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

JULY, 1866.

OUR CALL.

The work before us is the conversion of the world. Christ has called us and set us apart for the accomplishment of this most glorious and beneficent task. O, that we could realize the honour, the unspeakable value, the true nobleness of such a work!

What has Christ himself done for us—for a lost world? He has poured forth his most precious blood. He bore the cross "with all its shame and woe." We are now ambassadors for Christ, commissioned to proclaim the good news of salvation.—Paul must plant; Apollos must water; it is God's to give the increase. We must build churches, train ministers, send forth missionaries, and God's Holy Spirit will do the rest. The work is God's, from first to last. Without him we can do nothing.—Greed will lock our hearts against the call of the needy. Selfishness will button our pockets. We shall be of the world worldly, till God visits us with his benign salvation. Our eyes shall be shut against Christ and his work, and he will be to us as if he had never lived or died, till the Spirit quicken us.

When we are converted, quickened, made alive to God and to eternal things, we shall be eager to find out what we can do for Christ. We shall hear his all-powerful voice calling us to follow him in well doing. Without CHRIST there is no hope for the church or the world. Our places of worship, our college, our Sabbaths, sacraments, and sermons are all, without him, empty, useless, a mockery and a snare. Of all men we are the most miserable; and of all organizations the christian church is the

most hollow and unreal. Without Christ living in us and with us, what are our bibles, what our prayers, what the ordinances of religion!

Thanks be to his holy name, Christ is ever with his church while she continues to do her work faithfully. "All power is given to me in heaven and earth—go ye therefore, teach all nations, and lo I am with you always even to the end of the world."

He sets us to do a mighty work, but he does not send us a warfare on our own charges. He has promised to be with us: with us in our home mission, building up the walls of our beloved Zion in these Provinces, training students for the work of the ministry, helping weak congregations and forming new ones; with us in going forth to the Gentiles and proclaiming salvation to the degraded races that enjoy and abuse the golden glories of the tropic isles.

This is our encouragement amid all our trials as ministers and people. Christ is with us, among us, watching over us. He gives us much work to do, but he is at hand to give us strength for doing it. Christ claims the whole world as his kingdom, and he expects his people to conquer it. Let us conquer for him our own country; but we dare not stop there. Our call is, GO YE TO ALL THE WORLD!

SAVE THE OUTCAST!

When Christ was among men in his state of humiliation he mingled freely with the poor, the degraded and the outcast. The cruel instincts or habits of caste received no countenance from him, but the very con-

trary. Lepers, demoniacs, publicans, outcast women, persons outside the pale of human aid and ordinary sympathy, heard his voice and responded to his invitation: "Come unto me all ye that labour and are heavy laden and I will give you rest!"—To the "woman of Samaria" he preached one of his most precious and wonderful sermons. Surely then the church is not at liberty to pass by any class of the population whatever their moral or material condition. The Master has taught us to love all, to help all, to sacrifice ourselves for the advantage of all. Christian, follow the example of thy Lord: Seek out the straying and the lost, and tell them of the good Shepherd, and bring them to his fold. Go to your neighbour who neglects the means of grace, and tell him of his danger and of the Saviour's love. No matter whether that neighbour be rich or poor, his soul is precious; you are his brother; you have a deep interest in his everlasting welfare.—Speak to that poor beggar as Christ would have spoken were he in your place. Speak to that rich one and tell him as Christ told another in the same circumstances, "One thing thou lackest." It matters little whether your neighbour be nominally a Presbyterian or Episcopalian, a Baptist or a Romanist. He is your neighbour; as such you love him as you love yourself, and you will do all you can to secure his everlasting salvation. Christian, remember that you cannot delegate all this work to your minister or to the elders. Every one is bound by motives of infinite power to help his brother man on the way to heaven.—The shepherds whose rapt ears caught the angelic song at Bethlehem, after adoring the infant Saviour, proclaimed to their neighbours the wonders they had seen and heard. Anna, the good old widow who had waited long and lovingly for the consolation of Israel, spoke of Jesus to all of like mind in Jerusalem. The church secured her noblest triumphs both in the olden and in recent times when all her members were imbued with the loving and self-sacrificing spirit of Jesus, and were willing to be in the best sense his missionaries to all within their reach. Let us seek

to be baptized with the Spirit of Jesus.—The work has to be done; God has commissioned us to do it. Mighty spiritual forces are on our side—powers from heaven to raise from the deepest degradation—to convert and sanctify and save.

The church has most precious opportunities for saving the outcast through our Home Missionaries, who go from home to home, and from place to place, where Christ has few, if any, to hold up the standard of his gospel. It is the aim of our Home Mission to overtake these "desolations," and lead the wanderers in the moral wilderness into the way of life. But, alas how sadly inadequate our means to the pressing demands of the work! Tenfold the present number of labourers could be engaged; tenfold the resources at our command could be economically used. O that God would give us grace as a church and as individuals to live and labour for him!

THE ORDINANCE OF PRAISE.

No. II.

BY THE REV. G. PATTERSON.

In proceeding to notice the ordinance of praise, as it existed under the Jewish dispensation, we shall endeavor to ascertain the facts on the subject without reference to questions of modern controversy. We do not think it necessary to look at the matter in this view, as we do not consider that the regulation regarding an outward ordinance under one dispensation are a rule under another. The spirit of religion is the same in all ages. The great principles of truth and duty, underlying the religious institutions appointed by God, are the same under each economy, and from their nature are unchangeable. But the outward ordinances by which truth and duty are taught and religious feeling expressed, vary with each change in God's dispensation; and for the knowledge of God's will regarding any institution at any time, we must look to the regulations, which he has laid down regarding that particular dispensation.

In this respect we consider praise in the same position as other institutions. Prayer for example, as its substance and spirit, is

the same under the New Testament as under the Old. But everything regarding its outward form under the Old Testament, such as the accompaniment of incense or he turning the face to Jerusalem, is no longer binding, and as to its mode now, we must take the New Testament as our Directory. Again, the covenant right of believers' children is a great principle common to all God's dispensation, but the outward form by which it is marked varies, being by circumcision under one economy and by baptism under the other, and each of these is binding only under the dispensation for which it has been appointed. So is it with praise. The reason, the spirit and design of the exercise are the same in every age, but as to its outward form each dispensation has its own regulations. Still it is not only interesting but instructive to examine closely an ordinance as it existed under a former dispensation. We may learn much regarding its design, its importance, the principles on which it is based, its connection with other portions of doctrine and duty, and the benefits it is fitted to produce, which are useful for all time.

In examining the ordinance of praise as exhibited in Old Testament times we shall consider it as it existed in the two great divisions of time into which the history of that economy may be divided, first, the early or formative period of the Jewish church and nation, and secondly, the period of its glory in the days of David and Solomon and subsequent decline.

In looking at the first, we are met at the very threshold with a "service of song," which, taking all the circumstances into account, we regard as the grandest scene of the kind, and among the grandest of any kind which our earth has ever witnessed. In Exodus xv. we learn that the children of Israel having crossed the Red Sea, in consequence of the stupendous miracle, by which the sea was divided, and Pharaoh and his proud host having been overwhelmed in its waters, the Redeemed of the Lord standing on the farther shore and seeing the lately exultant foes dead upon its strand, received from Moses a song, which

doubtless he had received by inspiration of God, celebrating the deliverance achieved by the Almighty in strains which echoed through all their after history, and which shadow forth the great song of the Redeemed standing on the glassy sea where the great captain of our salvation shall have put down all rule and all authority and power, and made them more than conquerors.

This song, divine in its source, so sublime in its contents, so perfect in its form, and so rapturous in its spirit, seems to have been sung by the whole body of the men in Israel, led by Moses; while the women, led by Miriam, accompanying their voices with the sound of the timbrel and the regular motions of the dance, sang in response, probably to each sentence as sung by the men, the glorious Refrain, "Sing ye to the Lord for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

The effect must have been magnificent. "A nation of slaves suddenly emancipated, a people, who a few days ago were trembling with terror, betraying the cowardice bred and fostered by their previous condition, now delivered from their pursuers by a miracle at once of mercy and of judgment—standing on the shores of the sea through which they had been led in safety, and into the depths of which their enemies had been betrayed and were now buried, having "sunk down to the bottom as a stone"—a million of voices joining together in a set composition, divided into parts, the men singing the descriptive stanzas, and the women by themselves at the end of each coming in with their choral response, celebrating "Him who hath triumphed gloriously;" why, the mere fabrication of such a thing is enough to entitle a man to immortal remembrance. When, however, we take it for what it is, the simple record of a fact—when we try to imagine the reality, and consider that it once actually was—that that multitude was seen by the sun in the heavens—that the wilderness and the shore echoed to the sound of their many voices—and that with jubilant emotion, and measured cadence, and pipe and timbrel, the redeemed of the Lord rejoiced in their de-

liverance, and offered to their deliverer "this sacrifice of praise" and "service of song," we feel ourselves the subject of thoughts and emotions, which language is utterly inadequate to embody, and which naturally lead us to that period when a mightier multitude, whom no man can number, exulting in the bliss of a Divine deliverance, are to stand upon the margin of a new world, and looking on the extinction of all their enemies, to "sing the song of Moses and the Lamb." [*Burney's Service of Song*, pp. 15-16.]

From this incident we gather some important information regarding music and song at this early age among the Israelites. The song itself was unquestionably inspired of God, and having been given to be sung, the service was by his appointment. But the knowledge of music, the capacity to appreciate poetry so elaborate, and the taste and skill to sing it in an appropriate manner, were not gifts communicated to them miraculously at the moment. The song was given to those who were already capable of singing it. The instruments of music by which it was accompanied were not then made by God. The people must have had them already in Egypt. Nor was the mode of performance new.

It is evident therefore that the Israelites must have been at this time a musical people. Even under the heaviest weight of their bitter bondage they found in this an alleviation of their sorrows. Though most of the references to music, which we have found in the Patriarchal ages, refer to scenes of a similar character. Yet from all the circumstances of this great service of song immediately after their deliverance from Egypt, it seems probable, if not certain, that they already used music and song in the service of the Lord. We do not find now for the first time a divine appointment to employ these for this end. We know that the mode employed on this occasion was that common among the Egyptians in scenes of rejoicing both of a civil and sacred nature, and although the circumstances in which they now sang were peculiar, and the song itself divine, the likelihood is that such a service of song was

what they had been accustomed to in the darkest night of their oppression. An Apocryphal writer, who may be regarded as expressing the traditionary information of the Jews, says in describing the bondage in Egypt: "The righteous children of good men did sacrifice secretly, the fathers singing out the songs of praise." (Wisdom 18-9.) When with palpitating hearts they left the house of bondage, they took their timbrels with them, they cared for them during their journey, they preserved them during their passage through the sea, and when in safety they stood upon the father's shore they were ready with voice and instrument, and in the enthusiastic excitement of the dance, to utter the high praises of the Lord.

The mode of performing this service is worthy of more particular attention as we find it frequently employed afterwards among the Jews, and as it was characteristic of other eastern countries both in ancient and modern times. The timbrel here spoken of was a species of hand drum or tambourine, consisting of a hoop of wood or metal, with leather stretched over it, and sometimes with small bells around it. The Egyptian monuments show three kinds of this instrument. It was in common use among the Jews on all festive occasions. (Gen. xxxi. 27; Job xxi. 12; 2 Sam. vi. 5; Isaiah v. 12, &c.) and it is still used in the East in the same manner. The mode here employed of companies going forth in rows or processions with songs and beating the tambourine, and with regulated movements of the body or in dances, was a common practice in the East in celebrating joyful events or on occasions of public festivities. Among the ancient Egyptians there were sacred songs and sacred dances, and among them the practice was as here for men and women to go forth in separate bands. Among the Israelites we find the same practice, but especially conducted by bands of young women, on occasion of victory or public rejoicing. Thus when Jephtha returned from his victory over the Ammorites "his daughter came out to meet him with timbrels and dances." (Jud. xi. 34.) So when David returned from the

slaughter of Goliath, "the women came out of all cities of Israel singing and dancing to meet king Saul, with tabrets, with joy and with instruments of music."

Modern travellers represent the same as common still. "According to the modern customs of the East, the dance, which is generally accompanied with singing is still led by the principal lady of the company, the rest imitating her movements and repeating the words of the song as they drop from her lips. She moves according to no regular measure, and chants often the extemporaneous effusions of the moment; but let her vary her steps and cadences as much as she pleases, her group of gay and lively followers imitate with wonderful address, every variation of either her feet or tones. Nor is this the custom only on occasions of festivity, for in many parts of the East, dancing as well as singing forms still a part of their sacred observances, and there is always one principal person who takes the lead in both. The missionary Wolff mentions a congregation of Jews in Palestine, who responded in this manner to an interesting hymn, which was sung by their priest. And another traveller describes a festival of some Eastern christians, where one eminent individual who was the leading singer, as well as the leading dancer, conducted through the streets of the city a large band of people, who sang and leaped in imitation of the tones and gesticulations used by him." [*Jamieson's Eastern Manners.*]

This mode of celebrating joyous events, by songs and dance was not always and perhaps was not originally a religious rite. It was according to the custom of those portions of the world, just a portion of their festal rejoicings. But it was very early, both among the Jews and other nations, connected with their religious services, which were of a joyful character. This was the case among the Egyptians, and we find it among the Jews before the Mosaic ritual was appointed. Thus when they made a golden calf at Horeb, the occasion was celebrated with a feast, observed with loud shouting song and dancing. Exodus xxxii. 6, xviii. 19—"The people sat down

to eat and to drink and rose up to play." "And he said, it is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome, but the noise of them that sing I hear.— And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing." This shows that the Israelites had been already accustomed to singing and dancing in connection with religious festivals, nor is it to be inferred, that the acts were wrong because here they were directed to a wrong object. The service was intended as a service to God.— Aaron built an altar and made proclamation "To-morrow is a feast to the Lord." The error was in setting up any visible image to represent the invisible God, and thus "turning his glory into the likeness of one that eateth grass." That the acts were not forbidden in themselves, is evident from the fact that the same services were afterwards common among the Jews on occasion of religious rejoicing, as in the case of David's bringing up the ark to Jerusalem, (2 Sam. vi. 14; Chron. xiii. 8, xiv. 27, 28;) and also from the fact that they were at least permitted in connexion with their sacrificial meals on the occasion of their great festivals, as we shall presently note more particularly. (See Ps. lxxviii. 26, Jude xxi. 21.)

Before leaving this part of the subject we may notice that in the singing of the song of Moses at the Red Sea we have an example of that responsive or antiphonal singing which we find common afterwards. (1 Sam. xviii. 7, and xxi. 11.) In the hymn itself we find that peculiar arrangement of Hebrew poetry, commonly called Parallelism, by which two or more parallel stanzas sometimes expressing an opposition of meaning and sometimes expressing a progress in the idea. This style of composition is particularly adapted for responsive singing, and undoubtedly some of the Psalms, particularly the 136th, were composed to be sung in that manner.

The instances to which we have thus referred were all occasions of public or national rejoicing. But in Israel these were all of a sacred character. They might not however be considered as worship in the

proper sense of the term. We therefore proceed to consider the ordinances of the Mosaic ritual in reference to this subject. In these ordinances there is no distinct command for vocal praise. This, however, was not necessary, as the people were already accustomed to it. Whether there was any singing in connection with the ordinary Tabernacle services in the early period of the Jewish state we are not informed. But in the temple service which was not a new system, but merely an enlargement of the Tabernacle rites, singing together with playing on various instruments of music was used in immediate connexion with the offering of sacrifice, and though it did not form part of the Mosaic ritual, yet we will see that it existed in very close connexion with it.

The only musical instrument used in connexion with the tabernacle was the trumpet of which Moses was commanded to make two of silver. These were used for various purposes. During the stay of the Israelites in the Wilderness, they were used for announcing the movements of the tribes on their march. They were used for the purpose of summoning the people to the solemn assemblies, (Numbers x. 2-7) and therefore served somewhat of the purpose of modern bells. They were also to be blown on occasions of going to war.—(Num. x. 9.) “There can be no doubt that the shrill, powerful, rousing peal of the trumpet is commonly represented in scripture as an image of the voice or word of God. Hence the voice of God and the voice of the trumpet on Mount Sinai were heard together, (Exodus xix. 5, xviii. 19.) first the trumpet sound as the symbol, then the reality, so also St. John heard the voice of the Lord as that of a trumpet (Rev. i. 10, iv. 1,) and the sound of the trumpet is once and again spoken of as the harbinger of the Son of Man, when coming in power and great glory, to utter the Almighty word which shall quicken the dead to life, and make all things new (Mat. xxiv. 31; 1 Cor. xv. 52; 1 Thes. iv. 16.) The sound of the trumpet then was the symbol of the majestic omnipotent voice or word of God.” (Fairbairn’s *Theology* II. 538.)

The sound of the trumpet thus according to the Mosaic law primarily spoke as the voice of God to man, rather than as expressive of any service from man to God. But in using this as the appointed symbol of proclaiming to man God’s power, there was an invocation of that power so that it was the means through which it was exercised, and hence it is said that on blowing the trumpet as they went to war, “ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.” (Num. x. 9.) Of the use of it in this way in subsequent times we have examples in Num. xxxi. 6; Jud. vii. 19; 2 Chron. xiii. 12, 14, &c.

But it is the use of it in the Tabernacle service that we have now to consider.—According to the Mosaic ritual the trumpet was to be blown on the feast of the New moon, (Psal. lxxxi. 3.) but more especially the New moon of the 7th month, which was observed as a day of rest and holy convocation and which was therefore distinguished by an additional series of offerings, and is commonly called the feast of trumpets. (Num. xxix. 1; Lev. xxiii. 24.) Viewing the trumpet as we have described it, it was appropriate that the seventh month should thus be signalized, as not only did its number specially point it out as sacred, but it was the month, of which the services afforded the greatest manifestations of the wonderworking grace of God. On the 10th of that month was the great day of atonement, observed with the only fast of the Mosaic ritual and symbolic of the sufferings and death of the Messiah for the sins of men, and this was followed on the 15th by the feast of Tabernacles, symbolic of the glory that should follow.

But the true place of the ordinance of praise in the Mosaic ritual will be found in the peace-offerings, and in the corresponding services of the great festivals. The regulations for the peace-offering are fully laid down in Lev. VII. They were of three kinds, the sacrifice of thanksgiving or praise, of a vow or of free will. The two latter were special expressions of gratitude for special mercies, the first was more general in its nature and was the most impor-

tant, and the name given to it "sacrifice of peace," is of particular note, as it is the same which the apostle in writing to the Hebrews, ch. xiii. 15, applies to singing God's praise in the New Testament, showing that the latter occupies the same place now that the former did under the old dispensation.

The peace-offerings like all the institutions of the Jewish law, were based on a sacrifice for sin, so that even in offering of praise the offerer was reminded of his unworthiness of the blessings received, his unfitness in himself to stand before God, and the necessity of an atonement in order to his enjoying fellowship with him. But following this the peace-offering was intended to represent the offerer as restored to a state of friendship and harmony with God and the joy which this must produce.—Hence in this offering, when a portion was presented to the Lord and given to the priest, the rest of the sacrifice was given to the offerer, that he and his family might feast thereon, with others whom he was to invite to share his joy, his servants, the Levite, the widow and the fatherless, (Deut. xii. 5, 6, 11, 12, 17, 18.) All this was intended to represent the offerer as restored to fellowship with God, and the joy and gladness resulting therefrom. But this was of a sacred character. It was to be a feast "before the Lord" and in the place where he recorded his name. But it will be at once seen that this was the very state of mind which finds its expression in praise—the same feeling which animates the New Testament, when God "puts a new song into his mouth, even praise to our God."

Of the same nature were the services of the great festivals, with the exception perhaps of the passover, which being commemorative of the bondage in Egypt was eaten with bitter herbs, and at which for seven days they were to use unleavened bread, or as it is called "bread of affliction."—But in regard to the other two, the people were commanded to rejoice in the same manner as in their peace-offerings. Thus the command regarding the feast of Pentecost is, "Thou shalt rejoice before the Lord thy God, thou and thy son and thy

daughter, and thy man-servant and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there." (Deut. xvi. 10, 11.) For similar commands regarding the feast of tabernacles, see Deut. xvi. 14, 15, xxvi. 10, 11.

It is to these scenes of sacred rejoicings that we are to look for the expression of praise in connection with the Mosaic Institute. The whole of such services were in their nature a service of praise. By the Mosaic law, on all these occasions the silver trumpet was to be blown over the burnt offerings. "Also in the day of your gladness, and in your solemn days and in the beginning of your months, ye shall blow with the trumpets over your burnt offerings and the sacrifices of your peace-offerings; that they may be to you for a memorial before your God." (Num. x. 10.) This we deem a fact of some importance as it seems to be the germ of which that magnificent service of praise established by David and Solomon was but the expansion; under the latter trumpets still held a prominent place, there being no less than 120 trumpeters. Vocal music was not here commanded, but the people were already accustomed, to use it in their festivities, and the command to rejoice with their family and friends implied the continuance of it. We have only to glance over the Bible to see that among the Jews, music, song and dance were the most characteristic features of their festal hours. So much so that the music of the tabret or other instruments, the voice of song and the dance are used as synonymous with a state of gladness and a time of rejoicing. "Thou shalt again be adorned with thy tabrets and shalt go forth in the dances of them that make merry." "They shall come and sing in the height of Zion. Then shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy and will comfort them, and make them rejoice from their sorrow." (Jer. xxxi. 4, 12, 13.) On the other hand times of sorrow are represented by the ceasing of the voice of

song and the sound of instruments. (Sam. v. 14; Is. xxiv. 8; Ps. cxxxvii. 2-4.) That these were also associated with their sacred festivals is evident from such passages as the following,—“Ye shall have a song as in the night when a holy solemnity is kept; and gladness of heart as when one goeth with a pipe to come into the mountain of the Lord.” (Isa. xxx. 29.) “I hate, I despise your feast days:—neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy voice.” (Amos v. 21-23.)

From these scenes of sacred joy the Psalmic poetry of the later ages was developed, and the connexion appears in the fact of so many of the Psalms adopting language referring to the modes of expressing joy among the Hebrews. “The singers went before, the players on instruments followed after; among them were the amse’s playing with timbrels. “Take a Psalm, and bring hither the timbrel, the pleasant harp with the Psaltery. Blow up the trumpet in the new moon, in the time appointed on our solemn feast day.” “Let them praise his name in the dance, let them sing praises unto him with the timbrel and harp.” “Praise him with the sound of the trumpet; praise him with the Psaltery and harp. Praise him with the timbrel and dance. Praise him with stringed instruments and organs (or pipes.) Praise him upon the loud cymbals.”—(Psalm lxxviii. 25; lxxxi. 3; cxliv. 3; cl. 3-5.)

Any one examining these and similar Psalms will see that the great idea which they express is that of festal joy, and this is done by referring to the modes in common use among the Hebrews. Some have objected to the introduction of the dance in these passages, and to our ideas it seems incongruous in consequence of dancing now being entirely divorced from religion, and associated with godless pleasure. But with the Hebrews it was not so. To them it was but the natural expression of joy. “Thou hast turned my mourning to dancing.” (See Jer. xxxi. 4-12, already quoted.) We have seen that it was usual on their occasions of national rejoicing.—

Undoubtedly it was commonly used at the Jewish festivals. (See Jud. xxi. 19-21.) And of the same kind was David’s dancing at the bringing up the ark to Jerusalem.—The best interpreters agree that “dance” is the proper rendering in these Psalms.—Alexander on the 150th Psalm says, “The timbrel is here accompanied with its inseparable adjunct *dancing*, which might seem misplaced in a list of instruments, and those employed in sacred music, but for the peculiar usages and notions of the ancient Hebrews, with respect to this external sign of joy.”

We did not intend at this stage of our enquiry advertng to any controverted topic. But having referred to these Psalms, we must say a word as to their use in New Testament times. It has been said that unless we have organs in our churches, we cannot express the force of these Psalms, and even some have gone the length of saying, that we should in that case not allow them to be used in the sanctuary. We presume to think that there is considerable assumption in such assertions. Till the seventh century there was no such thing as an instrument of music in christian churches, and the church containing such intellects as Augustine and such hearts as Ambrose used these Psalms as expressive of their devotior. Yet it seems they could not properly express these Psalms and should not have used them in worship till popery in the dark ages invented a machine which will now justify their use in christian worship. If the objection be worth an answer, we may say that if the parties are determined to take such words literally, then let them do so and what follows.—They must have not only the organ, but all kinds of instruments, wind, stringed and pulsatile, (for this is the idea in Psalm 150.) and besides they must have the dance.—Will they tell us that we cannot use Psalm lxxviii. in our sanctuary unless according to verse 25 we have in our churches processions of young girls “with timbrels and dance?” But further these psalms are expressive of festal joy. We might show that the modern organ is not expressive of festal joy. It has no association of the

kind as the instruments referred to in these psalms has among the Hebrews. But without laying any stress on this as we do not believe that the spirit of these psalms can be better expressed by any of the implements either of ancient or modern festivity. We remark that this feeling of festal joy not only can be expressed in our New Testament worship, but properly belongs to those who enjoy New Testament privileges. The gospel is frequently represented as a feast, and festal joy is the proper exercise of those who enjoy its blessings. Those who sang these Psalms in this state of mind, truly express before God their spirit, while those who taking them literally think to express them by "things without life giving sound" grasp the shadow for the substance, and should remember that "the letter killeth while the spirit giveth life."

THE FUTURE.

Fresh reasons are constantly emerging why we should devote our best energies to the thorough evangelization of these sea provinces. They are, probably, destined to be centres of extensive influence for good or for evil. Already our hardy sailors spread the sail to woo every breeze and plow with adventurous keel every sea from the equator to the fields of everlasting ice. If their minds and hearts were imbued with the gospel, who could tell the good they might be the means of doing far away from home and native land? The missionaries of commerce might, nay, should prove honoured missionaries of the cross. Our fishermen should be in their measure "fishers of men." Then, the eyes of the world are being attracted to our vast stores of undeveloped mineral wealth—our mines of coal, gold, iron and other metals. These are, as yet, comparatively unexplored; but a new era has been ushered in, and the population around the great centres of coal mining is rapidly increasing by immigration. It seems probable that the population of Nova Scotia will increase with unprecedented rapidity. The other provinces also, and especially New Brunswick, afford vast scope for progress and improve-

ment. Our church claims to be the Presbyterian Church of all the sea Provinces. We must make good our claim by redoubled exertions to overtake our waste places, to heal our own breaches, to lengthen our cords and to strengthen our stakes. When men are young they are impressible, and the traces and tendencies of youthful training can never be wholly obliterated. As with men so with countries. Our Provinces are still in the freshness and impressibility of youth; and the impressions for good which we may make on them now may tell with increasing power twenty generations hence. English economists look to the time as not far distant when the mineral treasures of Great Britain shall be exhausted. When that takes place the mother country may have to transfer much of her manufacturing industry to these Provinces, thus vastly increasing our wealth and population. Our people may be then numbered by millions. This is not the dream of an enthusiast, and let us therefore prepare for our great destiny by planting the standard of the gospel wherever it is possible for us to do so. What would England and Scotland be to-day—what the United States—had not brave and faithful men laboured lovingly and believingly for Christ, amid great difficulties and perils, in the hope of a glorious future? We may have to sow in tears; we may have to wait long years for fruit,—yet it may be that in heaven we shall be called upon to witness with joy unspeakable the results of our labours.

DIGNITY OF THE WORK OF SABBATH SCHOOL TEACHING.

BY THE REV. THOMAS DOWNIE.

Throughout the churches connected with the Synod of the Lower Provinces of British North America there are, speaking in round numbers, about one thousand persons engaged in the work of Sabbath-School teaching. The influence which such a band of laborers in the cause of Christ is exerting must be great and wide-spread. Their office, as an instrument of diffusing a knowledge of Bible truth, and bringing immortal minds under its power, is second

in importance only to that of the christian ministry. If faithful to their trust—if earnest in their efforts to bring the souls committed to their care to that Redeemer who said “suffer little children to come unto me and forbid them not,” who can estimate the value of their teaching or the grandeur of the results that shall flow from it! Many of the rising generation will in after years bless God for the religious impressions which were produced on their mind, by their instructions, while eternity will alone disclose the full amount of good achieved by their work. But while we rejoice in the fact that there are so many of the members of our congregations engaged in Sabbath School teaching, we are far from supposing that their number is adequate to the wants of the church. They might and ought to be increased four fold. There are many in our churches who have the requisite intelligence and aptitude but whose gifts are never exercised in the sphere where they are so much needed.— There are many districts of country within the bounds of our Synod thickly settled with Presbyterian families, and yet no Sabbath Schools exist in them to which the young may repair and become acquainted with the truths of inspiration. With the view of inducing some of the members of our churches who have the knowledge and piety which fit them to act as Sabbath School teachers to enter on the work, and at the same time to stimulate those who are already engaged in it to more earnest effort for the spiritual welfare of the young committed to their charge we propose in the present paper to illustrate the dignity of the Sabbath School Teacher's office

The dignity of the work of Sabbath School teaching appears from the importance of the truths that are taught. What are the truths which it is the object of the Sabbath School Teacher to unfold? They are, in the first place, the doctrines contained in the page of instruction regarding the existence, attributes, and purpose of God. It is thus one design contemplated by the teacher to make the young acquainted with the Being who created them by his power and daily sustains them by his bounty

to let them know how the world in which they dwell originated, and from the contemplation of the works of nature to point out the power, wisdom, and goodness of the Great Architect of all things. This knowledge regarding the Divine Being is at once the noblest and most important of all the attainments to which the human mind is permitted to aspire. The philosopher may pride himself in investigating the laws of nature; in contemplating the beauty and arrangement of the orbs that spangle the firmament; in admiring the structure of his body and in marking the inward workings of his mind; in tracing the history of his species, and thus making himself familiar with the deeds and exploits of statesmen and of heroes; but a nobler object is pursued by him, who seeks to become acquainted with the Being to whom all things owe their existence and harmony, and who amid the current of passing events marks the operation of His hand. If then the knowledge of the Supreme Being be the highest which can engage the attention of man, how honorable is the work of those whose duty it is to unfold that knowledge and imbue the minds of the young with sentiments of reverence for the character of Him to whom they owe their existence!

But the grand truth which the Sabbath School teacher is called to unfold is the work of redemption by Christ. This is the doctrine which it is the leading design of revelation to make known; and in the words of an elegant writer, “the death of Christ is the chief event which adorns the annals of time and which will be celebrated by the redeemed through all the coming ages of eternity.” In this then appears the dignity of Sabbath school teaching, that it is its object to make the young acquainted with the work of reconciliation between God and man. The atonement of Christ, the prospect of which cheered the hearts of pious patriarchs as they viewed bleeding sacrifices and were led to look with joy through the long vista of types and shadows to the object they prefigured; the theme which prophets foretold and of which they sang: the work which shall be the subject of everlasting contemplation to

angelic beings; the work by which guilty rebels were to be freed from sin, made trophies of redeeming grace, and possessors of immortal bliss; this is the grand topic which it is the office of the Sabbath School teacher to unfold.

Compared with the work of expounding to the young the weighty truths connected with man's redemption, how do other pursuits sink into insignificance. Noble is the work of the astronomer who explains the laws which regulate the movements of the planetary bodies as they roll through the depths of space; but nobler is the work of him who labours to direct the minds of young immortals to the day star from on high—the star which from the maze of error and of sin leads to the regions of everlasting day. The geologist digging in the bowels of the earth is enabled by his researches to adduce startling facts with regard to its structure and the changes which at different periods it has undergone; but the Sabbath School teacher leads his pupils to fathom the depths of redeeming love. The chemist analyzes the properties of matter and makes discoveries which gratify curiosity or contribute to the welfare of his species; but a nobler object is contemplated by the teacher who seeks to unfold the workings of divine Providence, who carries his pupils back into the counsels of eternity when Jehovah planned the work of mercy by which guilt would be expiated and the sinner saved. The student of Natural History may explain the means by which the vapour that collects into clouds descends and refreshes the earth; but it is the office of the Sabbath School teacher to make known the method of man's regeneration and to show how the Holy Spirit implants principles of holiness in the human heart which take root on earth and are developed to perfection in the heavenly world.

The dignity of the work of Sabbath School teaching further appears from the importance of the object at which it aims. It is one design of this work to train the young to habits of virtue, and thus prepare them to encounter the dangers, difficulties, and temptations of life. The individuals

who are instructed in the Sabbath School and whose faculties are but awakened and beginning to expand are in a few years to occupy the position now held by those who are in the vigor and prime of life. And who can tell what is to be the character in after years of those who now excite but little attention amid the din and battle of worldly business. Some may be the blessings and others the scourges of their race; some the ornament and honor of their country, others its shame and its disgrace. Some will be found diffusing happiness to all around them, while others may prove a source of sorrow to their relatives and friends. If then such important results hang on the destinies of the rising generation, how dignified is the work of the Sabbath School teacher whose task it is to instil into their opening minds those principles which will enable them to maintain a steadfast adherence to virtue amid the stormy scenes of life, and lead them in all their aims to have a regard to the glory of their Maker.

But it is when we view those whom the Sabbath School teacher instructs as immortal beings that we see most forcibly the true dignity of the work in which he is engaged. Not only are the young under his care to perform a part amid the scenes and pursuits of the present life, they are destined to spend an existence which years cannot measure. They have been ushered into life, but shall never disappear from the ranks of being. When the sun which has shone for thousands of years shall have expended his last rays and be extinguished in darkness; when the moon shall have grown dim with age; when the stars which gem the sky in myriads shall be blotted out, the soul of the youngest child now in our Sabbath School shall be participating in the bliss of heaven or sharing in the misery of devils and lost spirits. With what dignity and importance does this fact invest the work of the Sabbath School teacher. His energies are not directed to an object which will be lost and forgotten amid the lapse of time; every duty he inculcates, every truth he teaches, communicates an influence which will stretch into the cycles of eternity. His task is to instil principles of piety into the minds of immortal beings—beings destined to exist through ages countless as the grains of sand on the seashore.

The dignity of Sabbath School teaching may be argued from the nature of the reward which will be conferred upon those who engaged in the work from right motives and who discharge faithfully its duties. Even in the present life the efforts of the Sabbath School teacher are rewarded by the feeling of complacency he experiences in common with all who seek to promote

the moral and religious welfare of their fellow-men, and by the gratitude and affection manifested towards him by his scholars in after years. But it is in the future world that the Sabbath School teacher will obtain the full reward of his exertions. "They," says the inspired record, "who turn many to righteousness shall shine as stars for ever and ever." Jesus, who to save the souls of men, left his throne in heaven to submit to scorn, ignominy and death, and who now from the heights of glory regards with feelings of deepest interest the progress and extension of his gospel in our world, will not on the great day of reckoning overlook the smallest efforts that have been made to advance his cause. The missionary who has proclaimed the tidings of mercy in the lone wilderness or amid the haunts of ignorance and barbarism; the faithful pastor who has watched over the interests of his flock as one that must give an account; and the devoted Sabbath School teacher, who by prayer and effort has sought to add lambs to the Redeemer's fold, shall all, on the great day of judgment, receive the blessed welcome, "Well done, good and faithful servants, enter ye into the joy of your Lord." Having labored devotedly in the cause of Christ on earth and been instrumental in leading some of the young immortals committed to his care to a saving knowledge of the truth, the teacher will then receive a reward proportioned to his zeal. Then the Saviour will acknowledge him as a fellow-worker with Himself in furthering the great plan of human redemption, and will impart to him a measure of that joy which will fill His own soul when He contemplates the millions of the redeemed and views them as the purchase of his sufferings and the monuments of his grace.

In view of the dignity of the Sabbath School teacher's office, and the encouragement connected with it, who would not esteem it a privilege to engage in the work? It is a sphere in which an angel would feel honored in devoting his lofty energies.—Let those who are already on the lists of our Sabbath School teachers be stimulated to increasing diligence in the discharge of their responsible duties. The work which you have undertaken may appear humble in the eye of the world, but viewed in relation to the truth of heaven which from Sabbath to Sabbath you unfold,—viewed in regard to the grand object at which you aim, the salvation of the young entrusted to your care, viewed in the light of eternity whose enrapturing scenes shall before long burst upon your vision, it possesses an importance compared with which secular pursuits are as dust in the balance. In this work which is emphatically the work of the Lord, be *steadfast and unmovable,*

always abounding in it, forasmuch as ye know that your labor is not in vain in the Lord.

PREACHERS FOR THE TIME.

The following able and thoughtful article is from the pen of the Rev. Dr. McCosh, the eminent Scottish Philosopher, who is at present sojourning on this side the Atlantic:—

"The peculiarity of this age is, that it cannot or will not tell what it wants, wishes, and expects. It would compare itself to the seventeenth century, or to the Reformatory Epoch, or even at times, in its presumption, to the very time in which Christianity arose. But there is at least this important difference. The Puritans, the Reformers, and the Apostles did not content themselves with expressing dissatisfaction with abuses; they had something positive to offer, and announced it clearly, explicitly, and boldly. But in the present age there is a studied, or a weak and a vacillating uncertainty about the expected improvement. On the one hand, the infidel keeps his purpose wrapt up in a cloud, in which it bulks very largely and very shapelessly. He concedes that man is a religious animal—that a religion must be provided for him, and he promises that it shall and will come, and will be very pure, and rational, and benevolent. But he never condescends to tell you where it is to come from, and he declines, for the present, to explain what it is to be; and if you insist on something more specific, he breaks forth into expressions about the good and the infinite, but is never more specific in his utterances. There is a like indefiniteness, a haziness, about the reform and improvement sought by Christians of the so-called progressive school. Some of them tell you that divine truth is too grand, wide, and comprehensive to submit to human definition or expression. They would scarcely go so far, indeed, as the ancient Alexandrian mystics, who opposed a refined paganism to the rapidly advancing Christianity, and declared that nothing could be predicated of God, and that it was profane to make any affirmation regarding him. Some of these, whose names are often quoted in connection with the expected improvement of Christianity, very nearly approach this. This age has a special aversion to a settled creed. It is to some extent a reaction against the attempt of the theologians of the seventeenth century to fix every divine truth in a logical formula. The pendulum is now swinging to the other side. If before we had the height so cold and rugged, we have now the hollow, with its damps and curling mists. The flow may have been

too great, but the ebb is quite as excessive, with its exposed sludge, in which we run some risk of sinking, and its floating malaria, which may gender fever. A clear idea and settled conviction is now represented as a thing impossible, and not desirable if it were possible. Doubt is exalted to the rank of a virtue. Cloudiness is thought to be preferable to clearness.—Using, but abusing the language of scripture, they tell us that we must all be baptized in the cloud and in the sea. People will not remain long in their present position of vagueness or vacillation. Suspense is at all times painful, and persons hasten out of it as soon as possible, preferring even the worst uncertainty. It is this circumstance which renders these times so momentous. * * * * *

Our professors of theology and philosophy have a very important duty to discharge, in sending forth from our colleges a body of young men, thoroughly provided with principles and with learning to meet and overthrow the advancing evil. Not, indeed, that I would expect, or even wish, that all, or the great body of our young preachers, should be encouraged to go forth and do battle with the infidel. On the contrary, I am convinced that it would be an unmitigated evil to find our ordinary preachers appearing before a promiscuous congregation, not to preach Jesus Christ to perishing sinners, and recommend holiness of life, but to meet objections which the audience, perhaps, never heard of, till a feeble attempt was made to reply to them. * * * That is the theology best suited to the age, which is put forth by living men of the age, drinking of the living word for themselves, by the power of the living Spirit.

There are persons in our day even telling us that the old theology of Scotland was in many respects defective. Our old Scotch divines, and those who follow, have not, they say, set forth Christ with sufficient prominence as a living person in his love and sympathy, and as the proper object of faith. They declare that, as many in the last century, and in the beginning of this, preached a cold morality, and not the Saviour, so are not a few in this age preaching formal doctrines, and not Christ.

Now I am not inclined to say that there is no justice in this reproof. No believer should allow himself to blame those who, with a genuine heart, would magnify the person of the Saviour. Certainly they cannot be wrong who make Christ the head. When he is there he keeps all else. He keeps doctrine, he keeps the Church, he keeps ordinances in their proper place—in an honored, but still subordinate place, as members of his mystical body. So far as this new theology, of which we hear so

much, errs—as I believe it does err—it is not in what it inculcates, but in what it omits; not in what it teaches, but in what it does not teach; not in what it affirms, but in what it denies. Where it errs is in exhibiting a mutilated Christ. It calls our attention to certain lovely features of his character, and hence it cannot be wrong; but it leaves out others, and deadly error must come in at the open gap. In particular it is losing sight of the expiatory character of the work and sufferings of the Redeemer. And verily I cannot at all understand my Lord's life or death, I cannot comprehend those deep groans, that fearful agony, that exceeding sorrow even unto death, that awful cloud on the Father's face, till I connect them with my sins. I believe the burden is off me when I see it laid on Him who bore our sins in His own body on the tree. In reading certain books published in our day, and hearing certain sermons, I am inclined to say with young Isaac, "Here is the fire and the wood, but where is the lamb for a burnt offering?" How relieved am I when I hear the declaration, "My son, God will provide." He has a living lamb for the burnt offering. While we retain a Bible, divine and inspired, and so distinguished from any other book, I think we see more fully that we are at liberty, and that we should be ready, to accept lessons from every quarter—from nature, and from history, from literature, and from art."

HOW TO ACT AS A STEWARD FOR GOD.

I. DETERMINE FOR YOURSELF WHAT PROPORTION OF YOUR INCOME YOU OUGHT TO CONSECRATE TO THE SERVICE OF GOD.

Nobody has a right to do this except yourself; but it is your duty. The Word of God will be your guide. You will find something there in favour of making the proportion a tenth; but the New Testament rule, about which there can be no question, is, "As God hath prospered you," 1 Cor. xvi. 2. Do not leave this point comfortably vague, but honestly consider it and fix in your conscience the proportion you should give.

II. DO THIS ON THE LORD'S DAY.—"On the First Day of the week." It need not take long time; but it is worth while to do it seriously and thoroughly for the satisfaction of your own mind, as being yourself one who is "bought with a price."

III. SET APART THE SUM, whatever it may be, week by week, so that it shall not be mixed up with your other monies. If your income is a fixed one, a separate purse will be necessary; if you are in business and

constantly turning over money, a book regularly kept will serve.

IV. **OUT OF THIS BAG MEET ALL CALLS UPON YOU TO GIVE.** Take a portion of its contents every Lord's Day to His house. Feed your needy brother or sister out of it. Pay your subscriptions to missions, &c., out of it. You need not dispose of all the Lord's Bag contains within the week: some weeks you may have little occasion to give at all: still faithfully put in every First Day of the week what you feel you ought: the occasion for a larger gift will come in good time.

Such is the method. Maintain it with regularity until it has become as much a matter of sacred *habit* as family worship or going to Church; and you will "provide yourself a bag which"—as regards both this world and the next—"waxeth not old."

REASONS FOR ADOPTING THIS METHOD.

I. **IT IS SCRIPTURAL.** From the earliest days of revealed religion we find God's people appropriating a *definite sum* to His service, and doing this not when collectors went round, but of *their own accord beforehand*. Abraham, Gen. xiv. 20; Heb. vii. 4—7. Jacob, Gen. xxviii, 16—22. David, 1 Chron. xxix. 2. "*First fruits of all,*" Prov. iii. 9, 10.

Such prepared readiness for giving has the example of our Lord. John xiii. 29. And nothing can be plainer than the injunction in 1 Cor. xvi. 1, 2, to make our devotement of substance to God as frequently as the First Day of the week comes round, and under Lord's-Day influences.

II. IT IS ATTENDED BY MANY GREAT ADVANTAGES.

1. It enables you to give more.
2. You have the satisfaction of knowing that you are giving all you should. Having settled the matter in your own closet, you feel quite independent of the judgment of men.
3. You give with ease and pleasure. If you have anything for yourself, you have always something for God, according to this plan: and that being already all devoted to him, grudging is out of the question.
4. It is a steady check on the love of the world. How greatly that is needed, you know. 1 Tim. vi. 7—10.
5. It tends to secure "a bag that waxeth not old, a treasure in the heavens that fadeth not." Luke xii. 33; 1 Tim. vi. 18, 19.—God pays no regard to the amount we give, (Mark xii. 43;) but only to the good conscience, love, and self denial we evince in giving. But if we will not take the trouble to make our givings matter of thought and preparation, how can they be thus acceptable to God?
6. It has a hallowing influence on the

whole of your substance. "If the first-fruit be holy, the lump is also holy." Rom. xi. 16. Many a bankrupt would have been a rich man this day, if he had formed the habit of trying to understand his financial position once a-week.—By Rev. A. M. Symington, Dumfries.

Book Notice.

AN ESSAY UPON THE SACRED USE OF ORGANS IN CHRISTIAN ASSEMBLIES. By an old divine. Reprinted from the edition of 1713, with a preliminary discourse on Ritualism: by the Rev. Robert Williamson, Kingarth, Glasgow. David Bryce & Co., 129 Buch St. 12 mo. pp. 70.

The subject of this little pamphlet is at present occupying considerable attention in the Presbyterian church, and the above work, though old, is a seasonable production at the present time. It defends, on scriptural grounds, the view taken by the Reformed or Presbyterian churches of the Reformation, and those who are ready to represent their opposition to the use of instruments of music in the worship of God, as the result of ignorance, prejudice and a barbarous age, had better read it. They will see this much, that they based their views on scripture, and were ever ready to defend them by an appeal to the law and the testimony. The present work however, appeals also to history, showing the entire absence of instrumental music from the christian worship in the early ages of the christian church, and the united opposition of the Reformers to it. A liberal gentleman in Scotland has presented a copy of it to each minister of the Established, Free and United Presbyterian Churches of Scotland and the Presbyterian Church of England; and has also extended the same liberality to the Presbyterian ministers of the Lower Provinces.

Our Foreign Mission.

Cruise of H. M. S. "Curacoa" in the New Hebrides.

When in a former number we published an account of the proceedings of H. M. S. Curacoa at Tanna and Erromanga, we stated our regret that we had not fuller explanations from our missionaries, of the reasons for the steps taken. Explanations have been required from our missionaries

by the Board, but as yet there has not been time for any to arrive. In the meantime we have in the R. P. Magazine a long letter from Mr. Inglis, containing an account of the whole affair, and a defence of it. As Mr. Inglis, from his age and experience in the mission,—and we must add from his views which he held previously regarding the employment of the civil power, must be regarded as chiefly responsible,—we may consider his letter to be as full and complete a statement and defence on the part of the missionaries as the case admits of. We therefore give his letter in full. It will be seen, however, that his statement of the facts does not differ from what was given previously; and as to the defence of the mode of action pursued, our readers can now form their own opinion. To our view the matter is not improved by what Mr. I. has written. In fact this letter has been to us one of the saddest we have ever read from the mission-field.

“MY DEAR SIR,—In August last, while the missionaries on this group were assembled on Aneiteum, at their annual meeting, H. M. S. *Curacoa*, Commodore Sir William Wiseman, BART., C.B., arrived in the harbour. We considered it to be our duty to memorialise the commodore on the loss of life and property sustained by the mission on Tanna, Erromanga, and Fate. He received us most courteously, and promised to do everything in his power to render life and property secure among these islands; but that he must be provided with reliable interpreters, that no mistakes might occur in his intercourse with the natives. He wished also that the *Dayspring* should accompany the *Curacoa*, that he might have the benefit of Capt. Fraser's experience in acting as pilot where it might be needful. These conditions were at once acceded to. Mr. Paton was appointed to act as interpreter for Tanna, Mr. Gordon for Erromanga, and Mr. Morrison for Fate. It was the unanimous opinion of the brethren that I should also accompany the *Dayspring*, and I accordingly did so.

At each of these three islands the commodore summoned the principal chiefs near the harbours to appear before him, and explained to them the object of his visit; that it was to enquire into the complaints which British subjects had against them, and to hear if they had any complaints against British subjects; and that when he had found out the truth, he would punish those who had done the wrong, and he would

protect those who had suffered the wrong. The Queen had not sent him here to compel them to be christians, or to punish them because they had not become christians; she left them to do as they liked in this matter; but she was very angry with them on another account. They had encouraged her subjects to come and live among them, had sold them land, and promised to protect them, and afterwards had murdered them, or attempted to murder them, and stolen and destroyed their property; that the inhabitants of these islands are talked about over the whole world, for the treacherous and cruel murders they are continually committing; that the Queen would no longer allow them to murder or injure those of her subjects that were living peaceably among them, either as missionaries or traders; that she would send a ship-of-war here every year to inquire into their conduct, and see that her subjects were not molested, while living peacefully among the natives; that if any white man injured any native, they were to tell the captain of the man-of-war, and the white man would be punished as fast as the black. It was the Queen's word, that her subjects should do ill to nobody, and that nobody should do ill to them.

At Havannah harbour, in Fate, where the Rarotongan teachers were barbarously murdered twelve years ago, and no inquiry as yet made for their blood, and where the mission has remained broken up since, it was found that the chief who murdered them was dead; and as his successor seemed to be a man of a different character, the commodore adopted no severer measures than delivering to them a strong admonition, and a very distinct and solemn warning, to be on their good behaviour for the future. We had the satisfaction of re-opening the mission here, by placing three Mare teachers at Engstari, with Iongalulu, a chief who lived some time with the missionaries in Samoa, and who always behaved well to the teachers. Arrangements were also made that Mr. Morrison should place two or more Fate teachers with other chiefs, in the same bay, when the *Dayspring* returned to Fate.

On Erromanga it was found impracticable to reach the murderers of Mr. and Mrs. Gordon, or the murderers of the white men; and on Tanna it was found also impracticable to reach those who had attempted the lives of the missionaries and destroyed their property. People at a distance think it strange that a man-of-war, armed with such vast resources, cannot reach the guilty with ease and readiness; but they forget that these islands are covered with forest or dense vegetation, from the summit of the mountains to the water's edge, and that, as in the Popish parts of Ireland, the whole

population sympathise with the criminals and protect them. Some years ago a man-of-war lay six weeks in Samoa, and destroyed many hundred pounds worth of native-property, before the murderer of a white man was given up. If such was the case where the population was all christian, and under missionary influence, and where a British Consul, thoroughly acquainted with the people, was doing his utmost to further the ends of justice, what must it be where all are heathen? In these circumstances the commodore had to do what he could. He shelled two villages on Tanna and one on Erromanga. The inhabitants of these villages were implicated in the crimes for which redress was sought. He also sent a party on shore at Tanna, to destroy canoes, houses, plantations, and property of every description, that was accessible.—The commodore's object was to spare life, and limit himself to the destruction of property; and in this way impress the minds of the natives with some distinct ideas of those tremendous powers of destruction which lie slumbering in the interior of a man-of-war, which can be awakened and brought into action at any moment. He gave them due and timely warning of his intentions. At Port Resolution there were fired nearly 200 shots from the large guns, besides a host of rifle shots. The Tannese were astounded beyond all precedent by the terrific display of destructive power which they witnessed for the first time in their harbour, and well they might, for even to us, who knew what was to be expected, it appeared terrible. They could not believe that anything serious was contemplated.—For the two days that the vessel lay in the harbour, and that efforts were made to obtain redress and effect a peaceful arrangement, they bounced and blustered, talked of their guns and their powder, and professed that they would be delighted to fight with the people of the man-of-war. A number of them sat on the rocks laughing at the preparations that were going on for the shelling of their villages; chiefs and their followers were coming in from all directions to see the fighting and the fun, and share in the expected cannibal feast. But when shot and shell, rifles and rockets, began in earnest the work of destruction, a speedy change came over the spirit of their dream. When they saw rockets, with long fiery tails like comets, careering thro' the air, and then pursuing their zig-zag fiery course along the ground, like so many snakes, kindling everything combustible that came in their way; when they saw shells exploding in all directions, and scattering destruction everywhere around, as if the whole ground had been converted into volcanoes; when they saw shots ploughing up the earth, and making the tops of

cocoa-nut trees, and the branches of bread-fruit and other trees, fly about as if they had been the tops of thistles, those who were within reach of danger, winged with fear, fled with lightening speed: those who were beyond it, gazed in blank amazement. When the firing began, Yaufunga, the chief of Inakahi, one of the villages that were shelled, and who had been conspicuous by a soldier's old red jacket that he wore, was standing gazing, among the trees, incredulous of the warnings he had received, when all at once a cannon ball fell close beside him, and tore up the earth with such violence, that he was pitched head over heels, as if he had been a cricketer. As soon as he recovered from his fright, for he was not seriously hurt, he picked up his little boy who was near him, and fled with all possible speed over the mountain, and into the valley beyond.

Nauwar, the christian chief, who had to the utmost of his power protected Mr. Paton, and who occupies the village at the mouth of the harbour, was instructed to collect all his people, and all their canoes and other valuable property, beyond a given point, so as to be free from danger. This they did: they believed, and were saved from the destruction that overtook others. Towards evening Mr. Paton and I went ashore to see them, and learn the effects of the firing. We found them quaking with fear. Several of the people belonging to Nauka, the chief of the other village that was shelled, were among them; but none of them could tell us whether any one had been killed or not. "Who knows?" they said; "who dare go near the village? who ever saw the like of this?" On the following morning Mr. Paton went ashore again, to speak with Nauwar; he found that during the night messengers had come from both Yaufunga and Nauka, urging Nauwar to get Mr. Paton to speak to the captain of the man-of-war to cease fighting, and they would do anything he asked them to do.—They thought that this man-of-war would just do as others had done, talk to them about their bad conduct, and go away; but they now saw what a man-of-war could do, and if he would leave them, they would never do as they had done. The commodore wrote a letter to the chiefs, commanding them to repair the mission premises which they had destroyed, and to see that they injured no white man, otherwise he would call them to account when he returned next year. This letter he left with Nauwar. We have heard that they were repairing the mission premises, and that they have been very civil to trading vessels since that time. Port Resolution is, in some respects, the key to Tanna. The people there have had the most and the longest intercourse with foreigners: they

were the first to possess firearms. From these, and possibly other causes, they wield a great influence over the whole of Tanna. Our mission at Black Beach, on the west coast, was broken up through the influence of a party from Port Resolution; and till we are able to maintain a footing at Port Resolution, we shall be able to do little for Tanna anywhere else. When the *Dayspring* left Aneityum, we sent two of our best teachers to be located at Port Resolution, the one with Nauwar, the other with Mauuman, another friendly chief. O may the time to favour Tanna soon come!

In the village that was shelled at Erromanga, as the *Curacoa* returned from her visit to the Solomon group, and which I did not witness, no lives were lost. On Tanna, however, it is reported that six natives were killed; three of these, some days afterwards, by the bursting of a shell, which they had found, and mistaken for a cannon ball. It was matter of deep regret that one man, belonging to the party that went ashore, was killed, being shot by a native who had concealed himself among the branches of a tree. Happily, however, no one else was injured. The man who was killed had served with distinction in the Crimean, Chinese, and New Zealand wars, and came out of them all without a wound and without an accident; but here as he was standing in a native plantation, eating a piece of sugar cane, unconscious of any present danger, he was shot through the heart, fell to the ground mortally wounded, and died in a few hours. As soon as the native was discovered, who was a chief of some note from the south side of the island, about ten miles distant, one of the officers ran up to him and cut him down with his sabre. The loss of a man in these circumstances was severely felt by his companions in arms. Their feelings were evidently akin to those of David on the death of Abner, when he lamented him and said, "Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters." We were forcibly reminded of Cowper's words:—

"'Tis Providence alone secures,
In every change, both mine and yours:
Safety consists not in escape
From dangers of a frightful shape;
An earthquake may be bid to spare
The man that's strangled by a hair.
Fate steals along with silent tread,
Found oftener in what we least dread,
Frowns in the storm with angry brow,
But in the sunshine strikes the blow."

The mission party on board the *Dayspring* witnessed with great satisfaction the cautious, prudent and vigorous, yet humane policy pursued by the commodore, and that his officers and men were actuated by the

same spirit. The effects of this visit, so far as we can learn, have been decidedly beneficial; and an annual visit, repeated for a few years, and conducted on the same principles and in the same spirit, would, we are persuaded, under the favour of Providence, render life and property comparatively safe among these islands.

There are two questions that will present themselves to some minds, in connection with the visit of the *Curacoa* to this group. First, Is it right for missionaries to apply to the captains of men-of-war to punish natives for murder and outrage? Is it not better to trust to the power of the gospel? See what the gospel has done in these seas; and is such a course not likely to harden the natives, and prejudice them against the gospel? Second, When the actual murderers cannot be reached, is it right to punish those who are less guilty, or, it may be, quite innocent? A great deal may be said on both sides of these questions. To some it will appear very incongruous, to think of a mission vessel and a party of missionaries accompanying a man-of-war to inflict capital punishment on natives. Whatever is unusual appears strange, often wrong. But let us look at the case from another point of view. Supposing that Mr. and Mrs. Gordon had been murdered by the aborigines of Nova Scotia, or that Mr. Paton and his fellow-labourers had been treated by the Romanists in Glasgow as they were treated by the heathen on Tanna, would any one have objected to their brethren in the ministry applying to the civil authorities, appearing as witnesses, or acting as interpreters at the trial, or even being present at the execution of the sentence, to add the weight of their moral influence to the support of law and order? What more did the missionaries do here? The gospel has done much in these seas, and we trust it will yet do far more than it ever has done; but the magistrate is as much the servant of God as the missionary, and has a work of his own to do: he is invested with the sword to be a terror to evil-doers. The natives of Tanna and Erromanga have committed so many outrages with impunity, that they have become emboldened in crime, and laugh at the idea of being punished. The Tannese say, "We drove away Mr. Turner and Mr. Nisbet; we drove away Mr. Paton and Mr. Matheson, we killed their teachers; we killed this, that, and the other white man, and we have never been punished; it is all lies that is said about a man-of-war coming to punish us." The Erromangans say, "We killed Mr. Williams and Mr. Harris; we killed the Gordons; we have killed this white man and the other white man," going over a long list of them, "and no man-of-war has punished us; we are not afraid of a man-of-war, let it come, it cannot leave

the sea and come after us to the mountains." Calculating on impunity, they plan and execute murders without any fear of consequences. People in christian lands can form no conception of the awful depravity of the heathen mind, and at how low a price human life is estimated. Ihakara, one of the best and most intelligent natives I knew in New Zealand, speaking on this very point, used to say to us, "Ah! you do not know the heart of the Maori." The chief on Fate killed the Rarotongan teachers for no other reason but to get possession of their boxes and their clothes. It is true that many murders have been committed in retaliation for wrongs inflicted by the worst classes of our fellow-countrymen; but after all these are deducted, there remains ample evidence of their innate bloodthirsty character. We trust to nothing but the gospel of Christ—the Word and Spirit of God—to change the heart and character of the heathen; but we apply, in certain cases, to the captains of men-of-war for the protection of life and property, as this is strictly a civil matter. No one thinks that at home the prison and the scaffold interfere with the operation of the church and the school, or create a prejudice against the gospel.

As to the second question, Is it right to punish the whole of a tribe when the actual murderer cannot be reached, and involve, it may be, the innocent with the guilty? If the tribe, as a whole, are protecting the murderers, they certainly become involved in guilt, and must abide the consequences. Besides, in certain states of society it is often necessary to resort to measures that would not be justifiable in other states of society: it is often necessary to deal with people on their own principles. Now it is a recognised principle among the natives of all these islands, one on which they themselves always act, to hold a tribe responsible for the conduct of every man belonging to it. If a man commit a murder, any man in the tribe to which the murderer belongs may be punished for the crime, or war may be waged against the whole tribe till satisfaction be obtained. When Nauka, etc., Erromanga's villages, were shelled, the whole of Tanna would recognize the justice of the treatment. I would be very chary, very reluctant, to apply to the military power; it is not for any or every injury that I would do so, either for myself or others. During the twenty-two years I have been a missionary, I feel thankful that I never had occasion to do so for myself; but when great crimes and great outrages are committed, and boasted of by a people like the Tannese and Erromangans, I would appeal for punishment, punishment that would be felt, and feared for many a year to come.—With people in their circumstances severity at times is mercy. It is only terror that

will keep them from evil doing. In his 'Lectures on the Jewish Church,' Dean Stanley, in defending Joshua's treatment of the Canaanites, quotes, approvingly, Carlyle's remarks on Cromwell's severities at the storming of Drogheda. "Terrible surgery this," says Carlyle; "but is it surgery and judgment, or atrocious murder merely? Oliver Cromwell did believe in God's judgments, and did not believe in the rosewater plan of surgery An armed soldier, solemnly conscious to himself that he is the soldier of God the Just.— Armed soldier, terrible as death, relentless as doom; doing God's judgments on the enemies of God! It is a phenomenon not of joyful nature; no, but of awful, to be looked at with pious terror and awe." Dr. Kitto, in expounding David's treatment of the Ammonites, where it is said, 2 Sam. xii. 31, that he put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln;" instead of softening down the meaning of the verse, as some critics do, and explaining it by saying, that David set them to hew and saw wood, to make bricks, and to work in iron mines, to be slaves somewhat like the Gibeonites; instead of this he takes the text in its most literal acceptation, and says, that it was a matter of necessity with David to inflict such severities upon them. Such was the habitual cruelty of their nature, that had David treated them with the usual clemency of the kings of Israel, they would have despised him, laughed at him, and rebelled on the first opportunity. But David knew the character of the Ammonites too well to commit this mistake, and hence he punished them on their own principles, made himself a terror to those evil-doers, and secured peace for a century to come. In like manner, if the captain of a man-of-war attempts to punish the heathen natives of these islands, unless he in some measure act on the principles of Joshua, David, and Oliver Cromwell, he had better never appear in the New Hebrides.

Yours, etc.

JOHN INGLIS.

The Sabbath School.

Sabbath Sch. Lessons for August.

FIRST SABBATH.

SUBJECT. *Jacob's Sojourn in Egypt.*— Gen. xlvii. 1-31.

Vv. 1, 2.—Joseph loyally told the king all about his brethren and their condition, and he showed kindness to his brothers by presenting them to Pharaoh. We should,

like Joseph, always show due respect to our superiors, as well as kindness to our inferiors and equals. Jesus of whom Joseph was a type is faithful to the Father, and is not ashamed to own us as *brethren* and as such present us to the Father!

Vv. 3-6.—They honestly told their occupation although shepherds were hated and despised by the Egyptians. We should never be ashamed of our work, however humble. Nothing is disgraceful but what is sinful.

Vv. 7-10.—Never did Jacob appear to better advantage than when face to face with earth's noblest monarch. True modesty, piety and nobleness mark father and son and king. Jacob, on account of his many troubles no doubt, looked very aged. It is observed that old men and children are proud to tell their age. Nothing can be weaker or more silly than to tell our age falsely. Jacob was literally as well as figuratively a *pilgrim*.

Vv. 11, 12.—Jacob and his sons settled in Goshen, (the *Land of Flowers*, as the word means.) This is to the east of the larger mouth of the Nile, and included the Delta. It came to be called Rameses. It is now the province of Shurkiyeh, and is still the most fertile in Egypt.

V. 23.—He did *not* reduce the people to slavery. The arrangement made with them was not only just but liberal.

V. 28.—Jacob probably expected to remain in Egypt till the famine should pass over, but he lived there seventeen years, and then he died.

V. 30.—It is natural to desire to be buried with our kindred. Jacob saw, by faith, the return to the Land of Promise.

V. 31.—“Bowed himself,” &c.—This was an act of solemn worship. See Heb. vi. 21. Paul quotes the Septuagint which renders the Hebrew word *m-t-h staff* instead of *bed*. There were no vowels used in writing Hebrew at first. Now the word signifying *staff* is written *matteh*; and *bed, mittah*,—the same consonants in both.

LESSONS.

Some of these we have already indicated, and others are so manifest that we need hardly touch upon them.

1. From Joseph's conduct towards Pharaoh we should learn to be frank, honest and respectful to our superiors. From his conduct towards his brethren let us learn to be forgiving to all, and especially to our brethren. Be as kind as possible even to those who have injured you!

2. Joseph might have made politicians of his brethren, and heaped wealth and honours on them; but he knew what was best for them—a life of quiet industry.

3. Pharaoh honoured Jacob's grey hairs. Let us honour age. It is a duty and privi-

lege to do so. Prize the blessing of the old man.

4. From v. 12, &c., we see that Joseph continued to be exceedingly kind to his father and brothers. He did not forget them in his own greatness. Be it so with you; do not forget—never neglect—the claims of father and mother, brothers and sisters.

5. If Joseph was so kind and true, how much more will we find Jesus kind and true if we trust in him!

DOCTRINE TO BE PROVED.

Life is a pilgrimage. Heb. xi. 13-16; Ps. xxxix. 12; 1 Pet. ii. 11.

SECOND SABBATH.

SUBJECT. *The Ministry of John.* Luke iii. 1-18.

No other epoch in the gospel history is so carefully dated as this one. Christ was born during the reign of Augustus Cæsar. TIBERIUS succeeded Cæsar about the year of Christ 14. He died in the year 37. He was a most wicked man. HEROD, called Antipas, son of Herod the Great, the murderer of the children. This Herod murdered John and mocked Christ. He died miserably in exile with his bad wife. PHILLIP was another of Herod's sons. *Tetrarch* means ruler of a fourth part of a country.

V. 2.—John's ministry commenced probably a year before that of Jesus. Mark that it was the *word of God* which John preached, and hence the great effect of his preaching.

V. 3.—Repentance is sure to be followed by forgiveness. Man repents of sin; God alone can forgive sin. Baptism is the outward sign of forgiveness.

Vv. 4-6.—This quotation is from Isaiah xi. 3-5, and as from the Greek translation (*Septuagint*)—where there is a hollow, a moral void as in the case of the publicans. *Mountain*—where human power or righteousness magnifies itself, as in the case of Herod and the Pharisees. *Crooked ways, rough ways*—things morally wrong and distorted. *Salvation*—the Messiah. The poetic picture is of one travelling. There is neither hollow, hill, or mountain, or turn or roughness in the way to hinder his seeing his glorious leader.

V. 10.—The awakened sinner always asks this question. What is the gospel answer?

V. 11.—How will this apply to us? Should we be liberal in religious matters, in providing for the souls of others? Faith, love, repentance, *always* show themselves in good works. Are we not terribly behind here!

V. 12.—*Publicans*—those who gathered the taxes. They were generally unprincipled, greedy and cruel in their exactions.

V. 14.—*Soldiers*—Jews, probably, in the Roman army.

V. 16.—John was perfectly honest and candid. His work was to prepare for the Messiah, "*Fire*," holy and sanctifying to believers; *destroying to unbelievers*. John preached during a *Sabbatical* year, and hence the people had abundant time to hear. He probably labored constantly.

LESSONS.

1. In verses 1, 2, we have the names of several great men, but is not John vastly the greatest among them? Would you not prefer being the preacher of Repentance to being the imperial Tiberius!

2. In order to have our sins forgiven we must repent and turn to God.

3. God can remove every obstacle between our souls and Christ.

4. From verses 7-9 let us learn how vain it is to get up excuses and sham claims before God.

5. We should ask God what He desires us to do, and then do it with all our might.

6. Let us seek to be baptized with the Holy Ghost and his hallowed fire.

DOCTRINE: We must repent or perish, Acts xvii. 30, 31; Matt. xi. 20-24; Rev. ii. 5, 16. Examples of true repentance; *Peter*, *Thief on the cross*, *Paul*, &c.

THIRD SABBATH.

SUBJECT:—*Baptism of Jesus*, Matt. iii. 13-17.

V. 13.—*Then*—when John was heralding his coming and baptizing the people. *Galilee*.—By far the greater part of Christ's earth-life was spent in Galilee, but it was to be to him no longer a home. The date of Christ's baptism was probably the early spring of the year 30 of our era.

V. 14.—Compare John i. 33. It is the part of the less to come to the greater for baptism. The order is here reversed. Christ needed neither repentance nor remission of sins. But he would honor a Divine ordinance, and in doing so his Messiahship was testified to by God and man. It is also to be noted that though he had no sin, he was made sin for us and was numbered with transgressors.

V. 16.—"*And he saw*," i. e. Jesus saw the spirit thus descend. Compare Mark i. 10 and John i. 32.

V. 17.—Here we have a miraculous manifestation of the Father's presence.—Quote other passages in the Old and New Testaments when God thus speaks.

LESSONS.

1. We should honor all God's ordinances. Christ did so in all instances.

2. We should like John, at once obey the master.

3. It is *becoming* to fulfil *all* righteous-

ness. Christ wrought out a perfect righteousness for us.

4. If the Father is well pleased with His Beloved Son, how should we honor and serve Him!

DOCTRINE.

There are three persons in the Godhead; we have proof in this chapter. The Son was here in human form. The Spirit descended as a dove. The Father uttered the voice. Other proofs—Matt. xxviii. 19; Rom. viii. 9; 1 John v. 7.

FOURTH SABBATH.

SUBJECT: *Temptation of Jesus*. Luke iv. 1-13.

V. 1.—*Wilderness*—perhaps of Sinai, where Moses fasted 40 days. The nights were long and cold. There was no food in the wilderness, not even a berry at that time of the year.

V. 2.—He was tempted during the whole forty days. The temptations related are the final and most crafty assaults of the foe. He took no food or drink all those forty days. Moses and Elijah fasted forty days. This fast of Jesus was a preparation for his public work. He at once entered into conflict with our great foe. Satan knew that man could fall: He knew that Christ was perfect man and he *hoped* to make Him fall, forgetting that He was God as well.

V. 3.—Satan chooses the hour of weakness to make his assault. The first temptation is addressed to the bodily sense. It was as if Satan had said "Do not depend on the Father; He has allowed thee to hunger: put forth thine own power."

V. 4.—See Deut. viii. 3—Jesus never wrought a miracle for his own gratification.

Vv. 5-8.—The next temptation is Messianic dominion in a worldly and material sense. The appeal is to the human *soul* of Jesus. Scripture again repels the foul suggestion, Deut. vi. 13. The Devil lied when he asserted that he had all the power over the kingdoms of this world.

Vv. 9-13.—The third temptation was addressed to the human *spirit* of Christ, and Satan's aim was to lead the Holy One to use His power as God to perform a dazzling, useless miracle. Again Christ confounds him with the word of the living God. Deut. vi. 16.

LESSONS.

1. Christ teaches us the inestimable value of Scripture. He quotes three times from Deuteronomy, one of the books of Moses, thus proving its authority and inspiration. The Word of God is the "word of the Spirit."

2. Satan tempted Jesus when hungry: he will assail you when you are weak and

troubled. Beware of him on such occasions, and keep close to Jesus.

3. Man doth not live by bread alone: there are more important questions than what shall I eat—drink—be clad withal?

4. Satan tempts with earthly ambition. Those who educate their children to think this world's glory the chief thing, do the Devil's office!

5. Christ is the rightful king of nations.

6. God the Father, Son and Holy Ghost, is the only object of true worship.

7. Beware of tempting God by doing what He has not commanded.

DOCTRINE:

Christ can help the tempted. Heb. ii 18; iv. 15; Rev. iii. 10.

Religious Intelligence.

UNITED PRESBYTERIAN CHURCH.

The Rev. Dr. Macfarlane, of London, was unanimously elected Moderator. From the statistics submitted by Mr. MacGill it appears that the average contribution of every member of the church, for the past year, reach £1 8s. 9d. sterling—a most creditable sum.

During the last seven years fifty-six were added to the number of congregations, and 11,083 to the number of communicants, making the total number 172,752. The average attendance on Sabbath last year was 202,800. The number of ministers was now 620. The total income for the last seven years was as follows:—1859, £202,008; 1860, £208,028; 1861, £218,129; 1862, £220,847; 1863, £227,222; 1864, £242,959; and in 1865 the largest amount by £22,000 ever raised, and upwards of a quarter of a million, namely £264,795.—The entire income of the church during the last seven years was £1,583,986. The steady progress indicated in these figures was a characteristic of the state of the church as a whole.

There has been marked improvement as regards ministerial support. The stipends beneath £150 stg. are becoming fewer every year. Comfortable manses are provided for a great majority of ministers, and will soon be provided for all, as is the case in the Free and Established Churches, as

should be the case in the Presbyterian church of these Provinces.

The Foreign Mission Fund of the Synod amounted to £24,342. Irrespective of the church's operations in France and Belgium, she has important missions in Jamaica, Trinidad, Old Calabar, Caffraria, Aleppo, Algiers, Rajpootana and China. She has 38 ordained missionaries, 2 medical missionaries, 6 ordained natives, &c., in all 160 agents. Fifteen thousand negroes are connected with the mission in Jamaica alone.

Dr. Somerville read a report by the Foreign Mission Committee, recommending that the Reformed Church of Hungary, which has a field of labour among two millions and a half of souls, and is at present pressed for funds to carry on its important operations, should receive the prayers and the pecuniary assistance of the Church. The report and recommendation were agreed to, and the second Sunday of November was appointed for a general collection in all the congregations of the Church.

The question of Union was ably discussed and the report of the Committee sent down to Presbyteries. A discussion took place on the question whether the Home and Foreign Mission Secretaries, who are at present only ranked as corresponding members of the Synod, should be admitted to the status of members, with the right to vote. The committee to whom the subject had been entrusted recommended that the present synodical secretaries, home and foreign, be received into full synodical membership. Dr. Marshall, of Coupar-Angus, moved the adoption of the report, and that the Synod should confer upon the Secretaries the status of membership; but Dr. Johnstone, Limekilns, proposed a counter motion, and on a division, the proposal to admit the secretaries was negatived by a majority of three, the numbers being 85 to 82. Drs. Edmond, Robson, Cairns, Pater-son, and a large number of members, recorded their dissent from the finding of the Synod.

The next meeting is to be held on the Monday after the second Sabbath of May.

REFORMED PRESBYTERIAN CHURCH.

Rev. Mr. Kay, Castle Douglas, was elected Moderator. After the discussion of other matters Mr. Kay reported very encouragingly with respect to the Foreign Mission of the Synod. The Presbyterian church of Victoria had given a call to Mr. Paton, for the purpose of forming a mission in the New Hebrides on behalf of that church. The report next referred to the conduct of Mr. Niven, missionary, who had sent in his resignation as missionary in the New Hebrides, on the ground principally of unfitness through inaptitude for acquiring languages. The committee felt themselves compelled to accept Mr. Niven's resignation. The sum contributed for support of missionaries and the expenses of the on-carrying of the missions had not come up to what was required for these purposes. He trusted the Church would see the necessity of more efficiently carrying on the foreign mission work.

Mr. Paterson reported, with reference to the effort made amongst the children of the congregations on behalf of the *Dayspring* that, after deducting expenses, the sum collected amounted to £303 1s. 2d.

Dr. Graham moved—"That the case of the transference of Mr. Paton's services for mission purposes to the Presbyterian Church in Victoria be remitted to the Foreign Mission Committee, with instructions that on the understanding that Mr. Paton is willing to engage in the work to which he has been invited, they should agree that his services should be so rendered for a longer or shorter period, as may be considered advisable."—Agreed to.

Mr. Findlay, treasurer to the Synod, in reference to the case of Mr. Niven, stated that that person had only been connected with the Synod for about ten months—had only been four days on the island of Aneiteum before sending in his resignation, yet had drawn two years' salary, the second year's salary having been taken from the bank in Sydney four months after he had sent in his resignation. His outfit had cost about £500, and in addition he had borrowed £130 from Mr. Paton out of the *Dayspring* fund. The only return he had made was a whale-boat and some stores, amounting in all to about £70.

On the motion of Mr. W. Symington, it was agreed that there should be no discussion on the subject, and that the question of restitution should be left with the Foreign Mission Committee.

The next meeting of this Synod is to be held in Edinburgh on Monday after the first Sabbath of May.

Free Church General Assembly.

The General Assembly of the Free Church of Scotland met in Edinburgh on Thursday the 24th May and continued its sittings till Tuesday 5th June. The attendance of members and of the general public was unprecedentedly large. Rev. William Wilson of Dundee was elected moderator. The collections for the year amounted to £20,750, 15s, 8d; the sustentation fund to £138,228; missions £40,000. The total raised by the Free Church for the year was £383,572.

A discussion took place on the subject of hymns. A large number of ministers and people are anxious to have some addition to the hymns and paraphrases. Dr. Candlish proposed twenty five new hymns. Then there is a strong party represented by Dr. Begg and Dr. Gibbon who think it wrong to use any thing except the Psalms in public praise. Several motions were made in the assembly, and the one that carried was in favour of appointing a committee to enquire and report to next Assembly.

A case came up from Glasgow which attracted much attention. A member of the church accepted employment in a newspaper office which kept him at work for several hours every Lord's Day. The church session deprived him of privileges; he appealed to the Presbytery and to the Synod, and finally to the General Assembly, but all these courts decided to sustain the action of the session.

The discussion on the Union question was long and able. Dr. Robert Buchanan brought in the Report of the Union Committee which spoke hopefully of the progress made and desiderated suggestions from Presbyteries. Dr. B. moved that the report be received and the committee re-appointed, and that Presbyteries be requested to send their suggestions to the committee up to the 20th December next. Principal Fairbairn seconded the motion. Mr. Brodie of Monimail moved an amendment, that the committee be discharged, which was seconded by Dr. Forbes of Glasgow.—Dr. Blaikie urged delay in view of changes for the better that may come over the Established church. A movement is going on there for the abolition of Patronage, and if that movement should prove successful Dr. Blaikie thinks the Establishment might be included in the union programme. Mr. Dunlop, M.P., Sir Henry Moncrieff and Dr. Candlish exposed the fallacy and folly of this view. The vote was taken between Dr. Buchanan's motion and Mr. Brodie's amendment when there appeared

For the motion	439
For the amendment	7

Majority for the motion 432.

This is surely a vote of good augury for the union of the Presbyterian churches.

Dr. Duff, the veteran missionary addressed the Assembly on the Evangelistic work. His speech has some passages equal to his splendid efforts in other days when youth and health were on his side. It has been proposed to appoint a Professor of Evangelistic Theology in Edinburgh College who should give special attention to impressing on students the importance of Mission work. Dr. Duff stated that already sixteen gentlemen had promised *ten thousand pound* for the permanent endowment of the chair.—The Professor is to be appointed by next General Assembly.

G. H. Stuart of Philadelphia and other eminent Americans addressed the Assembly and were cordially received. Mr. Spurgeon spent a day in the Assembly and in the evening gave a very effective address on Home Mission work.

The Presbyterian Church of Victoria.

The General Assembly of this Church recently appointed Rev. Mr. Dykes Theological Tutor with salary of £600 a year. The Assembly, besides its engagements in connection with the New Hebrides Mission, maintains three laborers among the Chinese immigrants.

From the report of the Committee on Finance, it appeared that 81 returns, representing 94 congregations, had been sent in; and that 41 returns, representing 51 congregations, had not been forthcoming. Those sent in showed a gross income, during the year, from seat-rents, of £7843, 9s. 1d., and from collections, of £16,029, 8s. 6d.; being an increase on 1864 for the former of £1267, 9s. 7d., and for the latter, of £1689, 0s. 1d. There had also been expended on church and mansebuilding, £16,538, 1s. 4d., being an increase on 1864 of £4245, 3s. 4d. The total income for the year had been £44,214, 9s. 8d., and the total expenditure £46,820, 11s. 5d. The columns for stipend show a very healthy state of things, as only 12 congregations report that they are in arrears to their ministers, and only 11 of these belong to this year, and represent the sum of about £454; while last year the arrears were nearly double this amount.—Eight congregations have paid their ministers more than they promised, and three

more have promised a permanent advance of from £50 to £150 per annum.

An Aged and Infirm Ministers' Fund has been started with fair prospects of success. A Fund for the Widows and Orphans of Ministers has been organized, and it now amounts to nearly £7000. The Moderator of the Assembly referred as follows to the progress of the Church:

"It is upwards of twenty-three years since I left Scotland, and it is nearly nineteen years since I came to Victoria. I am still in the same place that I occupied in 1847. How remarkable the progress of the colony during the period I have mentioned! Where I was accustomed to hear the bleating of sheep and the lowing of cattle there is now the hum of busy industry and the voices of living men. Cities and villages have arisen where the thick forest formerly stood; gardens and cottages have taken the place of the gum, the wattle, or the light-wood. The mansion now occupies the place of the hut, and in many of these mansions you will find all the elegance, refinement, and taste, which adorn the mansions of our native land. Our advancement as a church has, I am glad to think, kept pace in some measure with our material progress. When I came here in 1847, there were only four Presbyterian ministers in Port Phillip, as Victoria was then denominated—one in Melbourne, one in Geelong, one in Campbellfield, and one in Portland. For many years Mr. Hamilton of Mortlake, who singularly arrived in Melbourne on the same day as myself, and Mr. Gow of Smythesdale, were the only ministers of any denomination in the bush. Now there are eight presbyteries, about one hundred and fifty congregations, and upwards of one hundred ministers in Victoria. The Lord hath done great things for us, whereof we are glad. There is not a British colony where the Presbyterian Church is so strong, and I trust I may say so efficient, as in Victoria."

CANADA PRESBYTERIAN SYNOD.—

The Synod of the Canada Presbyterian Church met at Hamilton on the 5th ult. Rev. Mr. Inglis was unanimously chosen Moderator. During the past year there were 4 deaths; 13 demissions; 1 suspension; 2 depositions; 16 ordinations; 5 translations;—inductions; 3 received from other churches; 10 students licensed.

The Presbytery of London, C. W. raised the sum of \$1940 to help Father Chiniquy with his mission and schools.

The June Record of the United Presbyterian Church gives a most encouraging account of the condition of the 26 Presbyterian congregations in Jamaica. The disastrous disturbances of last year did not affect them.

More money to aid Free Church Missions is raised in India and Africa than in Scotland! Dr. Duff points to this as a most encouraging feature.

The Colonial Committee of the Free Church in their report express warm sympathy with the Middle River and other congregations in Cape Breton that are annoyed by intruders.

The Fund for Widows and Orphans of Ministers of the Free Church is now upwards of £120,000. An addition of £12 to widows and £3 to orphans is made this year. When shall our Fund be in a satisfactory condition?

The Assemblies of the Old and New School Presbyterian Churches in the United States were held during the month of May. Extensive revivals of religion were reported in both. It is proposed that these branches of the Presbyterian Church should unite.

In the Assembly of the Established Church of Scotland a resolution passed disapproving of Dr. Robert Lee's Prayer Book. A resolution was also passed expressing adherence to the Confession of Faith. About £10,000 were raised for Foreign Missions.

The General Assembly of the Irish Presbyterian Church met on the 4th ult. Rev. Dr. Wilson was elected Moderator for the second year in succession.

Rev. Professor Lindsay of the United Presbyterian Church died very suddenly on the first Sabbath of June. He had preached with his wonted vigour, and at 5 o'clock he died. He was 63 years of age.

News of the Church.

Presbytery of Truro.

This Presbytery met according to appointment at Folly Mountain, Londonderry May 15th at 11 o'clock forenoon. Present the Rev. Messrs McLellan, Moderator, Byers, Wylie, Clerk. McKay, Currie, and McKinnon, Ministers; and Messrs Putnam, Baird and Fulton, ruling elders.

The preaching stations, Folly Mountain, Acadian Mines, and Westchester united into one congregation, appeared by commissioners. They proposed that henceforth their name should be "Acadia congregation" and the respective stations be spoken of as Folly Mountain section, the Mines section and Westchester section of said congregation. To all this the presbytery readily agreed. They also applied for a moderation in a call to one to become their pastor. After deliberation, the Commissioners in name of the congregation guaranteed \$400 salary, the presbytery engaging to endeavor to procure for them, in addition \$100 which would make in all \$500 per annum as the stipend of their minister — The prayer of the petition was granted and Mr. McKay appointed to moderate at Folly Mountain Section on Tuesday, June 5th.

Presbytery of Halifax.

The Presbytery of Halifax met at Musquodoboit Harbor on Wednesday the 20th inst. The forenoon was occupied with hearing Mr. McCurdy's trials for ordination. These trials having been sustained and the edict having been returned duly served they proceeded at 2½ o'clock p. m., to the ordination of Mr. Edward A. McCurdy to the pastoral charge of the congregation of Musquodoboit Harbor, Meagher's Grant and Clam Harbor. Rev. E. Annand preached an appropriate sermon from Mat. xvi. 18, "Thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it." In the absence of Mr. Sedgewick Mr. Waddell narrated the steps taken and put the questions of the formula to Mr. McCurdy. — Satisfactory answers having been returned. Mr. McCurdy was ordained to the office of the Ministry by the laying on of the hands of the Presbytery, Mr. Waddell leading in prayer. Rev. Alex. Stuart then addressed the newly-ordained minister and Mr. Waddell the people on their respective duties and responsibilities. After prayer and praise by Mr. McLean the people welcomed their young pastor at the door as the congregation dismissed. The new congregation is a very interesting field of labor. Musquodoboit Harbor is the centre, where Mr.

McCurdy will reside. Meagher's Grant is ten miles up the river and Clam Harbor is sixteen miles east of Musquodoboit Harbor. The Clam Harbor section offers large opportunities for Missionary labor.

After receiving some reports of Home Mission work and transacting other business before the court the Presbytery adjourned to meet in St. John N. B. at call of Moderator.

Fireside Reading.

THE TWO HEARTS.

The Greenlanders have a horrid custom of avenging the death of a relative. If a father is killed, when his son grows up he thinks it his duty to hunt the murderer and kill him.

Once a Greenland boy saw his father killed, and he determined to be revenged when he grew up. So when he got to be a young man he started off to find the murderer. On the journey he fell in with some missionaries, who talked kindly to him about Jesus Christ, and among other things told him that God said we must do no murder. This made him so angry that he went away from their house. But after a few days he came back to the missionaries and said, 'I never felt so before. I will forgive him, and I will not forgive him. When they tell me not to take revenge on him, I have ears, and I have no ears.'

The missionaries told him how Jesus forgave his enemies on the cross, and that he ought to do the same.

'He was better than we are,' said the Greenlander, 'but I will, good teacher,—I will,—only give me a little time. I have got two hearts now: I must go away a little while and still one of them, and then I will come back and forgive him.'

He went away a few days, and when he came back he said to the missionaries "I have forgiven him; receive me as a believer. I am happy now; I hate him no more." He then sent for his old enemy to come and see him, and after treating him very kindly let him go away safely. After that he went himself to visit him, but as he was returning he found the water was coming into his kayak, or little boat. He paddled quickly to the shore, and on turning up the boat to examine it, he saw that his old enemy had cut a hole in the bottom. He went directly to the missionaries and showed it to them, and said with a smile, 'He is my friend, and yet he is my enemy. He is afraid now that I shall kill him, and so he has done this. But I shall not harm him; I am quite changed; I do not hate him more now.'

Which heart have you, little reader, the old one that is full of sin and hate, or the new one that is full of forgiveness and love?

ENEMIES OF THE CROSS OF CHRIST.

There is literally no end to the marvels of human nature. And not the least of them is the amazing fact that any rational being should be the *enemy of the Cross of Jesus Christ*. It is especially strange that sinful and guilty creatures, should hate that which is the greatest symbol of Divine mercy, and the only pledge of their salvation. And yet, alas! how many indulge this unnatural enmity? Unnatural, did I say? Nay, it is because it is so *natural*, that it is so universal. By *nature* all are children of wrath. And such only, because they are the enemies of the cross. It is because of this natural enmity of the heart to God that men are so unwilling to come to Christ for salvation. All, in a greater or less degree, feel their need of a Saviour. And nearly all are in some way endeavoring to *work out* a salvation for themselves. Why not come at once to the cross for relief? The only intelligent answer is, that men hate the cross—"ye will not come to me that ye might have life," said Christ to the Jews. And the same is as true of this generation, as of that. Men do not want salvation *by the cross*. They would rather climb up some other way.

SINKING PETER.

'Beginning to sink, he cried, saying, Lord, save me.'—Matt. xiv. 50.

Sinking times are praying times with the Lord's servants. Peter neglected prayer at starting upon his venturesome journey, but when he began to sink, his danger made him suppliant, and his cry, though late, was not too late. In our hours of bodily pain and mental anguish, we find ourselves as naturally driven to prayer as the wreck is driven upon the shore by the waves. The fox hies to its hole for protection; the bird flies to the wood for shelter; and even so the tired believer hastens to the mercy seat for safety. Heaven's great harbor of refuge is All-prayer; thousands of weather-beaten vessels have found a haven there, and the moment a storm comes on, it is wise for us to make for it with all sail.

Short prayers are long enough. There were but three words in the petition which Peter gasped out, but they were sufficient for his purpose, they reached the ears of Jesus, and his heart too. Not length, but strength, is desirable. A sense of need is a mighty teacher of brevity. If our prayers had less of the tail feathers of pride, and

more wing, they would be all the better.—Verbiage is to devotion what chaff is to the wheat. Precious things lie in small compass, and all that is real prayer in many a long address might have been uttered in a sentence as short as that which burst from the soul of the sinking apostle.

Our extremities are the Lord's opportunities. Immediately a keen sense of danger forces an anxious cry from us, the ear of Jesus hears, and with him ear and heart go together, and the hand does not long linger. At the last moment we appeal to our master, but his swift hand makes up for our delays by instant and effectual action. Are we nearly engulfed by the boisterous waters of affliction? let us rest assured that he will not suffer us to perish. When we can do nothing Jesus can do all things; let us enlist his powerful aid on our side, and all will be well.—*Rev. C. H. Spurgeon.*

THE SABBATH-SCHOOL MOVEMENT IN GERMANY.

We have several times noticed this, which to human view, has become almost the last hope for the future of Germany. Some idea of the embarrassments of the enterprise, on the one hand, and its hopefulness on the other, may be gained from the following account of the inception of an effort in the city of Halle, the place of the teachings of Tholuck. We take it from the correspondence of the *Christian World*: "It was not found difficult to convene upon short notice a large meeting at Halle. Mr. B. here made a powerful appeal. He warned them to consider the Sabbath-school as Heaven's last expedient to awaken them from the grave of guilty indifference and unbelief. The German prejudice against the co-operation of women as religious teachers was met by quoting the cases of the woman of Samaria; the commission given by the angel at the tomb of Jesus to be the first preachers of the resurrection; Priscilla, who is mentioned as a teacher to the eloquent Apollos, and Phebe, who went from Cenchrea as a message-bearer to the brethren at Rome. Some seed here fell into good ground, and brought forth an hundred-fold. At the close of the meeting, two of the principal and most gifted ladies of Halle approached us, saying: 'Sirs, we have seen the Sunday-schools of England, and we know they are wanted in Germany. If we could have the pleasure of your company at our house to tea to-morrow evening, we will inquire further whether it be possible to commence them here.' Be assured the invitation was not declined, but at the supper table a hint was given that one of the ladies would not be permitted to go into the work. She informed the other that her prayers for its success could not be pre-

vented, and promised that if she would undertake the labor of the organization, she would pray for it. This offer was cheerfully accepted. The effort was made, and it was successful. Two hundred girls were soon under Sabbath-school instruction in Halle, and a career of usefulness commenced by several young ladies in Halle, whose graces to this day continue to brighten in the best and most appropriate of all charities."

A theological student in the University, an American, entered into the enterprise, and soon added two hundred boys to the same school.

BOOKS.

A clergyman wishing to address every portion of his flock in a manner to impress them most deeply, gave notice that he would preach separate sermons to the old, to young men, to young women, and to sinners. At his first sermon the house was full, but not one aged person was there. At the second, to young men, every lady in the parish was present, but few for whom it was intended. At the third, a few young ladies attended, but the aisles were crowded with young men. And at the fourth, to sinners, scarcely any one was there, except the sexton and organist. So everybody goes to church to hear his neighbour scolded, but no one cares to be spoken to plainly, and faithfully addressed: but give a man a good book, and if he read it at all he must feel that it speaks to him, and it may produce lasting and saving impressions. The press is not the rival of the pulpit, nor a substitute for it, but it is an efficient, though silent, helper; and every pastor, and every Christian, should feel a deep interest in the circulation of religious books and tracts. These will preach where the living voice is never heard, and they say to every reader—Thou art the man!

HASTE IN MARRYING.

The late John Angell James thus frankly expressed the result of his observations as to a great evil. We could wish it was confined to England:—

It has long been my opinion that the comparative failure of many of our ministers in their public career is owing to unsuitable marriages. They are in haste to be married, and frequently make most unwise selections. Unhappily some of them had formed juvenile engagements before they entered upon their studies, which they could not very honorably dissolve, though very much below them, while others have most incautiously allowed themselves to be entangled while at college. It is but rarely that a student makes a wise choice.—The result is, a frivolous, weak, moneyless.

thrifless woman becomes his wife—a young family comes on—difficulties increase—a small stipend, hardly sufficient to obtain necessaries, is all they have to depend upon—the spirit of the husband and the pastor is broken, and he wears out his life in moving from church to church, without being useful anywhere.

He has little leisure and less disposition, surrounded as he has been with pecuniary embarrassments and domestic perplexities, to improve his mind and add to his stock of knowledge. What is the preventive of all this? Celibacy? By no means; but great care, deliberation, caution, and patience in the selection of a wife, united with much and earnest prayer to be guided aright.

LIVE FOR SOMETHING.

Thousands of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? O man immortal, live for something! Do good, and leave behind you a monument of virtue that the storm of time can never destroy.—Write your name by kindness, love, and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven.—*Dr. Chalmers.*

THE GIFT OF GIVING.

The *Evangelical Christendon* has an article on this subject, from which we take the following extract:

God loveth a cheerful giver. It is His own way. Most blessed, He is withal most bountiful; and His greatest works He has constructed so that they may be more or less the image of His own beneficence.

The sun is the great joy, because he is the great giver. He is not only wealthy, but liberal. It is not for his magnitude, nor for the mighty grasp in which he holds the silent spheres that the sentient creation pays him homage; but it is because he gives himself away in light, and warmth, and energy, that his name has become the synonym for gladness. And earth—old "Mother Earth;"—we love because she has been to us so beautiful ever since we first lay on her bosom; she has been surprising us with so many sights of wonder, and has

supplied our wants so ceaselessly; and in the nightly dew or sunny shower the atmosphere passes on the largess, and comes down a libation on the thirsty land. Every good thing is a giver. The land does not lock up the bounty of the sea and sky; but, having freely received, it freely gives. It gives us flowers. It gives grass to the cattle, and daisies to the children. To the South Sea Islander it gives the banana as at once tent and store house; it gives to the olive its fatness, to the vine its flasks of nectar. All the good creatures are givers. The birds give us music, the field and forest give us balm. The rose gives us fragrance, the fountain gives us living water.

A GENTLEMAN IN FINLAND.

A gentleman, well known for his learning, related the following fact concerning himself:—"In my youth I was led into infidelity by a friend in whom I had the greatest confidence, and so continued until last spring. In the preceding autumn, however, a parcel had been sent to me, containing various religious tracts, which I put aside at once, without so much as opening it; but in the spring of the last year, while in a low and sorrowing state of mind, I happened to look in the place where the parcel lay. I took it out, broke the seal, and turned over the tracts one by one, and felt inclined to select those that were narratives. Among these 'Poor Joseph' and 'The Young Cottager' came first to hand. I read both, and they made an impression on my mind that shook the very foundation of my whole false system; while a conviction arose in my soul, that the true and simple way to salvation was pointed out in the tracts. From that moment I read them all with delight, and did not fail to show to my learned friends, at every proper opportunity, the folly of their religious system, contrived by the false wisdom of man, and that a religion which does not begin in the heart, nor work a change of heart, and in the whole of our moral conduct, can be no religion from God: and when at times all my reasoning with them did neither take effect nor convince them, I broke off, and left them with this memento from the Bible, 'I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.'"

Religious gossiping is a deceitful thing, and deceives many. How many professors of religion will utter twenty flippant remarks, pro or con, upon a preacher, while scarcely one will lay his remarks to heart.—*Legh Richmond.*

GERMS OF THEOLOGY.

1. The Bible is the best argument for the Bible.
2. The Cross of Christ is the key to the Bible.
3. To come to Christ is the first act of Christian obedience.
4. Humility is the first step in Jacob's ladder.
5. The sermon is ours—the text is God's
6. The Christian's stand-point is Calvary.
7. Wherever I shall have a tent, God shall have an altar.
8. Access to God is a pledge of acceptance with God.
9. A man of prayer is a man of power.
10. What we get from God in private will wear well in public.
11. Denials in love are better than grants in anger.
12. He who feeds his birds will not starve his babes.

No person can be considered as praying in sincerity for a specified object, who does not employ all the appropriate natural means which he can to secure that object.

NOTICES, ACKNOWLEDGEMENTS, &c.

The next number of the *Record* will contain a full account of the proceedings of the Synod.

COLPORTAGE is everywhere found to be an admirable means of diffusing religious knowledge. We note that the results in Ireland are very favourable, even among the Roman Catholics. The claims of our colportage scheme are not to be forgotten.

The Treasurer of the Ministers' Widows and Orphans Fund, P. C. L. P., acknowledges the receipt of the following sums from John Knox's Church, New Glasgow:—

A Friend.....	\$4.00
Mrs. James Cameron.....	1.00
John Rose, Tanner.....	0.62
Rev. John Stewart.....	20.00
	\$25.62

HOWARD PRIMROSE,

Treas. W. & O. Fund.

Pictou, June 15, 1866.

Mr. A. K. Mackinlay acknowledges the following sums:—

Poplar Grove Church, Halifax.....	\$80.00
A Friend.....	10.00
Chalmers' Church, Halifax.....	63.00
Rev. Mr. Black's S. School, Milton,	
Queen's Co.....	5.00
West Bay, Cape Breton.....	41.85
Cow Bay, Preaching Station.....	4.00

HOME MISSION.

Poplar Grove Church, Halifax.....	\$160.00
A Friend.....	10.00
Chalmers' Church, Halifax.....	77.00
Noel Missionary Society.....	13.00
West Bay, C.B.....	4.80
Cow Bay, C.B.....	8.30

MINISTERIAL EDUCATION.

West Bay, C.B.....	\$4.00
Chalmers' Church, Halifax.....	21.00

SYNOD FUND.

West Bay, C.B.....	\$5.20
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Board of Superintendence of Theological Hall.—A. Forrest, Esq., M. D., Halifax, Chairman; Rev. W. Maxwell, Halifax, Secretary.

Board of Home Missions.—Rev. A. McKnight, Dartmouth, Chairman; Rev. T. Cumming, Halifax, Secretary.

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

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

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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.

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