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THE
HOME AND FOREIGN RECORD,
 OF THE
Presbyterian Church
 OF THE
LOWER PROVINCES
 OF
BRITISH NORTH AMERICA.

APRIL, 1864.

CONTENTS.

	Page.		Page.
Collection for the Schemes of the Church.....	85	NEWS OF THE CHURCH.	
God's Word.....	88	Presbytery of Pictou.....	107
Encouragements.....	90	Presbytery of Tatamagonche.....	<i>ib.</i>
Help.....	91	Presbytery of Halifax.....	<i>ib.</i>
Important Decision in England.....	92	MONTHLY SUMMARY.	
Ministerial Support.....	<i>ib.</i>	Mic Mac Mission, &c.....	108
Peru under Paganism.....	94	FIRESIDE READING.	
OUR FOREIGN MISSION.		Sailor Boy and his Bible.....	109
Letter from Rev. D. Morrison.....	98	Cabin Boy and the Old Sailor.....	110
Proposed Jewish Mission.....	99	How was this?.....	111
OTHER MISSIONS.		Jesus of Nazareth.....	<i>ib.</i>
Voyage of the "John Williams,"..	102	Clock of Conscience.....	<i>ib.</i>
Death of Mrs. Boone, &c.....	106	Making Fun of People.....	112
		NOTICES, ACKNOWLEDGEMENTS, &c.	112

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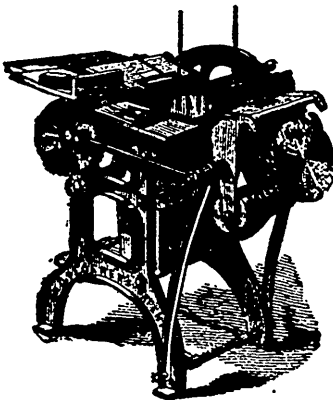
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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

APRIL, 1864.

COLLECTIONS FOR THE SCHEMES OF THE CHURCH.

The time is approaching when the supreme court of our church will hold its annual meeting, and we wish now to call attention to the various funds of the church. Most of our ministers bring up their collections at that time, though we think that in most instances it would be better to take them at intervals during the year, than to have them crowded together into the few weeks preceeding the meeting of Synod.—Our funds instead of being full at Synod and begging during the greater part of the rest of the season, would in that way be in a position to meet more regularly the demands made upon them through the year. Our design however, at present, is not to consider the mode or times of raising collections. This the Synod leaves at the discretion of Sessions. Our object is briefly to set before our readers the state of each fund, and the claims which each presents to their liberality.

It is unnecessary to speak of the Foreign Mission Fund. That fund appeals for itself. It never needs advocacy. Since the Foreign Mission commenced among us, there may have been times when from special expenditures the funds have been reduced, but there never was a time when our Board was straitened for want of funds. We are happy to say that it is still in a position, that the inquiry is not, how can we induce the church to give what we require to carry on our operations, but how can we enlarge our operations, so as to keep pace with the liberality of the church. At the meeting of

Synod last year, there was in the Foreign Mission funds the sum of £1239, and though there will be a considerable extra expense this year, connected with the sending out of three missionaries, yet this will be more than sufficient to meet the whole expenditure. We do not say this with the view of discouraging contributions for the present year. As the remittances to missionaries are made soon after Synod, it is necessary to have a large sum on hand at that time, and during the present year, the Board will likely be involved in extra expense by Mr. Geddie's expected visit to this country.—Still we have no fear of want of funds, and we do think that the Synod is earnestly called on to devise liberal things, and endeavour to extend her Foreign Missionary operations. We are only now as to the number of our Missionaries in the same position as the Presbyterian Church of Nova Scotia alone was before the Union.

When we turn from the flourishing state of our Foreign Mission Treasury it is with pain that we contemplate the state of our Home Mission fund, from year to year making piteous appeals to the church for the means of carrying on that important branch of the church's operations, even on a scale very inadequate to the wants of the country, and the necessities of the case.—During the last year the receipts of this fund amounted to £379. 14s 3d while the expenditure amounted to £376 6s 11d but besides this there was expended the whole balance of a legacy, left by Mr. Matheson for Home Missions, amounting to 71 12s 9d. So that the whole expenditures of the year were 447

19s. 8d. being £68 5s. 5d. more than the receipts. The Matheson bequest was then entirely exhausted, so that there is nothing of this kind to fall back upon this year, and should there be such a deficiency as last year, it must be provided, either by curtailing our operations in the Mission stations, or by diminishing the amounts allowed to ministers of weak congregations. The treasury is now about empty, and it is not by any means creditable to us as a church, that when a probationer has, sometimes with toil and considerable inconvenience, fulfilled his appointments in the destitute sections of the Province, he should be kept out of the scanty pittance due him for his services; or that ministers labouring faithfully and diligently in our feebler congregations, should be left without the sympathy and aid, which they so much require. It is only by fostering such stations and congregations that the church can extend its borders, and the Home Mission Fund is the only means which the church has for this object. And the result in the past has shown the advantages of such a scheme. Stations and congregations that once received aid from the fund, are now not only self-sustaining, but contribute to this and the other schemes of the church. We would earnestly ask all to consider the position of the ministers of weak congregations. About one-third of our ministers scarcely receive £100, per annum and this paid very irregularly. Instead of being able to raise these salaries to £150 each, which the synod consider the lowest sum requisite to give a proper maintenance to a minister, we can only offer out of the Home Mission small supplements, except in a few instances not exceeding from £10 to £20. The self-denial which these brethren must often be under the necessity of exercising, we fear is too little appreciated, yet they are breaking up new ground, they are sowing what others are to reap, they are building up the church and extending her borders, and deserve from the church the highest place in her regard. We hope hereafter that increased liberality on the part of the church will enable the synod to do more justly by them than they have hitherto been able to do.

Nor should the new fields opening to the efforts of the church be overlooked. The gold fields have during the past three or four years drawn heavily upon our funds. It is true that we might naturally suppose that in such places, the people themselves should support ordinances; should the work commenced be at all as successful as is expected, it will not be long till the support of ordinances at such places, will be no burden upon the rest of the church. Presbyteries are taking measures to have our adherents in such quarters organized, that they may as soon as possible take upon themselves the charge of what ministerial service they may receive, and as the population becomes more settled at such districts, they will relieve the Home Mission Board of all demands upon its funds. But hitherto the people at such places have been very floating and unsettled, many of them not belonging to our church at all, and not a few to no church, and besides in many cases perhaps we should say in the majority of instances, the work has been carried on at a loss and by persons of no great means, who sank their capital in the effort, so that hitherto it has been absolutely necessary, that the supply of missionary labour for these districts should be in part at least provided at the expense of the Home Mission Fund. Considering the present state of these districts, the character of the population collected at them, and the prospects of the future progress of these places, it is of great importance that the church should early occupy the ground with sound gospel ministrations.

We should add here, that the synod at its last meeting imposed an extra burden upon the Home Mission Fund, in consequence of the scarcity of Gaelic speaking students looking forward to the ministry, it was resolved to appropriate the sum of £30 from the Home Mission in bursaries to aid such students prosecuting their studies for the ministry. It was urged in support of this measure that our Gaelic speaking congregations might thus be induced to contribute more liberally to the fund, and we hope that they will not forget it.

The Educational efforts of our Church next claim attention. At the beginning of

last year the Committee issued an appeal showing that in order to sustain the Educational Institutions of our church, the sum of £600 would require to be raised by collections. We regret to say that the contributions of the church fell far short of this sum—the whole amount collected being £279 18s. 3d. In order then to meet the expenditure of last year there was required not only the annual interest of invested funds in addition to this sum, but there was also used the sum of £203 1s. 4d., belonging to the Special effort fund, (a fund which was raised for a specific purpose and ought not to have been employed to meet the annual expenditure,) a legacy of £50 from the late James Carmichael Esq., and over £100 of the capital of our invested funds. Of these amounts £50 was applied to the purchase of books. All the rest were swallowed up with the annual expenditure, so that the collections came short of the annual expenditure by something over £300.

This year the expenses will not be quite so heavy. The Professorial fund of the Free Church bears Professor King's salary and Professor McKnight's in part. But there still remains to be provided for the balance of the latter, Professor Smith's £60, two Professors in Dalhousie College at £300 each, and the annual expenses of the College in Halifax. To meet these demands there is about £250 of interest from the invested funds in the hands of the Educational Board, so that there will still remain a sum little short of £500, to be raised by collections throughout the church, to meet the expenditure in which the Synod will be involved during the present year in upholding the Educational efforts of the church. This is independent of what the church ought to have to add to the library and otherwise increase the efficiency of the Institution. By the arrangements made in reference to Dalhousie College, the young men preparing for the ministry in connexion with our church, enjoy the benefits of a more thorough course of instruction than has ever been enjoyed in the Province, so that though the philosophical training of our students is not directly under the control of the church as formerly, yet the course to

which they have access being so much more extended, efficient, and at the same time such as may well enjoy the confidence of the Synod, we trust that the church will not be behind in doing her part. We are happy to add, that the Mathieson bequest is about settled, and that there is every likelihood, that before another year it will be available, so that the Synod will not be dependent to the same extent upon the annual collections of the church. But in the meantime the state of the Educational funds calls for increased liberality on the part of the church at large.

Lastly, we must earnestly call the attention of the church to the Synod fund. Out of this fund are paid all the expenses of Synod. The work of the Synod and its various committees cannot be done without expense. In addition to this, the Synod have always been desirous of paying the travelling expenses of brethren coming from a distance to attend the meeting of Synod. These brethren at a distance are often those who are worst paid; their expenses are heaviest and what they can but ill afford. Yet these are the brethren who have most need of attending a meeting of Synod. They enjoy least of fraternal intercourse with their brethren, and this is no small benefit of which they are deprived. "As iron sharpeneth iron, so a man's countenance his friend," and particularly by the intercourse at the meeting of Synod, their hearts are refreshed and their minds strengthened for their work. They thus go back to their distant spheres of labour with revived energies and carrying into their fields of labour a new influence on behalf of the Synod's operations. It is hard that these brethren should either be deprived of this privilege, or only be able to enjoy it by an expense which they cannot pay without considerable self-denial.—The church would amply gain by paying the expenses of these brethren, in the increased life which would thus be carried back to the extremities of the body. Hitherto the Synod has not been able to pay more than half the sum necessary for this purpose. But we wish to bring before our readers the fact, that this fund during the present year is likely to be in a worse con-

dition than ever. For several years it has been in debt to the amount of £40. There has occurred during the past year one case of judicial investigation of great importance, which has involved an expense of about £40 more. Now the whole sum collected last year was only £112, so that if the sum collected this year should not exceed what was collected last year, it would not pay these demands and the ordinary expenses of Synod, let alone do anything to pay the expenses of ministers and elders attending Synod. We hope that congregations will take this state of things into serious consideration, and that they will place this fund on a better footing than it has yet been.

While some of the funds have thus been for a time in arrears we would not be understood as speaking discouragingly of any of them. During the past year in some sections of the church times were the hardest known for some years, and an extra effort was being made for the mission vessel. In the present year the Province is much more favoured. Most of our people are much easier in their worldly circumstances than they were a year ago, and we believe that it only requires ministers and elders to do their duty, in order that the church shall furnish all that is requisite for efficiently carrying on her operations. While on this subject it may not be amiss to call the attention of the ministers and Sessions of supplemented congregations to the following minute of Synod.

"On motion it was agreed that no supplement be granted unless the congregation fill up the Statistical Return. It was also agreed that such congregations are expected to take collections for the schemes of the church, and that the Committee shall every year examine the Statistical Returns as to how far this duty has been discharged before granting supplement."

GOD'S WORD.

There have been men so supremely wise in their own conceit, (we do not venture to assert that the species is yet extinct,) that they felt no hesitation in propounding an improved plan of the Universe. Had the

Creator consulted *them* they could have assisted Him in several important particulars! The misfortune is that though they know so much and are so exceedingly wise they can do nothing extraordinary—they cannot even add an inch to their own stature or an hour to their lives. Their self-conceit is equalled only by their impotence.

Scarcely less astonishing is the assurance manifested by the neologian critics of God's Word. Had we to write the Bible how much better we should have made it! Those statements in it that startle the consciences of mystical Germans and "intelligent Zulus" would be forthwith expunged. Not a trace should be left of sign or wonder, miracle or prodigy—of flood or fire—the rod of Moses or the sword of Joshua—the robbing of the Egyptians or the slaying of the Canaanites. It should be one charming romance every word of which would strike music out of that wonderful key-board the modern critical consciousness. Or the ideal Bible would be full of precise propositions containing nothing but pure abstract truth, food for angels if the existence of angels could be granted. At any rate our critical tinkers whether German, French, or English would have no difficulty in producing something that would far outshine God's Book!

The one set of fault-finders would quench God's volcanoes, throw down the lordly summits of His snow-clad mountains, and hush His tempests: and what a world should we have under their superintendence! The other class would apply their wits to the taming down of moral mountains, the quenching of His moral fires and the drying up of His seas. In the one case as in the other the criticisms are absurd, nugatory, and serve mainly to show the ignorance and impertinence of those who venture to utter them.

The religious world at present echoes and reechoes with the sound of battle fought over the question of the Inspiration and infallible authority of the Scriptures. Seldom has error been so bold and outspoken: but the truth also has its valiant champions; and it cannot be doubted that when the conflict is over God's Word will come out of

it as gold tried in the fire, more effulgent because of the trial it has endured.

God's plan of revealing Himself in His word is in many respects analogous to His way of revealing Himself in His works of creation. He could, at one moment and with one volition, have called into mature existence the world and all that it contains, but He followed another plan. In like manner He could have all at once given a perfect and completed Bible into men's hands. He preferred to give it "*in many parts and many ways.*" The world is not less perfect, nor does it less manifestly show forth God's wisdom because of the lapse of ages during which it was in course of preparation for man; and the Word is not less truly inspired, the Bible is not less certainly the Word of God because it was written and compiled in the course of many centuries. The Spirit of God speaks in it throughout: in all its variety there is a divine uniformity: it is one, and unique, speaking of God's truth in men's words.

Our critics ask, Why is not the Bible ideally perfect? Why should it be so much a record of human depravity, of crimes and cruelties? The reply is obvious: it reflects truly the real condition of man: it deals fairly with the dreadful malady which afflicts humanity: it conceals nothing, minces nothing: it gives voice to the wail of anguish as well as to the shout of ecstatic joy: it exposes the corruption of the human heart as well as the spotless holiness of God.

Again, there are things which (to quote from Dr. Candlish) "it is impossible for God to do from his very nature." "He cannot lie." "He cannot deny himself." These are Scriptural statements. God, in dealing with his creatures—especially his fallen creatures—may resolve to lay himself under restraint; or, in other words, may accommodate His procedure towards them to their state and circumstances. Perhaps, if He is to deal with them as still rational and free agents, He must do so. That at all events, seems to have been our Lord's opinion, when He told the Jews of His day that Moses allowed their fathers a liberty of divorce, inconsistent with the original ideal of holy marriage at its first institution, "because

of the hardness of their hearts." (Mark x. 2—9.) I firmly believe that God was the author of the Mosaic law of marriage, as well as of the Adamic and the Christian. And I explain the admitted imperfection of the Mosaic law in this particular by the consideration that God having thought fit to assume the character of civil and political ruler and legislator over the Jews, did not scruple to adapt His law and policy, not always to His own perfect standard, but sometimes and in some respects to their state and circumstances; and that He must needs do so, if He was to rule them and legislate for them as rational and free agents. Is this limiting God? Is it at all derogatory to His absolute sovereignty and infinite perfection? Is it not rather a simple assertion of His unlimited power and discretion, as being at liberty to do always what, in the view of the case before Him, He judges to be right?

"It is precisely the same principle that I apply to the Bible as the infallible record of an infallible revelation. In determining the manner in which He is to reveal Himself to men, and to have His Revelation recorded, God must, of very necessity, lay down a plan, and, in accordance with it, lay himself under conditions. And it is a perfectly fair and legitimate subject of inquiry—what is that plan? and what are these conditions? Once, in giving the law from Sinai; God spoke the words himself, and wrote them himself on tables of stone. Even then He must needs adapt His Revelation to circumstances. He gave the law otherwise than He would have given it to angels, or to a man in Paradise. He gave it as "made for the lawless and disobedient." (1 Tim. i. 9.) Nay, more; when some forty years after He gave it again by the mouth of Moses (Deut. v.), He gave it, as it were, in a new edition, somewhat modified, at least in one of the commandments, to suit the condition in which the new generation of Israel was placed. May not this example show that God reveals His mind and will, not as realizing His own perfect ideal of optimism, but as an important sense restrained from doing so? And, in truth, is He not necessarily thus restrained if He is to deal with men and

things as they are, and so to deal with them as to effect His object in a way accommodated to them, as well as worthy to himself?—What is this but saying that a father must communicate with his children, not according to his own powers and attainments, but according to their capacities and circumstances? Is it not simply what is said of our Lord, “With many such parables spake he the word unto them, as they were able to bear it?” (Mark iv. 33.)”

God’s Book, as becomes it, speaks constantly in His name—claims to be a message from Him, and is felt to be such by all devout hearts. It is the infallible, the only rule of faith; plain and explicit: opposed to vain traditions and human authority on the one hand, and on the other soaring high above the mere light of nature. Much of it is *Revelation*, the opening up of truths of which otherwise we should be inevitably ignorant; while much more is the record of human history written equally under the guidance of God’s Spirit.

The proofs that the Bible is God’s inspired Word are numerous and irrefragable—ancient manuscripts, ancient quotations, the universal consent of those who alone were in a position to testify—the unapproachable excellence of the writings: these and other cogent proofs are at hand to repel the adversary. But the one proof ever available, ever satisfactory, and infinitely valuable is for each one of us to feel in our own hearts God speaking to us through *His Word*. This argument from blessed experience can convince when all others fail, and it reaches millions who have neither the inclination nor the power to pursue any other trains of evidence. Reader, do you adequately prize God’s Book, study it, make it the rule of your conduct, and endeavour to commend its truths to others? If not it were better for you had God’s Book never been written.

ENCOURAGEMENTS.

It cannot but prove encouraging to the members of the Church generally, and especially to those upon whom devolves the duty of advocating the claims of the various

schemes of the Church, to mark the growing liberality and public spirit of our people.—No good cause is long left without support. The claims of the Heathen have been pressed upon the church and right nobly has she responded to the call,—not only contributing of her means but also sending forth her sons and daughters to the great work of evangelizing the world. When our pioneers fell, others stood forward to fill their places. And we believe that more than one or two of the young men of the Church are now making up their minds to say in due time, “Here are we, send us!” This certainly is a most satisfactory ground of encouragement. Other churches have found it next to impossible to secure men for the foreign field: we, by the blessing of God, are likely to have as many as we can send.

The Home Work of the Church is much apter to be overlooked and forgotten than her foreign operations. Yet we have to record with gratitude to the great King and Head of the Church that the spirit of genuine large-heartedness is visibly on the increase. We announce that the Home Mission Treasury is empty, and in a few weeks relief comes. It is proclaimed that provision requires to be made for the widows and orphans of ministers, and in a few days our Halifax congregations contribute sixteen hundred dollars. We cannot doubt that a similar spirit of christian liberality has been poured out on the other congregations of the Church, and if so the Widows’ Fund will be placed on a most satisfactory basis.

Whenever a weak and young congregation has done its utmost to build a church and support a minister, let that congregation seek aid from older and wealthier sections, and in many instances aid will be cheerfully given. There is hardly a year but three or four, often many more, cases of this kind are presented to our people, in this city for example, and each case receives kindly consideration.

In several of our congregations the stipends of the ministers have recently been augmented to a reasonable extent, so that a comfortable livelihood is secured to them. We trust that year by year the number of

honest and honourable congregations will go on multiplying, blessing themselves and others, glorifying the grace of the Lord Jesus Christ.

The Presbyterian Church is the largest, the most influential, and, we may add, not the least wealthy and intelligent in the Lower Provinces. God has given us a name and a place in the front-ranks of his people. We state this fact that we may all serve God with more ardent zeal, and devote ourselves to Christ's cause with redoubled earnestness. If we prove selfish, narrow-minded, weak-hearted, God will reject us; we shall be left behind in the race; we shall shrivel up in the leanness of our souls till we become the last and most despised of the people. What we possess of influence, wealth, talent, must all be consecrated to Christ, laid under heavy tribute to His cause on earth. Though our strength were tenfold what it is, there is no room for boasting in the presence of God or of man. Our strength is utter weakness unless Christ be among us, unless He be formed in our hearts and His love influence our conduct.

The circumstances we have enumerated encourage us to urge again on all congregations the duty of contributing at once to our Home Mission funds. The call is still urgent. The cause is so good that none can be better. The Church has felt for several years the cramping influence of an ill filled treasury. We know that there is money enough in the pockets or within the power of our members; we know that their hearts are liberal, that they give cheerfully when they feel that it is their duty to do so. The difficulty is in making them *think!* More than half the battle is won when attention is secured to an object. Now we ask our Ministers, Elders, and the whole body of the people to turn their earnest attention to the wants and necessities of the Home Mission. Past liberality encourages us to hope great things.

HELP.

When we were utterly helpless, "lying in our blood," outcasts in Universe, fit only for everlasting burning, then God looked in

love on us and sent His Son to be our Helper. Though he was rich yet for our sakes he became poor that we through his poverty might become rich. From that unutterable abyss of weakness, degradation, helplessness, He called us, He healed us, He bade us live, and made us His own dear children.

And in every hour of trial and distress our cry goes up to His open ear. He hears our prayer, strengthens us, leads us safely on towards our eternal rest. When death comes with his chilling terrors, then we lift up our voices to the ever-helpful God, and He comes with open arms to receive us and take us beyond the shadow of death into the fulness of life and light. Christ is never, never slow to help and save. Often before we ask He answers. He anticipates our prayers: even as a mother knows and supplies the wants of her feeble infant.

In all this Christ has left us an example that we should follow His steps. Brethren, let us be helpful one to another in this our weary and dreary earthly pilgrimage. Christ expects this of us; He bids us do this to fulfil His will. The weak have need of the strong to aid them in many an hour of trouble or of want: but the strong have need of the weak to develop in their souls the grace, so Christ-like, so inexpressibly beautiful, of helpfulness. We all need each other. The temple cannot be reared without the small stones; the forest cannot live long without the tender sapling as well as the giant oak.

The rich should help the poor, and thus become rich in good works. The strong churches should help the weak, even as brothers and sisters, members of the same family assist each other. If Christ has done so much for me, what should I not do for my brother!

It was thus at the beginning. The first public collection to relieve public distress was made by Gentile converts at the instigation of Paul, for the poor saints that were in Jerusalem. The first hospital for the sick was reared by a Christian widow.—Christ loves to see His people helping the needy, feeding the hungry, sustaining the weak.

There are in our Church a considerable

number of congregations that are comparatively wealthy: to these we say,—Remember the day of your small things, and be helpful to those that are now weak and poor. Answer to the limit of your power all the appeals that are made to you. Give liberally and cheerfully.

We can never repay the loving kindness of our Redeemer. What can we do for Him? He does not, in person, need our help now. But He will accept the good deeds done to His children as if they had been done to Himself. Therefore, when we ask you to help poor congregations, and to send the bread of life to the dark and desolate corners of our land, we ask you to do what we are sure will meet with the commendation of our Saviour.

IMPORTANT DECISION IN ENGLAND.

Our readers are aware that the civil power is the highest tribunal to which members of the Church of England can appeal in matters ecclesiastical and spiritual. Two of the authors of "*Essays and Reviews*"—Dr. Rowland Williams and Mr. Wilson were tried before Dr. Lushington in the Court of Arches and condemned on several points. The punishment inflicted upon them was suspension for one year. They appealed to the Judicial Committee of the Privy Council, and this, the highest tribunal in the realm, reversed Lushington's judgment and allowed the heretical clergymen to "go about their business"—that is, to preach and teach and enjoy their fat livings as ministers of the Established Church.

By this decision it is lawful for ministers of the Church of England to deny and denounce the doctrine of the Inspiration and divine authority of the Holy Scriptures; the eternal duration of the punishment of the wicked, a final judgment, and the atonement of Christ for sin.

It is to be observed that the prosecutors selected the two worst of the seven "*Essays*," and the most objectionable portions of these. Dr. Lushington's judgment condemning the doctrines contained in these extracts was lax enough. But it is now authoritatively pronounced by the "Head" of

the Church of England, that the doctrines of these extracts may be entertained and taught by her ministers. In this church as by law established, the atonement of Christ, the inspiration of the Scriptures, and the eternity of future punishments may be denied.

The sound-hearted Christians in the Church of England,—and thank God, they are many and influential, are seriously alarmed at the crisis which has been reached. High and Low, Puseyite and Evangelical, forget and ignore old feuds, and unite in defence of a common Gospel. Strange to tell, Dr. PUSEY writes long letters to the *London Record*, his inveterate enemy in the days that are past. A declaration has been drawn up called "*The Oxford Declaration*", endorsing the doctrines impugned by the Privy Council; it is to be circulated throughout England and Ireland, and all the orthodox and semi-orthodox are subscribing it.

It is now expected that Bishop Colenso can fearlessly maintain his position in spite of the widely extended feeling against him. He has been condemned by Bishop Gray of Cape Town; but the *London Record* thinks that he and his friends are about to petition the Queen for a reversal of this sentence, and "expect to obtain a second and more crowning victory in the case of a man who has not merely boldly assailed the truth of Moses and the Pentateuch, but has not feared recklessly and audaciously to impeach of ignorance the very Son of God himself."

MINISTERIAL SUPPORT.

We ask the special attention of our readers to the following Questions proposed by the Rev. Dr. Morgan to the members of the Irish Presbyterian Church. Through Dr. Morgan's efforts a very large increase has already taken place in the stipends of some of the Irish Church ministers; but he is still prosecuting a war of extermination against starvation salaries. Let our readers consider the following as specially addressed to themselves:—

1. Have you considered the subject? It is surely a duty to do so. God has spoken upon it in His Word, and it involves many

interests affecting the glory of God, the maintenance of religion and the good of mankind. It must, therefore, be criminal to neglect it. Have you, then, thought upon it? Have you consulted the Divine Word respecting it? Have you prayed that you may know the will of God, and do it? It is to be feared that there are many who have done none of these things. They have not laid the subject to heart. They have not sought Divine teaching upon it. They have no settled conviction of what is their duty; and, therefore, we must ask them to ponder the solemn testimony—"Whatsoever is not of faith is sin."

2. Have you considered your responsibility to your minister? This is very great. You have called him to be one of your teachers. This you account to be one of your high privileges. You have the man of your own choice. In your call you promised to give him an adequate support while engaged in the work of ministering to your instruction. Have you fulfilled that promise? Have you kept the faith so solemnly pledged to him? We have known instances of young men who have thus been called to the ministry who had no means of livelihood besides those which their people were to furnish, and who have yet been left for months without receiving any compensation for their labours at a time when it was most needful. Of all the people, none seemed to consider how the minister was to live. No one asked him where or how he found food, or clothing or lodging. Until he was compelled to break silence and complain of neglect, at the peril of his usefulness, none seemed to think or care for him. Let all such remember the word of the Lord—"Pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."

3. Have you considered the claims of your minister? Look at his position. How has he attained to it? His parents early dedicated him to this work. Their prayers were heard, and their training acknowledged, and his heart was inclined towards it. He spent his youth in preparatory instruction for it. He passed through a long, laborious, and expensive collegiate course. He was subjected to the trials of his Presbytery; and after satisfying its members with his attainments, literary, theological, and religious, he was licensed to be a preacher of the Gospel of Christ. You then called him to be your minister and he accepted your call. By your call he occupies his present position. And what is expected of him in it? You expect he will give himself wholly to his work, and avoid worldly avocations. You feel that he must derive all his income from his spiritual calling, and not dishonour it by earthly employments. You expect that his public services will shew him to be a

man of prayer, and meditation, and study. As the workman must be supplied with the implements necessary for his trade, so the minister must have his books, that he may keep pace with the knowledge, and literature, and attainments of the times. If he falls behind them, his ministry will be defective, and he will expose himself and it to contempt. You expect he will bear his part in all the benevolent and religious enterprises of the place in which he lives. He must be a subscriber to every society that is to benefit the world, physically, morally, socially, and religiously. His hand must ever be ready to give to him that needeth. You have put him in the position that lays all this obligation upon him. Have you furnished him with means to discharge it? Rather than do so, have you been willing that, compelled to hide himself from claims which he could not meet, he should bear the reputation of a mean, illiberal, and selfish man, who did not take his place in the Church or in society? Are his shortcomings the results of your neglect? He cannot meet the responsibilities of his position. You have not put it in his power to do so. And you constrain us to quote for your consideration what is written of the unreasonable expectations of another generation—"There is no straw given unto thy servants; and they say to us, Make brick; and the children of Israel were in an evil case, after it was said, Ye shall not diminish ought from your bricks of your daily tasks."

4. Have you considered how deeply your own interests are involved in the maintenance of your minister? The husbandman feeds his cattle that they may serve his purposes. The cow is driven to a fat pasture that his children may be nourished by the abundance of her milk. His horse is cared for that he may plough his fields and bear his harvests home. Herein he is wise and righteous in his generation. But is there not reason for the complaint of our divine Lord—"The children of this world are in their generation wiser than the children of light?" Your minister bears that name, to import that he lives to do your service. If you are wise, you will so maintain him as to put and keep him in a condition to do the work assigned to him. See to it that he is furnished with leisure to study for your instruction. See to it that he is in possession of the helps necessary to the acquisition, and, consequently, to the impartation of knowledge. See to it that he is not left to be harassed with the temptations and perplexities of poverty. See to it that his mind is kept free for the profitable handling of the high and holy themes by which you are to be edified. Alas! there is reason for our urgency. A minister of our Assembly, an amiable, upright man, not long years ago, was unwittingly drawn into pecuniary diffi-

culties. He borrowed money from a member of his congregation to meet the necessities of a numerous family. He hoped to get assistance from friends that would relieve him out of his straits. But he was disappointed. His congregation was large, and, by the slightest effort, could have met his wants. But no one thought for him; and he was too modest or high-minded to ask them. His creditor became uneasy. One Sabbath day he preached as usual, and, after the service, went off, walking with his children to their home. A letter was put into his hand as he went, notifying to him that, if his creditor's demands were not met immediately, legal steps would be taken against him. The strong man staggered under that blow. He got to his house, and lay down, broken-hearted. Within forty-eight hours he was dead. His family were driven from the house he had built for them. His widow soon sunk into an untimely grave; and his children are scattered through many lands. He was a popular and honoured minister; but his congregation did not consider his necessities nor their own interests. Had they done so in due time, they could have relieved him, and might have been enjoying his prized ministrations to the present day. O! think of a minister coming to his pulpit with a mind harassed with worldly cares, and it is plain he is not in a condition to feed his flock. They must starve, because he has not been able to gather food to nourish them. And compare this ministry with that of another who has been left at ease to prepare himself for his blessed work, and who, with undisturbed mind can break the bread of life to those who are hungering and thirsting after righteousness. Thus cometh to pass the saying that is written—"I will give you pastors, according to mine heart, that shall feed you with knowledge and understanding."

5. Have you considered what God has said on this subject in His blessed Word? Not to dwell on the abundant provisions He was pleased to make for His servants, under the ancient economy, let us call to your remembrance what is the record of the New Testament. "Let him that is taught in the Word communicate unto him that teacheth in all good things." "Let the elders that rule well be counted worthy of double honour, especially they that labour in word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the labourer is worthy of his reward." "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Do

ye not know that they which minister about holy things live of the things of the Temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." These, and many more like unto them, are the true sayings of God. We ask, then, are these the views which you entertain? Is it thus the Church in our day understands the relation between the pastor and his flock? Is this the way in which our congregations are acting by their ministers? We ask boldly, have we reason to say in this matter "We have the mind of Christ?" Let the conscience of every Church member dictate the reply. Many, we know, are scriptural and right-minded in their views; but it is equally certain many are not so.—Let any one read over the statistical returns of our Assembly's congregations, and lay these down beside the Scriptures we have quoted, and then give his verdict on the question—Is the Church doing its duty in the support of the ministry of the Word.

PERU UNDER PAGANISM.

COMPARED WITH PERU AFTER 300 YEARS OF ROMANISM.

Peru under the Incas was vastly greater in extent of territory than the present republic of that name. While this comprises in length less than nineteen degrees of latitude, that stretched over nearly forty degrees, extending from two or three degrees north of the equator to thirty-seven south. In breadth the limit cannot now be accurately traced. It is only known that it spread from the shores of the Pacific quite beyond the Andes.

When invaded by Pizarro, 1524, the Peruvians were found possessed of a degree of comfort, culture and orderly government which we, at this day, contemplate with amazement, and can, with difficulty, even credit. Indeed we should look upon the accounts of the earlier historians as largely fanciful, were they not corroborated by remains of their civilized achievements which still exist, and by similar facts among the Pagans of China and Japan of the present day.

AGRICULTURE.

Their coast border was a rainless, sandy tract, with an average breadth of thirty miles. From this the country rose rapidly into the steep rocky Cordilleras. But notwithstanding all these disadvantages, this people had invented and carried into practical operation such a system of artificial agriculture, as furnished an abundant supply for a large population. Irrigation was secured by canals and subterraneous aqueducts distribu-

ting the mountain streams in all directions. With immense labor earth was transported and terraces built on the steep mountain sides, where flourished the fruits of both temperate and tropical climes. The remains of these artificial water-courses still exist in all parts of Peru—palpable records of what would otherwise seem to us incredible progress. These conduits were formed of large slabs of free-stone, exactly fitted together, and sometimes extending hundreds of miles, carried through rivers and marshes and even tunneling the solid rock. The sand of the plains was frequently removed to reach a better soil below; various manures were employed and their properties well understood, especially the guano, so much prized and sought by agriculturists of this day.

ROADS.

The remains of their public roads, intersecting the country in various directions, are still more remarkable testimonials to their superior skill. Two of these extended from Quito to the Capital, Cuzco, and thence southward, in divergent lines, toward Chili. Of these Prescott says: "One of these roads passed over the grand plateau, and the other along the lowlands of the borders of the ocean. The former was much the more difficult achievement, from the character of the country. It was conducted over pathless sierras, covered with snow; galleries were cut for leagues through the living rock; rivers were crossed by means of bridges that swung suspended in the air; precipices were scaled by stairways hewn out of the massive bed; ravines of hideous depth filled up with solid masonry; in short, all the difficulties that beset a wild and mountainous region, and which might appal the most courageous engineer of modern times, were encountered and successfully overcome. The length of the road, of which scattered fragments only remain, is variously estimated at from 1,500 to 2,000 miles; and stone pillars, in the manner of European milestones, were erected at stated intervals of somewhat more than a league, all along the route. Its breadth scarcely exceeded twenty feet. It was built of heavy flags of free-stone, and, in some parts, at least, covered with a bituminous cement, which time has made harder than the stone itself. In some places where the ravines have been filled up with masonry, the mountain torrents, wearing on it for ages, have gradually eaten a way through the base and left the superincumbent mass—such is the cohesion of materials—still spanning the valley like an arch." Humboldt says: "The great road of Incas was one of the greatest and most useful works ever executed by man." The fibres of the *magney*, the tough osier of the country—twisted into cables as thick as a man's body, furnishes the material of their

bridges. Several of these great blees, abounding together and strongly fastened at the ends, formed the bridge which was covered with wood and guarded on each edge by a railing. Some of these bridges spanned chasms two hundred feet broad, covering a frightful abyss where dark waters foamed and tumbled many fathoms below.

The streams on the coast road, being broad and tranquil, were crossed on rafts, using sails—the only instance of their use known among the American Indians. All along these highways at distances of ten or twelve miles, were erected caravansaries, to accommodate travelers, especially the Inca and his suite. Some were supplied with barracks and fortifications, evidently intended to accommodate the royal armies in passing across the country. Posts for runners, to carry despatches, were also built all along these roads, and messages were thus transmitted at the rate of one hundred and fifty miles a day. At that time (1552) no nation of Europe had any "internal improvements" which would compare with these roads of the Incas.

ARCHITECTURE.

The remains of Peruvian architecture are but little less surprising. Their temples and other public edifices were low but very spacious, and built of immense blocks of stone—sometimes thirty eight feet long, and eighteen wide, and six thick, cut from the solid rock with tools of stone, of copper, or of a mixture of copper and tin, (iron was unknown to them). These were often carried long distances across ravines and rivers, to high elevations on the mountain side without the known aid of beasts of burden or machinery. No cement was used, yet the stones were so nicely fitted to each other, that the blade of a knife could not be inserted between them. Of the interior decorations Prescott remarks: "The sides of the apartments were thickly studded with gold and silver ornaments. Niches, prepared in the walls, were filled with images of animals and plants, curiously wrought, of the same costly materials; and even much of the domestic furniture, including the utensils devoted to the most ordinary menial services, display the like wanton magnificence!" Such was the splendor of the temple of the sun at Cuzco that a Spaniard who saw it in its glory, asserts that there were only two edifices in his own country, which could, in magnificence of workmanship, be compared with it.

CLOTHS.

In textile fabrics the Peruvians had considerable skill. From the tough fibre of the *magney*—from cotton which flourished in abundance on the coast, and from the wool of their vast flocks of sheep, they manu-

manufactured an abundant supply to clothe the whole population. Some of their woollens were of such a delicacy that they were sought even by the Spanish sovereigns, who could command the luxuries of the world.

WARS.

The Peruvians professed to make conquests not for rapine and plunder, but only to spread the blessings of their civilization. As soon as a tribe or nation submitted, it was received to the full participation of all the privileges of native subjects. The Caciques of the conquered were admitted into the Peruvian nobility, and allowed to hold their positions among their own people; ruling as viceroys of the Inca.

GOVERNMENT

The Inca was supreme, and elevated immeasurably above all subjects as the representative of his progenitor, the sun. But his rule was mild and had a special reference to the comfort of the subjects. The empire was divided into four great provinces, under four governors, who were a sort of State council to the Inca. The population was further divided into 10, 50, 100, 500, 1,000, and 10,000, each under a responsible officer accounting to his superior for the good conduct of his charge—much after the "tything system" of King Alfred of England.

DIVISION AND WORKING OF THE SOIL

The land was divided into three parts—one for the Sun—one for the Inca, and one for the people. The produce of the Sun's portion sustained the costly religious ceremonial—that of the Inca defrayed the expenses of government, while the people's part was divided equally among them. Each family possessing more or less according to its number. This division was repeated yearly, adapting it to the yearly changes.

The whole territory was cultivated by the people. The lands of the Sun, first—then those belonging to the widows, orphans, sick, &c.—thirdly, their own—and lastly, those of the Inca.

The immense flocks of sheep belonged to the Sun and the Inca, and were managed with a skill which surprised the Spaniards, who were well versed in that business at home. A few were trained for the mechanical arts. Every individual had the kind and amount of his labour fixed exactly by law—and idleness was punished as a crime. Part of the agricultural produce and manufactures was sent to the Capital, but the greater portion was stored in the provinces, where was a supply for several years, providing against suffering in seasons of scarcity.

RELIGION.

They believed in one supreme Deity—creator of the world—and reared to him one

temple only—near the present city of Lima. Next to him was the Sun, the founder of their empire, the father of their emperors, and ruler of the destinies of man. To the Sun rose temples in every city and village, then followed a host of subordinate deities, the moon, the stars, the earth, wind, rain-thunder, besides the gods of conquered nations. The number of the priesthood was great, and the ceremonies and sacrifices complex and elaborate—the offerings consisting of flowers, grains, animals, and some say human victims, but others deny it. Here was a people far advanced in heathen civilization;—we should say, well prepared to receive the higher civilization of the Gospel. They fell under a Spanish—which is a Roman Catholic—civilization and religion, and we ask—

II. In the second place, what has Romanism, having full sway for three hundred years, made of them?

Let us first see how far the Peruvians, composed now of about one-third Spaniards and all Roman Catholics, have retained the material comforts which their heathen fathers possessed three hundred years ago.

AGRICULTURE.

receives little attention. The city of Lima imports most of its supplies from Chili.—The prices are exorbitant. In illustration of this and other points, we shall freely quote from letters recently written by Mr. L., a New Englander, of education and piety, who has spent part of 1863 in Lima, on important international business, and thus had access to the best means of information, not only in regard to facts, but also in regard to the opinions, feelings and designs of the leading men. He records as the market prices in Lima, Aug 10, 1863, the following: Flour \$20 per bbl.; chickens \$2 50 each; turkeys \$6 each; beef 25 cents per pound. These are specimens of prices, which probably rule on the coast. It is true that irrigation alone will here give a crop; but the old Peruvians did irrigate here and produce much. Some of the valleys and hillsides are now thus watered: but the extent is very limited compared with that of three hundred years ago. Between 5,000 and 10,000 feet above the ocean the fruits and grains of temperate regions can be produced abundantly; but having no roads for transportation, the production is limited to the wants of the district.

THEIR ROADS.

except on the table lands, are very few of any description. There are three railroads, in length, forty, seven and six miles. The ruins of the magnificent highways of the old Peruvians, and the crooked mule-paths of the present, speak volumes of the decay of Peruvian public enterprise..

THE GOVERNMENT.

in this three hundred years has been part of the time an undisguised absolutism, and part of the time a nominal republic; but all the time essentially a *military despotism*. Such is the apathy and frivolity of the people that they manifest far less interest about a political revolution of the State, than about a show, or a religious procession.

From their declaration of independence, 1821 to 1855, one only of all Peru's presidents—Castilla—was able to complete his term of office. As under the Spanish rule her history was one of the most extortionate cruelty, so under the republic, it has been one of almost uninterrupted conspiracies, usurpations and civil wars. In both, grinding the mass of the people in the dust. How different from that wonderful, parental rule of the Incas, which made effectual provision for the comfort and protection of the meanest member of the nation! Though a despotism, while those which have succeeded have been among the worst. Let us look next at some points in which a Christian civilization ought to have elevated them far above what their Pagan fathers were.

THE EDUCATION

is almost totally neglected. So much so that in the interior it is difficult to find men who can read and write to fill public offices. Even in Lima, the Capital, as late as 1823, the most respectable ladies could rarely read.

THEIR MORALS.

Mr. Proctor, who resided in Peru in 1823, says of the ladies, "their pleasures are not of so chaste a kind." "It is not wonderful that the inhabitants of Lima should be superstitious and bigoted to the last degree. They are entirely ruled by their priests, most of whom are men of very depraved manners. Money will purchase absolution for any crime." He adds, that the rich presents of gold and silver which the people hang about the images, in the churches, "are generally displaced for tinsel and colored glass by the priests, who consume them in the gratification of their sensuality and extravagance." "Gaming is carried to a great extent, both by men and women." "The business of the ladies was flirting and coquetting, and he believed infanticide prevailed largely.

COMMERCE.

The above author, speaking of Lima, says, "It is almost incredible that in a population of 100,000 and with the extensive trade carried on in the port, there should not be more than two or three mercantile establishments in Lima and Callao; commerce may be said to be engrossed by foreigners. The men of Lima are so insignificant a race, that they really seem scarcely worth attention; never was there a people more unfit for active and useful employment."

Now to attribute all this deterioration to Romanism may not be fair; but it is certainly safe to say that Romanism, though going with the conquerors, and having full sway ever since, has not prevented it. It might and ought, by preaching and enforcing the simple truths of the Gospel to have not only perpetuated the ancient order, enterprise and comfort, but also to have elevated the people to a higher level of intelligence, morality and piety.

They sadly, criminally failed in all these. Why they failed in morality and piety is evident enough from the above character given by Proctor of their priesthood. Why they failed in securing intellectual advancement, is found in their common rule of keeping the people in ignorance, that they may control them through superstitions. Their practical application of it in South America is illustrated by the following. Mendoza, in the dawn of South American freedom, was a principal centre of light for the continent. As early as 1822 they had established a Lancasterian school, a public library, and a newspaper. These were particularly opposed by the clergy, and needed the powerful support of General San Martin, the great liberator, to protect them against the attacks of bigotry. Their influence upon individual enterprise and improvement is shown by another fact. On account of the south wind that prevails on the coast, the voyage from Lima to Valparaiso consumed three months. A bold navigator determined to strike far out to sea and avoid the obstacle. He reached Valparaiso in one month, but was burned by the Inquisition of Lima for having used magic and got aid from the devil.

Before closing we would call special attention to the present state of the Peruvians and what can now be done for them by Protestants, as set forth in the letters of Mr. L. the New Englander above referred to.

Writing from Lima, July 29, 1863, he says: "We are in the midst of the celebration of the national independence of Peru. It is a grand *festa* for all people, but especially for the poor classes, who comprise nine-tenths of the population. This holiday begins on the 27th and continues a week. The poor people come in from all parts of the country—some forty-five day's journey—three hundred to five hundred miles—to be present at the feast, to see the illumination—the fire works, cock fights, bull fights, dances, &c., &c. The Government is interested in these as affording an opportunity for a great military display, impressing the masses with the idea of their power; also satisfying the people for the time: thus recognizing the fact that these abused, brutal creatures *have souls*, are thinking beings, and must have their attention occupied. Peru, like all South American Republics, is in a

state of transition, not only socially, but also religiously. Of the latter I have the testimony of my own observation and of the principal men here."

Of the waning of priestly power, he says: "The population consists principally of the descendants of the conquerors and a cross of the same with the Indians of the Inca race. The mixture greatly predominates. There are many thousands of the pure negro blood and a cross of the same with the Indian. The majority of the mixed races are very ignorant. The mixture of the negro and Indian is a very degraded race. For generations the lower classes have been the tools of priestly tyranny; but are now generally beginning to understand somewhat the character of the priests, and to distrust them. The pure Spanish race may be considered as mostly emancipated from the power of their priests. But there is danger of infidelity taking the place of a former bigoted credulity, of which blind belief they are now ashamed."

Of toleration he says: "Religious liberty or the craving for it, is rapidly undermining the whole vile system of this priesthood. Among the Peruvians of the purer blood are many educated men who are labouring to alter a clause in the Constitution which protects the R. C. religion, and forbids the open tolerance of others. There is a very general agitation of the subject. I have conversed with some of the principal men on this point, and they are unqualified in their condemnation of religious intolerance."

A Judge of the Supreme Court of Peru, Dr. Mariatequi, has written a book on the "Concordats," in which he has this appeal to the Peruvian nation. "Do not let us go backwards. Let us imitate our North American brethren. Like them, let us be completely tolerant. Let us allow all to have such religious views as they please, without any intervention of the Civil Law in matters of conscience. Thus shall we have made an immense progress in civilization. As we are all Republicans, let us act as Republicans. Let the liberty of the individual, of the press, of instruction, and of conscience, be the bases of our political association." Is not God opening this door very wide? Satan has reigned here three hundred years. The harvest is now very ripe. Will not some one, who loves Jesus, come and gather it?"—*Christian World*.

Our Foreign Missions.

LETTER FROM REV. D. MORRISON.

The *Dayspring* reached Cape Town, Cape of Good Hope, on the 3rd January—fifty

five days after leaving Halifax. The voyage was pleasant and prosperous throughout. No storms or contrary winds had been experienced; and though at one time the ladies suffered severely from sea-sickness they had all recovered before reaching the Cape, and were in excellent health and spirits. By the mail from England, which arrived here on the 17th March, we received a letter from Mr. Morrison dated the 12th January, and written just as the *Dayspring* was about to leave for Australia. Letters have also been received from the other Missionaries, all expressing the deepest sense of the kind protection of Providence during the voyage, and the cordial christian welcome received at the hands of friends in Cape Town.

CAPE TOWN, Jan. 12, 1864.

My Dear Mr. Editor,—

I promised in my last to drop you a few lines again from Cape Town. I hasten now to discharge that duty.

We are here now more than a week. We came here strangers; but are not so now. In our beloved native land you know that kindness was heaped on us everywhere. We thought when we left your hospitable shores we were leaving such kindness behind. In this we are now agreeably disappointed.— We no sooner landed here than we found friends with warm hearts and open doors to greet us. Nay, before we landed, they came to the vessel to induce us to partake of their hospitalities. Among the foremost of these I may mention Mr. Pocock, a member of the Independent church, and Rev. Mr. Thomson, his minister, and "last but not least," Mr. Morgan of the Presbyterian church here. We not only felt at home with them; but were really ashamed to receive so much kindness from parties upon whom we had no claims. This they do, I have no doubt, for the sake of the Saviour, and sure I am that they shall not lose their reward, whether we are worthy of the kindness or not.

Cape Town contains a population of some 32,000. These are of various races, and professing different forms of religion. You find here Scotch, English, Dutch, Irish, Negroes, Malays, Hottentots, &c. You find here also, Presbyterians, Scotch and German, Epis-

copalians, Independents, Methodists, Baptists, Roman Catholics and Mohammedans. The latter are principally Malays. You can know them by their head-dress, which consists of a handkerchief wrapped tightly round the part which with us the hat covers. They have a hat of their own of a very peculiar construction. Fancy to yourself an Indian's camp, to begin with. But instead of having the sides straight from top to bottom, hollow it out in the middle round about, from top to bottom, with an even curve, and you have a Mohammedan hat in shape. They generally go barefooted.

Cape Town is seated in a sunny nook, at the foot of Table Mountain. The mountain rises to the height of three thousand five hundred feet. The upper part of it rises perpendicularly. At the base you find in your ascent that it becomes steeper as you advance towards the towering heights above. On the summit of this mountain, table-like above—rests a white cloud for the most of the time. The mountain converts this cloud into water in the upper regions of the air. The water finds its way down through the rocks, and forms perpetual streams and springs, by which the town below is richly supplied with water so pure in quality that better can scarcely be found anywhere.—Table Mountain stands to the south and south-east of the Town. On the west and south-west you have a very high hill called the Lookout and the Devil's Peak. Thus the town is situated in a semicircular hollow at the foot of these eminences, and, of course faces the north. The town is built of stone and brick, and presents a very pleasing appearance. They have no wooden houses. The buildings are seldom more than two stories high. They have a very fine and extensive garden, open to the public, where you can roam through the most pleasing arcades and avenues. Indeed, you cannot but think of paradise of old, when perambulating through its straight avenues, meandering walks and refreshing shades. Just before you enter the gardens, to your right, among the stately oaks, you see a fine building of massive masonry. You turn to the right, enter a walk leading to a flight of steps at the middle of the building. You ascend

these, and find yourself in a spacious hall, decorated with paintings and figures of various kinds. To your right is the Public Library, containing forty thousand volumes of all kinds of literature. On the tables you find periodicals of various kinds in abundance. This Library is open to any one to read books in the rooms. Subscribers, taking out books, pay two pounds annually. This is allowed to be the best Colonial Library in the world.

To your left, when entering the Hall, you find a door leading to the Cape Town Museum. The collections are rich and varied. You find among them monsters of the hugest size, and beetles of the slenderest proportions. Every thing is very well arranged. This might be inferred from the fact that Mr. Lajard who labored in the excavation of Nineveh, is now in charge of it. All I can say now of these things is just to mention them, and to state that a very strong public spirit seems to pervade the breasts of the loyal inhabitants of this town and colony. May our colony do likewise!

We had here a missionary meeting on Monday evening, which was very well attended. It was got up at the instigation of the ministers of the place. We propose to leave on Wednesday.

Yours very truly,
DONALD MORRISON.

THE PROPOSED JEWISH MISSION.

ANOTHER LETTER FROM MR. McCURDY.

(We lay before our readers another letter from Mr. Edward McCurdy. We observe from the Accounts of the United Presbyterian Church that the salary of Jewish Missionaries is ordinarily £250 sterling. But there are rents of Mission premises, salaries to assistants and other items that must be taken into consideration. The Free Church accounts show that these expenses amount to more than the salaries of Missionaries.—Last year the Free Church Missions cost £4180, 4. 3: and of this sum only £2,050 were paid as salaries to Missionaries.)

3 SAUNDERS ST., EDINBURGH,
Dec. 25, 1863.

Dear Sir,—

Your letter of the 8th inst., came to hand

on the 22nd, and I need scarcely remark that it was read with feelings of the deepest interest. Indeed, I was selfish enough to glance over it even before I had read those which came from home. I am sure that I feel greatly obliged to you for the kind and encouraging words which it contains. It would, of course, be much more to my mind if I had an opportunity of seeing you and of conversing with you on the matters about which we are writing, but as at present situated, correspondence must suffice.

I was not surprised to learn that you would rather my proposal had been to go as a missionary to the New Hebrides. I was fully prepared for that expression of your feeling by a previous consideration of the facts which you mentioned, as well as of others. And were it not that I feel that far too little has been done for the Jews, I would no doubt have taken that course at first, or at all events I would have felt it to be my duty to leave the matter entirely in the hands of the Church and to ask her to decide. But the more I have thought about the matter the more I am convinced that the claims of God's ancient people have not been adequately met, and the stronger my inclination to engage in that field if God in His providence should open up the way. Not that I question the urgent necessity of sending missionaries to the New Hebrides. I would indeed that the Church's efforts were increased ten-fold. Still it seems to me at present that the importance of the other preponderates. Of course I may be mistaken in this opinion, but in the mean time I feel bound to act according to my convictions, and if God by His Providence should lead me in this direction I will endeavour to follow, but if He should indicate another course I trust that I shall be willing to go wherever He may send me.

The difficulties in the way of carrying out my proposal to which you refer, pressed heavily upon my mind before I wrote you at all. I felt that our Church was comparatively weak. I felt also that it was a very important point with her to concentrate her efforts, and above all I felt how inadequate I myself was to be a pioneer of the Church in a new field. But I believed also that if

I had been led by the Great Head of the Church to take such a step, He would open up the way in His own time. The gold and the silver are His. The hearts of the children of men are in His hand, and He can turn them whithersoever he will, and I was not without the hope that such a proposal when made to the Church, might evoke a spirit of greater liberality and perhaps induce somebody of much greater experience than myself to step forward and take the lead in the matter. Indeed, even though the Church should sanction the undertaking, I would not think it right to go alone, for the Scriptural plan is, "two and two" and if I have rightly judged all experience, the history of our own mission not excepted, illustrate its wisdom.

Passing however from this point to the practical matters to which you refer, my silence in reference to them in my last letter is easily explained. I did not think that their discussion lay within my province. I felt that my duty was to volunteer my services, and then if the church should accept me as her agent, she would in her wisdom select the best field for her efforts. But as you have asked my views, I need not refuse to state them such as they are. I feel however that my knowledge of the state of the Jews throughout the world, or even in particular places, is too limited to entitle them to much weight. But before formally stating what has occurred to me, allow me to notice a few facts which will lead naturally to it. The London Society for the Propagation of Christianity among the Jews which is far the largest, has the most extensive agency. Their last report contains the usual alternations between light and shadow, encouragement and discouragement. The Free Church are still hopeful if not confident. Their work has been making progress in Amsterdam. In Breslau there are very encouraging symptoms. The Convener of the Committee of Jewish Missions paid a visit to that place last year, and he writes "Nothing in connection with our mission to the Jews has so excited my hopes as our missionary station at Breslau." The work at Pesth is pronounced prosperous. Something is also doing in Constantinople

and Ancona. The Jewish Missions of the U. P. Church are at the present actively carried on at only a single station, viz., at Aleppo. Respecting the work in that place Dr. Wortabet, the only missionary now there says "We have obtained a sure footing for our mission, and a certain degree of approbation for our work and respect to the religion we represent. Our several agencies have all been effectively carried out, and though we have no reason to boast of great success in the great object in relation to which all our agencies are but the means to an end, we have much to be devoutly thankful for." Now it is to this last place that my thoughts have been particularly directed. As already remarked, I have not studied the subject sufficiently to be able to affirm that this place is the best possible opening for a mission to the Jews. I have however consulted with Dr Johnston in reference to the matter, and he thinks that there is a fair chance of success in that quarter, and also that the U. P. Church would be quite willing to have our Church associated with them in that sphere if she did not consider herself able to support a mission of her own. This plan would of course obviate the necessity of "one stick burning alone." Should it gain your approbation and prove acceptable to the Church here my own views would be met. I do not press its adoption however; I merely throw out the suggestion. The expense with which it would be attended will probably be a serious obstacle in the way. Whether or not the salaries now paid are the lowest with which the mission could be sustained I do not know, but that you may have a full statement I enclose a copy of the Public Accounts ending Dec. 1862, of the U. P. Church in the Jewish department of her Missions. That it may appear consistent with what I have stated it will be necessary to remark that Keisse of Algiers has been dismissed, Salkinson of Altona has resigned, and Elvin of Hamburg has also retired. That you may see the expense of the Jewish Mission in connexion with the Free Church I also inclose their account ending March 1863. As each item is not there specified it will probably be of little use. At present Dr Wortabet of Aleppo

is labouring alone, as Mr. Brown who was associated with him has returned home.—The Church is therefore wanting another agent to take his place. Now while I have a very strong desire to labour in connection with our own Church, yet if I thought that she would not feel herself in a position to engage in missionary operations among the Jews in the course of a very few years, I would feel strongly inclined to seek a place in their service. Dr. Johnson gives me encouragement to hope that if I wished to engage in the service of the Church here my proposal would meet with a very favourable consideration. You will therefore see a good reason why I am anxious to obtain some definite answer from you as soon as possible. As stated in my last letter I am still willing to enter the Home Field and spend a few years there, if there is any reasonable prospect that the Church at the expiration of this time would engage in this department of Missionary work, should an opening in Providence occur. I most heartily concur with all that you stated in reference to the propriety of discipline at Home before entering upon a Foreign Field. With this very object in view, the first winter that I was in Halifax I endeavoured to secure a situation as city missionary. Cherishing these views then, a few year's delay would not be incompatible with what seems to me to be duty in the case, but if there is only a very slight ground to hope that even then the Nova Scotia Church would engage in this work, I had rather make an effort now to see if there is any opening here. Should this latter course fail to be successful, I would consider it as an indication of the will of Providence, and so shape my course accordingly.

I spent an hour with Dr. Somerville on Wednesday discussing the subject in its general aspects. He dwelt largely upon the difficulties in the way of operating successfully among the Jews, but as I was aware of these before his remarks did not produce any change in my views. It is but candid however, to state that he held out very little encouragement to seek the immediate conversion of the Jews. Still the Church is determined to carry on her operations. I hoped

to have had an opportunity of getting the opinion of Rev. A. M. Stuart the Convener of the Free Church Committee on Jewish Missions, but unfortunately he is away in the country and will not be back for a week or two. However, in an address he delivered to the students about a fortnight ago on the subject of Jewish Missions he held out great encouragement to engage in the work, and his language was in strong contrast with that of Dr. Somerville.

I will expect to hear from you at your earliest convenience. Please write by the first opportunity, even though you should not be in a position to give me your official decision. I would like, however, to obtain it as soon as possible.

EDWARD A. McCURDY.

Other Missions.

Voyage of the John Williams.

We have received two numbers of the Missionary Magazine and Chronicle containing an account of the last voyage of the John Williams among the islands of the New Hebrides and Loyalty group. Much of the information it contains has been already laid before our readers. But there is also much information particularly regarding the Northern islands of the group which will be new and interesting to our readers. We therefore give below that portion of the Journal which refers to those islands, which will show the large field of missionary labour yet before the Church.

CHRISTIAN SETTLEMENT ON FATE.

“October 23rd, 1862.—We this day sailed from UEA, and steered our course for FATE. On the 24th we cast anchor at sunset off the very interesting Christian settlement of that island. Toma, the Rarotongan teacher, came off in his canoe, but did not reach the ship till it was quite dark.—He and his wife are well, and happy in their work. One of the Aneiteum teachers has died during the year of brain fever, and Takorna, a Rarotongan teacher, of the malaria prevalent on the island. The other Aneiteum teacher is laid by with a bad foot, caused by treading on a poisoned arrow. We left Makore, a Mangaian teacher, here to as-

sist Toma in the work; so that now there will be three teachers. We appointed also Daniela, lately returned from Santo, to be an assistant-teacher. We learnt that the word of God is making progress among the Christian party, but that no heathens have joined them; still they do not molest them in religious engagements; indeed, we found that the heathens looked upon them with some degree of awe. In January last, a hurricane devastated the island; not a building remained standing. Toma's house and the church were swept away. The bread fruit trees were laid low: not a leaf was anywhere to be seen; but, happily, the yams and other roots on which they chiefly depended for subsistence, were uninjured. In a short time the Christians had plenty, but the whole mass of heathens, even up to the present time, are suffering from scarcity of food.—The cause of the abundance among the Christians is twofold: first, they are now industrious; secondly, they cultivate a variety of foreign vegetables, which come in opportunistically when any disaster befalls the native crop. The heathens are very superstitious about planting any new kind of food, fearing that it will produce disease and death. The Christians' village has a simple code of laws, which Pomare, their intelligent-looking chief, administers with great vigour, and to the satisfaction of all parties. At half-past eight p. m. we heard the constables' gong beating, as in Eastern Polynesia.

“Saturday, 25th.—We went ashore, and were much pleased with the neat premises of the teacher. They have a little bamboo church which will hold about a hundred, and which we were informed is well filled every Sabbath. The people gave a present of food to the ship, consisting of pigs, pumpkins, yams, and taro. The Church-members made their first contribution to the Parent Society this year, which consisted of 5s. 6d. in cash, and 280 pounds of arrow-root.—This is a move in the right direction. A church, only one year in existence, and just emerging from heathenism of the grossest type, commences at once to send contributions to the Missionary Society. Ought not this little circumstance put to shame most of our Brethren at home, who have enjoyed the accumulated blessings of the Gospel all their lives, and yet never do half of what these semi-heathens do for the spread of the Gospel, the blessings of which they have scarcely tasted? This contribution was handed over to the Presbyterian Brethren of the New Hebrides, as they have undertaken the evangelization of Fate. We examined twenty-three candidates for church fellowship, and selected ten (four men and six women,) for admission to the church on the morrow—Sabbath. Toma, the teacher; has written out a few hymns, and has com-

menced a catechism for the use of the people. These attempts are doubtless very imperfect but without European missionaries it is all that can be expected. They have no translation of any portion of Scripture, hence the Rarotongan Bible is used in public service, which the natives, of course, cannot understand, except one or two individuals who have learnt a little of that language.

"Sabbath.—We held our usual service on board this morning. In the afternoon we went ashore; Mr. Gill preached in the Rarotongan dialect, which Toma translated. Mr. Jones baptized the ten natives selected yesterday. After further devotional services they received the right hand of fellowship. With deep thankfulness we all united in partaking of the Lord's Supper. The church on Fate now numbers forty-two; may the grace and strength of God be with them, that they may remain faithful to the end!

Monday morning.—A deputation from the Church, headed by the chief, came off in canoes to reiterate the request for a missionary. They said, 'We have on several visits of the "John Williams," been promised a missionary, but still he was not forthcoming.' We replied, 'We are delighted at your earnestness to have a servant of God in your midst, but you must wait patiently, as other islands have to do.' 'Oh, yes, we may wait,' said some, 'but before he comes many of us may be dead.' 'But what can we do? Missionaries are so scarce. There are so few young men in the Church of Christ who are willing to leave their homes and come out to a barbarous heathen country like yours.' On hearing this, the chief, Pomare, at once volunteered to proceed forthwith to England, in search of a missionary, feeling assured that if he could lay his claim before any one of our young ministerial Brethren, he would not fail to secure a pastor at once for his people. We dissuaded him from thinking of so long and perilous a journey, and endeavoured to show him that a missionary would arrive sooner by writing for one, than by his going personally. Some of the party, directing their attention to Mr. Vivian, a young missionary proceeding to Huahine, said, 'Why can we not have this missionary to stay with us?' 'Oh,' we replied, 'he has been appointed to another sphere, and cannot stay with you.' 'Oh, let us take him by force,' said some, 'while we have the opportunity.' Mr. Jones asked them if it would be proper for a man to take a case of goods addressed to a neighbour and appropriate it to his own use.—'Oh, no,' they replied, 'that would be a theft, and very wrong.' 'Would you then, be thieves,' he asked, 'by taking this missionary who has been sent labelled to another people and another island?' After this they thought no more of it, and so Mr. Vivi-

an escaped being tied hand and foot and lowered into a canoe.

Monday, 27th.—About midday we set sail for Apea. As we sailed along the coast of Fate, we were amazed at the extent and apparent fertility of the island. Numerous islands lie off its shores, of considerable extent, which are doubtless inhabited.

Early on Tuesday morning we found ourselves sailing through a vast Archipelago, all inhabited by heathens and cannibals of the worst class.

VOLCANO ON THE ISLAND OF AMBRYM.

"Oct. 30th (Thursday).—We were off Ambrym, every one on board gazing at the active volcano which exists on this island. The column of smoke arising therefrom is as black as that of a steamer's chimney, and so immense in quantity, that it blackens the whole heavens around, and fills the whole horizon to leeward, as far as the eye can reach with heavy masses of thunder-like clouds. The mountains all around are covered with ashes to such an extent, that not a single leaf of vegetation is anywhere to be seen.—This volcano is apparently of later date than the one in Tanna, which is much smaller, and the smoke indicates exhaustion of combustible materials,—though the eruptions of fire are much more frequent being seen at intervals of only a few minutes, while the eruption of fire on Ambrym was only seen once during the night in which we lay off that place. We learnt from the two Ambrym youths, who had spent twelve months at Mare, in Mrs. Jones's school, and who could speak that language pretty well, that the volcano is very difficult of access, the path very narrow, with a precipice on either side, and that only a few old people on the island had ever visited it.

TWO YOUNG NATIVES RESTORED TO THEIR HOME BY THE MISSIONARY SHIP: ENTHUSIASTIC RECEPTION.

"About three o'clock in the afternoon we were off the spot from whence the two young men, Louis and Brabatmasing, were taken by the 'John Williams,' last year.—Brabatmasing had been very ill during his stay on Mare, and fears were entertained that he would never see his home again.—Prayers were offered to God on his behalf, that he might be restored to his home, lest his death while with us should produce unfavourable impressions and feelings on his superstitious countrymen towards the missionaries and missionary ship, and thus, perhaps, frustrate our designs and plans for the introduction of the Gospel among them.—But God most graciously heard our prayers, and it was with feelings of devout thankfulness we prepared to take the boys ashore to their friends, safe and in good health. It must be remembered that those two lads

were in all probability the first who ever left their homes, and after *they* had volunteered to go with Captain Williams, they soon repented, and wept much to return; however, it was thought advisable to keep them to their first engagement, which, by the way, was made only by signs out on the open sea, and hence not very well understood. Their friends on that occasion paddled after them with the hope of recovering their stolen brethren (as they supposed), but were soon left behind. They would conclude, therefore, that the boys were lost and would never return, that the white man on the floating islands (ships) had cooked and eaten them. The lads dressed themselves up in a complete suit of English clothing, except shoes and stockings, and advised us to take them ashore for the night, leaving their few chattles behind till morrow, so that during the night, they would communicate our desire to form a Mission station there, and in the morning they would come and inform us of the result, and take their things. We pulled in to the shore, but kept outside the reef. We found the natives swimming off without arms, showing that they had confidence in the white man. However, they kept a short distance away, indicating a little mistrust. Mr. Jones now advised one of the youths to stand up in the boat, and speak to the men swimming about.—He spoke in his native tongue, and the surprise indicated on their countenances, at being addressed in their own language by strangers, was very great; they all appeared paralyzed with wonder. ‘Tell them who you are,’ we suggested; which being done, such a scene followed as our tongues would fail to tell, or pen describe, it must be seen to be realized. The people appeared mad with joy; they shouted to those on shore, splashed and dashed about in the water in all sorts of ways; now a desperate rush was made by those on shore, and the sea all round the boat soon became thick with human heads, shouting and rejoicing. Still they hardly knew whether they might approach the boat or not, until they were assured by their newly arrived countrymen that the *white man* was a very harmless sort of creature. Whereupon the boat became filled with those naked barbarians, leaping, stamping, jumping, vociferating most deafeningly, others unable to find standing room in the boat, clung around the gunwales, almost endangering its safety. When we offered to shake hands, they looked at our empty extended hands most ludicrously, until informed of our object by their two friends, when we had more shaking of the hands than we had anticipated. One man constantly waved a branch of the *ti* with its tuft of leaves, loudly vociferating. We learnt that this branch carried in the band by the

natives is a sign of peaceful intentions (the Ambrym branch). They urged us to go ashore, but being now late, and the vessel far off, we put our two friends on a canoe, and sent them ashore, while we returned to the ships, filled with joy and gratitude to the God and Father of our Lord Jesus Christ, who for His beloved Son’s sake had given us so cheering an interview with these wild savages.

CORDIAL RELATIONS ESTABLISHED BETWEEN THE SAVAGES OF AMBRYM AND THEIR MISSIONARY VISITORS.

“Oct. 31st (Friday).—Brabatmasing came off early in the morning with some of his friends, to fetch his things and to look at the wonders to be seen on board, among which were the ladies and children—our clothes, our beards shaven so closely, and the hand pumps for drinking out of the casks. After breakfast we took them ashore in the boat, together with their chest of clothes, turkeys, fowls, a pig, and useful plants and seeds, which Mr. Jones had supplied them with, for the benefit and improvement of their people and island. One of us searching in the pocket for a handkerchief, found it adorning the head of one of the chiefs as a head-dress, as if it belonged to him, and no one else. They all seemed to think they had a right to take from us what they could find, and did not consider it in the light of thieving, for they made no attempt to conceal what they took.

“When we reached the shore, one of the chiefs, thinking we hesitated to step on shore, rushed forward and placed in Captain Williams’s hand a branch of the *ti*, as a pledge of friendship. Mr. Jones jumped upon the back of one of the naked fellows, and was carried through the surf to the beach. Mr. Gill and Captain Williams followed. We were evidently the first white men who had landed here, for we were no sooner set down upon our legs than the more courageous began to examine us from head to foot. Many seemed to think that they had achieved a wonderful feat when they had touched the white skin of our hands, for they ran away as though they had touched a serpent. One expressed great astonishment on discovering that some of us wore furskins, viz., coat, waistcoat, shirt, and flannel. They felt the fleshy part of our bodies, much as a butcher does a beast when he is selecting one for the slaughter. Our pockets, with a few articles of hardware, as presents, were discovered by the feel, and it was perfectly amusing to see the people search for the way to them. Mr. Jones soon had his pockets relieved of their contents; and having met with such good fortune, they tried Mr. Gill’s, and saved us the trouble of distributing them, as we had

intended. They did not value fish-hooks or knives; they did not appear to know the use of them. Pieces of gay print, or stout iron hoops, were valued most. The iron hoops they sharpened down into axes, and, lashed to a hooked stick, use it as an adze. This is a great article of commerce between them and the people of Malicalo, who get it from sandal wood traders for yams and other vegetables. Mr. Gill amused them much by showing his watch and allowing them to listen to its ticking. Captain Williams prudently took his off and put it away, lest it would disappear never to be seen again. But the crowning wonder of all was Mr. Jones sitting down under the shade of a bread-fruit tree, taking off his shoe and stocking, and exhibiting his foot. One of the chiefs, finding that we liked the milk from the young cocoa-nuts as a beverage, continued to deluge us with it until we were compelled to lay it down on the ground, to show that we had had sufficient; still he would break open more nuts, and press them upon us, and appeared to find his greatest pleasure in seeing us drink.

"Louis had stayed on shore to collect a present of vegetables for the ship, but thinking we were a long time coming, he had gone to the ship in a canoe searching for us. We obtained four young men willing to go with us to Mare to be instructed, and to return by the 'John Williams' next year.—We brought two teachers with their wives from the institution at Mare, with a view to settle here and form a mission station; but the answer the people gave to our inquiry, if it would be agreeable to land them, was, that it was very good for us to wish to locate teachers among them, but they had much rather we would not, as they were very much afraid of the clothes we all wore; and though we repeated the request, yet we found that their minds were fully made up. It appears to be the case very generally, that wild savages of Western Polynesia entertain very peculiar ideas with respect to clothing when first they see it. One great point however, is gained. We have secured their good will, and have two young men there who can tell them many things which they have seen and heard during their twelve months residence on Mare; and perhaps when the 'John Williams' visits them in 1863, they may have thrown away their fears, and be anxious to obtain teachers.—If not, we shall be still able to carry away youths for instruction, and they, by mixing with people who are somewhat civilized, will, with God's blessing, remove the suspicions still lingering among the natives of this fine island.

VAST EXTENT OF THE GROUPS OF WESTERN POLYNESIA.

"We steered from this place about mid-

day for Malicalo. All round the whole horizon we saw large and lofty islands. What an extensive field for missionary operations; for at present all are living in the grossest darkness, and most revolting cruelties.—How utterly insignificant do the groups of Eastern Polynesia appear in comparison with these!

"At the close of the evening we were close up to Malicalo, a splendid island, and very large. Here you have had our rivers, mountains, and forests. During the whole night we were running by its side, and yet in the morning we had not passed it. It would have been very desirable to have held communications with the shore, and to have endeavoured to take away a few youths if possible for instruction, but Captain Williams was not disposed to wait.

ESPIRITU SANTO, A FINE FIELD FOR MISSIONARY EFFORT.

"Saturday evening, November 1st.—We dropped anchor in a fine bay in the southern part of Espiritu Santo. This is the largest, and perhaps most fertile, of all the islands of the New Hebrides, and the source of almost all the sandal-wood, which is collected by various vessels and sent to China annually. The people are, and ever have been, very docile and kind to strangers.—There is nothing whatever to be feared from them; a person might go any where amongst them without danger. European missionaries should settle at once. Teachers can do nothing here; the sickly nature of the climate forbids it. Natives are much more susceptible of disease than Englishmen.—Two Rarotongan teachers were landed here last year by Mr. Murray; both died, and one of their wives, within a fortnight of their landing. Mr. Murray last year took away three youths from this place, and left them in the care of Mr. Creagh for instruction.—We now restored them to their homes. They have not learned much of the Mare language, hence were not of much use as interpreters to their relatives and fellow-countrymen. One of them learnt, immediately on our arrival, that two of his friends had been killed and eaten the day previous.

"Sabbath (November 2nd).—Although lying at anchor, we deemed it inadvisable to go ashore, for two reasons—first, we could hold no service with the natives, not being able to communicate with them; and, secondly, they being accustomed to have Englishmen ashore from sandal-wood vessels, would be unable to distinguish our object and theirs. Hence we thought that they would be more struck with our spending a quiet Sabbath on board, and would see that the missionary vessel was different from all others. Many of the natives came on board on the Sabbath to barter, but being told by their fellow-countrymen that it was our sacred

day, they quietly laid their commodities aside, and stayed on board all day, watching with great interest our religious services.

"Monday (November 3rd).—We proceeded ashore to land the three youths, to visit the graves of our poor teachers, and to present the chief, under whose care they were placed, and who behaved very kindly to them, with a few useful articles of clothing and hardware. The chief was very anxious to assure us—by signs—that the teachers did not die for want of food; he showed us that he crammed them with food, but they died notwithstanding. We observed in the gardens of the late teachers three orange trees, and a pine apple plant, thriving exceedingly well. The luxuriance of the wild vegetation around exceeds all we have before witnessed. We would fain have gone further, and visited more of the people, but we were compelled to be exceedingly hurried in our intercourse with them, that we might catch the boat which brought us ashore, as the Captain had given orders to the boat-steerer to leave us behind, if we were not back by the time he hoisted a flag—a signal between the two—as he should heave anchor and sail at that signal, and we did not wish to be left without any means of making ourselves comfortable on so sickly an island for twelve months; therefore we endeavoured to meet the wishes of the Captain. Just after we stepped into the boat, the flag ran up. Our whole engagements with the natives, from the time we left the ship till we returned, occupied just two hours. The same day we sailed away for Lifa; head wind, and very strong. We succeeded in inducing four young men to accompany us; two to Mare, and two to the Hervey Group.

DEATH OF MRS. BOONE, OF CHINA.—

The *Church Journal* says:—"No friend of foreign missions will read, without deep grief, the announcement that the accomplished and devoted wife of Bishop Boone, whose health has for a long time been gradually failing, departed this life at Suez, on her way home to this country, and was there buried; the service of the Church being read over her remains by the English Consul. No further details have reached us, and these come through the kindness of a friend of the deceased—her hostess during previous visits to this city. There now lies buried on the desolate shore of the Red Sea, one of the noblest, purest and best of the daughters of South Carolina. Not far from that lonely grave, the dark waters once opened, in order that the Israel of God might go forth from the bondage of Egypt into freedom; and there, too, the river of death has now been parted in twain before her, that one more might enter into that full free-

dom of the Sons of God in glory, in comparison with which all that earth can offer is but as the darkness and the bitter bondage of Egypt."

REV. JOHN WORTABET, M. D., formerly missionary of the American Board at Hasbeiya, Syria, and now of the United Presbyterian Church of Scotland at Aleppo, has just organized an evangelical church in that city,—eight persons, one of whom had been a bishop in the Armenian church, making a profession of their faith.

REV. JAMES CALVERT, Superintendent of the Wesleyan Missions among the Fiji Islands reports that the Mission force there consists of fourteen English missionaries, twenty native assistants, and 250 local preachers, while the number of preaching places is 566, and the churches or societies embracing 13,191 members and 5,216 probationers. There is also a Training Institute for the purpose of educating native converts for the ministry.

REV. WM. CLARK, a missionary of the American and foreign Christian Union recently sent to Milan, Italy; says;—"I am more and more astonished at the good work God is doing in this city and region. The readiness of the people to listen to the truth is striking. A Bible woman told me yesterday that in all parts of the city she was well received, and the people gladly listened to the reading of the Word."

REV. R. J. DODDS, missionary of the Reformed Presbyterian Church at Latakiah, Syria, writes that Sulcyman, a professedly converted Nusairiyeh Sheik, has just had printed at the Mission Press at Beirut, and published an edition of 3,000 copies of a work disclosing the secrets of the Nusairiyeh religion, which has long been a profound mystery, and as the book goes abroad, and is read by large numbers of professing Christians and Muslims alike, it is producing a very deep sensation, and seems to be a means of preparing the way for the gospel.

REV. S. H. EDGERLEY, the son of a late foreign missionary, was ordained recently in Scotland to go out and labour as a missionary of the United Presbyterian Church at Old Calabar on the west coast of Africa.

During the last three years, 100,000 Bibles have been bought by Italians; schools are multiplying rapidly; a Protestant theological seminary at Florence is in vigorous operation; Protestant preaching is established in at least fifty places; and as might be expected, the most salutary effects are apparent. The same work is also going forward in other countries. In France forty-one new Protestant churches have been added

within two years. Austria has adopted a constitution securing religious liberty, and by favour of the Emperor, Protestant worship is sustained in the imperial city of Vienna. Spain alone, is reserved for the reign of intolerance and bigotry.

PEKIN.—A letter states that Mr. Burns, the well-known apostolic Missionary in China, has arrived at Peking:—

“On Thursday we were surprised by a visit from the Rev. W. Burns, of Amoy.—J— came hastily in to tell me that he had arrived. I certainly was not prepared to see my own countryman in the garb of a Chinaman; and he has even gone the length of shaving the fore part of his head, and wearing a tail! We are so delighted to have him with us, he is such a truly good man. The object of his visit is to try and get Sir Frederick Bruce to do something towards securing protection to Christians in the south. Contrary to all our expectations Sir Frederick has given him a cordial reception, and promised to do all he wants. It will be a great advantage to all the other Missionaries and it is fortunate they should have chosen Mr. Burns to represent the matter: it is ‘the right man in the right place.’ Many of his converts have been sorely persecuted, narrowly escaping with their lives; preferring to die rather than give up the religion of Jesus, or subscribe to idolatrous rites. In many cases the Christians were persecuted by members of their own families. Is it not delightful and encouraging to hear of such steadfastness?—On Sabbath evening we had twenty present at our meeting. Mr. Burns conducted the service. He preached a good Gospel sermon, simple and impressive.

News of the Church.

The Presbytery of Pictou

Met in New Glasgow on the 8th ult. The Rev. K. J. Grant reported that he had moderated in a call from the congregation of Little Harbour, which had come out unanimously in favour of Mr. John A. F. Sutherland. The call signed by 83 communicants, and a paper of adherence signed by 121 ordinary hearers, were laid before the Presbytery. Mr. Grant's conduct was approved and the call sustained in which he had moderated. Mr. Sutherland being present, the call was presented to him, and he intimated his acceptance of the same. Subjects of trial for ordination were then assigned him, to be given in at next meeting of Presbytery.

A letter was read from the Secretary of the Colonial Committee of the Free Church of Scotland, intimating the death of Rev. Dr. Bonar, late Convener of said Committee, and covering extract of minute of said Committee on the occasion. A committee was appointed to draw up a reply to this communication, to be submitted at next meeting.

Rev. Messrs. Blair and Patterson, and Mr. Roderick McGregor, Ruling Elder, were appointed a deputation to visit Springville congregation on the state of their financial affairs.

After receiving reports of probationers, and appointing supply for vacancies and stations, the Presbytery adjourned to meet again at Knox's Church, New Glasgow, on the 2d Tuesday of April.

The Presbytery of Tatamagouche

Met at Wallace on the 8th of March and was constituted after Sermon by the Rev. H. B. McKay from John 1. 20 Nearly all the members of Court were present.

The principal business was the visitation of the Congregation of Wallace. The questions of the Formula were put and answered, and it appeared that Minister and Elders and Managers were alike assiduous in the discharge of their respective duties. Great improvement especially as regards the support of ordinances was manifested since the last visitation, and upon the whole the Presbytery had much reason to be satisfied with the condition of the congregation.

The further consideration of the overture introduced by the Rev. John Munro on the subject of Union and the Rev. H. B. McKay on the subject of Sabbath schools—was postponed till the next meeting.

A letter was read from the Rev. J. Walker, Clerk of the Colonial Committee of the Free Church of Scotland, transmitting an Extract Minute of the said Committee with reference to the death of the Rev. Dr. Bonar. The Presbytery agreed to record their sense of the loss the Church had sustained by his removal, and authorized the Moderator to respond to the above letter and extract in suitable terms.

Various appointments were made and other business of a routine nature transacted. The next meeting was appointed to be held at Tatamagouche on the 1st Tuesday of June.

Presbytery of Halifax.

The Presbytery of Halifax in connection with the Presbyterian Church of the Lower Provinces met on Tuesday last, at Dartmouth, for transaction of ordinary business, and the visitation of Professor McKnight's congregation. There were present, Rev.

John Cameron, Moderator, J. I. Murdoch, Professor King, P. G. McGregor, R. Sedgwick, W. Maxwell, James McLean, H. D. Steele, Professor McKnight, A. Stuart, J. Morton, T. Cumming, ministers, and John S. Newcomb, P. McNab, A. James, and R. Murray, Ruling Elders.

Rev. William Murray, the Presbytery Clerk being unavoidably absent, Mr. Robt. Murray was appointed Clerk pro tempore. Reports of Home Mission labours were received, and appointments were made to Meagher's Grant and Oldham. Members of Presbytery were also appointed to supply Windsor till the first Sabbath of May.

Professor McKnight and Mr. Murray were appointed a Committee to assign trials for license to Mr. Donald Stewart, Student of Divinity. Rev. Mr. Sedgwick preached a very able and appropriate discourse on Luke xxiv. 49, after which the Ministers, the Elders, the Session and Managers answered the Questions usually put on such occasions. From the replies elicited the gratifying fact appeared that the congregation had gradually increased in numbers and had contributed to religious objects with increasing liberality since Professor McKnight's settlement over them.

The next meeting of Presbytery is to be held in Poplar Grove Church, Halifax, on the first Wednesday of May, at 11 o'clock, a. m.

The subject of Union continues to attract the attention of the leading minds of the non-established Presbyterian Churches of Great Britain. The Committees of the United and Free Churches are making as much progress as could be hoped for in the circumstances. They manifest praiseworthy caution, and in this they act wisely; for nothing could more effectually thwart their intentions than over-haste. In England the feeling seems to be in favour of a "British Presbyterian Church" which would include the Calvinistic Methodists of Wales as well as the Free, United, and Reformed Presbyterians with all their branches.

A wealthy Presbyterian gentleman died lately in London and left the munificent bequest of *Forty Seven Thousand Pounds Sterling* to the Theological College of the English Presbyterian Church. This gift will be of essential service to the cause of Christ in connexion with this spirited and rapidly progressing denomination. We trust that

the wealthy of our own Church will not forget her claims either in life or in the presence of death. Our means cannot be devoted to a better purpose than the support of Christ's cause and kingdom in the world.

South America.

In the present number of the *Record* will be found a very interesting account of the present condition of PERU—the country which sent forth those cruel and bloody men who produced such mischief and misery in the Islands of the Pacific by their men-stealing adventures. Peru is a "Christian" country if Romanism of the most bigotted type deserves that name.

A neighbouring country, having much in common with PERU has been startled by an unprecedented calamity—the burning in one Popish Church of nearly 2500 women who had assembled to celebrate the "Immaculate Conception of the Blessed Virgin." This terrible disaster has produced a thrill of horror and indignation wherever the tidings have reached. The Priests whose trickery was the cause of it come in for their due share of reprobation.

MONTHLY SUMMARY.

MIC-MAC MISSION.—The Annual Meeting of the Mic Mac Mission Society was recently held in Halifax. Mr. Rand is making progress in translating God's Word into the language of the Indians, and in teaching the Indians to read. Much interest is excited among the Indians by having a Book in their own language which they can read and carry about with them. They are unusually docile, and treat the Missionary with great kindness. It has been resolved to relieve Mr. Rand from the burden of collecting the subscriptions for the support of the Mission. This is right. It is unfair, and a wasteful expenditure of precious talents to compel him to do this drudgery.

THE HALIFAX CITY MISSION.—The condition of several large districts of this city is such as requires a great deal of vigorous and sustained Mission work. The one City Missionary now labouring here is not able to cope with a tithe of the work. He labours very diligently; but what is one man against five thousand? We have hope that before long new labourers will be placed in the field. The Students of Theology,

have very usefully employed their spare hours in Missionary work in and around this city, and the close of the College Session will be regretted by many who have profited by the services of these young men.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—A fresh and vigorous effort is being made to prolong the existence and increase the usefulness of this Institution. Similar societies are now flourishing in several towns and villages throughout these Provinces.

COW BAY.—The Presbyterians of Cow Bay, near Dartmouth, are engaged in building a church. This beautiful district has hitherto been without a church of any description. Cow Bay is a part of the Rev. A. Stuart's congregation.

LABRADOR.—The Rev. C. CARPENTER is the only Missionary we know of, who labours among the Esquimaux of Labrador. Many thousands of fishermen from New England and from our own Provinces go to Labrador in summer. Should not our church have a Missionary there at least for six months every year? The Wesleyan Conference sends a Missionary to Labrador every summer; should not the Presbyterian Synod do likewise?

A NEW BOOK.—The Rev. M. Harvey whose literary efforts command the attention and admiration of an extensive circle of readers is preparing for the press a large volume of Lectures on Literary and Biographical Subjects. It is to be published in Edinburgh.

PURITAN DIVINES.—The publisher of this admirable series has now issued eight volumes of Goodwin's Works; three volumes of Adams's Works (complete); and six volumes of Sibbes's Works. Six volumes are issued yearly. Congregations would do well to furnish their ministers with these works which are at once cheap, elegant and very valuable. These publications can be obtained from Mr. James Patterson, Picton, or from this Office.

NEW BRUNSWICK.—The Rev. Mr. JOHNSTON, deputy from the Irish Presbyterian Church has now visited nearly all the Presbyterian churches and mission stations in New Brunswick. His visits have been productive of much good.

Many will regret to learn that the Edinburgh *Witness*, the famous organ of HUGH MILLER, is dead. The most brilliant and influential organ of Presbyterianism in Great Britain now is the London *Weekly Review*, edited by Peter Bayne.

Another missionary vessel has been built

on the Pacific coast named the Evening Star. She was despatched from San Francisco to join the morning Star which was built some years ago at Boston. Both vessels were built and fitted out by the Sunday school children in the Atlantic States and California.

Fireside Reading.

The Sailor Boy and his Bible.

A gentleman who has been much engaged in distributing the Word of God among sailors and soldiers, relates this pleasing incident. He says:—

"I have been a sailor for many years. I have filled the position of chief officer on board a large vessel in Old Calabar, on the coast of Africa, at a time when 'Yellow Jack' (fever) was committing fearful ravages amongst our poor fellows. It was my sad duty to go down each morning to the lower deck to see if any had died during the previous night. On one occasion after passing from hammock to hammock on that portion of the deck appropriated to the sick, I was grasped by a cold and clammy hand, and turning, I beheld a dying shipmate, for whom no earthly hope could be entertained, as he exhibited all the symptoms of having reached that crisis in this fearful disease known as the 'black vomit.' With great effort he was able to speak; and in a tone of voice so unearthly and pitiful as even to arrest and rivet the attention of many sufferers around him, he said, 'Oh! sir, for God's sake, let some one read the Bible to me, for I'm dying; if you pass the word, sir, surely some one will have a Bible!' I immediately did so, but not a single seaman in the ship had a Bible. However, a boy, who was an apprentice on board, came up to me and said, 'Sir, I have a Bible in my chest in the half-deck, and I will bring it and read for poor Richards, if you will allow me.'

'God bless you, my boy! said the dying man in reply, as I gave him the order to bring the Bible. During the time the boy was bringing the Word of God, many of the sailors and Kroo-men (Africans) collected round the hammock of the dying. They did not come to see the poor fellow die, for the sight of death there was a daily occurrence; it was as one of the Kroo-boys expressed it, to see what 'dem good hook do for poor Massa Richie, dat time he go to toder place.' The apprentice returned in a few moments, holding in his hand a small

Bible; he came close to the dying man, and having opened at the third chapter of the Gospel of John, he read these words—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All our attention was fixed on the dying man while these words were slowly and quietly read. His countenance displayed the most anxious and earnest gaze I ever saw. The little boy was continuing to read when he was interrupted by the voice of Richards, in a loud and excited tone, "Stop, my boy, stop! read that again!" and again the boy read the words—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." And again he was interrupted a second, a third, and a fourth time by the dying request—"Stop, my boy, stop, read that again!" until the struggling soul learned by heart those precious words, and the departing spirit, till it was emancipated from its earthly tabernacle, was employed in faintly repeating the sacred text, upon which I believe it was enabled with true faith to rest.

After a short pause, I looked around and beheld the tears rolling down many a weather-beaten face, and observed even the dark countenances of the Kroo-men turn pale. This pause was disturbed by a Kroo-boy looking into our faces and saying, "Whitey may he cry when him brother die happy and go for toder place." It is difficult, and I may say impossible, to describe the solemn, impressive awe which prevailed the whole circle from the time the Bible was introduced. It made a lasting impression upon myself, which was considerably increased in intensity when I subsequently learned that that Bible was the gift of a widowed mother to her only child, on his parting with her in Liverpool. Often, months after, when keeping my watch and walking the deck, that entire scene came before me; and my heart is now but too anxious to testify how God hath mercifully dealt with my soul in conversion through this incident, and by the power of his grace on these words—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Cabin Boy and the Old Sailor.

"How is it I don't seem to hear you speak bad words?" asked an "old sailor" of a boy on board a man-of-war.

"Oh, 'cause I don't forget my captain's orders!" answered the boy, brightly.

"Captain's orders!" cried the old sailor. "I didn't know he gave any."

"He did," said Jem, "and I keep 'em safe here," putting his hand on his breast. "Here they be," said Jem, slowly and distinctly; "I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by the Head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than those cometh of evil."

"Them's from the good old-loghook, I see," said the sailor, "which I don't know much about these days."

"Then I'm afraid you've lost your reckoning, sir," said Jem, "and are drifting on the breakers."

"What then?" asked the old man.

"You will be wrecked," answered Jem, "wrecked for ever."

The old sailor had been wrecked. He knew what it was to be in a ship breaking up and going to pieces on a wintry coast. He knew what it was to be lashed to a spar, half-naked, hungry, cold, benumbed, tempest-tossed. He had heard the shrieks of the perishing. Yes, he well knew what being wrecked was. "Wrecked for ever!" said the old sailor, slowly, "that's a long time, boy."

"Yes, sir," said Jem, "it is so."

Jem looked wistfully at him, and the old man turned away his head. "That wrecking for ever is bad business," said he.

"Yes, sir," said little Jem, "it is so."

"And is there no way of escape?" asked the old man.

"Our minister that used to preach at the Bethel, I'll tell you what he says. He says the Admiralty of heaven has got out a life-boat for poor souls. The life-boat is Jesus Christ. It was launched on Calvary, and has been round picking up poor souls lost in the stormy waters of sin ever since; and he used to tell us, Stretch out your arms to get in, and pray, 'Lord, save me, or I perish.'"

"And does he?" asked the man.

"I know about myself," said the boy humbly. "I was going down, and I cried to the Lord, and he had mercy on me, and took me in; and I've shipped with him ever since. He is a good Captain, the Captain of our salvation, sir. Won't you ship too?"

"I should be a poor hand for that craft,"

"Besides saving you, He'll fit you for His service," said Jem; "there's no difficulty on that account. He's good, very good."

"Thank ye, boy, a thousand times," said the old man, with a tear on his weather-beaten cheek. "I'm afraid we old sinners are too water-logged and sin-soaked to be

worth saving: but you young ones jump into the Life-boat before 'tis too late, and ship for the port of Heaven. It's a blessed chance."

How Was This?

I used to visit a young man, about eighteen years of age, the only son a pious mother, and she was a widow. He was dying of consumption; but during the whole three months of his lingering and exhausting illness, I never heard a murmur from his lips. His good mother, who not long after followed him to the world of spirits, had the same sweetness and serenity of temper. When he had become a Christian I do not know; but his faith matured rapidly during his illness. He had a pleasant room into which the spring sun shone brightly all the morning, and he loved to have it so, for it seemed to cheer both body and soul. He was particularly fond of flowers, and his friends nearly every day brought him a fresh bunch. And there he would sit, in an old arm chair, amid sunshine and flowers, talking peacefully and joyfully about death and the heavenly world. One day I said to him, "How happy you seem here! what is it makes you so cheerful even in the prospect of death?" "Oh," replied he, "it seems to me only like going out of one pleasant room into one much larger and pleasanter." And thus he passed away—passed on, we ought to say, just as one might sail through a narrow creek into a beautiful and boundless ocean.

Perhaps you ask, how was this? Listen, and I will try to tell you.

I knew why you asked this question: for it always seems hard for one in the bloom of youth, fond of life and lovely things, to sit and think, I must soon die and leave all these. The young love life and cling to it; how, then, could he be cheerful in the prospect of certain death?

He trusted in *Jesus*. This was the secret of his peace and joy. He knew *Jesus*, and he loved *Jesus*. He knew *Jesus* was his Saviour, and so he loved him. His Saviour from sin, from death, from the grave, from hell, to holiness, to happiness, to heaven, to God.

So cheerful and happy, in life's last hours may you be, may I be, if we trust and love *Jesus* the Saviour.

'Jesus of Nazareth Passeth By.'

Walter, can you tell us whether *Jesus* ever came back to Jericho?

Walter. Mother told me He was going to Jerusalem to die; that He never went back to Jericho.

Teacher. Well, then, suppose this blind man had not cried out for mercy when he did, would he ever have received his sight?

Walter. I don't believe he ever would.

Teacher. It is not likely. Look on the black board again, boys, and let the words there sink into your hearts: '*Jesus of Nazareth passeth by.*' And this is why I am here to teach you, and why I feel so anxious to show *Jesus* to you. It's no evidence that He is not here because you do not see Him passing by, is it? No, you all no it is not. Now, dear boys, *Jesus* may never come back again; I may never come here to teach you again. Oh, suppose you do not cry for mercy to-day, may it not be the last time you will ever have the offer? Tell me, *Nathaniel*.

Nathaniel. Yes, sir; it may be the last offer of mercy to us.

Teacher. Well, dear boys, what did the people do?

All. Why, they did'n't want them to cry. They told him not to.

Teacher. Yes; and they even spoke angrily to him, and tried to keep him back. But that did'n't stop him. He only 'cried so much the more, 'Thou Son of David have mercy on me.' And so should it be with each of us till we have found the blessed assurance that we have received mercy, that *Christ* is ours and we are His.—*Children's Paper*.

The Clock of Conscience.

Have you ever heard of the great clock of St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibuses go rolling through the streets, how many never hear that great clock strike, unless they live very near it!

But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of the clock may be heard for miles around. Twelve! One! Two! Three! Four! How that clock is heard by many a sleepless man!

That clock is just like the conscience of the impenitent man. While he has health and strength, and goes in the whirl of business, he will not hear his conscience. But the day will come when conscience will be heard, whether he likes it or not. The time will come when he must retire from the world, and lie down on the sick-bed, and look death in the face. And then the clock of conscience will sound in his heart, and, if he has not repented, will bring wretchedness and misery to his soul.—*The Appeal*.

Making Fun of People.

Once, when travelling on a stage-coach I met with a young lady who seemed to be on the constant look-out for something laughable. Every old barn was made the subject of a passing joke, while the cows and sheep looked demurely at us, little dreaming that folks could be merry at their expense.

All this was perhaps harmless enough.—Animals were not sensitive in that respect. They are not likely to have their feelings injured because people make fun of them; but when we come to human beings, that is quite another thing.

So it seemed to me; for, after a while, an aged woman came running across the fields, lifting up her hand to the coachman, and in a shrill voice begging him to stop. The good-natured coachman drew up his horses, and the old lady, coming to the fence by the roadside, squeezed herself through between two posts which were very near together.

The young lady in the stage-coach made some ludicrous remark, and the passengers laughed. It seemed very excusable, for in getting through the fence, the poor woman made sad work with her old black bonnet, and now, taking a seat beside a well-dressed lady, really looked as if she had been blown there by a whirlwind.

This was a new piece of fun, and the girl made the most of it. She caricatured the old lady upon a card, pretended to take a pattern of her bonnet, and in various other ways sought to raise a laugh at her.

At length the poor woman turned a pale face towards her, and said—

‘My dear girl, you are now young, and healthy, and happy. I have been so too, but that time is past. I am now old and forlorn. The coach is taking me to the death-bed of my only child. And then, my dear, I shall be a poor old woman, all alone in a world where merry girls will think me a very amusing object. They will laugh at my old-fashioned clothes and sad appearance, forgetting that the old woman has loved, and suffered, and will live for ever.’

The coach now stopped before a poor looking house, and the old lady feebly descended the steps.

‘How is she?’ was the first trembling inquiry of the mother.

‘Just alive,’ said the man who was leading her into the house.

The driver mounted his box, and we were upon the road again. Our merry young friend had placed the card in her pocket.—She was leaning her head upon her hand; and you may be sure that I was not sorry to see a tear upon her fair young cheek. It was a good lesson, and one which we greatly hoped would do her good.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by Treasurer to 20th March, 1864:—

FOREIGN MISSION.

Antigonish Congregation,	£9 4 0
Carriboo River section of Rev. A. Ross's congregation,	1 10 14
Dr. Jenning, Toronto, C. W., per Rev. J. Bayne,	11 5 0
A friend by Rev. J. Roddick,	4 44
Mrs. Dun. McNaughton, E. River	2 6

HOME MISSION.

Salt Springs, West River,	9 14 1
Antigonish Congregation,	5 0 54
Carriboo River section of Rev. A. Ross's congregation,	1 7 3
“Cymro,” a member of Rev. D. Roy's congregation,	1 0 0
Evangelical Soc. Fish Pools, E. Riv.,	1 10 0
West Riv. cong. per Rev. J. Roddick,	5 4 44
A friend, per do.	4 44
Mr. Jas. Roddick, W. R., per Rev. J. Roddick,	1 0 0

SEMINARY.

Antigonish congregation,	2 4 8
Knox's Church, Pictou, for College Expenses,	5 0 0

SYNOD.

Knox's Church, N. Glasgow, beside paying expense of minister and elder to Synod,	2 12 0
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THE HOME AND FOREIGN RECORD.

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