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

NOVEMBER, 1865.

CONTENTS.

PAGE.	PAGE.		
The Harvest.....	281	THE SABBATH SCHOOL:	
Cape Breton.....	282	Sabbath S. Lessons for December.	298
The Organ Question.....	285	NEWS OF THE CHURCH:	
Report of Commit. on Temperance.	291	Rev. Mr. Geddie's visit to Cape	
Report of Com. on Sab. Schools.....	292	Breton.....	303
OUR FOREIGN MISSION:		Presbytery of Halifax.....	303
Appeal to the Children on behalf		Presbytery of Truro.....	304
of the "Dayspring".....	292	Presbytery of P.E. Island.....	305
Letter from Rev. W. McCullagh.....	295	Presby. of Victoria and Richmond	305
OTHER MISSIONS:		FIRESIDE READING:	
Polynesia.....	296	Hope for the Lost.....	306
		Throw dat Coat away.....	307
		Notices, Acknowledgements, &c.....	308

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 1865.

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HALIFAX, March, 1865.

THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NOVEMBER, 1865.

THE HARVEST.

The harvest is past and the summer is ended; the glory has departed from field and forest; the ground will soon be locked in the fetters of winter and it will yield us nothing except graves wherein to bury our dead out of our sight. Now, therefore, is the time to look back upon our summer toils and to note our autumn fruit. The sower went forth to sow. He committed the seed to the soil in full trust that God would send the sunshine and the rain, and that sheaves of ripened golden grain would be his reward in harvest time. It has been even so. According to the good promise of Him who is faithful and true, seed time and harvest have not failed us. The country is prosperous. The fields, the mines, the waters of our country, have yielded in great abundance.

What shall we render to the Lord for all His benefits? Let us acknowledge His goodness and go into His house with offerings of praise and thanksgiving. He has giving us *all*: let us make some return to Him to manifest our love, and as an acknowledgment of His bounty. Fire, rain, frost, sunshine, storm, all the elements of destruction, and of growth, and healing are at His command. On any day He might have commissioned one of His "angels" to smite your fields with mildew, your cattle with murrain, and yourself with plague.—He may do so still. He has thus manifested his power in other countries: why should

we escape? That we have been spared, and that autumn closes upon us in peace and comfort, should convince us, not that we are better than others, but that God is exceedingly gracious, and prolonging and multiplying His mercies to us that we may be drawn nearer to Himself.

The natural summer and harvest are a symbol of our own lives. Each of us has had his spring and summer, or is enjoying one or other now: each of us will have his harvest. As we have sowed so shall we reap. The harvest yields us according to the seed we have sown in spring; the connection between the two is that of cause and effect. The child is father of the man. What you have sown in youth you reap in riper years. But the great harvest time is when this life is over and we go to our eternal home. All our earth-life may be regarded as the spring-tide of existence.—Whatever we sow here we must reap hereafter; as is the seed we scatter on the fields of time so the harvest we gather on the fields beyond the grave.

Are you ready for that harvest? Death, the un pitying reaper, is thrusting in his sharp sickle ever and anon, and he will soon cut you down; have you a good hope of being gathered into the garner of God, or must you be driven away as chaff before the whirlwind of his wrath? You can have but one spring, one summer, one harvest; take heed lest you have to mourn forever. "The harvest is past, the summer is ended, and I am not saved."

As congregations, and as a church, we must remember that we are placed as labourers in God's vast field. He has given us the seed of the word of truth to sow, and He has commanded us to sow beside all waters. Sow we then the seed of word and deed, in the home field, and in the foreign field. Let us not neglect the waste places of these provinces, where the Head of the Church has appointed for us so prominent a position; and let us never forget that "the field is the world." In due time we shall reap if we faint not.

The farmer who sowed abundantly o good seed, in good soil, secured a good and bountiful harvest; and with equal certainty the individuals, the families, congregations, the churches that "sow abundantly," that are open-handed and self-sacrificing in the cause of God, shall reap spiritual blessings in this life and the life to come. Look around you and you will speedily discover striking illustrations of this principle. Be bountiful, therefore, like your Father in heaven; remember the poor—remember the ignorant and the outcast—remember Christ's members who are yet sitting in darkness and eagerly longing for the light. In your thanksgiving for the harvest, aid Christ to secure His glorious harvest of souls.

CAPE BRETON.

Our Church has twelve regularly organized and settled congregations in the island of Cape Breton, and two or three vacant congregations.

CAPE NORRIS was for several years under a settled ministry, but it is now vacant and greatly in need of missionary labor. It is far away from other congregations, communication is slow and difficult, and ministers cannot visit it without spending much time and enduring much toil. Rev. Abraham McIntosh lately visited the place by appointment of the Cape Breton Presbytery.

ST. ANN'S on the east coast is, we believe, the nearest congregation to Cape North. This large and interesting district is under the pastoral charge of the Rev. A. McIntosh, and is in a peaceful and prosperous condition. Thirteen miles inland from St. Anne is

BADDECK, where the Rev. Kenneth McKenzie ministers. There is in the village a small and neatly finished place of worship, and at a mile's distance from the village rises a large but unfinished building. Some trouble has arisen here in connection with claims made to a small lot of land on behalf of the Scottish Establishment. The lot was reserved for a Presbyterian place of worship. Our congregation built upon it, and now, to their surprise, others put in a claim for the land! Is there not land enough in the world for all our churches? Surely the cause of Christ is not promoted by our trying to disturb and rob each other! The Scottish Establishment will gain no real strength by the injudicious attempts of its friends in Cape Breton at grasping property to which they have not a shadow of moral right. Notwithstanding this "trouble" the good cause is flourishing in Baddeck.

Twelve or fifteen miles westward of Baddeck is the Middle River or Wagamacook congregation, presided over by Rev. Donald McKenzie. This was the centre of Rev. Alexander Farquharson's evangelistic labours. The place of worship was taken possession of by men claiming to represent the Scottish Establishment, and our congregation have had for nearly two years to worship in private houses or in the open air. This is a serious hardship both to minister and people. We do not believe that any right-thinking friend of the cause of Christ would approve of the violence perpetrated at Middle River by persons who are to all intents and purposes in a state of barbarism; but we learn with equal shame and regret that some men assuming to represent a christian church, and of whom we would expect better things, have not at least been prompt to denounce the disgraceful things done and still doing here in the name of the Church of Scotland. We seek no quarrel with any church: least of all with a church which approaches our own so nearly in purity of doctrine if not in practice, and we deplore exceedingly the attitude of antagonism towards our church assumed by parties who are under sacred obligations to help us forward in our

great work of establishing the kingdom of our common Redeemer. We are well aware that at Middle River the difficulty originated rather with the feudal antipathy of two Scottish clans—a curious relic of a past age—than in anything ecclesiastical; but what we regret is that so outrageous a state of things should be looked upon with approbation by christian gentlemen—the “Missionaries” of a christian church.—Surely this cannot last many years, or months even. Meanwhile, our friends in Middle River demand our active sympathy. They have suffered much and are still suffering.

A few miles westward from Middle River is the large congregation of the Narrows and Whyccomagh. This charge is at present vacant. Still farther west, about sixteen miles is

MAHOU, a small but compact, united, peaceful and public spirited congregation. Here the Rev. Mr. Sinclair is soon to be settled. Eight or nine miles northward is Broad Cove where the Rev. John Gunn's home is. This gentleman belonged to the Free Church and approved of the Union, but within a few years saw cause to change his mind; and he is now a Missionary of the Scottish Establishment. Our church should not lose sight of this beautiful and fertile region. Margaree, still farther north, is a district of much importance which we trust will yet form the centre of a large Presbyterian congregation. We have now briefly noticed the congregations in the northern part of the island. Let us review with like brevity those that are more southerly.

PLASTER COVE, under the charge of Rev. W. G. Forbes, is nearest to the mainland. The place of worship here was recently destroyed by fire. It is desirable that the new church should be worthy of the prominent place it must hold in a magnificent landscape. Overlooking the strait of Canso, let it be a moral “light house” to the whole of this region. Besides Plaster Cove, Mr. Forbes has under his charge the fertile and prosperous districts of River Inhabitants and River Dennis. There is room enough and work enough for two

ministers in this extensive section of country, but the people, as is too often the case, are not fully alive to the duty of contributing liberally for the support of gospel ordinances, and thus securing their regular administration.

At River Inhabitants the Sacrament of the Lord's Supper was lately dispensed by ministers connected with the Scottish Establishment, although they have no congregation there—no session—and but very few adherents.

Rev. Mr. Forbes is at present under call to Whyccomagh.

WEST BAY, an extensive and beautiful settlement, is the scene of Rev. Mr. Stewart's ministrations. The people have been singularly remiss in contributing to the minister's support. This is alas not the only congregation that holds lightly by promises made in matters ecclesiastical and religious. A fair stipend is promised; the people are well able to pay it; but they neglect till the minister is more than half starved. He makes a movement to better himself; they take the alarm and promise better and louder than ever. They fail again. The process is repeated with shameful frequency. Mr. Stewart has placed his demission on the table of the Presbytery. The people are putting forth praiseworthy efforts to retain his services, but it is extremely doubtful if they can succeed.

Southward from the parishes of Messrs. Forbes and Stewart lies the large and scattered flock of Rev. James Ross, who is bravely and successfully doing the work of a pioneer in very trying circumstances.—His charge is extensive and they are but ill-trained to give of their substance for the cause of religion. Here and elsewhere a demoralizing influence is exerted by ministers who go to the people offering ministerial services gratis, their own stipend being paid in the mean time by the people of Scotland.

Rev. Isaac McKay is settled over the Gabarus congregation, a young and very promising charge. Mr. McKay is, we believe, about thirty miles from the nearest brother minister. His charge formed il

recently, a part of Dr. McLeod's congregation.

SYDNEY with a large tract of surrounding country is under Dr. McLeod's pastoral care. The Doctor's charge is probably the largest within the bounds of the Synod. The progress they have made since the Doctor's settlement among them is truly remarkable and most gratifying. Cow Bay, Mira, Catalonc, Glace Bay, Lingan, Bridgeport, and such like important posts are under Dr. McLeod's jurisdiction.—Peace, unity, docility, a readiness to do what is necessary for the support of the Gospel at home and its diffusion abroad, are characteristics of Dr. McLeod's congregation. Sydney Bay separates Dr. McLeod's charge from that of Rev. MATTHEW WILSON, at

SYDNEY MINES, whose labours also extend over a very considerable tract of country, including the Mines, North Bar, Little Bras d'Or, &c. This, too, is a prosperous and most peaceful congregation. At the head of Sydney Bay is Leitch's Creek, a new congregation, over which Rev. A. Farquharson presides with much success. The congregation is small, but growing with all the elasticity of youthhood.

North of Sydney Mines, and south of St. Ann's, lying in the embrace of the Bras d'Or Lake, is the island of Boularderie, inhabited almost wholly by Highlanders.—The Presbyterians are the majority, and are under the charge of Rev. James Fraser, a tried and honoured pioneer in the work of evangelization in Cape Breton. He is, we believe, the "father" of the Cape Breton ministry, his term of service bordering closely on thirty years. He has two churches on Boularderie, and both are usually well attended. Here, as in too many other places, the people are remiss in paying for the services they receive. The non-Presbyterian population on Boularderie are Roman Catholics.

In Cape Breton there is much scope for church extension. The population is increasing with great rapidity, owing to the development of the mineral resources of the island. The progress of some districts is without parallel in the sea provinces. It

will be the duty of our church to supply, with no niggard hand, the spiritual wants of this rapidly increasing population. Expense may be incurred at first; we may, for a time, have to give supplements to weak congregations and to catechists; but it will be an excellent investment of our resources—sure to pay, well and quickly. We rejoice to believe that our ministers in Cape Breton are alive to the emergency which confronts them.

Some brethren here have to encounter difficulties which are happily unknown in older sections of the country. Wherever a minority, however small, manifest discontent with their minister, a vigilant missionary, or a rambling sinner, steps in, tries to foment difficulties, fans the spark into a flame, and thus introduces, as much as in him lies, weakness and strife, where all should be harmony. We solemnly protest against this demoralizing system. It will do us, as a church, no appreciable harm, but it tends to weaken a few of our congregations, to relax the bonds of discipline, to bring the sacraments of our religion into contempt, and to stir up feelings of distrust between two denominations, which *should have* only one and the same interest. We could, of course, make reprisals, and carry on the same kind of guerilla strife with at least equal success, but God forbid that we should descend to anything so unworthy of our place and our commission! We trust that the system to which we refer may speedily take end.

On the whole we think that the prospects of the cause of the Redeemer, in Cape Breton, are unprecedentedly cheering. Our eyes have seen, and our ears have heard enough to convince us that the Lord is doing a great work by means of our church on this noble island. There is far more of real prosperity, of substantial strength, of peace and of unity, than we had ventured to expect. Our people are deeply attached to a church which they justly regard as holding the truth in purity and love,—the truth made still dearer to us all by the glorious struggles that have taken place in its vindication, struggles in which our fathers acted a noble part, and in which we our-

selves are permitted to follow in their footsteps. We justly claim to represent, in this country, the churches of Chalmers and the Erskines, and Thomas Boston, of Melville and Henderson and Knox, of Baxter and of Calvin, and of Paul. We claim to be a true church of our Lord and Saviour Jesus Christ: this is the "church of our fathers," to which we cling. God grant us grace to live as becomes members and adherents of a church so pure, so faithful, and so highly honoured!

During our recent visit to Cape Breton we were often confronted with the solemn question, Does the church discharge her duty towards these thousands of Roman Catholics around us,—these Scotchmen, these Frenchmen, these Irishmen? Here they are wherever we turn—from Plaster Cove to Port Hood, from Port Hood to Mabou, to Broad Cove, to Margaree, the Roman faith is overwhelmingly prevalent. Then again on Boulardarie, on Washabok, on River Inhabitants, in Sydney, on the lovely and romantic shores of the Bras d'Or, at St. Peter's, at Louisburg, and at Arichat, Romanism is very powerful. The light reaches an individual here and there; he turns, and has to encounter a very fierce opposition. Many who are enlightened, and who are convinced of the folly and futility of the Roman system are still too much in dread of the persecution which inevitably follows, to turn Protestant.

It is well known that the Roman church uses all her arts to pervert Protestants: why should not our churches put forth efforts to save Romanists? Were our churches more faithful and enterprising in this way they would have less scope and temptation for internal troubles, divisions and strifes. Our divisions are the penalty we have to bear for our coldness and our want of faith and enterprize. Why does not our Synod have a mission among the Roman Catholics? Why does not some young man step forward, saying, "Here am I, send me!" At present the Romanists of Cape Breton laugh at us, and point the finger of scorn at us, for the troubles that are caused in two or three of our congregations by "missionaries" from another

Presbyterian church. They say "You are regarded as more in need of missionaries than we, else your fellow-Presbyterians would never try to destroy your churches!" "You fight among yourselves; fight away till both of you are weak enough, and then the spoil and the victory shall be ours!"

What a beautiful and truly christian sight were our churches to unite in a Roman Catholic mission! No objection can be urged against such a mission which would not apply with equal, or even with greater force, against missions to the heathen. We are persuaded that success would speedily crown efforts properly directed. But space fails us, and we must return to the subject.

THE "ORGAN" QUESTION.

We design a few remarks on this question at present, not so much with a view to the full discussion of the subject, as to point out the exact position of the church in reference to this matter.

At the time of the Reformation from popery, two opposite tendencies were early developed—especially in regard to the worship of the several communities which had separated from Rome. The one was to retain as much as possible of Romish practices—as much as was not expressly forbidden in the word of God. The other was in the opposite direction. It was in favor of a thorough purging of the church, from all additions to its worship made by Rome, and to bring it back to the model of the New Testament. The representative men of these two great movements were Luther and Calvin. "Lutheranism," says D'Aubigne, "took the church, such as it was, contenting itself with effacing its stains. The Reform* took the church at its origin, and erected its edifice on the living rock of the Apostles."

It has been very common to represent Presbyterian Reformers as actuated solely by a desire to get away as far as possible

* The Reform or the Reformed is the title given on the continent to those churches which were formed on the principles of Calvin—Presbyterian in their government and Calvinistic in their doctrine.

from the practices of the Romish church. This representation is the result of ignorance or prejudice, or both combined. A very slight acquaintance with the writings of these Reformers, would have shown that their sole rule was the word of God—their aim was to build up the church according to its principles, and that in regard to every practice, whether for retaining or rejecting, as well as in regard to every doctrine, whether to be held or condemned, the appeal was to its authority alone. In this respect there was a marked distinction between them and the Lutherans. All the Reformed or Presbyterian confessions agree in proclaiming the Scriptures to be the absolute law, the sole rule both of faith and the Christian life, while the Augsburg confession is silent on the subject. Hence the Lutherans have always upheld the Apocrypha, quoting it with deference, and selecting from it texts for their sermons, and have assigned an authority to the church in matters both of doctrine and worship, which Presbyterians entirely repudiated.

In proceeding to organize the new communities, the two parties proceeded on opposite views of the Word of God. "The principle of Lutheranism," says D'Aubigne, "was to preserve in the church all that was not condemned by the word of God, while that of the Reform was to abolish in the church all that is not prescribed by the word of God." This is a most important distinction. The view of the Lutheran is that on which the church of Rome defends all her additions to christian worship. Her plea is that they are not forbidden in the Scripture. It involves the serious errors of denying the sole authority of Christ in his church, and giving to men the right to appoint the modes of his worship, and thus opens the door for the introduction into God's service of any amount of human inventions, denounced in Scripture as will-worship.

Acting on the opposite, and what we regard as the sound principle, that we are only authorized to introduce into the worship of God what he himself has pre-

scribed, the churches of Zwingli and Calvin made a clean sweep of many practices which the Lutherans retained, among others of the use of instrumental music in the public worship of God. It is admitted by intelligent advocates of the practice, that it had no existence in the apostolic church, that it was totally unknown i. e. at least 600 years, and was not generally introduced for some centuries after, when the whole services of the church were reduced to the lowest ritualism, and even then only by the church of Rome, while the Greek church and the other communions separate from her retained in praise the primitive New Testament mode of worship.

A practice which thus in its very origin proclaimed its unscriptural character was not likely to receive much favor from thorough Reformers. Still their appeal was to the word of God, and it was on a close examination of its teachings that they based their conviction of its inconsistency with the simplicity of New Testament worship. They indeed found that it had been part of the temple service during a dispensation of carnal ordinances,—a dispensation characterized by what was outwardly magnificent and splendid, designed during the nouage of the church, to impress the senses of a carnal people. But they found that that dispensation with all its solemn ceremonial and sensuous services had given way to a new dispensation, whose rites were simple and spiritual. What is moral is indeed the same under all dispensations, but the forms of worship are prescribed by God for each period of the church. Looking therefore, to the New Testament for information regarding the mode of worship under it, they found that while it declared the abolition of Old Testament rites, it neither prescribed instrumental music nor authorized its retention, but moreover, in the fact that with the abolition of Old Testament worship, it commanded that our sacrifices of praise should now be the fruit of the lips of God's people, and singing and make melody unto him in our hearts, in reality forbade a return to what it called

the weak and beggarly elements of a former dispensation. With the view then of restoring the worship of the church to its New Testament model, these Reformers removed instruments of music, as so much Popish trumpery, and reverted to the primitive system of praising God with hearts and voices, the only "organs" recognized by God in the New Testament church.*

We do not feel it necessary to adduce proof of the position of the Reformers, but Calvin states the matter so clearly that we may give his words:—

"The rule which distinguishes between pure and vitiated worship is of universal application, in order that we may not adopt any desire, which seems fit to ourselves, but look to His injunctions who alone is entitled to prescribe. Therefore, if we would have him approve our worship, this rule, which he everywhere enforces with the utmost strictness must be carefully observed. For there is a two-fold reason why the Lord, in condemning and prohibiting all fictitious worship requires us to give obedience to his own voice. First,—it tends greatly to establish his authority that we do not follow our own pleasures but depend entirely on his sovereignty; and secondly, such is our folly that when we are left at liberty, all we are able to do is to go astray. And then when once we have turned aside from the right path, there is no end to our wanderings, until we get buried under a multitude of superstitions. Justly, therefore, does the Lord, in order to assert his full right of dominion, strictly enjoin what he wishes us to do, and at once reject all human devices, which are at variance with his command. Justly, too, does he in express terms define our limits, that we may not by fabricating perverse modes of worship, provoke his anger against us. I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by his

* We speak of course of the Reformed communities as originally organized, and during the warmth of their early zeal. When religion declined and coldness and deadness settled upon them, as might be expected, many departed both in this and other respects from the principles of their founders.

word." "Every addition to his word in this matter is a lie. Mere will worship is vanity. This is the decision, and when once the Judge has decided, it is no longer time to debate."

"Musical instruments were among the legal ceremonies which Christ annulled at his coming; and therefore we under the gospel must maintain a greater simplicity."

"I have no doubt that playing upon cymbals, touching the harp and the viol and all kinds of music, so frequently mentioned in the Psalms, was a part of the education, that is to say, the puerile instruction of the law. I speak of the stated service of the temple. For even now if believers choose to cheer themselves with musical instruments, they should I think make it an object not to dis sever their cheerfulness from the praises of God. But when they frequent their sacred assemblies, musical instruments, in celebrating the praises of God, would be no more suitable than the burning of the incense, the lighting up of lamps, and the restoration of the other shadows of the law. The Papists therefore have foolishly borrowed this as well as many other things from the Jews. Men who are fond of outward pomp may delight in that noise, but the simplicity which God recommends to us by the apostle is far more pleasing to him. Paul allows us to bless God in the public assembly of the saints only in a known tongue. The voice of man although not understood by the generality, assuredly excels all inanimate instruments of music, and yet we see what St. Paul determines concerning speaking in an unknown tongue. What shall we say then of chanting which fills the ears with nothing but an empty sound?"

In Britain the same principles were at issue between the Presbyterian and prelate parties in Scotland, and the Puritan and High Church parties in England. John Knox was entirely at one with the Reformer of Geneva, both as to Ecclesiastical polity, and Christian doctrine, and also in his views as to church worship; and hence in the Scottish Reformation, instruments of music in the church were swept away

with a variety of other corruptions and additions, with which during the centuries of the rule of Rome over the minds of men, the worship of God had been over laid.

In England the Puritan party strove to bring back the church to the model of apostolic times, while the High Church party in their strong Romanistic tendency, sought to retain as much of popery as possible; and with the assistance of the civil power, jealous of the principles of freedom in church and state maintained by the Puritans, succeeded in arresting the progress of the Reformation within the pale of the Established Church, and in fact left that body half reformed. Yet it may be mentioned, as an example of the power which Puritanism once had within her, that in the year 1562 a motion was made in the Lower House of Convocation for various reforms, among others the laying aside of organs. The motion was carried by a vote of those present of 43 to 35, but on proxies being counted there was found a majority of one against it. The principal arguments of those opposed to the reforms proposed, was the opposition of the civil power.

Farther, her homilies as quoted by Dr. Begg, actually condemn the use of instrumental music in the worship of God, and in later times some of her brightest ornaments, such as the eloquent Barrow and the great and good Romaine, have contended strongly for the simple mode of praise adopted in the primitive church; and at the late conference of ministers of that body, held at Ipswich to consider its condition, several ministers declared their desire to get quit of the organ altogether.

Till the present time all the Presbyterian Churches of Scotland have continued closely to adhere to the simple forms of worship established at the Reformation. Attempts were made on various occasions to introduce a change in this respect, but with the exception of Dr. Lee's present attempt in the Established Church these have always ended in failure.

In these churches every office-bearer is solemnly bound by his ordination vows, not

only to defend the doctrine, but also to observe the worship established and recognized. Thus in our formula there is the following question to elders:—

“Do you promise to observe uniformity of worship, and of the administration of all public ordinances within this church, as the same are at present allowed?”

And the following are among the questions put to probationers:—

“Do you sincerely own the purity of worship presently authorized and practised in this Presbyterian Church: and are you persuaded that the said doctrine, worship, discipline and church government are founded upon the Holy Scriptures and agreeable thereto?”

“Do you promise that through the grace of God you will firmly and constantly adhere to, and in your station, to the utmost of your power, assert, maintain and defend the said doctrine, worship, and discipline, &c.

“Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government, and shall never endeavor directly or indirectly the prejudice or subversion of the same?”

And the following is a part of the second question to ministers,—“Will you firmly and constantly adhere thereto (i. e., to the Westminster Confession of Faith) and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this Presbyterian Church.”*

The following is one of the questions of the formula in use in the late Presbyterian Church of Nova Scotia.

“Do you engage to maintain the spiritual unity of the Church in its doctrine and government, worship and discipline, and do you solemnly pledge yourself in the presence of the Lord Jesus Christ and his church, never to propagate any contradictory principles, nor introduce any contrary practice among those entrusted to your charge, nor in any other public way, till

*The Synod at its last meeting adopted a revised formula *ad interim*. But we have thought it better to quote the one in use till that time.

you have regularly acquainted your brethren in the ministry, with the alteration of your views, and till these views have been discussed and the general sentiments of the church ascertained?"

This last, under which many of our ministers have been ordained, recognizes more distinctly the right of bringing the question of a change before the highest Church Judicatories, to be determined there in a regular manner, but in principle it is the same with the others.

From these questions it will be at once apparent, that the introduction by a Session of a practice which all the Reformers of Presbyterian principles had expelled from the church is liable to be understood as a violation of their ordination vows! We speak of the session doing it, because under our Presbyterian system the session is the party to whom the management of public worship and the administration of ordinances is entrusted, and they are responsible for their being conducted in accordance with the principles of the church.

At present then the question is not whether the expulsion of instruments of music from the worship of God in the Reformed Churches, was right or not. That question it is competent for any individual in the church to raise before our Supreme Ecclesiastical Judicatory. If any person adopts Dr. Robert Lee's view, that Calvin and our Presbyterian forefathers "over reformed things"—if he thinks that he can adduce authority from the word of God for instruments of music as a part of New Testament worship, he may endeavor in this regular way to introduce a change in her principles and practice. For our own part we regret that the opportunity was not embraced of bringing the question before Synod in this manner. We are persuaded that the ventilation of the subject in this way would have been attended with salutary consequences. We are satisfied that the result of a thorough discussion of the subject would have been to have shown by reference to Scripture and history, that in adhering to the principles of the Presbyterian churches of the Reformation we would be following the path of wisdom, as well as conforming our worship

to the principles of the New Testament and the practice of the apostolic church.

That this is the constitutional mode of procedure, has till lately been undisputed. Accordingly, when a congregation in the U. P. Church of Scotland a few years ago, desired to introduce an organ, they came before the Synod by petition. In doing so, the moderator of session remarked,—“Were we an independent body each congregation would of course settle the matter for itself. But in our church we cannot do anything of this kind without feeling that the Synod requires to say that it be a form according to which we may proceed. We have therefore approached the synod in a constitutional manner, asking forbearance in the introduction of an organ in only one congregation.”

But when the question has not been raised to be tried out in our Supreme Church Court, the question becomes simply one of the administration of discipline. A session introducing such a change, or permitting it to be introduced (for the session are the parties responsible) simply render themselves liable to be dealt with by their ecclesiastical superiors, as violating their ordination engagements. Nor is this a matter of little consequence. Independent of the question of fidelity to engagements the worship of a church is of scarcely, if any, less importance than its doctrine. It is in regard to the *mode* of his worship, that God has declared himself a jealous God, and uttered his most solemn threatenings, and any question affecting its purity or its conformity to New Testament institutions, can never be a matter of slight consequence.

But farther, as Presbyterians we profess not only to hold a certain system of doctrines, but to have a common system of worship, adopted by the body as in accordance with the word of God. According to our Presbyterian constitution, it has not been left to each congregation to adopt what mode of worship it pleases. But the system which the whole body by its representatives has adopted as in accordance with the word of God, each office-bearer has bound himself to maintain, unless altered by the consent of the general body.

A session has therefore no more right, after vowing conformity to this mode, to adopt an opposite, than it would have after professing adherence to a Calvinistic creed, to teach Arminian doctrine. We admit and maintain indeed, that what is called "the power of order" belongs in a Presbyterian Church to the session. These and various matters of mere arrangement are left to the decision of the church courts, but their power in this respect is limited by the principles of the church. A change in her laws can only be adopted by the whole body. For single sessions or congregations to assume such a power to themselves is virtually to adopt the principles of independence, and for the church to tolerate it, is to surrender the Presbyterian constitution. A first principle of Presbyterianism is the submission of single members of the body to the voice of the whole. Of course if any congregation chooses to become independent we have no power to prevent them. They are bound to us only by the bonds of conscience and affection, and if these fail to induce them to submit to Presbyterian order, they must take their own way. But assuredly they cannot act on independent principles, and yet remain in a Presbyterian Church.

The matter then instead of being one of little importance involves questions of deep interest. As the Moderator of the session which sought to introduce an organ into the U. P. Church, said in his address before Synod—"The question touches upon many high and deep subjects of Christian theology. It involves primarily the question of faithfulness to ordination engagements—whether ministers and elders having vowed to observe the system of worship recognized and established in the church, have a right to introduce what the church has not sanctioned, and regards as inconsistent with the simplicity of New Testament worship. And it involves in the next place the whole question of our Presbyterian Church constitution. Is each session to be an independent body as to worship? and may we have henceforth in a Presbyterian body all the variety of worship that may be found within the bounds of Christendom,

from the Mediaeval ritualism of Rome to the wildest extravagances of shakers and jumping teachers, according to the will of some congregations. Even if we approved of the use of instrumental music, we would hold that in the present state of the case, we were bound by our principles as a Presbyterian body to prevent its introduction in this way."

Such are the questions at issue as the case stands, but back of these we believe that important scriptural principles are involved. After the Almighty with his own hand abolished the temple worship, have we a right to introduce any of the forms of that dispensation not authorized in the New, and thus return to the weak and beggarly elements? There is much involved in this. Admit the affirmative and the Romanist has at once authority for the greater portion of the mummerly of his worship, and those wild fanatics, who have introduced dancing and jumping into their worship, have the same authority for theirs.

There is further involved the great question as to the standard by which we are to be guided in regard to the worship of God, whether we are to adopt human inventions, which are not distinctly forbidden. This question may be raised, before synod, but not for the purpose of deciding it, for it has been decided long ago. "The second commandment," says our Shorter Catechism, "forbids the worshipping of God by images, or in any other way not appointed in his word." But the question may be raised, whether as a church we shall continue to adhere in this respect to the great Reformation principles, which we have hitherto professed.

In presenting the question before our readers we have not treated it on the ground of innovation, about which so much has been said in the Established Church of Scotland. Should the matter come before our Supreme Ecclesiastical Judicatory, we hope to see it decided on great principles. At the same time we confess that the source in which this attempt to change our Presbyterian worship originated, does not give it any more favor in our eyes. We may

revert to Dr. Robert Lee again, but in the meantime, we remark that when we consider that independent of his other vagaries he signalized the occasion of the introduction of the organ into his church by a fierce onslaught on the Shorter Catechism, and especially on effectual calling, which he said was not to be found in the Bible. We do not wonder that those who love the pure and simple worship for which our fathers died, and who value the great principles, for which the Reformers contended, should be jealous of any change coming from such a quarter.

We admit, however, that there are other questions of importance involved. It is a serious question whether any man or set of men in the church have a right to disturb the peace of the church, where nothing binds the conscience. No man can pretend that his conscience *obliges* him to worship God by means of organs or harmoniums, for no man can pretend that the New Testament appoints or enjoins such a mode of worship. No sane man will say that he would not be offering acceptable worship were he confined in public worship to the use of his voice and heart. Has any man or set of men then a right to agitate the church, destroy its peace and harmony, which they had solemnly vowed to promote, by a question of this kind?

This we conceive in itself ought to be a reason sufficient to prevent any party endeavoring to introduce such a change. But where principle is involved, we regard this as a matter of subordinate importance.—And that great scripture principles regarding worship are involved in this matter, we believe will appear the more certain the more the subject is examined. These we have not discussed at present.

Our design has been to point out the position of our church on the question, and the constitutional issues involved. We may however return to this subject.

REPORT OF COMMITTEE ON TEMPERANCE.

Your committee have to report that during the past year they have carefully watched the conflict still going on between intemperance and total abstinence; and though on account of the pressure of other duties we have not been able as a committee, to accomplish much in the advancing of the temperance cause, yet we have not been indifferent spectators of its struggles, and,

when opportunity presented, we have ever sought to cast in the weight of our influence and advocacy in its favour. Various temperance organizations have, during the past year, been actively and successfully engaged in the different communities in which our congregations are located, and our ministers, elders, and people, are generally found giving to these organizations their countenance and assistance. Yet we discover that some take no active part in this good work, and even while they admit that a great amount of good is effected by these societies, they never take the time, and never manifest any decided inclination to afford these societies their influence and aid.

We believe that there is room for great improvement in this matter. We believe that Presbyterian ministers should ever be found the most zealous advocates of temperance as well as of every other benevolent cause, and that Presbyterians should ever be found in the front ranks of the temperance army.

We believe that we can discover a greater willingness among the legislators of these provinces, to listen to the petitions of the friends of temperance, than formerly, and to pass such legal enactments as they have desired. Thus in Canada, in Nova Scotia and P. E. Island, laws have lately been made all discouraging the indiscriminate sale of ardent spirits. Great attempts, however, are made, in some cases too successful to evade these laws, which shows us the necessity of employing our utmost influence to have these laws respected, and successfully executed. The perseverance and boldness with which the vendors of intoxicating liquors continue to advocate and prosecute the traffic, to the extent to which the drinking customs still prevail, and the degradation and ruin which, through these customs have been brought on many of our fellow-countrymen, and even on some of the adherents of our own denomination, present to us the most urgent reasons for renewed and sustained exertions in favour of temperance. And we believe that the pastors of our congregations should devote as much of their time and labour as they can possibly spare from other duties, to the promotion of that cause that is so intimately connected with the moral and spiritual welfare of our people; and we should never relax our efforts till our people, as a body, manifest more practical regard for the exhortation and warning of the sacred volume, Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder.

All which is respectfully submitted.

HENRY CRAWFORD,
Convener.

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

Your committee on Sabbath Schools would beg leave to report that they have endeavoured, during the past year, to attend to the subject entrusted to them, and are grateful to know that their efforts have not been in vain. In accordance with the overture of last Synod among Sabbath Schools, we have prepared a series of lessons for the current year, following very much, as to form, the course pursued by the Scottish Sabbath School Association. As this subject was looked upon by many in the light of an experiment, it was thought advisable to print a small number of these lessons at first, and increase the number as the demand increased. Accordingly 1000 copies were printed for the first and second quarters and we were much pleased to find that these were disposed of before the end of the first quarter. Two thousand copies were printed for the third and fourth quarters and this supply is now disposed of. The proceeds of these sales when paid in will be found sufficient to pay all expenses so that the Sabbath school scheme makes no demand upon the Synod fund. We would suggest here, that those who send for a supply of lessons should enclose the payment in postage stamps along with the order, because small sums when not immediately attended to are apt to be neglected.

In preparing these lessons it was thought proper to give equal prominence to the Old and New Testaments; selecting as our first year's issue portions of the book of Genesis and some of the parables and miracles of our Lord. Since the first of May good service has been done to the cause by giving explanatory notes on the lessons in the *Record*. These notes have been very much appreciated by teachers and scholars, and if continued in the same way must prove a most valuable assistance to the Sabbath school movement. Your committee are greatly encouraged by the reception given to this measure by the church. The schools in connection with twenty-five congregations have availed themselves of these lessons; and we trust that the number will go on increasing until all our Sabbath schools throughout the Lower Provinces shall teach the same lesson on Sabbath, and pursue the same system. On account of the delay in publishing our lessons last year several congregations supplied themselves from other sources, but this can be obviated in future by having the lessons prepared at an earlier date.

One of the great hindrances to the successful operation of Sabbath schools is the want of properly qualified teachers, but this hindrance may be, in a great measure, overcome by a little attention on the part of our

ministers. If the ministers were to meet with the teachers, form them into a class, and exercise them on the lesson for the next Sabbath, in the same way as the teachers exercise their classes, taking up each particular in its order, it would be found that the teacher would come to his class much better prepared, and the exercises of the classes would be more interesting and profitable. The minister should also, as often as convenient, visit the school, review the classes, and see to it, that the school is going on as it ought. In this way he is more directly carrying out the injunction of our Lord, "feed my lambs."

In conclusion your committee would record their gratitude to God that so many of the lambs of the flock are being fed, and would desire this Synod to give every encouragement to the work, that the young may be trained up in the nurture and admonition of the Lord.

All of which is respectfully submitted.

H. B. MACKAY.

Convener.

Our Foreign Mission.

Appeal to the Children on behalf of the Dayspring.

The Synod at its late meeting resolved, "That the Board of Foreign Missions be authorized to make arrangements for the future maintenance of the *Dayspring*, with other churches or societies interested in missionary operations in Western Polynesia, the proportion of the church not to exceed £250 stg. annually; and that the Board be directed to take measures to enlist the youth of the church in annual contributions for the object." Under this authorization the Board have already communicated with the sister churches in Canada and Scotland, and will, in due season, hold similar correspondence with the Australian churches. In order to carry out the latter part of the Synod's resolution, the Board at a recent meeting instructed their secretary to prepare an appeal to the youth of the church, with a view to their continued support of the mission vessel, to the building and outfit of which they so largely contributed. In fulfilment of this duty it will not be necessary to prosecute any very lengthened argument. All christian parents of intelligence as well as

piety, will be ready to admit the great importance of training their children to the twofold duty of self-denial and generous contribution to religious purposes. The sons and daughters now rising up around the fathers and mothers of the church will, at no distant day, be called to assume the position of pillars to support, and office-bearers to direct her multiform and ever-growing enterprises. She cannot therefore, with due regard to her high responsibilities, permit her youth to reach manhood, and leave the fostering care of parental and pastoral influence without such training as will properly prepare them to take some active part in her divine mission to evangelize the world. Her progress will, of necessity, be greatly retarded, and her stability imperilled, wherever and whenever this youthful agency is practically ignored. As in the common school, so in the school of Christ, there are certain departments of education which can only be taught advantageously in early life. Such, it may be confidently affirmed, is the duty of christian giving. Every office-bearer in the church must know, from sad experience, how difficult it is to induce men or women untrained in youth, to the habits of self-sacrifice and generosity, to give freely and proportionately of their worldly substance to all the schemes of benevolence, which, in the present day, have become so numerous and urgent. The pressure of public opinion, by the subscription list and even personal canvass is found to be, almost everywhere, a necessity, in drawing out the liberality of the church under the constraint of motives, which, there is reason to fear, are not always "as provoking to love and good works," the treasury of Christ is largely supplied. How differently would all christian societies appear in their annual reports, were the habit of giving as the Lord prospers, willingly, proportionately, and to the point of self-sacrifice, acquired in early life; then would there be found in every church a laying apart to meet not only the stated demands, but such contingencies as are ever and anon commending themselves to christian liberality. In vain do we look for these results in any church, or congregation, or family, where youth have been left without

any incentive to practice the duties of self-denial and liberality.

It will be readily conceded that the scheme of maintaining the *Dayspring* by frequent contribution, is that which will most deeply interest our youth, and enlist their active sympathies. Our experience in this way was most encouraging when the object of effort was her construction and outfit. Why should it be otherwise, when continued efficiency solicits their generous aid? Is it too much to anticipate that higher results will flow from the proposal to secure youthful contributors to the Ship Fund, than any which can find expression in dollars and cents! May we not cherish the hope, that when judicious means are employed to enlist in repeated acts of self-negation and generous gifts, the christian spirit of the young and rising generation, there will be created and fostered such missionary zeal as will lead not a few of our sons and daughters to say, in due season, "*I give myself* to the work for which I was early taught to give my prayers and my pence," and that some of our children may, throughout an active and successful missionary life, be borne safely to and fro on the deck of that vessel which they helped to build and maintain. How soon does the youth of any nation imbibe the martial spirit, and strive to imitate the drill and military bearing which they see, and hear from day to day? How soon would the youth of any church learn to esteem the missionary life as the most honourable to which they could aspire, were they to see and hear the veteran soldiers of the cross rehearse their experience in the high places of the field, and especially when told by them that their usefulness and success, and still more their comfort and vigour, were largely owing to the "*Children's Mission Vessel.*" But to secure these happy fruits the young must give under the feeling that it is of *their own earnings* they are called to give. Some act of self-denial should precede every new contribution. The mere transference of money from the hands of the parents to their children, and thence to the mission box, will not secure the desired end. This may be, and often is done, when no sense of personal

sacrifice is felt. How differently would they feel if some toy, or some article of dress, or some entertainment, or some indulgence of appetite must be denied before the desired contribution is obtained.

With regard to the amount of money required for the maintenance of the *Dayspring*, the maximum as fixed by Synod is £250 stg., or £312 10s N. S. cy. Now, to raise this amount, it is only necessary that the families of our church give, on an average, each one dollar per annum. The statistics of last year will warrant the conclusion that there are from 12,000 to 13,000 families in our Church. The contemplated union with the New Brunswick Presbyterian Church, which we may consider as virtually secured, will yield a large addition to this estimate. We may fairly calculate too, upon generous contributions from the children of our various mission stations in the New Hebrides, who will now be able to send their arrow-root for this purpose to the Australian markets, of such quality, and in such quantity as will place them in favourable comparison with our most favoured congregations. It is thus seen to be quite within the power of the youth of the church to meet fully our proportion of the yearly ship expenditure. The proposed average of one dollar per family is something less than one penny per week.

One thousand mission boxes are in course of preparation, and will be distributed among the several congregations, according to the number of families, or where it is thought more advisable, according to the number of classes in the Sabbath school. Ministers and parents desirous of aiding in this good work will please forward their orders without delay, so that the church at large may be fully supplied by the close of the year, when our young friends will be able to cast in their holiday gifts, so that Christmas and New Year's day may be hallowed by such deeds of beneficence as will reflect the highest honour on these time-honoured seasons. It is not designed that those boxes be purchased before distribution, but it is recommended that each family or class, place as a first contribution, six cents into their box, which will nearly

meet its first cost. Should the orders warrant an increase in the number of boxes, arrangements have been made to meet any additional demand with very little delay. The system thus announced has been introduced with remarkable success into the missionary operations of our sister churches in Scotland, where, with an aggregate number of families, not exceeding ours, there has been a distribution of 1700 boxes.-- Will the children of Nova Scotia be less zealous and successful than their brothers and sisters in Scotland? We believe not, if parents and teachers give their countenance to the scheme now propounded. Our present appeal, however, is specially meant to reach the understanding and hearts of the children of the church, and therefore we now turn to them in our appeal.

Dear Children,—The *Dayspring*, which so many of you saw floating in the harbours of Pictou, Charlottetown and Halifax, has made her first voyage from Nova Scotia to New Hebrides, with speed and safety. The missionaries and their wives who left us, have, through your generous gifts, enjoyed the comforts and convenience of a well-found mission vessel throughout the many thousand miles which lie between this country and their mission field. Your pence, and it is hoped your prayers also, were freely given for this purpose, and you must feel happy to know that all who have visited and especially those who have sailed in your vessel, have been greatly pleased with her appearance and sea-going qualities.—Our missionaries say they cannot do without her, or one just like her. They live on different islands, and need food, clothing, and sometimes medicine, which can be got only by the vessel. Besides, they want to see each other, and hear from this country where their friends live, all they and we are doing. It is found, too, that upon the heathen islands, where life and property have been at times quite unsafe, the visit of a friendly vessel has acted most favourably on native cruelty and cunning. In this respect many valuable lives may be saved to the mission by the frequent visit of the *Dayspring*; when by severe labour and unfavourable seasons the health of the mission-

aries gives way, a short voyage in her to Australia, or even the neighboring islands, will restore vigour of body and mind. With all these advantages our missionaries will have much more spirit and strength for their work. But you may easily know that to keep the vessel doing all this service, there must be given, year by year, a large sum of money. It will require just about one-fourth of what was required for her build and outfit. Now to whom shall we look for the means of support but to her owners, the children of the churches in Australia, New Hebrides, Scotland, and Nova Scotia. Though you are named *last* in this extensive list of ownership, we hope to find you not the *least* in zeal and active effort to perform the part which we have engaged to do in your name. You raised, with but little help beyond your own means, about £1000 when first asked to contribute; now, we only ask less than one third of that sum. That you can do this, without any great effort, will be easily shown,—*one penny a week* from each family in our church, will be sufficient to pay the whole amount.—There are at least five children to each family, though some have more, and others a smaller number. If then, each child put into the mission boxes which have been prepared for this purpose, a penny every four weeks, the sum is secured. Now we want you to put into these boxes only what you have good reason to call your own. By good conduct you may receive from your parents more than enough to pay your share of the ship's expenses. You may, by industry, get enough from the garden which you dig, and sow or plant,—from the messages which you carry,—and from the gifts which you receive from kind friends who visit your house from time to time, and will be all the more ready to give when they know the good use to which you put your money. Some of you are able to give two or more dollars a year, while others will not be able to give more than a quarter dollar. You must therefore give as you are able, or as Providence, to whom we owe all we have, may help you. Above all, we want you to accompany every gift with prayer to God, without whose blessing the vessel will

not prosper, nor will the missionaries. *One sincere prayer*, sent upward to the God of missions, is better than the most costly gift you can drop from your hand into the mission box. Lest you should forget to add to your store, it would be well to make a weekly, or at the farthest a monthly donation, say, on the first Sabbath of every month, as many Sabbath school children now do, to their teachers. Rather than not have your penny a week, or four pence a month, ask your parents to allow you the price of some article of food, or clothing, which you feel you could deny yourselves, to give the gospel to the heathen, or the vessel to the mission.

You will find a hole on the top of the box large enough to allow a penny or a dollar to drop through it. On the top and sides of the box the mission motto of the vessel and picture of heathen worship; the death of John Williams, who was killed by the heathen on Erromanga; an Aneiteum woman and child, and a view of the *Dayspring* as she sails on her mission of love and mercy. On the bottom of the box is a stout piece of paper, which, when removed, will allow all the offerings you have placed in it to fall into your hand, but this should not be done until you are called to give up your store to the parents or teachers who may take charge of your yearly, or half-yearly, or quarterly contribution.

May that God whose heritage is children, abundantly bless and prosper you in this work, even that God of the families of Israel who has taught us to pray that our sons may be as plants grown up in their youth, and that our daughters may be as corner stones polished after the similitude of a palace.

By order of B. F. M.,
JAMES BAYNE, D.D., *Sec'y.*

Letter from Rev. W. McCullagh.

ANEITEUM, N. HEBRIDES,

June 17, 1865.

Rev. and Dear Sir,—The *Dayspring* arrived here in safety on the 9th inst., after a passage of 16 days from Sydney.

We found the passengers and crew all well. There were the Rev. J. G. Paton,

Mrs. Paton and child, Rev. James Niven and Mrs. Niven, Mrs. Ella and son (on their way to join the Rev. S. Ella at Uea), as well as several natives returning home—in all about forty souls on board. Captain and Mrs. Fraser were quite well, and also their little daughter.

When not far from Sydney, a severe gale or squall carried away a fine boat belonging to Mr. Ella, as well as the davits, ropes, &c., valued at more than £100.

The *Dayspring* will proceed forthwith to land natives at various islands, and make inquiries concerning teachers. Mr. Inglis will accompany the brethren, and Mrs. Inglis will also join them in order to recruit her health.

Mrs. Ella kindly remained here to assist Mrs. McCullagh, who gave birth to a daughter on the 17 ult. Mr. Inglis took the brethren with their wives, to Aname, on Saturday, and the *Dayspring* will, in all probability, call there, as the wind is not favourable for a boat to come here.

We cannot tell, till the brethren return, what island may be deemed most open to the Gospel. The prospects on Tanna are not at all promising at present, from all we have heard. But *Fortuna*, *Aniwa*, and *Fate* or *Sandwich Island*, could be well occupied; the last is large enough for six or eight missionaries, and *Erromanga* would require one or two more. But we shall know more definitely when the brethren return.

Next Sabbath will be communion at this side—postponed till the arrival of the *Dayspring*.

The health of the natives in general is good on this side of the island, but you will miss many old familiar faces on your return.

With very kind regards and earnest desire for your safe and speedy return to Aneiteum, I remain, yours most truly,

W. MCCULLAGH

Other Missions.

POLYNESIA.

SAMOA.

We commend the following report of the Rev. A. W. Murray to the special attention of the friends of Missions. As they read it, they will remember that, not more than thirty years since, the first English missionaries landed on the shores of Samoa—the writer of this report being himself one of the original number. The facts which he details in the subjoined communication cannot fail to awaken wonder and thankfulness, and to encourage our trust in the power of the Gospel, when accompanied by the grace of the Holy Spirit, to elevate the most degraded of our race, so that they may become honorable members of the Church of God. Let it also be remembered that the fertile spot cultivated by Mr Murray in the Island of Upolu is but a specimen of the Christian cultivation carried on throughout the Samoan Group, where the number of Christian Churches, with the Native Teachers as well as their European brethren, are vigorously prosecuting their labours with similar proofs of the Divine blessing.

“*Apia, Upolu, Samoa, Jan. 9th, 1865.*”

“DEAR BROTHER,—I have to acknowledge the receipt of your kind letter of date June 27th, 1864. I need hardly remark that I am much gratified with the contents of your letter. That the steps taken in Sydney with reference to our return to the Mission-field, and the subsequent proceedings of the Committee here, have met with the cordial sanction of the Directors is to me matter of special satisfaction. I am once more permitted to be engaged in the work I love; and I rejoice to inform you that, so far, everything seems to indicate that in returning to Samoa, and to this our former station, we have been following the leadings of Providence.

PROGRESS OF THE MISSION.

“And as regards the state of things both here and throughout the district, all looks in the same direction. There has been steady progress among the natives; and the foreign opposition, of which I gave you an account in my last, was of short duration, and all is now pretty much as it used to be in former years. The cultivation of cotton has drawn off numbers to too great a distance to allow of their attending services here.

“By the way, cotton-planting is likely to exert an important influence upon the future history of this group. Not only foreigners, but natives also, are entering

largely into it. It is likely soon, in a great measure, to supersede the trade in cocoa-nut oil, owing to an extensive blight which has come upon the cocoa-nuts.

NATIVE CHRISTIAN COMMUNITIES.

"We have three or four cases among the foreigners which awaken hope, but they are not sufficiently decided to warrant my saying much at present. Mr. Hamilton, of whose remarkable conversion I told you in former years, is a steady, consistent Christian. He is a great help to me in many ways. While speaking of foreigners, I may just refer to a very interesting class, a large number of whom have of late been reclaimed from vicious courses and have become hopeful Christians. I allude to natives of several groups who are congregated here, and who have of late formed themselves into a distinct community. They are composed of Tahitians, Rarotogans, Sandwich Islanders, Tongans, &c. A few months since a Rarotogan teacher was appointed to labour among them. They have built a very neat place of worship in which to hold week and occasional services. They attend with us on Sabbaths, as they all know more or less of the Samoan language. On the whole, they are a very interesting community. They contributed towards the funds of the Society this year about £20. In most cases they are married to Samoan women.

STATISTICS.

"Among the natives throughout the district we have satisfactory indications of progress. The numbers in our churches, schools, and candidates' classes are as follows:—

"In the Church at Apia there are, males, 184, females, 227—total, 411; candidates, males, 127, females, 137—total, 264; schools, boys, 325, girls, 239—in all, 564. At Saluafata: church members, males, 144, females, 160—total, 304; candidates, males, 49, females, 74—total, 123; children in schools, boys, 219, girls, 176—in all, 395. At Tagaloa: church members, males, 94, females, 102—total, 196; candidates, males, 12, females, 29—total, 41; children in schools, 231. Thus we have, in all the churches, 911 members, 428 candidates at the different stations, and 1190 children in the schools.

"The amount raised during the past year, in connection with the cause of God, is as follows:—At Apia, for the London Missionary Society, £131 11s. 6d.; Saluafata and Tagaloa, £80 12s. 4d.; total for the London Missionary Society, £212 3s. 10d. For the support of their own teachers in the Apia district, £159 10s. 6d.;

Saluafata and Tagaloa, £99 18s.; total, £259 7s. 6d. Towards the purchase of a new Missionary Ship the children have raised £42 8s.; making in all, £513 19s. 4d.—the largest sum we have ever raised in a single year.

EAGERNESS OF THE NATIVES TO OBTAIN BIBLES.

"In addition to this, the proceeds of Bibles sold during the year amount to about £240. These Bibles have not been all sold to people of this district; the bulk of the foreign population being resident here, the natives come from all quarters to find a market for their produce, and obtain money to purchase Bibles; and having got that, many make their purchases here instead of going to the missionary of the district to which they belong, whose residence, in many cases, is distant from their homes.

"The plans which the people adopt to obtain money to purchase Bibles are worthy of remark. Many leave their homes for a time and come here and work for the foreign residents, some as day-labourers, others as household servants, till they earn sufficient to purchase one, two, or more Bibles, as the case may be. Others remain in the neighbourhood for a time, and go a-fishing every morning: the fish they sell; and, when the needful amount is realized, the Bible or Bibles are purchased, and they return to their homes. We have frequent and very interesting illustrations of the old maxim that 'where there is a will there is a way.' Taking into account the Bibles sold by Mr Gee before his departure, I suppose not less than £400 worth have been sold here since the arrival of the first shipment some eighteen months since; and the proceeds of sales during this year throughout the group exceed £1500.

VISIT TO FAASALELEGA.

"During the months of October and November last we spent about five weeks at the Faasaleleaga, the district lately under the care of our lamented brother Mr. Bird. There also we found the same earnest desire to possess the Word of God as exists elsewhere. We took with us a case of Bibles. These were all bought up in about a week; and many more might have been sold if we had had them. Since the time referred to another shipment of 2000 copies has been received, and a further supply has been sent, which has been eagerly bought up.

"I was cheered to find the state of things throughout the district referred to on the whole encouraging. I conversed with 116 candidates, about sixty of whom

were admitted to the different churches. Very few cases of defection had occurred during the three months that had elapsed since Dr. Turner's visit, and all was quiet throughout the district, with the exception of a quarrel which had sprung up in Sa-faotafafai, which is not likely to come to much.

"The children raised 110 dols. (£22) towards the new Mission Ship. A great interest in this object has been awakened throughout the group, and influence of the happiest kind exerted—an influence which will be felt in all our Missions in these seas, and in other lands far beyond. A deeper interest will be felt in the Mission Ship than has ever been the case before. And this interest will be extended to the object for which the Mission Ship goes hither and thither among us.

"We have no recent information respecting our other Missions in these seas. Since the wreck of the "John Williams" we have had but little intercourse with them.

EFFORTS OF THE ROMISH PRIESTS.

"As yet we are unmolested here by the French. The Popish priests are making extensive preparations, with what ulterior views does not at present appear. They are purchasing large quantities of land and erecting buildings of various descriptions, especially in this neighbourhood. In some places they are engaging extensively in cotton-planting. If the French only let us alone, we don't fear them much. With all their appliances, they make marvelously little progress. We have at present two bishops, and some fourteen or fifteen priests, and two or three sisters of charity. These reside in this neighborhood, and have a few girls under their care. The priests are scattered over the group. One of the bishops is from Wallis' Group. The other was consecrated here a few weeks since. A great effort was made to make the consecration a very imposing affair by collecting their adherents from all parts of the island, ringing of bells, firing of cannon, and the observance of endless mummeries. It is a mercy that these to a great extent have the contrary effect to that intended. They tend to open the eyes of the people to the unscriptural character of the system which practices such absurdities.

"Nothing else occurs to me at present calling for remark; so, with kind regards to yourself and the Directors,

"I remain, dear Brother,

"Yours very truly,

"A. W. MURRAY.

—London Miss. Magazine and Chron.

The Sabbath School.

Sabbath School Lessons for December.

FIRST SABBATH.

SUBJECT: *The healing of the lunatic child.* Mat. xvii. 14-21; Mark ix. 14-29; Luke ix. 37-43.

This miracle is recorded in three out of the four Gospels. Let the three records be read.

I. *The circumstances and surroundings.* *The place*—the neighbourhood of Cæsarea, Phillipi. See ch. xvi., ver. 13. *The time*—the day after the transfiguration. *The occasion*—the meeting of Jesus with his disciples and the Jews on his descent from the Mount. *Three* disciples had been with him on the mount. *To the nine* the afflicted boy had been brought, and they had been baffled in their efforts to cure him. The Scribes were doubtless pressing their advantages and no doubt arguing from the impotence of the disciples, the impotence of the master, when to their amazement Jesus himself appears. Did his face and person show any traces of the glory which had so recently encompassed him? Mark xi. 15. What caused so much amazement?

II. *The application to Jesus.*

The disciples were baffled and perplexed and the Scribes pressing their advantage. Jesus meets them with a question recorded by Mark xi. 16. Thus challenged they are silent and the anxious father encouraged. He approaches Jesus. He came kneeling—humble. He came a suppliant. Lord "have mercy." He came presenting his child to Jesus and pleading for him.—"Have mercy on my son." V. 15. Have compassion on us and help us (Mark); so entirely is his own life knit up with his child's life, as the Canaanitish woman pleaded for her daughter saying 'have mercy on me.' He brought his boy in faith to the great Physician. He had some misgivings yet he came to Jesus. Better, far better to come even with some hesitation, than not to come at all. To whom shall we go but unto thee?

III. *The affliction.*

V. 15.—Lunatic, one vexed, &c. Read Mark xi. 18. Here we have a terrible case of demoniacal possession. He was *lunatic*, literally moon-struck, but the word is here used as now among ourselves, not to ascribe the affliction to any influence from the moon, but to express derangement or madness. In this case a complication of disorders appear. He was the subject of terrible fits. He was dumb, and all these and the other evils noted, came from the influence of a demon or demons, who controlled and tortured his victims. See ver. 20, Mark xi.

IV. *Reception and cure.*

Vv. 17, 18.—(1) Christ with sorrowful indignation exclaims—"Oh faithless generation," &c., ver. 17. See John xiv. 9. As Moses in coming down from the Mount was shocked at the unbelief of the people, so our Saviour in grief reproves that unbelieving people. He speaks to all, mainly to the scribes, but probably including the father and the disciples. (2) He addresses the father—"bring him hither." He draws out his weak faith. (3) He rebuked the demon, whose malignant power lay at the root of this suffering. He rebuked him as having full authority and power over the emissaries of the Prince of darkness. Notice those words of majesty and power,—*"I charge thee come out of him."* Nor is this all—"he shall enter no more into him." Christ forbids his return. The cure shall be perfect and lasting.

V. *Private Instruction.*

Vv. 19-21.—The disciples enquire the cause of their discomfiture. Explanation—want of faith, and in connection, want of prayer and communion. All things are possible to faith, and the faith which will prove effectual against the utmost efforts of Satan and all his hosts is a faith exercised in prayer, and strengthened by self-denial and communion with God.

LESSONS,

To be pondered by teachers as well as by scholars. (1) Christ Himself is the great Healer. Let us press past ministers to the great Master Himself. No other can cast out devil, world or flesh, from our hearts. (2) In pressing forward to Christ, let us take our children with us. Let us bring and lay them at the very feet of Jesus. When told that your babes cannot believe, and are unconscious of what is done to them or for them in their baptism, you can reply that this lunatic boy, was blessed and healed *entirely through the exercise of a parent's faith*, and this is one of many examples, illustrative of God's way of dealing with parents. Jesus never discouraged parents from bringing their children to him either for temporal or spiritual healing. (3) Faith is the great receiving and strengthening grace. If thou canst do anything help us, said the men. "If thou canst believe," is the reply. There is no question respecting my power—the question is, hast thou faith to receive.—Then follows the assertion of the general principle,—*"All things are possible to him that believeth."* (4) Only he who truly believes, has any affecting knowledge of the unbelief of his heart. With tears this anxious father mourns his unbelief, even while exercising faith. "Lord I believe help mine unbelief." I had rather pray

with tears, Lord help mine unbelief, than be too confident or at all boastful.

DOCTRINE TO BE PROVED.

Faith is the source of all spiritual strength. Isa. xl. 31. Mark xix. 23. John xv. 7.

SECOND SABBATH.

SUBJECT: *The wicked Husbandmen.*—Matt. xxi. 33-44; Mark xii. 1-12; Luke xx. 9-18. Read carefully the three records.

Place—Jerusalem. Auditors—the Pharisees, according to St. Matthew and St. Mark; the people, according to St. Luke. It was spoken in the hearing of both parties, and, in the mind of one narrator, the parable seemed to be addressed mainly to the people; in that of the others to the Pharisees. Designed to furnish a solemn warning.

The opening words may be compared with Isa. v. 1-7. Our Lord would build on the old foundations for this image of the kingdom of God, as a vine stock or vineyard runs through the old testament. Deut. xxxii. 32; Ps. lxxx. 8-16; Isa. xxvii. 1-7; Jer. ii. 21.

The householder is God, who chose the Jews as his peculiar people, his vineyard, *inclosed, and guarded, and cultivated* in great expense, in whom he took great delight.

"Went into a far country." When the theocratic constitution was formed, the Lord openly manifested himself by miracles at Mount Sinai, and when the people entered Canaan. The Lord then withdrew himself, for a season, no longer speaking to the people face to face, but waiting to see what works they would perform, whether they would serve him or not.

V. 34.—When the time of fruit. This refers to the extraordinary messengers, such as prophets, whom God raised up at particular times to maintain his claims. The servants were sent to receive the fruits of the vineyard, the householders share of the produce. He gives them ample time and opportunities. (God's claims are all reasonable.)

V. 35.—With all their privileges, most unworthy were their returns. (1) They did not yield up the fruits demanded. (2) They ill treated the messengers. 1 Kings, xvii. 13, and xxii. 24-27; 2 Kings, vi. 31, and xxi. 16; 2 Chron. xxiv. 19-22, and xxxvi. 16; Acts vii. 52; 1 Thes. ii. 15; Heb. xi. 36. According to Jewish tradition Jeremiah was stoned by the exiles in Egypt, Isaiah sawn asunder by King Manasseh.

V. 37.—Last of all he sent unto them his son, saying, "They will reverence my son." It was reasonable that all sinners should rejoice in the birth of Messiah and welcome his coming. Because he was the son of God—his only son—his well-beloved. Because he came to save—to impart a great and

glorious salvation. Because, as an heir, he was willing to share with the poor and needy all the riches of his precious inheritance.

V. 38.—“This is the heir, come let us kill him,” &c. This is the language of these Scribes. His presence and character reminded them of claims which they had neglected, and thus disturbed their consciences. They wished to get rid of him and to enjoy their places undisturbed, and they resolved to kill, and thus silence him.

V. 39.—A memorable prediction of his approaching apprehension and death by wicked hands. All the future was open to his view.

V. 40.—Here is our Saviour's appeal to their own sense of right and wrong.

V. 41.—Not yet discerning the scope of the parable or affecting ignorance of it, they pronounce true judgment and declare their own doom beforehand. The vineyard was indeed taken from them and given to others. Read Isa. v. 6, 7; Rom. xi. 20, 21.

V. 42.—Here is our Saviour's own application of the parable. Who is represented by the stone? Why so represented? Who the builders? In what act did their rejection of the stone culminate? When was the stone made chief corner stone? By whom? What passages of Scripture refer to it? Psalm cxviii. 23; Acts iv. 11; 1 Peter, ii. 7. Is there any danger of my rejecting this stone? Let the pupil mark the parallel. The builders answer to the husbandmen; their rejection of the chief corner stone, to the murdering of the heir; and the change of figure is intended to shew that the purpose of God cannot be defeated, the son shall yet be heir for the rejected stone, was made head of the corner.

V. 44.—Already the builders were stumbling, receiving injury, and being broken; but should they, despite of all warning, persevere in this course, it must fall upon and crush them utterly. All unbelief exposes to injury. Persevering unbelief will lead to irretrievable ruin.

LESSONS.

1. How great is the goodness of God to us in giving us the gospel, ordinances, calls and offers of mercy. Truly we are a vineyard, enclosed and cultivated at great expense. Ps. xvi. 6.

2. The object of all God's merciful dealings with us is that we should be fruitful in all good works, moral, pious, useful, giving glory to God.

3. God is greatly displeased by our waste of time and neglect of privileges, and will surely and severely punish the unprofitable. Heb. vi. 7, 8; Matt. xxii. 13; Rev. ii. 5.

4. Children baptized, and taught by pious parents and teachers, if they reject, the Lord Jesus will bring upon themselves dreadful punishment.

DOCTRINE TO BE PROVED.

They dishonour God who ill-treat his servants. Matt. x. 14, 40; xviii. 5, and xxv. 40, 45; John xii. 44; Heb. vi. 10; 1 Kings, xvii. 15, 16.

THIRD SABBATH.

SUBJECT: The Raising of Lazarus.—John xi.

Our last lesson, a parable shewing the wisdom of Jesus. This one miracle displays his Divine power. This is one of the most noble worthy of our Saviour's miracles. He had previously raised the daughter of Jairus, who had just died, and the widow of Nain's son, on the way to burial, but Lazarus was raised when dead four days.

I. The circumstances.

The place—Bethany, the town of Mary and her sister Martha. This village was honored as the residence of these poor sisters and worthy brother who drew the Lord thither, thus conferring a greater honor.

V. 2.—Mary is distinguished from other pious women of the same name by the performance of a deed which showed the most ardent love, mingled with the highest reverence for the Lord Jesus.

V. 3.—They send to Jesus—a very proper step, and a fine example for us. Are your parents, or brothers or sisters sick? send for Jesus. May the friends of the pious be sick? What should they do for sick friends?

II. Christ's reply and procedure.

Vv. 4-6.—This sickness is not unto death, &c. Did he mean that Lazarus would not die? If Lazarus should die how will this glorify the Messiah and God? Was this message comforting to the sisters? But the delivery of this message was followed by the death of Lazarus, where then was the comfort? Faith is the grand means of comfort to God's people in affliction. Had they really believed this message, they would have been comforted in the highest degree. John xiv. 1. Did Jesus come immediately to their relief? Why this long delay? Mark v. Precious record. The brother dies and is buried, but the love of Jesus is none the less. He loves him and them, and delays that they may have a greater blessing. Trust in the Lord for ever. He that believeth will not make haste.

III. Conversation with the disciples.

V. 7.—(1) His proposal. “Let us go.” Had not forgotten the sisters. The time for help approaches. Then “after that,” saith he, “let us go.” He could not go till the crisis is past. He is often held back by truest love from giving present relief.

(2) The Disciples' objection. V. 8.—

They are afraid. Would not imperil his life nor their own. (3) *Precious words* for children and for men.

Vv. 9, 10.—Life is the time *activity and diligence*. Work while it is day. We are safe if we serve God. "I am immortal," said Whitefield, when assaulted by a mob, "till my work is done." Fear not but obey. Life the preparation season is but a day too short, passing day, and the time for activity on earth is passing away. The setting of the sun is followed by darkness. (4) *Symbolical words*. "Lazarus sleepeth." V. 11.—Death to the friends of Jesus is a rest, a sleep, to be followed by a joyful awakening and a refreshing! *Our friend!* How comforting! Oh the blessedness of loving and being loved by Jesus. All such are one blessed family, united as friends. (5) *Plain words*. V. 14. Our friend is dead, and I am glad I was not there for your sakes. More sublime manifestations of my glory await you. You shall be led to a higher standing in faith, and love, and life. (6) *Desponding words* from Thomas. V. 16.—Love to Jesus mingles with depression. He is true, if dejected.

IV. *Memorable words.*

(1) Martha's expression of faith and feeling. Vv. 21, 22.—(2) Our Saviour's announcement of the approaching resurrection of Lazarus. V. 23.—This was set forth with reserve, but designed to cherish faith and expectation. (3) Martha's strong faith in the great fact of a resurrection of the dead. Vv. 24.—(4) Christ's glorious testimony to himself.

V. *The Resurrection of Lazarus.*

Vv. 25, 26.—(1) It was preceded by a remarkable prayer. Vv. 41, 42.—He was heard without speaking. He knew that he was heard, and that he was always heard. (2) There was a work to be done by human agency. "They took away the stone."—(3) Next, we have the all-powerful voice of Jesus saying—"Lazarus come forth"—fulfilled by the rising of Lazarus. Here Christ declared himself by deed (as in verse 25 by word) the resurrection and the life. Lazarus came forth.

LESSONS.

1. Christ had a truly human heart, and sympathized with his people in their sufferings. Ver. 35. Heb. iv. 15.

2. We must not distrust our Saviour's faith, fulness and love, because he delays to come to our aid. Wait on the Lord. Trust in the Lord *for ever*.

3. Sinners are by nature like Lazarus dead, and bound hand and foot with the cords of their iniquity, the chain of their sins—and cannot come forth till called by the Divine Almighty power of Christ.

4. With the voice of Jesus in the Gos-

pel there goes forth power to give life to the dead. Awake thou that sleepest and rise from the dead and Christ will give thee light.

DOCTRINE TO BE PROVED.

Christ can quicken the spiritually dead. Eph. ii. 1; John v. 28, 29.

FOURTH SABBATH.

SUBJECT: *The marriage of the king's son.* Matt. xxii. 1-10.

Here we have another parable, delivered by the same lips, to the same audience, in the same place, and with the same object. The subject of it is the rejection of the Jews, and the call of the Gentiles.

V. 2.—"The kingdom of heaven is likened unto a king," &c. In this parable, as compared with the last, Jesus reveals himself still more clearly as the Messiah and the son of God. There he was the son of the householder,—here his race is royal, and he appears at once as the king and the king's son. The king makes a marriage feast for his son. Isa. xxv. 6; lxi. 10, and lxii. 5; Hosea ii. xix; Eph. v. 32. God, the king.—Christ, the son.—The feast, the blessings of the gospel.

V. 3.—The supper was great, worthy of a king and of the occasion, the marriage of his son; the company invited numerous.—The servants mentioned in this verse give notice to those who had been before invited that the feast is ready. These may therefore include John the Baptist, the Saviour himself, and his disciples, who went through all the land announcing the good news of the kingdom. They had been previously invited by the prophets.

V. 4.—This second sending forth of servants signifies that renewed invitation to the Jews, which was made subsequent to the crucifixion and resurrection of our Lord. During this last week, he confirmed the covenant with many. Many believed the announcement that the feast was fully prepared.

V. 5.—But myriads refused to entertain the message. They made light of it. Alas, men, women, and children, still treat God's offer with contempt.

V. 6.—Here we have not only unbelief, but enmity and provocation. So there are now, as then, two kinds of despisers of the gospel, some who seek in various ways to excuse themselves, and others in whose breasts it excites positive enmity against the king, his message and his servants.—"They took his servants and treated them spitefully, and slew them." Read Acts iv. 3-5, 18; vii. 58; xii. 3; xiv. 5, 19; and judge if these words were not fully borne out by the treatment given to the servants of Christ.

V. 7.—“But when the king heard thereof he was wroth,” &c. The insult was to him, and intended for him. The indignities offered to the ambassadors are resented by the king, who “sent forth his armies, and destroyed the murderers, and burned up their city,” Jerusalem, their city, no longer owned as his. It is rejected, given up,—to be besieged, taken, sacked by the Roman army, and its citizens slain.

Vv. 8, 9.—The feast is still spread, and others are to be called. Those invited were not worthy, their unworthiness consisting in the rejection of the king’s commission. The servants are now sent out to highways to gather all the outcasts they could find. So they went out and gathered all as many as they found both bad and good. Read Acts x 34, also xiii. 46, 47. Thus, Peter, Paul, and the other apostles were commissioned to invite the Gentiles to come in; and most faithfully they executed their commission. They gathered in “bad and good,” that is men of all classes, the moral and the immoral. None were truly good yet were there different degrees of moral life prior to the acceptance of the Son, Messiah, as their king. Compare Cornelius before he heard Peter, with the Corinthians before they heard Paul. 1 Cor. vi. 9–11. “And the wedding was furnished with guests.” The preparation and liberality of the king were not defeated. His feast was not wasted.

LESSONS.

1. Bless the Lord O my soul for a free Gospel! for a feast the most abundant and satisfying.

2. Multitudes who are invited, reject the Gospel refuse a salvation adapted to their wants and perish in their sins. Have I believed?

3. If I, or others, do perish, our destruction will be self-procured. Christ has made ample provision for our salvation.

4. It is an awful sin to make light of the gospel, or to prefer any earthly good or pleasure to Christ. To reject the gospel is a damning sin against God and our own souls.

5. Many of the outcasts of society will be saved while the proud and haughty will be rejected. The last shall be first and the first last. Where shall we appear?

DOCTRINE TO BE PROVED.

The guilt and danger of rejecting Christ. John iii. 36; Acts xiii. 41; Mat. xxii. 13.

FIFTH SABBATH.

SUBJECT: *The improvement of time*
Read Heb iii.

The writer of this epistle has already proved that Christ is greater than the

angels, and that in Him man it raised above the angels. He proceeds in this chapter to prove that He is greater than Moses whom the Hebrews held in such esteem.

V. 1.—*Holy*—consecrated. All Christians are holy by profession, set apart to God; they should be so in fact. *Heavenly*: the call came from heaven and it is to heaven. Its origin, substance and aim, are all heavenly. *Apostle*: Christ is the sent of God. *Profession*: literally, “that confession of ours”—our assent to what God speaks,—the Christian religion, of which Christ is the High Priest and the primary Apostle. He calls us on God’s behalf; hence we are partakers of the heavenly call.

Vv. 2-6.—God appointed Christ and Moses, and both were faithful to Him. (See Num. xii. 7.) The house was Israel; and God dwelt among them, and Moses was His steward. As Moses was faithful in the old testament church, so Christ is in the new. He built the house,—the church; Moses was but a member of the house, or family. He is God, for He “built all things.” “For this man”—this Person, Christ, “was counted worthy of more glory than Moses” who was a servant in the house; Jesus was son and heir and governor over the house. Moses did not found the house or family; Christ did. Moses was servant in the house; Christ, ruler over it. Moses was dwelling in the house of another, (God;) Christ Himself is God, and owns the house. *Confidence*—freedom of speech, liberty of access to God. In the time of Moses there was no liberty of access except through the priest. If even a beast approached the mountain that was fenced round he should be put to death. But through Christ all have access to God.

V. 7. What holy men of old wrote was dictated by God’s spirit. Connect *wherefore* with *take heed* in v. 12. (The intermediate verses are parenthetical.)

V. 8.—*Provocation*—literally, extreme bitterness, exasperation. The leading provocations are described, Exodus xvi. 4; xvii. 2-9; xxx. 10, &c. Their worst and fatal provocation is described in Num. xiv., when they refused to enter the land of promise. Every sin tends to harden the heart.

V. 9.—*When*—“where” is perhaps a better reading. *Proved*—searched out. *Saw*, but without improvement. *Works* of wonderful deliverance and of dreadful vengeance.

Vv. 10, 11.—The kind father of the family is grieved with his children. We may explain these two verses as follows: “I said they do always err in heart; they heard my rebuke, knew that I was grieved but they did not wish to know my ways, so (I not only said) I swore in my wrath they shall not enter into my rest.”

V. 12.—“Wherefore take heed”—con-

meet with v. 7. Christ being so great, take heed lest you use Him as the Israelites used Moses. Unbelief destroyed them, it will also destroy you unless you "take heed."

V. 13.—*Exhort*—This implies church fellowship. *Daily—to-day*. Moses warned his own generation; David warned his generation; Christ now warns us. To depart from God is the crowing result of sin—unbelief. Sin is deceitful, and leads on little by little till we become hardened apostates.

V. 14.—We are members of Christ's body, of his flesh and of his bones: *partakers of Christ*. "The beginning"—A Christian must consider himself but a beginner until he is perfected.

V. 15.—This affords the reason why we should not harden our hearts; *while* or *rather since* it is said, to-day, &c.

Vv. 16-19.—All who came out of Egypt, with the exception of the priest, the Levites, and Caleb and Joshua, "did provoke," and their carcasses fell in the wilderness.—For forty years they died at the rate of forty per day.

LESSONS.

1. We are the "house," the "temple" of God, and should be holy, for without holiness we cannot see God.

2. Christ is infinitely greater, and more worthy of honour than any man or any created being.

3. The warnings, threats and promises uttered by holy men thousands of years ago apply with all their force, nay, with greatly increased force, to us, under the gospel.

4. Learn the importance of time, the danger of delay: *To-day!* Mock not God by delay.

5. Learn the awful danger of backsliders, and loiterers, and unbelievers.

6. Sin is deceitful in the extreme; let us watch against it with constant prayer to Him who can keep our feet from falling.

DOCTRINE TO BE PROVED.

The deceitfulness of sin. Heb. iii. 13; 2 Thes. ii. 8-12. Instance, the first temptation, &c.

News of the Church.

REV. MR. GEDDIE paid a visit to Cape Breton during the first fortnight of October. He preached or addressed meetings at Port Hood, Mabou, Whycomach, Baddeck, Boularderie, Sydney Mines, Sydney, West Bay, and Plaster Cove. His reception was cordial and enthusiastic. In some places the audience could be counted by thousands. He was unable to overtake

the following four congregations, St. Anns, Leitch's Creek, Gaharus and Grand River. His visit will, we have reason to believe, be productive of much good.

The precise period of Mr. Geddie's departure for the South Seas is not yet determined. It is possible that he may remain among us till after the first of the year, but it is better that goods for the mission, letters to missionaries, &c., should be handed in early, so that there may be no embarrassment should he leave in December.

Boxes of goods for the mission should be forwarded without delay to one or other of the receivers, or to the *Witness* office in this city.

We are informed that Nova Scotia home-spun is particularly acceptable. Nothing is better for the native Teachers than good Nova Scotia grey. Men's clothes may be made about the average size. Should there be any doubt or difficulty as to what goods to procure, the *money* may be sent to Mr. Geddie and he can invest it to excellent advantage in purchasing goods when he goes to London.

Presbytery of Halifax.

The Presbytery of Halifax met at the Gore on the 26th, and at Kennetcook on the 27th ult. There were present the Moderator, Rev. John M. McLeod, and Rev. Messrs. J. L. Murdoch, R. Sedgewick, John Cameron, James McLean, Wm. Murray, and Edward Annand—Ministers; and Jos. McLaren—Ruling Elder.

Two sections of the pastoral charge of the Rev. John Cameron were visited, viz.: the Gore on Tuesday, and Kennetcook on Wednesday. Messrs. Murray and Annand preached at these, respectively, according to appointment.

The visitation was gratifying in a high degree, and the Presbytery expressed their cordial satisfaction with the state of this portion of Mr. Cameron's very extensive charge.

At the close of the visitation on the second day, at Kennetcook, the Presbytery unanimously agreed to accept Mr. Cameron's demission of this portion of his charge, and expressed their high sense of the indefatigable labors of Mr. Cameron, for the last *twenty-one* years, in this congregation.

Both sections expressed a very strong feeling of reluctance to part with their beloved pastor, who had so long and so efficiently broken for them the bread of life. It transpired in the visitation that during these twenty-one years Mr. Cameron never failed to keep his appointments but *once* and that was on the occurrence of a snow-storm, which rendered the road impassable.

after he had gone more than half-way up the Gore hills. Nothing but the conviction that they would be shortening the life of their pastor would induce the people of Kennetcook to part with Mr. Cameron.

The Presbytery then, after hearing representatives from the Gore, Rawdon, and Kennetcook, erected these three sections into a new charge—to be supplied in the mean time with preaching by the Presbytery. Mr. Mowatt, who has been laboring as Catechist during the summer months, under the direction of Mr. Cameron, is to give some supply during the month of Oct. Rev. Robt. Murray has been appointed to supply the new charge on the 2nd and 3rd Sabbaths of November; to be at the Gore and Rawdon on the 2nd, and at Kennetcook on the 3rd Sabbath.

The memorial of Mr. Alexander Patterson was considered and all parties acquiesced in the finding of the Presbytery.

The clerk read a letter from the Rev. G. M. Clark asking for more labour in the field which he and Mr. Henry occupy; but the Presbytery, while sympathizing with their brethren in that wide and interesting field, could not send them any assistance at present. Rev. James McLean reported that he had visited Meagher's Grant as appointed. The Rev. Wm. Maxwell was appointed to supply the Grant for one Sabbath in the month of October, and the Rev. Thomas Cumming for one Sabbath in the month of November. Rev. R. Murray reported that he had preached at Oldham three times on the 4th Sabbath of September. The Rev. Thomas Cumming was appointed to preach at Oldham on the 3rd Sabbath of October.

The Rev. James McLean was appointed Moderator of the Kirk Session of the new charge of Kennetcook, Gore, and Rawdon.

The Presbytery appointed their next meeting to be held at Lawrencetown, Halifax Co., on the first Tuesday of December, at 11 o'clock, a. m., and on the next day, Wednesday, at Musquodoboit Harbor, at 11 o'clock, a. m., at both places for visitation and ordinary business. The Moderator to preach at Lawrencetown, and the Rev. Wm. Maxwell at Musquodoboit Harbor.

Presbytery of Truro.

This Presbytery met as appointed at Maitland on Tuesday, the 3rd inst. The principal business of interest was the celebration of the Jubilee of the Rev. Thomas S. Crowe, senior pastor of the 1st congregation of Maitland and Noel. The day was rather threatening, yet the church was crowded to overflowing long before the hour of meeting. Many were unable to gain admittance. Of these, some were by

the state of the weather, obliged to leave, but many preferred to remain outside the doors, and opposite the windows, that they might, as much as possible, see and hear what was done and said. On the platform, in addition to members of Presbytery, were the Rev Dr Forrester and the Rev. Messrs Sedgewick, senr., Darragh, and McLean. In the midst of his brethren, directly opposite the pulpit, sat the aged and honored guest of the occasion, the father of the Presbytery of Truro, and father of the Synod of the Presbyterian Church of the Lower Provinces.

The services were commenced by the Rev Mr McKay, of Economy, preaching a highly appropriate sermon, showing that the cross of Christ is the one grand theme of the Gospel Ministry. The chair was then taken by Rev. Mr. McLellan, to whom this honor belonged both as Moderator of the Presbytery, and as junior pastor of the congregation. He first called upon the Clerk of the Presbytery to read an Address from the Presbytery to Mr. Crowe. The Address, among other things, spoke of the abundant labours and pleasing results of Mr Crowe's prolonged ministry. There are now four or five vigorous, self-sustaining congregations of what originally constituted his charge. They are all remarkable for their soundness in the faith, and their strong attachment to real Presbyterian principles. Throughout the whole bounds of his present charge, so far as known, there is not a single person engaged, legally or illegally, in the sale of intoxicating drinks as a beverage. Mr. Crowe, in replying, thanked his brethren for the feeling and flattering terms in which they addressed him. He also stated that when his name was first placed on the roll it was at the bottom of a list of nine. This list, by the first union, was soon thereafter raised to nineteen. His name had now, for several years, stood at the top of the list. The roll, of which he has the honor of being at the top of the list, contains ten times the number of names of the smaller roll, and five times that of the larger one, at the bottom of which his name was placed at the beginning of his ministry.

The Chairman, as junior pastor, then read an address from the congregation, and in their name presented his honored colleague with a substantial acknowledgment that they who are taught in the word are to communicate to him that teacheth in all good things. Mr. Crowe, replying to his people's very affectionate address, gave a very interesting outline of his labours among them and their fathers. He spoke of his difficulties and their removal, of his discouragements and of his encouragements, of hopes deferred and of hopes more than realized.

The meeting was then, in succession, addressed by Dr. Forrester, Dr. Smith, Mr Sedgewick, Mr. Baxter, and Mr. Byers. Mr. Wylie had also been appointed to speak, but while prepared to fulfil his appointment thought that it would not be prudent further to prolong the exercises of the meeting. For the same reason Mr McLean declined favoring the assembly with any remarks. Mr. Currie being called upon by the Chairman, merely referred to the happy intercourse which he has had with Mr. Crowe. He has, ever since settled in Maitland, been, on all occasions, treated by the senior pastor of the 1st congregation as a son by a father. At the same time, he has ever endeavored, and would still endeavor, to be unto him as a son to a father.

Mr. Darragh closed the service with prayer, praise, and the benediction.

From facts presented it would appear that there were three great eras of success in the course of Mr. Crowe's ministry. The first was immediately after his settlement. The membership in the course of two or three years nearly doubled. The second era was about seventeen years thereafter, at the time the Methodist Society was formed among them, and Methodist preachers began to labor in the place. Great deadness and formality had prevailed for many years; now matters assumed, and continued to manifest, a very different appearance. The third occasion was about ten years ago, when the second congregation was formed and Mr. Currie placed over them. Up till that time the whole congregation contributed only £3 a year to the schemes of the Church. The 1st congregation, during the first year of their separate existence, contributed to those objects £30, being tenfold what had been previously raised by the whole. The contributions of the two were that year £90, or thirty-fold what they could attain as one congregation. And whilst the 2nd congregation is remarkable for its zeal, vigor, and liberality, the present charge of Mr. Crowe and his colleague far exceeds what it did before the division. How evident is it thus that in order to the progress of the church there must be an increase of laborers, and a more abundant supply of means according to the growing wants of the people. When zeal for the glory of God does not do this, the Master often permits the exercise of other principles to afford that increase either from ourselves or others. Congregations in town and country might do well to consider this matter.

Next meeting of Presbytery is appointed to be held at Onslow in the beginning of December, when the congregation is to be addressed by several members of Court on subjects assigned.

A. L. WYLLIE, Clerk

Presbytery of P. E. Island.

This Court met in St. John's Church, New London, Sept. 26th, 1865. Members present: Ministers—Rev. Messrs. R. S. Patterson, J. Allan, I. Murray, J. Campbell, R. Laird, W. R. Frame, J. D. Murray, and W. Stuart; Elders—Messrs. B. Tompson, I. Doughart, W. Bernard, A. McArthur, and A. Matthews. J. Campbell was appointed Moderator, and I. Murray, Clerk, *pro tem*.

The special object of meeting at New London was the ordination and induction of Mr. McDougall to the charge of that congregation. Having ascertained that the young brother was seized with an attack of slow fever, and was still dangerously indisposed, the Presbytery recorded its deep sympathy with Mr. McDougall, with the earnest prayer that God would speedily restore him to health. The disappointment of the congregation was not overlooked, and sympathy on their behalf was also recorded.

Rev. A. Cameron was appointed to preach in St. John's Church on the 1st Sabbath of October, at 2 o'clock, p. m.; Rev. W. Ross, 4th Sabbath of October, at 11 o'clock, a. m.; and the Rev. I. Murray on the 3rd Wednesday of October, at 2 p. m., and preside at a congregational meeting.

The Rev. Mr. Patterson was appointed to ordain elders in Tryon congregation; and he and Mr. Frame were appointed a commission to proceed to Bonshaw, in order to ascertain the present state of matters there, and report at the next meeting of Presbytery. A letter was read from Mr. D. W. Cameron, intimating acceptance of a call to him from West St. Peter's. Mr. Cameron was directed to be present at next meeting of Presbytery, and to give in his trials for ordination.

The next meeting of Presbytery was appointed at Bedeque for Presbyterial visitation of the congregation there, on the last Tuesday of October, at 11 o'clock, a. m. Mr. Campbell to address the minister,—Mr. Cameron the elders,—and I. Murray the managers and people.

Presbytery of Victoria and Richmond.

This Presbytery met at Whycocomah, Indian Rear Church, on the 9th October. There were present Rev. W. S. Forbes, Moderator; Rev. K. McKenzie, Clerk; and Rev. D. McKenzie, and B. Smith, Mahou; Malcom McLeod, Whycocomah; and Wm. Dunbar, Lake Anslie, Ruling Elders. The congregation of Whycocomah assembled in presence of the Presbytery after the public service in connection with the communion.

The principal object the Presbytery had in view was to urge the congregation to pay the arrears due to their late pastor, and thus pave the way for giving a call to the Rev. W. G. Forbes. After much reasoning a considerable sum was subscribed. The Presbytery appointed the 26th October, noon, as the time for moderation in a call, Rev Donald McKenzie to preach and preside.

A call from the congregation of Mabou in favor of Rev William Sinclair, was sustained and placed in his hands. Mr Sinclair, having signified his acceptance of the call, trials were prescribed to be given in on the 26th inst.

At a meeting of the Presbytery held on the 23rd August, the Rev M Stewart tendered his resignation of the congregation of West Bay. The chief ground for this step was the utterly inadequate support afforded to him by the people. The presbytery appointed the Rev Mr Forbes to visit the West Bay congregation and intimate this fact, and report to next meeting. Mr Forbes reported at a subsequent meeting (on the 2-nd Sept., at River Dennis) that he had visited West Bay, and that a deputation from the congregation were then present. From this deputation the Presbytery were glad to learn that since Mr Forbes' visit, the congregation have paid \$200, and that the sum of \$440 was secured in the shape of reliable subscriptions. The Presbytery allowed Rev Mr Stewart's resignation to lie on the table with the hope that he would see his way clear to withdraw it.

The next meeting of the Presbytery will be held on the 26th October, at Whycomagh.—Witness, Oct. 14.

Dalhousie College.

This institution was opened on Wednesday the 18th ult. Professor Macdonald delivered the inaugural address. The number of students is larger than on any previous year. Public expectations are high in regard to this institution, and there is a fair prospect of their being realized. The Professors are Principal Ross, Dr. Laall, Dr. Lawson, Mr. Johnson, Mr. McDonald, and Mr. DeMill.

Fireside Reading.

Hope for the Lost.

In the July number of Dr. Guthrie's *Sunday Magazine*, the editor says he can fancy nothing better calculated to encourage the reader to pray and labor and hope for the lost, than a case which Captain Maconochie relates as follows:—

Charles Anderson, the son of a sailor

who was drowned, being left an orphan at his mother's death, was reared in a work-house. After serving his apprenticeship in a collier, he joined a man-of-war, and, being severely wounded in the head at the battle of Navarino, was ever afterwards liable to be thrown into violent fits of excitement, by drink or irritation. Getting drunk in a scarp on in Devonshire, Anderson engaged in a street disturbance with some other sailors; and some shops having been broken into on the occasion, he, though quite unconscious of any participation in the crime, was tried and sentenced to seven years' transportation. He was sent, as a convict, to New South Wales. Believing himself unjustly punished, a bitter hostility against mankind took possession of him. Mentally and morally ignorant, he had no idea of patient submission; but, though his floggings were innumerable, punishment had no effect on him. Hurfulness could neither bend nor break his spirit; and kindness was never dreamt of. Sent to Goat Island (an insulated rock in Sydney Harbor), the poor fellow was sentenced, for some offence, to wear irons for a whole twelvemonth—a period which he completed, but not till his back had been gashed by twelve hundred lashes. At length for new offences—some very trivial, such as looking round from his work, and some very natural, such as attempting to escape—he was sentenced, after receiving in all three hundred lashes, to be chained to a rock for two years. To it the wretched man was fastened by his waist with a chain twenty-six feet long, with irons on his legs, and barely a rag to cover him. His only bed was a hollow scooped out in the rock; and he had no other shelter than a wooden lid perforated with hoist, which was locked at night and removed in the morning. Had he been, not a man, but a wild beast, he could not have been worse treated. The vessel containing his food was pushed towards him by means of a pole; and though people who passed in boats occasionally threw him pieces of bread or biscuit, no person was permitted to approach or speak to him. Without clothing on his back or shoulders, which were raw with the sores of repeated floggings, maggots, rapidly engendered in a hot climate, fed upon his flesh; and, denied water to bathe his wounds, when rain fell, he would lie and roll in it in his agony. At length Anderson was sent to Norfolk Island, to work in chains for life. On his arrival, Captain Maconochie found him there with the worst of characters for insolence, for violence, and insubordination, looking, though only twenty-four, as if he were forty years old. With boundless faith in the power of wise, firm, but kind and christian treatment, Capt. Maconochie set himself to reclaim this wretched and wicked creature.

I cannot dwell on the details ; but step by step the poor fellow rose from the condition of a beast to the heart and bearing of man. Being at length put in charge of a signal station on Mount Pitt, the highest point on the island, Anderson's delight was extreme. He, who had been chained like some wild monster to a lonely sea-rock, felt himself a man again ; and, dressed in sailor's costume, he soon regained the bearing of a man-of-war's man. A desperado once, now tamed, subdued, "clothed and in his right mind," he was to be seen cultivating flowers in his patch of garden, where the best potatoes on the island were grown, and whence many a freshly-dug basketful was, in token of gratitude, carried to Captain Maconochie's house. "What smart little man may that be?" asked Sir George Gipps, pointing, as they drove through the beautiful scenery, to a man who was tripping along in trim sailor dress, full of importance, with a telescope under his arm. "Who do you suppose?" replied the Captain; "that is the man who was chained to the rock in Sydney Harbor." "Bless my soul, you do not mean to say so!" was the astonished rejoinder. It was Anderson.

One can fancy they can hear God saying, as he bends over him, "This my son was dead, and is alive again; he was lost, and is found;" and adding, as He points us to this noble triumph of wisdom and Christian kindness—to the wanderer brought home, the lost one saved—"Go thou and do likewise." The soul of the lowest criminal is as precious and immortal as our own. It was bought at the same price, and redeemed on the same cross; and as God instructed the Israelites to be kind to strangers, because they themselves had been strangers in the land of Egypt, besides humbling our pride, it should awaken our sympathy on behalf of "convicts," to reflect that we all are convicts by the law, and in the sight of God. "Judgment"—I quote the words of inspiration—"has come on all men to condemnation"—"death has passed on all men, for that all have sinned." The long-suffering and mercy we ask God to extend to us, it surely becomes us to show to others. Only to hang, banish, and imprison convicts ill-becomes those who have sinned more against God's laws and love than the worst convicts have sinned against theirs. The best of us are monuments of long-suffering mercy; and other grounds of hope have none but these: "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Throw dat Coat away.

In his precious work called "None but Christ," Dr. Boyd recalls the following instructive anecdote:

A poor negro slave in the West Indies was led, under the preaching of the gospel, to feel himself a lost, undone sinner. He had been a very wicked man, drinking and swearing, and giving vent to his wild passions; yet the same night in which he was convicted of sin, he believed in Jesus, and at once found peace. His master was awakened under the same sermon; but as he had lived outwardly what men regard as a very good, moral life, his proud heart rejected the finished work of Christ, and set about trying to save himself. This went on for about a month, and the poor Phari-see was becoming more wretched, when he resolved to have a conversation with the happy negro, and the following accordingly took place:

"Sam, you are happy?"

"Yes, Massa, I be," he said with a face beaming with joy.

"Well, Sam, said the master, "I have come here this morning to find out what it is that makes you happy. You know, Sam, you and I first began to think about God the same night, more than a month ago; and you, though you were such a bad fellow before, seemed to find peace at once, while I, who have always been what the world calls a good man, have been going on in darkness and sorrow ever since, and it seems to me I only grow worse. It is a great mystery, Sam, and I don't understand it."

"O, Massa!" said the poor slave, "it ain't no mystery at all to me, 'cause you see dat's the berry reason. Sam was such a bad fellow, and hab on such a dirty, ragged blanket, that when God called him he knew it wasn't fit to go 'fore God in, so he trow it right away, and den God put on him the robe of Christ's righteousness; and den, of course, when Sam had dat on, he couldn't help being glad and full of peace. But massa hab on a real good coat and he did not like to throw dat away, for he thought if it was fixed up a little it would do to go 'fore God; so when he sees a dirty spot he says, 'O, I'll wash dat!' and when he see a hole he says, 'O, I'll patch dat!' and so he goes on, trying to make his old coat do; but it nebbber will, for God wou't receive massa in dat coat, no matter how much he fix it up. But if massa will only trow dat coat away, and let God put on the robe of Christ's righteousness on him, den massa can go in 'fore God and not be 'fraid, but be happy like poor bad Sam."

The slave paused and looked at his master, as if to see the effects of his bold language. A smile broke over the master.

"You are right," he exclaimed, as he grasped the rough black hand held out to him: "I have been trying to fix up my old coat, but I thank God that I am done with it now. I'll have on the robe of Christ's righteousness as well as you, and I see that will bring me peace and joy. God bless you, Sam; you have taught me a precious truth."

NOTICES, ACKNOWLEDGEMENTS, &c.

THE RECORD FOR 1866.—Parties who are in arrears for the *Record* must pay up immediately. All orders must be renewed for the coming year. We have great pleasure in announcing that we have made arrangements for publishing a Portrait of our pioneer Missionary, the Rev. Mr. Geddie, in the January No. of the *Record*. The portrait is prepared in Edinburgh. The December *Record* will contain our prospectus for 1866. Meantime we may say that we expect a very large increase in the number of our readers.

THE Presbytery of Pictou will meet in James' Church New Glasgow, on the first Tuesday of November.

GEORGE PATTERSON, *Pby. Clk.*

Monies received by Treasurer from 20th Sep. to 20th Oct. 1865:—

FOR FOREIGN MISSION:

Contributions from Free St. Andrew's Church, St. John's Nfld.	£10	0	0
Church Ladies' Penny-a-Week per Mr. R. McGregor	4	0	0
Churchville, do. do. do.	4	0	0
Fish Pools, E.R. do. do. do.	2	10	0
A friend from B. Meadows, Pictou.	0	5	0
Collected at Rev. Mr. Geddie's Missionary Meetings Cape Breton, per Rev. A. Ross.	62	10	0
W R. cong. per Rev. G. Roddick ..	8	14	3½

SEMINARY:

Knox Church, Pictou.	5	8	0
Collection Merigonish Cong.	4	2	10½

DAYS' PRING:

Mr. Wm. Turner, French River ...	0	2	6
Daniel Turner, boy, do.	0	2	6

Robert Smith, Truro, acknowledges the receipt of the following sums for the

FOREIGN MISSION:

Mrs. Charles Norris	£0	5	0
Thank-offering from a friend in Economy	0	12	6
A friend per Mr. Andrew Johnson.	0	5	0
Truro Village Bible Class.	0	11	10½
Ladies' Ben. Soc. Truro Village.	5	0	0
Half of Mission Prayer Meeting Collection Truro Village.	7	6	10
Miss Jane Hingley.	0	2	6

Bass River Sewing Circle per Rev. Mr. Wylie.	2	0	6
Four Cotton Shirts from do.—value	0	13	0
A package of Goods from Ladies of Economy—value	5	4	0
Cash from do. per Rev. Mr. McKay	3	5	0

HOME MISSION:

Miss Helen Johnson	0	10	0
Truro Village Bible Class	0	11	10½
Ladies' Rel. Ben. Society, Up. Riv.	1	14	9
Half of Miss. Prayer Meeting Truro Village	7	6	11

SEMINARY:

Collection Truro Cong. in June.	10	8	7½
Upper Londonderry per Rev. E. Ross	3	12	6

PAYMENTS FOR THE HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following payments.—

Mr. Wm. Johnston, Pictou.	\$5	00
Mr. John Fraser, Chatham, N. B.	1	20
Mr. S. A. Creelman, Stewiacke.	5	50
Rev. K. J. Grant, Merigonish	8	00

We have received a Box of Goods for Rev. Mr. Geddie's Orphan School valued at \$82.25, from the Ladies of Rev. John Campbell's congregation, Sherbrooke.

Board of Foreign Missions.—Rev. J. Stuart, New Glasgow, Chairman; Rev. J. Bayne, D. D., Pictou, Secretary.

Trustees of Widows' Fund.—Rev. J. Bayne, D.D., Convener; Rev. G. Patterson, Green-Hill, Secretary; Howard Primrose, Esq., Pictou, Treasurer.

Committee on Statistics.—Rev. T. Cumming, Convener.

Synod Treasurer.—(Except for Professorial Fund and Widow's Fund.)—Abram Patterson, Esq., Pictou.

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

Receiver of Goods for Missions.—Mr. William Johnston, of McPherson & Co.'s, Booksellers, Pictou.

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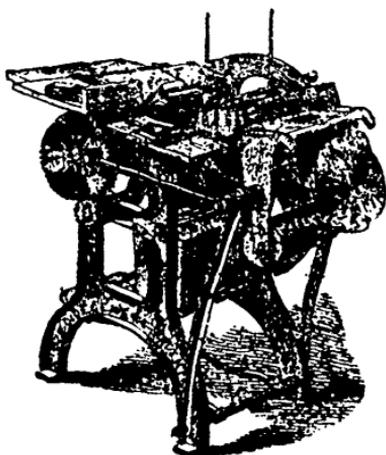
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