J. I. Baxter: Box of Miss Ada Crow.....	\$1.00	
" Mrs. Adam McNutt..	0.78½	
" Miss Emma Barnhill.	1.31½	
" Mrs. Thomas Lindsay	0.80	
" Mrs. James Crow.....	1.21	

making with the 10 boxes previously acknowledged, \$18.41.

EDUCATION.

Per Rev. M. Henry: Clyde River.....	\$4.90
Upper Clyde.....	2.60
Barrington.....	2.85

West St. Peter's Benevolent Society, per Mr. J. McCallum, 12s. 1. Cy....	2.00
Salem Church Society, &c., per Rev. G. Patterson.....	24.00
A member of Salem Church, per do..	2.00

SYNOD FUND.

Salem Church Society for religious purposes, per Rev. G. Patterson....	12.00
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CHINIQUEY MISSION.

J. S. McLean.....	20.00
A friend, Mabou.....	4.00

MIC-MAC MISSION.

J. S. McLean.....	4.00
Salem Church Society, per Rev. G. Patterson.....	12.00

DEAF AND DUMB.

Salem Church Society for religious purposes, per Rev. G. Patterson ...	12.00
A friend, Mabou.....	4.00
Whole sum received from Salem Church Society for religious purposes, \$312.	

Rev. John I. Baxter acknowledges receipt, through Synod Treasurer, of \$6 for Colportage, from the congregation of Rev. Dr. McLeod, Sydney.

CORRECTION.—The money received for Home Missions, per Rev. E. McCurdy, and acknowledged in February Record as from Musquodoboit Harbour, should be from the congregation of Musquodoboit Harbour, Clam Harbour and Meagher's Grant.

Officers of the Principal Boards, &c.

Board of Education.—R. P. Grant, Esq., Pictou, President; A. McKinlay, Esq., Halifax, Vice-President; John McKinlay, Esq., Pictou, Secretary.

Board of Superintendence of Theological Hall.—A. Forrest, Esq., M. D., Halifax, Chairman; Rev. P. G. McGregor, Halifax, Sec'y.

Board of Home Missions.—Rev. A. McKnight, Dartmouth, Chairman; Rev. P. G. McGregor, Halifax, Secretary.

Committee on Supplements.—Rev. H. McLeod, D. D., Sydney, Chairman; Rev. T. Seigwick, Tatamagouche, Secretary.

Committee on Colportage.—Rev. J. I. Baxter, Onslow, Convener.

Board of Foreign Missions.—Rev. J. Stuart, New Glasgow, Chairman; Rev. P. G. McGregor, Halifax, Secretary.

Committee on Statistics.—Rev. A. McKnight, Convener.

Synod Treasurer, (Except Widow's Fund.)—Rev. P. G. McGregor, Halifax.

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

Receiver of Goods for Missions.—Rev. P. G. McGregor, Halifax; Mr. George Hattie, Pictou.

THE HOME AND FOREIGN RECORD.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; and is published at Halifax by Mr. JAMES BARNES.

TERMS.

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

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

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

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