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

MAY, 1865.

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THE
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OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MAY, 1865.

MEETING OF SYNOD.

The Synod of the Presbyterian Church will meet, God willing, in Poplar Grove Church, Halifax, on Tuesday, the 27th June, at 7 o'clock in the evening. It will be opened with a Sermon by Rev. D. B. Blair, the Moderator.

The success and comfort of the meeting of Synod will be greatly promoted if Committees and other parties concerned, direct their attention to the subject in due time and make all necessary preparation. We therefore take the liberty of thus early calling attention to a few arrangements, the observance of which is of great importance :—

1. New business must come through the Committee on Bills and Overtures, and all documents should be forwarded to Rev. JAMES BAYNE, Pictou, a fortnight before the meeting of Synod.

2. Presbyteries and Sessions are expected to report their views on the subject of a Mission to the Jews.

3. It is necessary that all our congregations should contribute liberally to the Synod Fund. There are always Synodical expenses which must be met. The fund is at present in debt. For years it has been insufficient. Now we trust that no minister, no Session, will fail in sending or bringing a collection. It is probable that no allowance for travelling expenses will be made to ministers whose congregations make no collection. Let not the Educational and other Funds of the Church be forgotten in view of the Synod. It will be seen from the last *Record* that £375 are required for our Educational Institutions alone.

4. The Clerks of Presbyteries are the parties directed by Synod to furnish all the sessions within the limits of their respective Presbyteries with blanks for the Statistical Returns. If any Clerk is without a sufficient supply of the blank schedules these will be furnished to him on application to the Synod Clerk. The Returns should be filled up, and placed in the hands of the Presbytery Clerk before the meeting of Synod.

5. The Clerks of Presbyteries are required to forward to the Synod Clerk, before the meeting of Synod a Record of the Presbyterial changes which may have occurred during the year, with the dates of such changes, together with a copy of the revised roll of Presbytery.

6. Members should if possible be present at the first sederunt, and make such arrangements before leaving home as will allow them to remain till all business is transacted.

SYSTEMATIC BENEFICENCE.

NO. II.

The reason why the church of Christ has failed to fulfil her glorious mission, in any degree commensurate with her great privileges and rich endowments—the reason why she has come short of that fruitfulness which might be reasonably expected from the cost and care bestowed upon her by the Great Husbandman, may be stated in one word or illustrated in many particulars. If we were asked to give the briefest and most comprehensive account of the cause of her shortcoming and unfruitfulness, we would feel

warranted to reply.—Because the church has lived too much for SELF; because the church universal, was ever too ready to forget the glory of her Lord who bought her, and the claims of a world perishing without the gospel, and concentrate her thoughts and efforts on her own comfort and aggrandizement. This is the spirit of Antichrist which began early to manifest itself in the christian church, *self* in opposition to Christ, and the claims of *self* rather than, and before the claims of Christ and of His cause. The Apostle John warned the early christians of this fact.—They denied the Father and the Son. Why? That they might thus get rid of the claims of the only Living and True God and of His Son Jesus Christ, and set the claims of *self* up in opposition. This is the spirit of the Papacy—*self* in place of Christ, before Christ, above Christ, and to the utter neglect of Christ's little ones; self aggrandizement and not self denial, the consolidation of the Papal power and not the advancement of the spiritual reign of Christ in the hearts and over the spirits of men. Hence the Papacy has proved itself to be *the Antichrist our excellence.*

But whosoever lives to self rather than to Christ and sets his own claims before or above the claims of Christ and the Gospel, partakes of the Spirit of Antichrist, and is antichristian to the extent in which he thus acts, however heartily he may hate the papal antichrist.

The particular channels, ways, directions in which self may develop, and set up its claims against the claims of Christ are as various and numerous as the dispositions of men and the desires of the human heart.

It may be long-cherished, much loved opinions, dogmas, doctrines which are not in accordance with the pure teachings of the Gospel of Christ; it may be habits, customs, ceremonies, methods of upholding and propagating the christian faith, which however much they may commend themselves to the fancies and notions of the corrupt human heart are contrary to the genius of Christianity and have no foundation in the Divine Word; it may be the pursuit of wealth, fame, power, knowledge or influence over others by means of one or all of these.

Whatever it may be that causes the professed followers of Christ to forget Him, and to ignore or set aside the claims of His gospel it is an evil development of *Self*, and as such stands condemned by the Gospel of Christ. For a christian, a true disciple, must be ready, not only to part with father, and mother, and wife and children, and brothers and sisters, but with *his own life also* as the call of his heavenly Master and Lord, (Luke xiv: 26, 27.) It cannot be otherwise, for this is the Spirit of Christ who left His Father's bosom, the glory and bliss of heaven for the privations, and sorrows, and woes of earth; though in the form of God, yea God blessed forever, became man, though guiltless, took on Him our guilt, and though the Prince of life, suffered the shameful death of Cross that He might save His people from the Second death and make them partakers of the life of God. Now believers being in Christ and therefore one with Him must have the same Spirit. As He gave all, so must they; as He gave Himself, so must they give themselves.

This principle was well understood and promptly and faithfully acted upon by the Church of the Apostolic age. They cheerfully left all and followed Christ. When commanded so to do, they also put themselves and all they possessed at His disposal. This was the great outward cause of their success. As long as self was kept under Jesus and His blessed cause had the throne of the heart of the individual christian, and the supreme place in the counsels of the Church universal she was beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners. Who is this that cometh up from the wilderness leaning on her beloved? These christians, how they love one another! They were the wonder of their enemies. No power could crush them, no obstacle could withstand them, no barrier impede them in their glorious work while they abnegated self and were true to their heavenly Lord. But as soon as, and whenever or wherever self was permitted to raise its exacting head and the claims of Christ began to be, first thought less urgent, then set aside for a season, then ignored, or forgotten, or swallowed up in the engrossing

concerns of self, just then, and to that extent, and in that place and age the religion of Christ began to decline, and the church came short of fulfilling her glorious mission, and bearing that fruit which might naturally be expected from the cost and care bestowed upon her by the great Husbandman.

This fact is inscribed on the history of the Christian Church in characters so large and so clear that he who runs may read.

One of the earliest suggestions of *self* has ever been. There is no need of following the precept, doctrine and example of Christ and his inspired apostles so very strictly. This, and this, and this method will be more suited at least in our circumstances. That particular precept, well, it was not meant exactly for us. That doctrine, it might be improved *thus*; and so forth. Such has been the origin of the numerous heresies that have poisoned the church, of the dissensions that have torn her, of the worldly policy which has degraded her, of the fanaticism which has disgraced her, and the lack of progress and liberality which stunted her and rendered her as a whole, so unworthy of the holy Name she bears.

Now if there be any department of christian duty which the church as a whole sacrificed at the shrine of *self*, more than another,—if there be any part of the example and precept of her Lord which she has neglected or set aside more persistently than another, and that at the suggestions of *self*,—if there be any christian attainment in which the church of the subsequent ages and especially of modern times have, as a whole, come short of that of the Apostolic Church more signally than another, it is the grace of LIBERALITY. It is in the department of SELF DENIAL for the sake of Christ and the Gospel. It is cheerfully giving of her means—out of her abundance for the sustenance and extension of that Gospel to which she owes herself and her all. It is true that in every age, in all countries and in every section of the universal church there have been exceptions—noble exceptions.—It is true that there are many noble exceptions in our own day and in our own church. If it were not so, we should have been left, long since, desolate; we should have been

as Sodom, made like unto Gomorrah.—Still let us bear in mind that they are but the *exceptions*; and that the church as a whole has yet scarcely awakened not only to this duty of liberality, but to a sense of the fact that hitherto she has failed so signally in this essential christian attainment.

Is liberality a christian grace? Is it the duty of every christian to give of his worldly means as the Lord has prospered him for the sustenance and the extension of the Gospel? Should this be done systematically—in proportion to means possessed—as a religious duty on the Lord's day—of a ready mind and not by constraint—and by *every one* who is named of the name of Christ.—Has God so commanded? Have we apostolic practice and argument, as well as precept to enforce the duty, and has God warned us of the sad consequences which will follow neglect in this matter? Seek ye in the Book of the Lord and find. Search the Scriptures in reference to this subject, for it is to them and them alone that we appeal in this matter.

ON THE NORTHERN BORDARY OF THE PROMISED LAND.

BY REV. JAMES SMITH, D. D.

This is a point that has not yet been definitely settled. Of late years Palestine has been the subject of careful and extensive investigation. Many travellers of great eminence have been attracted to the country by the undying interest of her ancient renown; and their rambles and explorations have embraced the length and breadth of the land. Yet very few have taken any pains to investigate her northern frontier. Some have taken a walk up the long valley of the Bukaa, that is, the Cælo-Syria of the ancients, as far as Baalbec, or even Riblah; and then, casting their eyes northward over that illimitable vista that opens before them, they have formed their conjectures, returned, and given their crude conceptions to the world, not adding one single new idea to the common stock of knowledge on the subject.—This has been the case with even our best men, such as Wilson, Stanley, Van de Velde, &c. And while one or two more enterpris-

ing travellers, such as the late Dr. Robinson, have explored the whole line, and furnished ample data for determining the entire boundary, their ascertained facts have been rejected by certain popular writers, and a preference given to the opinions of men who had never been on the ground.— Thus popular works lag behind, gross errors are indelibly stereotyped, and we meet with opposition where we are entitled to expect assistance.

Within these few years, three large and valuable Bible Dictionaries have been published in our language, Dr. Kitto's *Cyclopædia of Biblical Literature*, Dr. William Smith's very voluminous work on the same subject, and Dr. Fairbairn's, now in the press, which though not the largest is decidedly the best. The settlement of the northern boundary of the promised land comes fairly within the scope of such works, and they have all tried their hand on it, yet have all left it worse confounded. Good old Kitto, with all his characteristic simplicity, draws the line from the sea, "not far south from Sidon," over the top of Lebanon, and right across to Mount Hermon; and then adds: "This arrangement of the northern line of boundary seems to us to meet all the difficulties arising from deficient knowledge, which have hung like a dense mist over the northern boundary of Palestine."

Then with regard to Dr. Fairbairn's view of the subject, as given in his work in the article "Hamath." He says: "The entering in of Hamath is often mentioned as the boundary on the north of the dominion of Israel. There is some difference of opinion as to the point indicated by this expression. Robinson would place it on the western approach to Hamath, consequently farther off than Hamath itself. But this is improbable, and is not concurred in by Van de Velde, Stanley and others. The entering in to Hamath is more naturally understood as given from the Palestinian point of view, therefore on the south of the land of Hamath, probably about Riblah, as Van de Velde thinks." It is freely admitted that the phrase entering into Hamath, so called, implies in several passages an approach from the south up the great valley of el Bukaa,

and that it refers to some particular point in that valley. But what of that? 1. The point indicated is fifteen or twenty miles north from Riblah, according to the best judges. Dr. Thomson fixes it at the northern termination of the Lebanon ranges, on both sides of the valley. 2. That ascertainment only one point in the northern boundary line. That line runs some 80 miles at least, east and west, and what avail is it to ascertain one single point in it. 3. Dr. Fairbairn overlooks the important fact, that the Scriptures, in precisely the same phraseology, recognize an approach to Hamath from the sea board on the west, as well as from the south, just as indicated by Dr. Robinson, and as will presently be pointed out.

With respect to the view given on this subject in Dr. Smith's Dictionary, the article contributed by the Oxford divine, is infinitely less satisfactory. He makes Mount Lebanon the boundary, and therefore places it on the wrong side of the line, and cuts it off from Israel entirely. Kitto cuts off for Israel a very small slice, about six miles from the south end of "the goodly mountain"; but the Oxford divine, Colenso-like takes it all away. The same view exactly is given in the *Encyclopædia Britannica*, even in the recent edition.

Such then is all the light cast on this subject in particular, and all the aid furnished by these large and costly works, that have been written on purpose to advance and extend our acquaintance with biblical literature. The northern boundary of Palestine has indeed been always a great puzzle to geographers. But this is not owing to any inherent difficulty in the subject itself. Nothing has been after all laid down with greater precision in the Bible. The difficulty of solving the question has arisen from the too common practice of disregarding the word:—adopting the far more philosophical method, of casting away the light and working in the dark.

The northern boundary of the promised land is laid down in Scripture in more places than one. We shall take that given by Moses in Num. xxxiv. 7-11: "This shall be your north border: from the great sea ye

shall point out for you Mount Hor. From Mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad, &c."

First of all, then, what is Mount Hor?—This is not only a point in the real boundary line, it is a conspicuous sign post, by means of which they were to ascertain the starting point in the line from the sea border. Dr. Keith looked for this object at Mount Casius, some 80 miles farther north, and far beyond Hamath altogether. In the Hebrew the expression is *Hor hahar*, rendered by Dr. Keith, in the very nice book he has written on this subject, *Hor ha-hor*, erroneously considering it as a repetition of the same noun. This is an error that most writers have fallen into. The expression is a descriptive proper name. *Hor* means a mount. *Hahar* standing last in the sentence, is an appellative, and having the article is emphatic, and means *the mountain*.—Both together denote *a mount of the mountain*. The mountain is the great Lebanon; and the mount is an elevated and very conspicuous peak on the north end of that mountain. *Hor hahar* occurs only in one other place in Scripture; namely as the designation of that mountain on which Aaron died. These two mountains resemble each other exactly in their general features, and therefore they are both designated by the same name. Mount Hor in the wilderness shoots up its lofty head very conspicuously, to a great elevation in the general range of Mount Seir. In like manner, Mount Hor on Lebanon shoots up its lofty head 3000 feet above the general contour of the mountain. It is absolutely certain, then, that this is the conspicuous object referred to in the description. Its position coincides with all other points. It is about 15 miles north from Riblah. It stands fair abreast the central part of the land of Hamath. It stands on the verge of the northern termination of Mount Lebanon, and therefore throws the whole of that celebrated mountain into the promised land.

The second point or mark in the boundary line is mentioned in the 8th verse, and is called "the entrance of Hamath." This

phrase is the translation of one simple word in the Hebrew—*levo*. It is the infinitive of the verb with the preposition prefix,—a very common form. And therefore it is exactly equivalent to a Latin gerund,—with the properties of a noun, it retains the action of the verb, like the ever-recurring term *lemor*, speaking. It is the translation of this little word *levo*, that is the great puzzle. In how many different forms does it appear even in our excellent version! Van de Velde says: "The variety of these translations shows how much the expression had puzzled the translators." In most versions it has been translated as a noun. Into this error the Septuagint led the van. In almost every instance where an approach to Hamath is expressed, they have rendered it by the noun *eisodos*, entrance; hence the everlasting *entree* and *entrata* of the French and Italian versions; and hence too the influence they have exerted over our far more accurate version. The Hebrew has an equally appropriate noun to express the idea of an entrance, *navo*, Judges i. 24; but it is never used in any of these passages. This clearly shows the superior precision of the words of inspiration to that of the best translations. It is the erroneous translation of this word, so indiscriminately rendered by the term "entrance" that has created all the confusion. I utterly reject, then, this awkward and inappropriate expression, and restore the true sense of the term in the passage—*the going to Hamath*. Or by supplying the ellipsis,—*the going in the direction of Hamath*. This translation is abundantly justified and confirmed by many passages, especially one in Ez. xlvii. 20. The west side shall be the great sea, all along from the southern border, *ad nocach levo Hamath*. Eng. vers. "till a man come over against Hamath." Literally over against *the going to Hamath*. This passage possesses a double emphasis; it corroborates the direction given in Numbers, that the Israelites were to go northward along the sea board till they came opposite mount Hor, and also abreast of Hamath; and it settles the point most decisively, that the north boundary line was to be carried right east from that point to Hamath. There is an entrance into Ha-

math then, from the west as well as from the south, and it is the former that is mainly to be taken into consideration in drawing the northern boundary. I had selected a few more passages from Luther and the Vulgate, both good and independent authorities; but this ought to suffice.

Now at this very point where the western border runs northward till it comes abreast of Hamath, there is a great depression in the mountains, extending all the way east from the sea to the land of Hamath. It is 5 miles broad, reaching from the northern termination of Lebanon, where it abruptly falls away, unto the commencement of the Nusairiyeh mountains on the north side of it. This great depression or valley, makes a large and fair opening into the very midst of the land of Hamath; and is in fact called in Arabic, *bab Hamath*, the door or gate of Hamath. This valley then, called the plain of Akkar, is clearly the course of the northern boundary. It is a long valley extending from west to east some 30 miles, all the way across the country; and indeed, the boundary line may be considered as embracing the whole depression, forming as it does, an easy passage from the coast to the plain of the Orontes. This is Dr. Robinson's opinion, who has travelled down the pass all the way. Or, it may be considered as running along the north base of Lebanon, and stretching away eastward across the plain of Hamath, reaching first the city of Zedad, the third station in its ample sweep; and then Ziphron, the fourth station; and finally Hazar-enan, the north-east corner of the bounded land. Professor Porter is of the opinion that he has identified some of these places. Doubtless, the time is coming in the march of enterprise and exploration, when they will all be satisfactorily identified, and the world become as familiar with the eastern portion of the line, as it may now be with the western.

That part of Syria which is the subject of this investigation, gets but slim justice at the hands of map makers. In most ancient maps it is left almost a blank. It is ascertained, however, that the plain of Akkar forming the great pass through which the road from the coast to the interior runs, com-

mences just 15 miles north from Tripolis, at the point where the river el Kebir—the ancient Eleutherus, which runs all the way down along that pass,—winds round the north-west corner of Lebanon, N. Lat. 34° 40'. And the lofty summit of that mountain which is the Mount Hor of Numbers, and which Robinson says, stands on the north end of the mountain, is called by Van de Velde, *Jebel Muskieh*, and rises 10,000 feet above the level of the sea. It will be observed, I trust, that the passage in Ezekiel, written late in the history of Israel, is adduced merely to support a point in philology, and not to fix or determine the position of the north boundary line.

JAMES SMITH.

Stewiacke, April 14, 1865.

THE ISLAND OF FATE.

In our last we traced the attempt to evangelize this island, until by the murder of some of the teachers, the death of others, and the removal of the only remaining one, operations were entirely suspended in 1854. Let us now give an account of the resumption and progress of the mission till Mr. Morrison's settlement.

The next visit of the John Williams was in 1857. The state of matters at that time was more encouraging than the deputation had ventured to hope. A considerable number of natives were found still calling themselves Christians, who observed the sabbath, who met together for worship, and who were anxious for teachers to instruct them more fully.

In the following year, (1858) when the vessel arrived at Erakor, they found peace prevailing, and the whole village professing Christianity, and anxious for teachers. The deputation had been anxious to obtain Anceityum teachers, but the Missionaries there had none to spare at that time. Accordingly three Rarotongan teachers named Teamaru, Teantoa and Toma were selected to resume missionary labours among them.—Their settlement is thus described:—

“After we left an open bay we passed an island, and pulled a mile and a half up a beautiful lagoon to Erakor, which is on the right hand side, and beyond which village,

it extends a mile and a half. We were at once conducted to the chapel, a wattled and plastered building, with a pulpit and seats, which has been built by the natives in the place of one erected by the former teachers, which had been blown down.

A short time after we landed, the hollow trunks of two decayed trees, standing near the chapel, were beaten as a substitute for "the church going bell," and 130 persons, including a large number of children assembled for worship. We requested the teachers to conduct the service in their usual way. One of them named Petela entered the pulpit and read out a hymn from a small manuscript book, which he held in his hand, and a person in the centre of the chapel started the singing, when men, women and children joined the song, the language and tune of which were alike unknown to us, except that we recognized in it that name, which is above every name; which it was music indeed to find cherished and adored in so dark a land as Fate, by a handful of people surrounded by cruel heathen, and with about the smallest possible aid from the churches of the Saviour.

Petela then requested Pomare to pray, gave out another hymn, made a short address, and concluded with prayer. We then gave a short exhortation, Petela acting as interpreter. We admonished the people to attend to the instructions of the teachers now left among them, and to supply them with food, and aid them in building a house, in order that their health might be preserved. Whilst the congregation was dispersing, we addressed a few words to the new teachers. We were then conducted to the place, which had been occupied by the former teacher's house, on which it was proposed to erect one for the new teachers. It was the highest ground in the neighbourhood, and appeared to us to be the best site which could be selected. Each of the teachers presented us with a nut, and others made a present of yams to the ship. The two young men of the place whom we brought from Samoa were enthusiastically welcomed by their friends, and two others were entrusted to our care for the next year."

In October, 1860, the mission vessel again

visited the island. One of the teachers, Teantoa, and his wife had died. The natives had been kind to the others, supplying them with abundance of food without remuneration. There had been no war between Erakor and the neighbouring districts, but the teachers were not permitted to go among them to preach in consequence of the superstitious ideas of the people regarding disease and death following the new religion. The teachers had acquired some fluency in the language and had superintended the building of the chapel, twice the size of the old one. As the teachers had suffered from fever and ague, it was resolved to settle teachers from Aneityum, who were considered as more likely to stand the climate. Accordingly two of them, Nawei Theothien and Vatheia were selected for the service. Their settlement is thus described by Dr. Turner:

"After pulling for half an hour up the beautiful lagoon, we reached the landing place, and there a crowd of natives waited our arrival, who gave us a warm and hospitable welcome. A table was spread for the captain and myself in the house of the teacher; and in another house provision was made for the boat's crew and the newly arrived teachers. After conversation with the teachers, it was arranged that for the present, they take up their abode with the Rarotongan teachers. We then had the native drum beat, to call all to service. The new chapel looks clean, light and commodious. It is 45 feet by 35 feet, wattled and plastered, thatched with grass, pulpit built with coral stones and some rough forms throughout as seats. About 150 assembled in ten minutes. One of the teachers gave out a hymn and prayed. I gave an address in Samoan, through a Fate man as interpreter, and he in conclusion conducted singing and prayed. All were remarkably attentive and orderly. Soon after the service the captain and I were led to two separate heaps of yams, taro, sugar cane and coconuts, covered with a mat or two. The one was a present to him, and the other to me. By and by two lads who had been to Samoa, came each with a pig as a present to me; and presently an old lady came along with a cooked fowl and some hot yams in

a basket, as a present to the captain and myself. The old lady who was dressed in a straw bonnet and a Turkey red cotton gown, turned out to be the wife of the chief. Meanwhile Mr. Griffin, the second officer, was busy on the beach, buying pigs and yams for the ship. We were pleased to see the great change at this place in their demands while bartering. Formerly it was all trinkets and tobacco; now it is calico and shirts. "Calico, calico, calico," was the constant cry. Having filled the two boats, and promising to send in again in the morning some more Manchester goods, with which to buy the yams and pigs they had still to sell, we said good bye, and got out to the ship before dark."

The next visit of the Mission vessel in the following year, marks an important epoch in the history of the mission, as then a christian church was formed on the island. The measles had prevailed, having been carried thither by a vessel engaged in the sandal wood trade. About thirty persons belonging to the christian settlements died, among whom was Pomare, who had stood so nobly by the teachers in all their perils. Mr. Geddie who was on board, furnished an account of the proceedings that followed their arrival, which appeared in our number for June 1862, which we transcribe as we believe it will be read with new interest.

"The report which the teachers gave of the mission was more encouraging than it had been our privilege to hear during any previous visit. The time to favour this dark island, on which so many devoted teachers had fallen by the hand of violence and the deadly influence of disease has at last come. The whole population in the district where the teachers reside is professedly christian, and attend on the instructions of the teachers. The tribes around them are however in darkness and continue to practice the worst abominations of heathenism, and from these the christian party receive some annoyance. But at the time of our visit the heathen were at war among themselves and the christians were not molested by them. It was a truly lovely sight to see a small community of persons, attached to the doctrines and practising the duties of our holy religion, amidst the unbroken heathenism that surrounds them. The little leaven will in due time leaven the whole lump, and the spark which has been kindled in Erakor bay will become a mighty flame to illuminate

the whole island. The teachers told us that some of the natives were desirous of being baptized and publicly professing their faith in Christ and obedience to his will. Some of the natives of this place had been at Samoa and understood something about the nature and design of Church ordinances.—Neither Mr. Murray nor I were prepared for such a request, yet we dare not hastily dismiss it. We concluded after much consideration to examine 13 candidates who were recommended by the teachers. After the examination of the several persons on the leading truths of the Bible we were satisfied with ten of the number. Their views of divine truth were clear and far more extensive than we ventured to hope; the earnestness which they manifested gave us much confidence in their sincerity; and their general conduct the teachers assured us was consistent and exemplary. Unprepared as we were for dispensing the sealing ordinances of religion, yet after a long interview with these Vatian disciples, we could only say as Peter did on another occasion, "Can any man forbid water, that these should not be baptized?" It was accordingly arranged that we should spend the Sabbath at this island and dispense the ordinances of baptism and the Lord's Supper.

The Sabbath was a lovely day. The sky above was clear and cloudless, and the sea around was calm, the breeze being scarcely strong enough to ripple the surface. After breakfast two boats were lowered, and Mr. and Mrs. Murray, Capt. and Mrs. Williams, Mrs. Johnston, Mr. Purple, first officer, myself, and all the other church members on board went ashore. Soon after we landed, the *longo* was beaten to give notice that the hour for worship had come. We met in a plain grass house which was made comfortable with mats and native cloth. There seemed to be over two hundred people present and the house was quite full. One of the Rarotongan evangelists preached a sermon in the Vate language. It next devolved upon me to administer the ordinance of baptism to ten adults and one child. Then followed the dispensing of the Lord's Supper by Mr. Murray. During the services of the day four different languages were spoken—the Vatian, Samoan, Aneityum and English, that all might be edified and hear the wonderful works of God in their own tongue. There was in that interesting and memorable meeting much external diversity, but I trust we were one in heart. It was impossible in our peculiar circumstances not to think of the "general assembly and church of the first born" which shall be made up of persons of "every kindred and people and nation." At the close of our meeting the little church on Vate was formally constituted. We feel much interest in this little band of witnesses for Christ in

the midst of surrounding heathenism. May that tender flock enjoy much of the divine Shepherd's guardianship and care. They need your prayers and I trust these will not be withheld. I shall never forget the day on which it was my privilege to unite with the followers of Christ on Vate in commemorating the dying love of our common Saviour. Angels no doubt were interested spectators of that lovely scene. It must have been a happy day for the native teachers. During their night of toil I sympathized with them, and I now felt that I had a right to rejoice with them in their joys. God has put honour on these humble and devoted men, in making them the instruments of gathering from heathenism the first Christian church on the island. During our visit we opened a new station in the bay at a place called Pango. Some natives came from that district begging teachers. They formerly had Samoans living among them, but most of them died, and the others were removed. There is reason to hope, however, that their labour was not altogether in vain. A small party have built a house and meet on the Sabbath day to pray, but they have no person to teach and guide them. We responded to the call for help from this quarter after receiving a promise from the chiefs that the teachers would be protected and treated kindly. Rokarua a Rarotongan, Thivthiv an Aneitymese, were set apart for Pango, and Toma a Rarotongan and Vathea an Aneitymese were instructed to remain at Erakor, the old station.

In 1862, the *John Williams* again visited the island. The work was found still in an encouraging state. One of the Aneityum teachers and one of the Rarotongan had died. A hurricane had devastated the island, leaving not a building standing. The teacher's houses and the church were swept away, the breadfruit trees were laid low, but in a short time the Christians had abundance of food, while the mass of the Heathen were suffering from scarcity of food. This was caused by their industry, and by their cultivating foreign vegetables, which come in opportunely when any disaster befalls the native crop, while the Heathen have a superstitious fear of new kinds of food. The christian village had a simple code of laws, which Pomare their chief administered with great vigour and to the satisfaction of the community. The deputation found a neat new church erected capable of holding a hundred persons. The people gave a present of food to the ship, consisting of pigs,

pumpkins, yams and taro. The church members made their first contribution to the parent society, which consisted of 5s. 6d. in cash and 280 lbs. of arrowroot. A number of the natives were baptized, so that the number of church members amounted to 42, to whom the Lord's Supper was dispensed. The people however, had yet no portion of the Bible translated into their own language, and the need of missionaries to carry on the work was strongly felt.—The anxiety of the people will appear from the following extract from the report of the deputation:—

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

The desire of the people has at length been gratified by the settlement of Mr. Morrison

among them. It will be seen that he commences his labours under most favourable circumstances, the people in one quarter being christian, though in great need of being taught "the word of God more perfectly." The field is large, it being supposed that the island contains some 40,000 inhabitants, more than Tanna, Erromanga and Aneityum together. The people are considered a superior race, having more of a Malay cast than the inhabitants of some of the other New Hebrides islands, and exhibiting more mechanical ingenuity. But with the wide field of heathenism around, there is all need of the church being earnest in prayer for God's Spirit to descend in his quickening and saving power.



THE PLACE OF THE SERMON IN PUBLIC WORSHIP.

BY PETER RAYNE, ESQ.

Worship is between the individual soul or the Christian Assembly, and the Most High. It is not an interchange of sentiment between man and man, nor an instruction of man by man; it is the adoring homage paid by man to his Creator. Both in public and in private, there may be worship without preaching or even reading. On the other hand, there may be reading or preaching without worship; and there may be occasions on which it is expedient and profitable to have either the one or the other apart. Nevertheless, the connection between the two is so close, that they are practically indissoluble, and there are abundant grounds, both in Scripture and in the precedents of eighteen Christian centuries, for their association. Christianity is pre-eminently the religion of love—of the feelings; but it is equally distinguished from all false religions by being the religion of light—of the intellect. *The fundamental relation of the sermon to the worship of the congregation is, therefore, plain.* It is part of that "preparation of the heart," by which the emotions, purified from the grossness of superstition, and enlarged and elevated by knowledge, become the best and highest expression of man's whole nature. It tends to secure that

worship shall not be merely of the feelings but of the understanding, not offered up to an unknown God, but to One on whose face, to speak reverently, the lamp of Scripture, held in the hand of the preacher, has thrown revealing light. Strong feeling, unless it is mere exaggerated sentiment, is the child of knowledge, the handmaid of truth; and as the preacher passes from attribute to attribute of the Divine character, from manifestation to manifestation of the Divine power and goodness, he suggests at each step new cause for adoration, gratitude and praise. Preaching is thus, as Edward Irving calls it, the "food and nourishment" of all other parts of Divine worship. To exalt it too highly is impossible. It is the "royal ordinance of the kingdom." The Reformers and the Puritans did not err in attaching to it unbounded importance. "Here," says the divine just quoted, addressing the Christian minister, "put forth all thy knowledge, all thy wisdom, all thy strength of manhood, with all the gifts and graces of the Divine nature. Take thy liberty: occupy thy commission; beat down the enemies of the Lord; wound and heal; break down and build up again. Be of no school; give heed to none of their rules and canons. Take thy liberty; be fettered by no times, accommodate no man's conveniency, spare no man's prejudice, yield to no man's inclinations, though thou shouldst scatter all thy friends, and rejoice all thine enemies. Preach the gospel! not the gospel of the last age, or of this age, but the everlasting gospel; not Christ crucified merely, but Christ risen; not Christ risen merely, but Christ present in the spirit, and Christ to be again present in person. Dost thou take heed to what I say? Preach thy Lord in humiliation, and thy Lord in exaltation; and not Christ only, but the Father, the will of the Father. Keep not thy people banqueting, but bring them out to do battle for the glory of God; and of His Church; to which end thou shalt need to preach them the Holy Ghost, who is the strength of battle."

When we say that the sermon ought to be part of the preparation of the heart for worshipping God, we do not circumscribe or confine it. On the contrary, we open up a field as wide as the Scriptures of truth and the conscience of man, on which the preacher may expatiate. And, since it is a preliminary, an accompaniment, an aid, of worship, rather than worship itself, the sermon admits of greater latitude in thought and expression than would be consistent with reverence in the act of offering up prayer or praise to God. Subject always to the imperative requirements of solemnity and earnestness, the preacher is warranted by Scrip-

tural example in introducing almost every mode of utterance into the pulpit. Between the terrific satire of Elijah and the heaven like serenity of John, he may adopt every tone of human speech. We do not forget that this liberty may be abused, and has been abused. We do not forget the readiness of worldlings to cry out on the slightest deviation from conventional decorum on the part of the preacher, that he is a mountebank, and thus to throw discredit on the gospel of Christ. In these days of sensation, affectation and false originality, it is necessary to be more than usually explicit in condemning pulpit eccentricity of all kinds. Nevertheless, it is well that the Christian preacher should know his liberty, and should dare as occasion may arise, to exercise it. The essential point is that he be earnest, that his soul be stirred to its depths by fervent devotion to his work; that no doubt be possible for the hearer that it is not of himself but of his Master he is thinking. The *Saturday Review* has repeatedly assailed Mr. Spurgeon with such epithets as "Mountebank" and "Buffoon;" but we should have no hesitation in pronouncing his pulpit practice accordant with Scriptural precedent and the example of great preachers from the Reformation downwards; and for the simple reason that, though caustic in his pulpit satire, and daring in his pulpit humour, he is invariably felt to be reverent, earnest, and intent on his work. Mr. Spurgeon, however, as a man of acknowledged and extraordinary genius, may safely venture upon ground where not one man in a thousand would have stable footing, and it is better for the overwhelming majority of preachers to seek variety and vivacity for their pulpit addresses from sources which involve no peril. Sources of this kind are inexhaustible. The Bible itself is a magazine of thought, of imagery, of language, which reveals new treasures to every new investigation. Bunyan, one of the great masters of English style, learned to preach and to write by study of the Scriptures, and much that is vigorous, nay, picturesque, idiomatic and majestic in the expression of our great modern stylists, Macaulay, Carlyle, and Ruskin, is derived from early acquaintance with the Bible. No preacher of whom it could be said that he was mighty in the Scriptures has been other than a great preacher. If we were asked to give in a single word, a rule for interesting, effective, popular preaching, we would say,—Let its basis be strict and accurate exegesis of the text; its illustration the imagery of Scripture; its centre, Christ. In the present day the literature elucidative of the Bible is so extensive and so valuable, its topography and archæology are so complete, that there is less excuse than ever for flat and uninteresting preaching.

Our Foreign Missions.

Letter from Rev. J. D. Gordon.

DILLON'S BAY, ERROMANGA.
Dec. 1st., 1864.

My Dear Sir,

As the "Kate Kearney" a vessel in the employ of Mr. Henry, sails hence at this time for Sydney, I avail myself of the opportunity of sending you a few lines.

As I do not now remember what the contents of my last to you were, I shall merely mention a few things which have transpired since that date. But first in order I have to thank the "Parent of Good" for his goodness and protection to us ward, vouchsafed in answer to our own and your prayers on our behalf. In reference to the work of the Lord amongst us, you believe as I do, I trust, viz., that this is the rule and not the exception, "According to your faith, so be it." Faith undoubtedly is the principle of Missions. I was struck with a remark made by the late Missionary on this island, in a letter (one of his latest) written to Rev. S. F. Johnston. It was to this effect and when this night was darkest—"Our faith was never stronger than at this hour."

The rising rays of the Sun of Righteousness have chased away the shadows of that gloomy night, and blessing and praise to "Him who sits upon the throne," the Sun is still rising and dispelling from this benighted land the horrors of darkness. It is the Lord's doing.

I have now six native assistants recently sent forth and by the Lord of the harvest I trust. These young men with one exception have been receiving instruction for about three months past, chiefly in the art of reading and teaching others to read.

About five weeks ago on enquiring if any wished to be baptized two gave in their names. Subsequently three more, and at a later date two more. With these I met twice a week during the time mentioned, and on last Sabbath Nov. 27th the first five (the others having come too late) received the first of the seals of the covenant of grace. Others I consider fit subjects for baptism but

a shyness hard to conquer, I presume, kept them back.

According to the order in which they stood the rite was administered first to the women of whom there were two. The first was a young woman, a meet emblem I hope of a goodly number, in this vineyard who shall yet fall in with that glorious company, who shall become the Bride, the Lamb's wife. Among the young men was her brother—another token for good; and both are fatherless and motherless.

I am sorry to add that Satan tried to do us an injury on the following morning, inasmuch as the husband of the other woman baptised made an attempt on her life. As the man is one of the most obliging and inoffensive on the premises, and withal a professing Christian—I am inclined to think it was a real possession. Two hours afterward he was very much ashamed and grieved, and said it was Satan in him. It occurred early in the morning and made a tremendous excitement; so much so that many thought it would do the advancing interests of Christianity much injury when they would hear of the event. Nothing would do but some must go to Rowvilix a place on the opposite side of the island to counteract the anticipated evil among the enemies to Christianity. Though I could applaud their solicitude I did not approve of the proposal, but they appeared to think it so important that I yielded. The poor transgressor by way of reparation was forward to go also, which he did. So I hope it may tend rather to the furtherance than the hindrance of the gospel.

I observed on Sabbath that he sat outside (the church is too small for the attendance) during worship, and while I was reading he was pretending to be reading another book, a thing he never did before; so I conclude that the Adversary had been in him some little time.

I am thankful to God that contrary to my anticipations, I am as free to do all in my power for the elevation of the down-trodden women as need be. This shows the marvellous change which has come over these people, when a few years ago, the three or four women who came to receive

instruction from the late missionary's wife, received for so doing many a castigation on their return. To indicate the servile position occupied by native women still more clearly, it may be remarked that I was informed since the occurrence referred to, that the man thought he should have been baptized first. But he was not a candidate, and if he had been it would not have made any difference.

The *Dayspring*, with the Rev. J. Copeland on board as a deputation sailed hence for Aneityum a fortnight ago, since which time I have not heard of her arrival. A gale dead ahead commenced a short time after clearing Dillon's Bay, late in the evening. The gale here lasted about 30 hours and during that time the vessel would be going before it; but as the wind was S. E., I think she would clear New Caledonia. I have had some fears for her safety because the cargo shifted on the voyage here from Fate, and when she sailed hence the awning was not down and the sea ran high outside. Vessels at Santo and Fate were wrecked less or more. One lost a boat and bulwarks. Another lost her fore topmast, &c. I hope the *Dayspring* is safe, and has escaped the storm and may not be detained by the French at the Loyalty Islands if she ventures thither.

The gale blew down the bannanas of the natives here, but besides did them little injury. It put me about a good deal. I looked hourly for the downfall of my house built with so much toil. It is a large fabric, about 50 feet by 20, one-half of which is converted into a school-room. One day, with the rain coming down in torrents, was spent in shoring it outside and trying to secure the roof. As the roof was about to fall in with the pressure of the wind, I put shores of slabs inside.

A poet says—"woes cluster." After these little trials, I fell with a bottle of liniment and cut my right hand severely, which together with an attack of diarrhoea, (most debilitating in this climate) laid me aside for a week. This prevented me from going to see the teachers settled as I had purposed. I am thankful to say I am well again. Mana has been unwell since, and even before, my arrival. He remains quiescent.

Last Sabbath I attempted to preach my first sermon from Luke ix. 57. I frequently blunder with the tenses when attempting to speak extempore. Though my knowledge of the language now is equal to eighteen months or more of unaided efforts at its acquisition, still there is much yet to learn. I have recently discovered an error in the selection of words. As it is a little funny I may mention it. For some time I had been remembering, or intending to do so, widows in my devotional exercises. On making farther inquiry however, it was ascertained that I myself was a *neß*, and was referred to as an example. I had been praying for bachelors!

The questions proposed to candidates for baptism, are the following:—

1. Do you believe in Jehovah God, our Father, and in Jesus his Son, and in the Holy Spirit,—three, but one God only?

2. Do you take God the Father to be your Father, and God the Son to be your Saviour, and the Holy Spirit to create within you a clean heart.

3. Do you believe you are by your beginning, a sinner, poor and undone.

4. Do you take Jesus alone to be your Saviour, and rejoice because His blood washes away your sins?

5. Do you say now in the sight of God, and his people you will leave off the works of the heathen which are contrary to the word of Jehova Nobu, and will take the word of Jehova to point out to you the way of life and truth, and for a rule to you all the days of your life?

Yours in enduring bonds,
J. D. GORDON.

Letter from Rev. D. Morrison.

ERAKOR, FATE, Oct. 27th 1864.

My Dear Mr. Bayne,

We are now here two months and a half. We were landed on the 5th of August.—Our new house which was ordered at the first visit of the Dayspring, had been erected but not finished when we arrived. We went therefore into a house occupied by the teachers, which they readily vacated for us. Afterwards we ascertained that this also had been built for a missionary, a year and a half ago.

Being unwilling to burden the people with work, we remained there about six weeks. Our house in Eraneon being habitable, we moved into it Sept 21st.

THE HOUSE.

It is about 45x17 feet, with about 7 feet post. It affords us four good sized rooms.

Our kitchen or cook house is in a separate building. The floor consists of mats spread on a layer of coral pebbles. The ceiling and partitions are a wicker work of reeds. To prevent ocular observation between the rooms mats are suspended to the partitions. The roof is thatched with pandanus leaf, which so far is quite tight, looks rather neat inside, but is very liable to be disturbed by heavy winds. The walls of the house outside are covered with the same material, and look rather shaggy.

Owing to the want of boards our doors and windows are not in keeping with the latest improvements. The sides of boxes rough from the saw, with some additions made here, are our doors; and our window sashes are screwed to stakes by which they are supported. Having the blade of a pit-saw I managed to make wooden handles, which enabled us to get a few pieces of plank sawed for door cases. We have a good leg on the pit half sawed, which I am delaying the work till the planting is well nigh finished. I engaged with Mr. Inglis to get the natives there to make me boards, which he has done; but some how they have not found their way here yet. I expect them by the *Dayspring* now in a week or two.—Our house stands on

THE ISLAND OF ERANEON.

This is a small island about 10 acres in area. It stands at the head of Erakor bay. But the sea inside the reef runs inland of it by three quarters of a mile. This inlet opens to the south and runs inland in a northerly direction. Erakor village stands near its entrance on the eastern side. Eraneon stands in the middle of it, opposite the village. Being inside the reef, the water is always smooth between the island and the shore. Five minutes take us across in a canoe. The water is not over two fathoms deep where we cross. Our landing places both on the island and mainland are excel-

lent, there being bold, smooth water and a sandy beach. The village ashore stands at the foot of a bluff which very much deprives it of the fanning of the trades. In the island we enjoy their refreshing breath the whole day long. The island has been selected as offering a more salubrious site for a house; and I have no doubt our hopes will be realized. Some five families from the village come with us to the island. The basin in which Erancen stands as well as the sea outside the reef abounds in various kinds of excellent fish; which, however, are not often caught, owing to the want of proper gear. Thus as far as locality is concerned, our lines have fallen to us in pleasant places. But this is not all.

THE TEACHERS,

Are Rarotongans, Toma, his wife and child; and sister-in-law, now left a widow in this strange land. We have great pleasure in testifying that hitherto all of these have proved to us invaluable friends. What may turn out hereafter we cannot divine; but hitherto the teachers have been to us all that we could desire, and more than we expected. We have only to hint our wishes when they will get them forthwith executed. What service they rendered to the cause of Christ here I need not say. Let the church in Erakor, the result of their labours by the blessing of God, speak of that. I may mention one reason why they very naturally feel under some obligations to us. When we came first, Toma was so feeble that it was with difficulty he walked to the shore to greet us. I gave him some wine and quinine by which he is so much improved in health that he is now daily out at his work.

THE PEOPLE OF ERAKOR.

There are about 150 persons old and young in the village. Of these about 60 are church members. There are now 15 catechumens receiving weekly instruction. The rest of the people are favorable to Christianity, and are in regular attendance on divine services both on Sabbath and week days. They do any work for us as soon as we ask them. We get from them tokens of their favour of such things as they have at hand,—food.

On the day of our arrival the chief showed us three boys who were thenceforward to

be our servants. On the Monday after our arrival the people assembled to give us presents, consisting of mats and pigs, about a dozen of the latter, and a heap of yams and taro. Such as had not their live stock at hand gave us bits of sticks as pledges. The chief's gift was a pledge, which however was in due time redeemed by a pig weighing about 150 pounds. At first, when parties from neighbouring tribes came to see us, our own people came too, as if to see that the strangers did not molest us. On one occasion some Fil men came who had been known to be considerably hostile to the gospel. I was on the island. The female teachers would not admit them into the house till I came. They sat in the door and out of that they would not go. On another occasion some strangers came and I from home. Our boys and girls seated themselves in a file between the strangers and Mrs. Morrison evidently determined to protect her at all hazards.

I left in Strathalbyn a congregation as warmly attached to me as any minister could wish; but here the Lord has provided me another equally so.

I may add here that the people of Fate are physically rather superior to those found on the most of the southern islands; but, alas! morally no such position can be claimed for them, as we shall soon see. And the people of Erakor, at least, are not lazy.

OTHER PLACES.

Pango, is a village on the coast about four miles distant from us. There we have now two teachers. One, an Aneityum man, has been there for three years. The other a Rarotongan, came with us. There is no church organized there as yet. The attendance on Sabbath is about forty. They are there like the Samaritans of old. The chief is a steady attendant on worship; but has his two wives still. Those that are avowedly for heathenism practice their heathen rites, as of old. The women all attend worship, and but a few of the men. There are two persons who desire to be baptized, and the teacher thinks that their walk and conversation would warrant the step.

The father of one of these was a chief.—He was the first to invite teachers to the

place. His people were all against him.— But he persisted. In their discussions on the subject his people told him, that, as they did not want the gospel, he had better go to Erakor, and settle there, where he might enjoy without hindrance what he wanted. He replied: No. This is my land, and I will remain in it and have a teacher here.— He died shortly after the teacher came. On his death-bed he made his son Matthew promise that after his disease, he should do his best to bring and keep teachers there, that he should not remove to another place, Matsheu proved faithful to his trust. The people did wish him to leave but he would not.

File or Fil, is equally near to us. Its inhabitants and those of Mel, in the vicinity speak a different language from Erakor.— A canoe from Samoa that was some years ago drifted to their shores, occasioned this difference. They however speak the general language of the island. I am informed that with this exception the same language that of Erakor is spoken all over Fate.

The chief of Fil called on us soon after our arrival requesting a teacher. He was the only one in the village that wished for a teacher. He called on us several times since. He is evidently in an interesting state state of mind, and we use our best endeavours to drop into his ear the glad tidings of great joy. On his first visit he would not admit that he was a sinner; on his last, he spontaneously declared himself a *great* sinner. I am told that now there are three or four others in the same place favourable to Christianity. Owing the sad end of the *John Williams* we have been unable to send teachers to them hitherto.

Since we came here a woman was killed in Fil. She had been the second wife of a chief in the bush; and on his taking home a third she fled, and betook herself to a Fil man that she liked. She arrived on a Sabbath afternoon. She found the man she wanted at his work in the field, he bade her go to the house and that he would follow, she went, and he did follow with other two dark-hearted heathens like himself, overtook and killed her on the way. The trunk they

cast into the sea and reserved the extremities for a feast. Some of our people happening to go the way on Monday, found out what was going on, remonstrated and prevailed in getting them to desist from their cannibal purpose. I may add that in the nearest villages to us this horrible practice has been falling into disuse for the last few years. Thus though the gospel is not yet preached among them the presence of Christianity on the island is exerting an influence in checking evil.

TIRAIKON.

This man might be called "Dahomey the second." He is a great chief, holding sway over thirty villages inland and on the other side of the island. He is reported to kill a man for his table, every day in the year.— He keeps a harem of some 150 wives. They and their children fall victims to his cannibal propensity. When his wives are out at their work, he destroys the children ere they return. Their little ones are missing.— Symptoms are not wanting which too plainly declare their end. Still the wretched mother must conceal her grief, lest she also be made to share the same fate! Report says that all his wives are young. What has been said will suggest the reason why. If any man or woman in his domains ventures to manifest disapproval or dissatisfaction, his death warrant is immediately issued and no sooner issued than executed! Does not Fate need missionaries! Does it not need to be prayed for? Who knows but the Lord spares this old sinner to make him yet a trophy of redeeming love. The dark places of the earth are full of the habitations of cruelty. The practice of burying alive, prevails around us. And as if to add poison and gall to cruelty, the victim's head is left above ground. In this condition he is left in the jaws of a lingering death. Sometimes passers by call: "Are you yet alive?" If there is a response the wretched sufferer is upbraided for his calamity—that of living so long; and stones are hurled at his head till life is extinct.

An old woman from Orutap took refuge here for some time. But as our people were speaking to her about Jesus she preferred to return home, let come what might, rather than even come to church.

Last Sabbath we had a shock of earthquake which made our house creak and shake like a basket. The people tell us they have instances of these every year. The teachers experienced some of considerable violence in their day.

Yours very truly,
DONALD MORRISON.

Religious Intelligence.

Palestine.

The Rev. PHILIP BERRY of the Dutch Reformed Church has been labouring for some time as a Missionary in Palestine.—He lived for some months on a slope of HERMON. The houses in that region he describes as follows in a letter to the *Christian Intelligencer*:—

A DWELLING.

A native house is a simple thing, built of stone, about eight feet high, with one, perhaps two doors, measuring three or four feet, which made considerable of a bow necessary for one of my stature when entering, and which gave my head many severe reprimands for not observing the required decorum.

But let us get within and take a survey. Two doors and one window; mud walls and mud floor; ceiling past description—but I can tell you how it was made. Three large beams run from side to side, upon these smaller beams are laid, and upon these again are placed round pieces of wood about three feet long and quite close together, over these are spread brush and thorns to the depth of a foot, and upon these is thrown earth, which when rolled is from six inches to a foot deep. There must be a slight incline upon the surface of this earth in order to turn water, and the earth must be very frequently rolled with a stone roller, made expressly for this very purpose. Now, these beams and sticks which compose the ceiling are as crooked as nature could make them, and between them protrudes a portion of leaves and thorns.—When a house is new, although an eye-sore, still the ceiling is clean, but this disappears after a winter's residence, for the house is literally a smoke-house during the months when Boreas rules. The fire is made in the centre, the doors and windows are closed, and man and beast within enjoy the luxury of fire with smoke, since they cannot have any without smoke. After one such winter the ceiling becomes as black as soot, with a good deal of the reality clinging to the wood and leaves. The walls and floor can be cleaned, but the ceiling must remain, like the Ethiopian, black. Such a room is shown at Nazareth as the kitchen of the Virgin Mary.

Within such a room the family live.—Upon the floor they spread mats upon which they lay their beds. These with a few cooking instruments, compose the furniture. Here persons of both sexes, sometimes three and four generations, sleep. Here they entertain their guests, and in winter besides

father and mother, son and daughter, uncle and aunt, friend and neighbour, they bring in horse and donkey, cow and calf, sheep and goat, chicken and dog, who share in the shelter of the dwelling, and not unfrequently the donkey or goat makes his master his bedfellow.

The gross immorality of such life is somewhat counteracted by the natives sleeping in their own clothes. We endeavour to remedy these evils among the Protestants, but custom and poverty are their excuses. Yet when we arrived in the mountains, we found our house looking quite attractive, and could scarcely realize that such had been the winter scene a few months before. Newly mudded, the walls and floor looked really clean—for here they clean by bringing in mud—and we went to work arranging it in European style. Here we spent three happy months, occasionally entertaining foreign friends, and twice honoured by the Bey, (the governor of the district,) with his escort, who condescended to teach us some of the mysteries of this unfathomable abyss—the Arabic. But our neighbors flocked to see “the franks.” So beautiful was everything. How much does it cost! You must be rich! Oh, how sweet! America must be a land of wonders! Such was the admiration over the simple articles of furniture we brought with us.

MISSIONARY WORK.

Now our souls longed to be at work.—What could we do for this poor village, numbering about three thousand souls? I knew one of our Protestant neighbours was faithful and devoted. I got him to have family worship at our house every evening. He read, expounded, and prayed. I did my utmost to add a word of exhortation. On Sabbath we opened a Sabbath school, and endeavoured to teach the children to read, and they learned a few passages from the Bible. But we found it difficult to keep up an interest. They wished to be paid for coming. The favour was all on their side.

THE WOMEN.

The women, (poor things!) some of them could not believe they had souls; and as for Jesus Christ, he never died for them. A man would never die for a woman! To learn to read was folly. What good could reading do a woman? Men might go to heaven, but there was no heaven for women. What would a woman do in heaven! It was sad to see these daughters of Eve so deeply sunken, resigned to their state of ignorance. A blind fatality locking them in its embrace, which will not permit them to exert themselves in extricating their souls from its present bondage. What difference is it to them, if heaven or hell is before them? If heaven is for them, no one can close its gates; if hell, no one can bar their entrance.

How they need to hear the voice of Jehovah ringing through their souls, "Awake, and call upon thy God!" The women can be very properly divided into four classes:

1. Those who live without any idea of a future state, beside the mere notion that such a thing is possible—whose life and hope are no better than the beast's.

2. Those who faintly recognize a heaven and hell, but who live indifferent to either—their destiny being with God.

3. Those who, like the men, trust in the Virgin, saints, and pictures for salvation.

4. A few Protestants, who cast themselves upon Christ, as all their hope and all their salvation.

The Free Church of France.

History offers few nobler things to contemplate than the grand old Protestantism of France. It had but just suffered St. Bartholomew, with its 100,000 murders, when it conquered a peace under the walls of La Rochelle from the most splendid power that France could array. It vigorously held its own in the desperate civil wars which bigoted fury again and again forced upon it. It endured with sublime constancy the tremendous persecutions of Louis the Great.—Fines, pillage, tortures, imprisonment, the galleys and the gallows, military brutalities, priestly ingenuities of cruelty, and the choking *lasso* of legal wrongs—it knew them all. In the wild mountain region of the Cevennes—*Le Desert*, as its own suffering people called it—among forests, gorges, defiles, precipices, and torrents, the peasants bade defiance for two whole years to the disciplined legions of Louis. Whoever loves to read of heroic deeds and devoted men, can nowhere find them in more glorious abundance than in the history of Protestantism in France.

France accomplished her ruinous depletion of the Huguenots, and the desolations of many generations wait God's time to repair. But if any one would see the living representatives of the famous ancient church of France, let him, along with us, deputies from the Free and United Presbyterian Churches of Scotland, enter this long, dim passage, opening from a third or fourth rate street in Paris, and climb this pair of stairs. A door on the landing place opens into a small, plain chapel, which may suffice to accommodate some 500 or 600 worshippers. We enter and take our seats. The Synod of the Free Church of France is here met. This Free Church, or union of Evangelical Churches, is very small, numbering no more than thirty congregations in all. The thirty pastors are here, with thirty elders and thirty delegates, one from each congregation—They come from all parts of France—as far

north as Brittany, and, as their dark and ad swathy faces tell, as far south as the Pyrenees. Their meeting here in the heart of a great city is winked at by the Government, though they have been cautioned to beware of showing themselves in any number on the street. If more than two or three of them should be seen together outside, the Synod may have trouble.

In this small gathering of ministers, elders, and congregational delegates, we behold the real representatives of ancient French Protestantism. True, there are in France two Protestant Churches in State pay, a Lutheran and a "Reformed," consisting, the one of three hundred ministers, and the other of seven hundred, and embracing about a million and a quarter of nominally Protestant population. But though among the ministry of these Churches many good and pious men are to be found, no one who knows what bonds they wear, and what fearful errors and deadness exist among them, will think of saying that the State Church in either branch represents the faith of their sires.

The Synod is opened with a discourse. The preacher this year is M. Bost of Laforce, whose name is known beyond his own country for his benevolent labours in the training of imbeciles and idiots. His institutions at Laforce are "a wonderful example of christian benevolence, wisdom, and executive power." Four years ago the Government marked the sense entertained of their value by adjudging to M. Bost the national prize for "The Most Useful Institution." He is a powerful preacher, full of vigour and animation. As we listen, a familiar and much loved name falls on the ear.

"Can we ever," the preacher cried, "can we ever forget the venerable Dr. John Bonar, that devoted friend of your Churches? When we saw him, two years ago, at the Synod at Laforce, how full of life and health did he appear! what an expression of goodness was spread over his features! What peace and calm in his whole demeanour! My dear countrypeople constantly speak of him still as "The Good." He delivered at Laforce his first address in French. Alas! it was also his last. We were far then from thinking that he was taking his farewell, and that, in a little time thereafter these two attached friends, Frederick Monod and John Bonar should meet before the throne of the Lamb. His love for France was increasing to the last. I will never forget with what firm assurance he spoke of good days awaiting our Church. 'Oh,' said he, 'you will soon have a grand Free Church. The National Church must undergo a great reformation; or, if it does not, the Christian people will leave it in a body to join you.' Such was his hope, and it is yours also. . .

Shall we ever again find a John Bonar?—
Let us ask such a one from the Lord."

Sermon over, the Synod proceeded to elect its officials—a president, two vice-presidents, and four secretaries. It is done by ballot, for the idea of the ballot thoroughly possesses the French mind. There is no proposing of candidates whatever. Sheets of paper are cut up into slips, and every member of Synod receives a slip. When each has written the name of him for whom he votes, the slips are thrown into a hat. They are then opened and votes marked, and thus the election takes place. The president elected at this Synod was M. Fisch of Paris, a man far from unknown to us in this country, but of whose wonderful energy, versatility of talent, and administrative ability, few perhaps, have a just idea. The other officials were to be balloted for in a similar way. The very way in which reports were to be given in was decided by ballot. France delights in the ballot.

The order of procedure in the Synod from day to day, during the week of its sitting, was this:—there was a morning meeting in private, from half past eight to twelve o'clock. At this meeting detailed reports from all the congregations were taken up in succession, and counsel or encouragement given as the case required. At twelve o'clock the Synod adjourned to a repast in the saloon of a *restaurant* some half a mile distant. In going and returning, they took care to scatter themselves and mingle with the throng of passengers on the street, so as to avoid being seen in a company. At half-past one or two o'clock the Synod met again in public, and continued its seditant till five or six o'clock. At this meeting questions of general interest and importance were discussed and settled. A more business-like meeting there could not well be. When a member wished to speak, he said, "*Je demande la parole*;" and if two or three caught the president's eye at once, he wrote down their names and called on them one after another. Every speech went at once to the point; which can easily be believed when it is told that the longest speech delivered did not exceed a quarter of an hour. An evening meeting, from eight to ten, closed the long and busy day.

Dr. Patterson of Glasgow, when Moderator of our own Assembly ten or twelve years ago, remarked that on looking round he was struck with the rarity of the almond tree blossom. Young men so largely predominated that hardly a grey head was to be seen. The almond tree scarce blossoms at all as yet in the French Synod. The ministers are all in their fresh youth, or in the prime and vigour of manhood. We had expected to meet with pious, earnest men, homely, perhaps, and but little refined. We knew that the whole income of not a few among

them reaches to about £60 or £70 a year. Their spheres of labour are often remote and secluded. Their access to books and literature is almost entirely barred by the poverty of their lot. We could guess the manner of men that such circumstances are likely to form. No anticipation could have been more at fault. We found ourselves surrounded by men of high culture and gentlemanly bearing, familiar with European literature, and at home on any question of scholarship with which a highly educated ministry are expected to be acquainted. Their keen studentship is illustrated by a fact which one brother mentioned to us. Eager to master the English language, he committed to memory, in the course of his daily rides and walks to visit his scattered flock, the whole of the *Life of M'Cheyne* by Mr. Andrew Bonar! Never, certainly, in any company has it been our fortune to meet so large a proportion of really first-class men. The commanding powers of M. Fisch, the masterly abilities of M. Bost, and of M. Pozzi of Bordeaux, the fine intellect of M. Presse, the brilliant promise of M. Du-hemin, the remarkable gifts of young Theodore Monod, the great popular talents of M. Lenoir—where is the company of thirty men among whom so many minds of so high an order are to be found? Can we doubt that the Most High has a work to do in France when he has sent forth agents of such quality?

The Synod which sat in the end of November last will be memorable for an important step which was taken in the financial organization of the Churches of the union. Heretofore their financial system has scarcely been under any order at all. Each minister received his salary from his congregation in petty sums and at uncertain times, just as they were able or inclined to give it. In the case of the smaller and weaker congregations—and the greater part are far from strong—a committee of the Synod dispensed aids from a central fund which was made up from the gifts of the larger congregations, the donations of the United Presbyterian and Free Churches of Scotland, and the offerings of the large-hearted in various parts of Europe. Sometimes it has happened that there has been actual want of the necessities of life in the dwelling of a minister. Now the Synod has appointed that all congregations shall immediately adopt what is so well known to us of the Free Church as the Sustentation Fund method of ingathering. The Treasurer of each congregation will remit the money so gathered to the committee in Paris. The central fund thus constituted will receive all the gifts and donations from abroad, and foreign aid is an absolute necessity at present. Once in each quarter the committee will transmit to each pastor

his quarter's salary. The rule adopted is not that of an equal distribution. The rates of salary differing much in different parts of the kingdom, will continue on the same scale as at present. But the regularity and system which will be attained under the new rule will effect a happy change, which will lift a burden off many a poor minister's heart.—*F. C. Record.*

Syria.

STATE OF THE COUNTRY.

The gratifying report made last year under this head, can now be repeated. The administration of Daoud Pasha, the Christian Catholic Governor of Mount Lebanon continues to be characterised by commendable justice, vigour, and liberality. The consequences are, that there is a sense of security to which the land has long been a stranger; industry and thrift begin to extend; and all the interests of society have received a new impulse. If peace shall be maintained in Europe, and foreign Protestant Powers shall not prove derelict in respect to their proper influence on the councils of the Turkish Government in favour of religious liberty, the prospect will be hopeful, as never before, for the future of Syria.

The signs of progress continue to multiply. There is a new intellectual life in society, and the interest in education increases rapidly. A boarding high-school, established in Beirut by Mr. Butrus Bistany, where the charge for tuition and board is a large sum for that country, has about 150 scholars, and is wholly self supporting. It has Greek, Maronite, Greek Catholic, Druze, Moslem, and Protestant pupils. A female boarding school, under native instruction and government, in the same city, is also well managed, and so successful as to promise that it will soon be independent of outside cost.

SCHOOLS OF THE MISSION.

There are twenty-five common schools, containing five-hundred and forty-eight pupils. The seminary at Abeih has thirty-three pupils—a larger number than at any former period. Some of these are from Maronite families on the borders of the Keswan—the stronghold of papacy and bigotry. Five have been connected with the theological department during the year. Of several other young men in the school, the hope is expressed that they love the Saviour, and will become useful labourers in his service. The graduates of the seminary are scattered over a wide region of an Arabic speaking population. The last report of the Abeih station says:—

“In our Mission, almost all our native preachers and helpers, a considerable portion of our teachers, and most reliable print-

ers were educated, wholly or in part, here. Others of the pupils are labouring as preachers in the Arabic portion of the Armenian field, and others again in connection with various Missions from England and America, in Northern Syria, Damascus and Egypt. Of the considerable number who have been educated more or less in this institution, and have gone into other than Missionary employments, few are known to have returned to their former sects.

The female boarding school at Sidon, under the care of Miss Masen, has ten pupils. At the completion of the first year of study, a public examination was held, at which many of the most intelligent and influential residents of Sidon were present.—Such was the impression made upon them, that there was subsequently much discussion on the merits of the school, as compared with instruction given by the Jesuits and Papal sisters of charity; and several parents resolved to remove their daughters from the charge of the latter, and put them in the Protestant school. It was with much difficulty that they were induced to suspend, for a time, the execution of their purpose.

THE PRESS—TRANSLATION.

The printing for the year has been 8,000 volumes, and 9,000 tracts; making an aggregate of 6,869,000 pages, of which 4,668,000 pages are of the Scriptures, and 40,000 of tracts. The whole number of copies from the beginning is 354,640, and of pages, about 50,000,000. The volumes of Scripture distributed during the year, were 6,142; and of other books and tracts, 8,272.

At the end of 1863, the translation of the Old Testament had been carried by Dr. Van Dyck to the 23rd chapter of Isaiah. He expects to complete his great work by the end of the present year. The portions published have been received with the highers favour by all who are not opposed to the circulation of the Word of God.

A new step, by the Jesuits in Beirut, in publishing a book against Mohammedanism, very abusive in its tone, and calculated to influence the passions of the Moslems, it is strongly suspected was undertaken to provoke the Government to a rigid censorship of all the printing presses in Syria; and thus fetter the Protestant press, very little printing having been done by the Romanists. Happily if that was the object, it seems to have failed.

GENERAL REMARKS.

In connection with what is said above, on the condition of Mount Lebanon, the following extract from the last report of the Abeih station deserves consideration:—

“While it is true that the government of the mountain was never better, and we are free to open schools wherever parents dare

send their children, it is no less true that the Protestants are a small and hated minority. Providence has made the Druzes a wall of defence for the present. To them, under God, it is due, that we pursue our labours on this mountain. The purely Papal districts, we are not yet able, directly, to reach. In the villages where we have schools, and there is a mixed population, the children of papists generally attend.—The Maronites are the dominant sect, and ride on the crest of the wave. These are the halcyon days of the cowl and the mitre. Politicians and time servers are aware of the fact, and trim their sails accordingly. 'The prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so.' But the Lord reigneth, and we are astonished as we see to how great a degree He maketh even our enemies to be at peace with us. The school, the seminary, the press, the pulpit, are unfettered."

Bible Mission to Arabia.

"The Bible Mission to Arabia has been renewed in connection with the Bible Society, the agent in this second enterprise being Mr. Eliah Rehanch, a native of the country near Nineveh. A friend at Leeds has expressed his intention to contribute £100 towards this object,—the British and Foreign Bible Society, ever ready to enter in by all promising openings made in Providence, giving a suitable subsidy. Eliah has already sailed for Maskat, with a suitable store of Scriptures to make a beginning. It is proposed that, after visiting the districts on the coasts of the Persian Gulf, he should go to the Tigris and the Euphrates. He may find peculiar difficulties in Turkish Arabia, if the late to be lamented interference of the Turkish Government with the work of Bible and Tract Colportage be extended to this remote portion of the empire. If the Turkish Government depart from the principles of religious toleration which it avowed a few years ago, it will destroy the principal claim which is has to the sympathy of Britons."

News of the Church.

Presbytery of Halifax:—Poplar Grove Church.

The Presbytery of Halifax met in Poplar Grove Church, Halifax, on Tuesday evening the 11th April. There were present the Rev. Messrs Murdoch, King, Sedgwick, McKnight, Stuart, Steele, Murray, McMillan, and Annand, ministers; and Messrs. Edwd. Taylor, G. Taylor, James Farquhar, G.

Hutton, and R. Murray, Ruling Elders.—After sermon by Mr. Annand, the Moderator, Rev. Mr. Maxwell, took the chair and constituted the Presbytery by prayer. The Presbytery then proceeded to the visitation of the congregation. The questions proposed to the Minister—Rev. P. G. McGregor elicited most satisfactory replies. The Gospel is fully and faithfully preached—the congregation is ministerially visited once a year—the afflicted are visited attentively. The Pastor has always been attentive and regular in his attendance on Church courts. The ordinances and Sacraments are administered in an orderly way. Baptism is not administered unless either of the parents is a member of the Church.

The Elders were able to answer in the affirmative all the questions proposed to them—a fact as rare in Presbyterian visitations, as it is gratifying. They pray and advise with the families of the districts assigned to them. They all teach in the Sabbath School, visit the afflicted, and assist their minister in every way within their power. They attend the Prayer Meeting and take part in its exercises.

The Session meets fortnightly for business, conference and prayer. They have special meetings for dealing with young persons connected with the congregation who have not yet united themselves with the church. One of the Elders always accompanies the minister on his pastoral visitations. Every effort is put forth by every member of the Session to support the Sabbath Schools, which are two in number.—In these there are 20 teachers and about 160 pupils. The Shorter Catechism and Bible Lessons are the basis of instruction. There are 500 volumes in the Library. £60 have been raised during the year for Home and Foreign Missions; and nearly £200 for the Widow's Fund. Districts are allotted to the Elders. The Session keeps a record of their proceedings, and of baptisms, marriages, and deaths in the congregation.

The Managers were able to report that they paid £300 per annum to their pastor. This they did not regard as adequate, but they could not, at present, afford more.—Besides this they had assured their minister's life. All pecuniary obligations are met promptly and fully; and a most commendable degree of liberality is manifested. The salary is raised by pew rents and church door collections. The pew rents are paid quarterly, each pew holder placing the amount due by him in the collection box on the Sabbath.

These, with other facts which were elicited, the Presbytery regarded with great satisfaction. Professor King characterized this as a "model congregation." Messrs Murdoch and Sedgwick spoke in terms of merited commendation; and so indeed did every

member of Presbytery who took part in the proceedings. We have witnessed many similar meetings, but never one so thoroughly satisfactory. Mr. McGregor has labored with unremitting industry, and burning zeal, directed by rare discretion and sound judgment. For twenty years has he preached, and visited, and prayed, and taught, and his labor has not been in vain in the Lord. Were we asked to point to the best organized and the hardest working Presbyterian congregation in Nova Scotia we would, without hesitation, point to Poplar Grove Church. The Presbytery found nothing but order, unanimity, liberality, and every reasonable evidence of spiritual prosperity. The visitation was brought to a close at 9½ o'clock, and the Presbytery then adjourned till Wednesday morning.

The Presbytery met on Wednesday morning in the School Room under Poplar Grove Church. The same members were present, with the addition of Rev. W. Forlong. A reference from the Session of Poplar Grove Church was brought forward by Mr. Hutton. It was stated that the Pastor's health demanded, in the opinion of his medical advisers, a year of complete rest. The Session had unanimously agreed to the proposal made by M. McGregor, that he should retire from the city for the period mentioned, and the approval of the Presbytery was now sought for this and the steps that are necessary to secure the regular supply of the pulpit during Mr. McGregor's absence. Mr. McGregor himself gave ample explanations as to the reasons which had convinced him that it was his duty to take this step. The Presbytery agreed unanimously to express their deep sympathy with Mr. McGregor and the congregation in the circumstances, and approve of the proposed arrangements. It was agreed to apply to the Home Mission Board for the services of Mr. Edward McCurdy for three months, two months to be given to Poplar Grove Church, beginning with the second Sabbath of July.

The Presbyteries prescribed trials for license to the following Students who had finished their Theological course.—Messrs. Peter Morrison, D. R. Miller, John Forrest, D. McDougall, Edward Archibald, and S. Fraser.

Professor King called attention to the loss sustained by the death of Professor McCulloch of Dalhousie College, and paid a just and generous tribute to his memory. He then stated that as the Synod would have the appointment of a Professor to fill Mr. McCulloch's place it would be well for Presbyteries to have the subject in view. He brought before the Presbytery the pre-eminent qualifications of Professor McKnight for the position, and submitted testimonials

from the institutions in which he had distinguished himself as a student.

Mr. Robert Murray reported with regard to Bridgewater, and stated that Rev. Mr. Maxwell had kindly consented to supply that congregation for the last Sabbath of April and the first of May, after which it was hoped the pastor would be at home and able to resume his work.

Mr. Cameron reported that his congregation had secured the services of Mr. Mowat as a Catechist during the summer. Mr. Edward Archibald has been placed as a Catechist under Messrs Selgwick and McLean with a view to the supply of Meagher's Grant and Antrim Settlement. The next meeting of Presbytery is to be held in Poplar Grove Church on the first Wednesday of June, at 10 o'clock, a. m.

The Presbytery of Pictou

Met at Little Harbour for the Presbyterial visitation of the congregation on Tuesday 4th of April. This is the latest formed congregation of the Presbytery, and it was not without misgiving that the Presbytery agreed to organize them as a separate congregation. The result of the visitation was highly favorable. The young minister had been most zealous in his labours, and the people showed, that they appreciated his efforts on their behalf. They have fully paid up the sum promised as stipend, and the Presbytery therefore agreed to apply to the Home Mission Fund for the sum promised as supplement. Mr. Sutherland preaches one fourth of his time at Salt-springs and the Presbytery received from that quarter an encouraging report of the progress made. The next meeting of Presbytery will be in James Church, New Glasgow, on Tuesday, 23rd May.

Presbytery of P. E. Island.

This Presbytery met in Tryon Presbyterian Church on the 29th March. In consequence of the state of the roads, but few were present, viz : the Rev. R. S. Patterson, Moderator pro-tempore, the Rev. George Sutherland, clerk, and the Rev. W. R. Frame, Ministers; with Mr. W. Gillis, Elder. In the absence of Rev. Mr. Falconer, Rev. Mr. Frame preached from Jeremiah xxii : 5.

Mr. Frame reported that he had moderated in a call at the Brae, West Cape, and Campbellton,—that the call was in favour of Mr. Wm. Stuart, Probationer,—that it was unanimous, and signed by seventy-nine members and one hundred and eleven adherents,—and that he was requested to support the call in Presbytery. Mr. Frame's report was received, and his diligence appro-

ved. On motion, the call was sustained, and presented by the Moderator to Mr. Stuart. Mr. Stuart then craved a month's delay for the consideration of the call, which was granted. In view of his acceptance of the call, the following subjects were prescribed as trials for ordination, viz: Pop. Ser., Rom. viii: 1; Lecture, Matt. xvi: 21-28; Homily, Gall. vi: 14; Exercise and Add., Heb. i: 3,—with the Greek New Testament, the 4th century of Church History, and the first four chapters of Isaiah in Hebrew.

Mr. Stuart was left at Tryon; and Mr. Bernard was granted two additional Sabbaths at West St. Peters.

After a full enquiry into the condition and numbers of the adherents at Tryon, the Presbytery resolved to organize them into a congregation at an early day, and appointed the Rev. Messrs. Patterson and Frame to attend to this business.

The Presbytery adjourned, to meet in the Free Church, Charlotte Town, on the last Wednesday in April, at 11 a. m.

Opening of the Presbyterian Church at Summerside.

On Sabbath the 19th inst., the Presbyterian Church at Summerside was opened for religious worship. The sermon in the morning was preached by the Rev. R. S. Patterson, of Bedeque, from Exodus 20th chapter ver. 24th, last clause, "In all places where I record my name I will come unto thee, and I will bless thee;" the sermon in the afternoon by the Rev. W. R. Frame, the pastor of the congregation of Lot 16 and Summerside, from 1st Kings, 8th chapter, ver. 27th, "Will God indeed dwell in the earth;" and the sermon in the evening by the Rev. Isaac Murray, of Cavendish, from Isaiah, 57th chapter, ver. 7th, last clause, "My house shall be called an house of prayer for all people." All the discourses were appropriate, and the services very impressive. The Church was well filled at all the services, more especially in the afternoon and evening, though not crowded, which it no doubt would have been were it not for the unfavourable state of the travelling.

The Presbyterian Church at Summerside is a very neat building, occupies a conspicuous position, and appears to great advantage. It is forty feet in breadth, fifty-five in length, independently of the porch over which is the spire. It will seat 450 persons comfortably. The interior is well finished. The plastering, the pulpit, the pews, all display neatness and taste. It has an end gallery.

In December, 1856, the lot, on which the Presbyterian Church is erected was purchased. The Rev. John M. McLeod and the

Rev. R. S. Patterson were accustomed to preach at Summerside, each once a month, on the Sabbath afternoon. After Mr. McLeod's removal to Newport, Mr. Patterson preached every alternate Sabbath, at the same time of day, which he continued to do until the ordination of the present pastor. At first there was not even a school house in which to conduct religious services, and it was necessary to preach in a private dwelling, and on one occasion no place could be found for public worship. At length a schoolhouse was erected, and in it for a time, the different denominations held religious services.

The audiences were at first small, sometimes scarcely a half dozen of persons. Nor could they be expected to be large. Summerside seven or eight years ago had a very small number of inhabitants. Of late, however it has rapidly increased. Persons have flocked to it from various parts. Merchants and other men of business are establishing themselves there; and Summerside bids fair soon to become a considerable town, and we believe it is contemplated to make it a city. Our audiences accordingly on the Sabbath gradually became more numerous, and have especially been much increased since the Rev. Mr. Frame has become the pastor of the congregation; and we felt delighted to see the church so well filled on the day of the opening of it for Divine service. We were disposed to say "What hath God wrought."

The Presbyterians in Summerside deserve much credit for their zeal and activity in erecting so fine a church there; and their thanks are due to the other denominations of professing Christians for the countenance and aid which they have received from them. The Rev. Mr. Frame has a most cheering prospect before him, and we trust his great Master may long spare him to cultivate the promising field, and that in regard to the place of worship just opened, it may be said of many, "This man and that man was born there."

Bedeque, 24th March, 1865.

Ordination at Glenelg.

Dear Sir,—

I may state to you that the Presbytery of Pictou met at Glenelg, on Wednesday the 15th February, for the ordination of the Rev. Mr. Pitblado. The day was fine, the roads were good, and the state of the weather was favourable, consequently there was a large congregation as the people could easily assemble from all quarters of that wide and extensive field over which the young minister was to be ordained as pastor. Indeed it is more like a diocese than a parish, and it is truly wonderful how the Rev. John Campbell stood it so long with

out breaking down. I am not at all surprised that he had to give it up on account of his health and strength. Even the portion of his former field of labour that is now allotted to his successor at Glenelg is large enough for two ministers, taking in the East River of St. Mary's Upper Settlement. Indeed it is to be hoped that ere long an additional labourer will be got to take part of the field. The people of Caledonia will soon be able and willing to support a minister among themselves; the people of Glenelg and the East River are already able to do so, if they would only try, for they seem to be a large and prosperous congregation.—The Rev. Mr. Downie preached a very able and suitable discourse from 2 Cor. iv. 5.—We preach not ourselves but Christ Jesus the Lord, &c.,” after which the Rev. Mr. Pitblado was ordained and set apart to the office of the holy ministry by solemn prayer and imposition of the hands of the Presbytery. Suitable addresses were then given both minister and people on their respective duties, and when the congregation was dismissed they welcomed their newly ordained pastor at the door of the church. It is encouraging to see the cause of Christ prospering, and the church extending her borders on the right and on the left. The Rev. Mr. Campbell presided on the occasion and to him it must have been very cheering in his old age to see a young and active fellow labourer settled in his own immediate neighbourhood, over a people who formed part of his own flock for so long a period.

I am, yours very truly,
DUNCAN B. BLAIR.

Laggan, 7th March, 1865.

The Sabbath School.

SABBATH SCHOOL LESSONS FOR JUNE.

FIRST SABBATH.

SUBJECT: *The good Samaritan*, Luke x. 25-37.

Verse 25.—*Lawyer*—one who devoted himself to the study and exposition of the law of Moses. Lawyer and scribe seem to be the same. Compare Mat. xxii. 35 with Mark xii. 28. *Tempted him*. To tempt means properly to make trial of—to put to the test, and is good or evil according to the motive from which it springs, and the end to which it is directed. See both in Gen. xxii. 1. and Mat. iv. 1. *What shall I do?* This question does not seem to be an *answaring* one, as in Mat. xxii. 17; nor a *captious* one, as in Mat. xxii. 23; nor an *earnest* one, as in Mat. xix. 16; but rather a

testing one, to try what knowledge and skill this famous Galilean teacher had in the law. He was proud of his own knowledge of the law, and wished to test that of Jesus. *Vanity* rather than *malice* prompted him.

V. 26.—Instead of answering the question, Jesus refers him to the law he professed to expound, and makes him answer his own question.

V. 27.—He quotes from Deut. vi. 5 and Lev. xix. 18. It speaks well for this lawyer that he does not refer to any special precept, but at once lays his finger on the great commandment, which Christ himself quoted, as such. Mat. xxii. 37-39. He knew the law, but was ignorant of himself. See Rom. ii. 17-29.

V. 28.—*Answered right*.—His words were right; for, from a legal point of view, no better answer could be given. *This do and thou shalt live*. Reduce this knowledge to practice and life shall be thine. Perfect obedience to the letter and spirit of the law will be rewarded with life. To fallen man this is impossible. See Short Cat. Ques. 82. We must seek life by the obedience and death of Christ. Gal. iii. 24.

V. 29.—*Willing to justify himself*. The lawyer felt that he had put himself in an awkward position, by propounding, so gravely, a question to which he is made himself, almost in the same breath to give answer; and to get out of the difficulty, he says, *True, but who is my neighbour?* Or perhaps, *THIS DO*, was spoken, in such a manner, as to make him feel that he has not been acting up to his knowledge; and to evade the application, he raises the side question, *Who is my neighbour?* This second question is altogether wrong—proceeding from a wrong state of mind and heart—from self-ignorance and self-sufficiency. He asks not, *How am I to shew such love as the law requires?* but, *Who has a claim upon my love?* He, in effect, says, *Shew me the man I am bound to love, and I will shew the love the law requires.* On the contrary, the real difficulty to an honest heart, is not to find a proper object to love, but how to manifest the proper affection.

Ver. 30.—*Jesus answering*. This parable is not an answer to the question as put, but as it should have been put. It is remarkable for the wisdom and tact with which, without calling attention to it, Jesus sets the question in its proper light, and then makes the questioner again answer himself. *A certain man*—a Jew, thus bringing into bolder relief the love of the Samaritan. *Jerusalem to Jericho*—a distance of twenty miles north east. For the most part the road lay among rocks and narrow, winding valleys, affording hiding-places for robbers; and so frequent were the murders committed that a portion

of it was called, *The bloody way*. There, at an after period a fort was built, and a company of Roman soldiers stationed for the protection of travellers. So late as the year 1820 an English traveller was there attacked shot and robbed.

V. 31, 32.—*By chance*,—by coincidence, it so happened; for there is no chance. *A certain priest—and Levite*. Jericho was a city of priests and Levites, and many of them would travel by that road to attend the temple service in Jerusalem. The hard-heartedness of these men is rendered more striking by the fact, that neither of them went away without first perceiving the miserable state of the wounded man. The one *saw him*: the other *came and looked on him*; but both passed by. Probably they were returning home from the performance of their duties in the temple. If so, they had failed to learn what that meaneth, *I will have mercy and not sacrifice*. They were ministers of that religion which enjoins the opposite treatment of the very beast belonging to even an enemy. Deut. xxii. 4. No doubt their excuses—"It is not safe to be lingering here; what has happened to him may happen to us; besides he is past recovery; and, then, may not suspicion rest upon ourselves? Let us pass on."

Verses 33, 34.—*Samaritan*. On the origin of Samaritans, and relation between them and the Jews, consult 2 Kings xvii. and John iv. 9. The Samaritan might have made the same excuses as did the others. Instead of that he at once rushes to his aid. He gave him the compassion of his heart first, then the help of his hand, next, the assistance of his beast, and last, kind provision for the future. *Oil and wine*, the remedies commonly used in such cases—the wine to cleanse the wound, and the oil to relieve the pain.

35.—*Two pence*—equal to two days' wages of a labourer, Matt. xx. 2. If the Roman penny is meant, the sum advanced would be 1s. 3d., sufficient for several days' support.

36.—The lawyer is now asked to answer his own question. The question is not, Upon which is the wounded man to look as his neighbour? but, Which acted the neighbour's part?

37. The question shuts up the lawyer. He can give only one answer—an answer that impliedly condemns his own question, and the narrow bigotry of his nation; and at the same time commends one of a hated nation. Hence he does it with no good grace. He might and ought to have said, the Samaritan. Pride will not suffer him, and he says, He that showed mercy on him. Having thus humbled and silenced the lawyer, Jesus adds the practical application of

the story, Ask no more, Who is my neighbour? but go and imitate the Samaritan.

LESSONS.

1. We may have much knowledge in the head, and little christian love in the heart.
2. True christian love does not ask, Who is my neighbour? but sees in every man a brother, and feels most compassion for the unfortunate.
3. That religion which does not teach us thus to act is not the religion of Jesus.
4. Learn indirectly from the wounded man, our condition as sinners, fallen among thieves, robbed, wounded, dying. From the conduct of the Priest and Levite, the utter inadequacy of the Law to help us as sinners. From the Samaritan, a beautiful illustration of the love of Christ, who is the true Samaritan, encountering the same misery—feeling the same compassion—furnishing the same assistance—and requiring in his people the same disposition.

DOCTRINE TO BE PROVED.

We owe a debt of love to all men. Ex. xxii. 21, 22. Matt. vii. 12. 2 Cor. xiii. 4, 5. James i. 27.

SECOND SABBATH.

SUBJECT: *Healing the sick of the palsy*. Mark ii. 1. (Parallel passages) Mat. ix. 1-8; Luke v. 17-26.

Verse 1.—*Capernaum*—a small town on the lake of Galilee, where Christ, for a time made his home, and where many of his miracles were performed. See Mat. iv. 13, and xi 23.

V. 2. *Many were gathered together*. The extraordinary character of his preaching, the casting out of the unclean spirit, and the healing of Simon's mother-in-law, produced a deep impression in the town, during his last visit. See Mark i. 22, 27, 28, 37. Hence the great crowd on the present occasion. There were among them Pharisees and doctors of the law, from all the neighbouring towns, and even from Judea and Jerusalem. Luke v. 17. *He preached the word* Jesus could not miss such an opportunity: and his words must have been solemn and powerful; for, Luke says, the power of the Lord was present to heal them. It was a blessed opportunity, if they had known it.

V. 3.—*Bringing one sick of the palsy*.—The disease was paralysis, and so extreme was it, that he had to be carried on his bed, by four men. His bed would be merely a light mattress, with, perhaps, a blanket.

V. 4.—*Press—the crowd gathered in and about the house, barring every ordinary approach*. *Uncovered the roof*. The roof of

an eastern house is flat to which there is often access by an outside stair. Having reached the roof by some such means, they removed part of the covering or tiling, and through the opening lowered the sick man into the room where Jesus was sitting, likely an upper room.

V. 5.—*Saw their faith.* The faith both of the sick man and his friends, manifested by their works. James ii. 18. This faith was not, as yet, an intelligent reception of any certain doctrines, but a deep inward sense of need, and of Christ, as the one who only could meet that need. The strength and sincerity of this feeling, they evinced by the efforts they made to get to Jesus. *Son, thy sins be forgiven thee.* According to Matthew, the words were,—*Son, be of good cheer, thy sins be forgiven thee.* A striking example this, of the way in which the Lord gives before men ask, and better than men ask; for the man asked nothing; and all he or his friends expected, probably, was healing. At the same time, the words, *be of good cheer*, seem to indicate that a heavy load was pressing on the man's heart, and that the assurance of forgiveness was fitted to remove that load.

Vv. 6, 7.—*Scribes*—expounders of the law—sitting watching every word and act with a jealous eye; and though they did not speak, there were deep, dark reasonings in their hearts. *Blasphemies.* For a creature to arrogate to himself what belongs only to God, is to blaspheme. *Who can forgive sins?* They clearly saw the true nature of forgiveness, that it is a divine prerogative, that he only to whom the debt is due can remit it. They erred not regarding the doctrine of forgiveness, but in refusing to admit the claims of Jesus, to be the Son of God.

V. 8. *Perceived in his spirit.* They said nothing, but Jesus saw and knew it all.—The prophets, for example, perceived things by the spirit of Christ: he by his own spirit. Sight was imparted to them: original in him. This proof of omniscience should have convinced them.

Vv. 9, 10.—*Whether is easier.* Mark here that Christ does not ask, whether it is easier to forgive sin or heal the sick; for to omnipotence, they are equally easy, and without omnipotence equally impossible.—He asks, rather, whether it is easier to claim the power to forgive sin, or to heal the sick. Evidently the latter is the more difficult claim to put forth, because such a claim admits, nay, demands visible proof; while the former is, from its very nature, incapable of such proof. Accordingly, by doing that which is susceptible of visible proof, he vindicates his right to do that which cannot be so proved.

V. 12.—*And immediately he arose.* This is the visible proof; and so complete is the vindication of his claim, that the multitude were amazed, and wondered, and glorified God, and said, *We never saw it on this fashion.* We are not told what was the effect on the scribes and pharisees. Probably they murmured. Though silenced, they were not convinced.

LESSONS.

1. In this diseased man we have a picture of our own moral and spiritual helplessness, as sinners. Sin is a disease, Isa. i. 5, 6; moral death, Eph. ii. 1; incurable by human means, Jer. xiii. 23. But as the sick man had kind friends willing to help him to Jesus, so has God provided for us helps, such as the Bible—Gospel ordinances—Sabbath schools. Would that we were as willing to be helped as was the paralytic!

2. We cannot be healed unless we apply to Jesus. He says, Come unto me; and we must go or perish. We must get to Christ, whether through the door, or through the roof. True faith will force its way through difficulties.

3. If we have faith in Christ ourselves, we must try to help others to his feet. See John i. 42, 45; iv. 29; Mark v. 19.

4. In trying to carry sin-sick souls to Jesus, we may expect to meet with difficulties and obstacles. The devil and the world and the flesh hate such work. And just as the four men here found their way barred by the crowd gathered around Jesus, so cold-hearted, formal professors are often the greatest hindrance.

From the success which crowned the efforts of these men, we may learn a lesson of encouragement. Let this passage be a model to Sabbath school teachers.

DOCTRINE TO BE PROVED.

Christ is the Physician of souls. Ex. xv. 26; Ps. ciii. 3; Hos. xiv. 4; Matt. xix. 12; Luke iv. 18.

THIRD SABBATH.

SUBJECT: *The Rich Fool.* Luke xii. 13-31.

The Parables recorded in the Gospels may be divided into two great classes; 1. Those drawn from the material world, such as the Parable of the Sower, of the Mustard seed, &c. 2. Those drawn from the relations of Man, whether (1) to the world, (2) to his fellow-men, or (3) to God's Providence; such as (1) the Parable of the Barren Fig-tree, (2) of the Prodigal son, and (3) of the Hid Treasure. The "Rich Fool" belongs to the second class, and to the third subdivision of this class; it is intended to show that in the Providence of God advantages imply duties, that we are wholly dependent

on God and should form our plans in humble submission to His will.

Ver. 13.—A great multitude were listening to the words of Jesus. *One* is so worldly that he interrupts the speaker with a petition to divide the inheritance. By Jewish law the eldest child should have a double portion, the remainder to be equally divided among the other children. Disputes of this kind were settled by three judges. This hearer wished to make use of Christ to increase his own estate, instead of to save his soul.

V. 14.—Neither Christ nor his ministers have been sent by God to take the civil magistrate's office out of his hand. Christ therefore rebukes the man. He addresses him as a stranger.

V. 15.—The untimely interruption by the "man" arose from greed. This leads Christ to denounce "*all* covetousness." We must not too eagerly seek what is *our own*. One's true life grows not out of his worldly goods however abundant. Christ himself had none of this world's riches, yet He had "life" for Himself and all that believe on Him. Many of the greatest and best men have been poor.

V. 16.—The rich man here secures his wealth honestly. God prospered him to *try* him.

V. 17.—God knows men's thoughts.—"No room: Are there no hungry ones to feed—no widows—no orphans? Are there no 'Schemes of the Church' asking aid? These are the barns and storehouses which shall last forever! To give thus is to send your riches before you to Heaven.

V. 18.—*Barns*. Pits walled with stone in which grain was stored. He proposed to enlarge the pits. In the East grain is generally stored as *potatoes* often are in this country. How *prudent* this man: yet he is a fool.

V. 19.—Foolishly he counts on many years when he has not one day. All his plans are thoroughly selfish and ungodly. The prosperity of fools shall destroy them. How often do men retiring from a successful business act and argue like this man!

V. 20.—God has a different plan and it is *His* plan which must be carried out. We may lose sight of God in our arrangements, but He never loses His grasp of us. The rich man thought himself prudent; God calls him, "Thou fool!" He counted on years of selfish pleasure; God calls him to judgment *this night*. "Whose shall those things be?" *Whom shall they PROFIT*. A man spends his life in gathering wealth; he leaves it, perhaps to strangers or enemies; perhaps to children who instead of *profiting* by them are only led to destruction! Ecc. ii. 18; Ps. xxxix. 6.

V. 21.—*So*—like this rich fool. To live *selfishly* is a sin against God and a crime

against society. He is rich toward God who uses and enjoys his wealth according to God's will! Compare Dives and Lazarus. What is the only true riches?

V. 22.—The Parable was addressed to the multitude. He now speaks to his disciples who were poor men. Compare Matt. vi. 25-33. *Take no thought*.—Be not over-anxious, fretful, distracted about it. We should be diligent and prudent about our daily work; but it should never crowd our care for the Kingdom of Heaven.

Vv. 23, 24.—The God who gives life can give food and clothing. Think how much time and thought is given to these two objects—food and clothing! Young *ravens*, often forsaken by the old ones, live on insects that grow in the nest. God takes care of ravens; we are better than ravens; therefore God will care for us.

Vv. 25, 26.—*Cubit*—about 18 inches: the length from the point of the elbow to the tip of the middle finger. Even our own *stature* is not in our power: God makes it four cubits; we cannot add a fifth cubit with all our fretting. Our stature is the least consideration: we cannot affect it; but God gives stature, strength, soul and body, and everything that is needful and useful for this life and the life to come. Is it not foolish not to look for the *small things* at the hand of Him who freely gives us the *great things*?

V. 27.—The Eastern *lily* is a beautiful scarlet flower, about half the size of the "tiger lily." Solomon was the most magnificent of Eastern monarchs.

V. 28.—*Grass*—herbs, flowers, every thing but trees. Mark the exquisite *finish* of every flower—the care bestowed on every blade of grass: we are more important than grass (used for fuel in the East;) therefore God will clothe us.

V. 29.—*Do not* worry for food and clothing. Let not your mind "fluctuate," *home* hither and thither like a vessel on an angry sea.

V. 30.—Having the light of the Gospel and a FATHER in Heaven we should differ from the heathen who care for nothing beyond this life.

V. 31.—*Our first* care must be for Christ's Kingdom in our own souls and in the world around us. "Strive above all things to embrace the offers of the gospel and to become interested in Christ by applying for his righteousness; and for the holiness which he requires as for pardoning grace which he provides. Seek the merit of his death and the spirit of his life, "Christ himself is the true food: His righteousness the true clothing."

LESSONS.

1. We should never bring our worldly strifes and quarrels into the Church, or

bring up even a just complaint at an improper time or place. Eze. xxxiii: 31.

2. Ministers of the Gospel should not involve themselves in worldly disputes. John 18: 33-36.

3. All our plans should be formed with submission to God's will. James iv. 13-15.

4. We should devote our wealth to God who alone can make us truly rich.

5. We should trust fully in God and submit cheerfully to His dealings.

6. Life is uncertain with the rich as well as the poor. James i. 9-11.

DOCTRINE TO BE PROVED.

The sin and danger of Covetousness. 1 Tim, vi. 6-10.; Eph v. 3, 5. Instances, Achan; Ananias, &c.

FOURTH SABBATH.

SUBJECT: *Healing a Woman, and raising the daughter of Jairus.* Mark v. 22-43.

While the Parables shew that Nature is full of instruction and of divine harmonies, that it is rightly a stepping stone to high spiritual truths,—Miracles prove that there is a beneficent Power over Nature—that God is with the Person who performs them. All Christ's Miracles have an *outward, physical* aspect, and an *inward, moral, spiritual* meaning. The Miracles recorded in our Lesson are to be found also in Matt. ix. 18-26, and Luke viii. 41-56. The scene was Capernaum, and the time, early in the third year of our Lord's ministry.

V. 22.—Jairus was a ruler of the Synagogue of Capernaum,—a "Ruling Elder." *Fell at his Feet*—a sign of profound respect, not necessarily involving divine worship. Outwardly Jairus was a greater man than Jesus, but when he saw Jesus he thus humbled himself before Him.

V. 23. His example should be followed by us in prayer. 1. We should go to Christ; 2. Prostrate ourselves in deepest humility at His feet; 3. Tell him earnestly and plainly what we want; 4. Believe firmly in His power to help us.

V. 24. Jesus never refused prayers such as these. He was very popular at this time in Galilee.

V. 25-29.—We should do at once, with simplicity, what the spirit of faith teaches. Jewish physicians were generally most absurd in their prescriptions; and they had reduced this poor woman to extreme want and wretchedness. In her despair she cried the Great Physician and succeeded.—The simplest means are efficacious through His grace. A touch of the fringe of his robe, and she is perfectly restored. If any are without healing, it is because they are without faith. Unbelief alone is to blame. The longer we cling to earthly Physicians the more inveterate becomes our disease. The

slightest touch of Jesus by the hand of faith brings down richest blessings.

V. 30.—*Virtue*—power, efficacy. He seeks her to bestow more blessings, to confirm her.

V. 31.—*Throng him*—but one only is healed! This is because the multitude feel no need of healing. Thus is it with the disease of sin.

V. v. 32-34.—She was legally unclean; hence her anxiety to conceal herself. Jesus sweetly encourages those who come to Him "fearing and trembling." Like her, we should evermore tell Jesus "the whole truth." *Daughter*—she was still young.—*Thy faith*—some do not know that they have faith till Christ tells them that they have. Faith saves not as the *cause* but simply as the instrument: it leads to Christ. No one is too weak, humble, impure, to touch the hem of His garment and be healed.

V. 35. Observe the patience of Jairus, though he knows his child is at the point of death. But now the tidings come that she is dead; and the people thought that Jesus was no more than an eminent doctor who might aid her while life remained.

V. 36.—Jesus strengthens a faith that trembles in fearful extremity.

V. 37.—This is one of three instances in which these disciples were favoured—the others being the Transfiguration, and the Agony.

V. 38.—There were *professional* mourners, *minstrels*, (Matt. ix. 23) i. e. flute-players. Even the poorest among the Jews were wont to have two pipers and one mourning woman to make "a noise" at funerals. Rich men would have many more. Wine was also drunken on these occasions, often to excess. (Drinking at funerals is a shameful and barbarous practice.)

V. 39.—The dead are always alive to God. Bodily death in the hands of Christ is not essential death, but a sleep from which he shall awaken his children in good time. In case of the damsel there was no need of these tumultuous mourners; for her death was as a short slumber. She was not to be numbered with the dead.

V. 40.—They ridiculed him—"grinned a ghastly smile." These hireling mourners were to lose their dues! The world often "laughs to scorn" that christian faith which sees nothing in death but a sweet sleeping in Jesus. *Five* witnesses are present when the dead child is raised.

V. 41.—*Talitha, cumi.* Syriac for, *Damsel, arise.* He addressed her in the language which was best understood by *herself*. Christ made the *dead* hear, understand and obey: He can do the same with regard to those who are spiritually dead.

V. 42. The cure in this case as in that of the woman is complete. The one was twelve years an invalid; the other twelve

years of age. Sin is a sickness which may ripen into death at any age—twelve years or one year, or threescore years and ten.

V. 43.—But honour pursues those who humbly flee from it. Life must be preserved by natural means. Christ raised the daughter of Jairus from her bed; the son of the widow (Luke vii. 14) from his bier; the brother of Martha and Mary from his grave (John xi. 44.) Here we have an ascending scale of demonstration of Christ's power over death; but the glorious climax will be when *all* that are in their graves shall hear His voice and come forth.

LESSONS.

1. Affliction is a great blessing when it brings us to God: Heb. xii: 6-11.

2. We are saved by faith in Christ.

3. Christ can purify us from the disease of sin.

4. Christ shall raise the dead; John v; 28, 29. 1 Cor. xv: 51, 52.

5. Christ can revive those who are spiritually dead.

6. We should pray earnestly for ourselves and others.

DOCTRINE TO BE PROVED.

Christ knows the thoughts and intents of the heart. Ps. cxxxix: 1-12; Heb. iv: 13; John iv: 29; John 2: 24, 25.

NOTICES, ACKNOWLEDGEMENTS, &c.

MINISTERS' WIDOWS AND ORPHANS FUND.

The attention of Presbyteries is directed to the following resolution of Synod—

"That without committing itself to all the details of the scheme submitted, the Synod approve of it as a general basis on which to commence the scheme, and authorize the committee to put the same in operation immediately, and that the said scheme be published, and Presbyteries be directed to forward suggestions to the Committee one month previous to the next meeting of Synod, when these regulations shall come up for final approval."

The Committee is requested to meet in James's Church, New Glasgow, on Tuesday, 23rd May next.

GEORGE PATTERSON. Secy.

Monies received by the Treasurer from 20th March to 20th April, 1865.

FOR FOREIGN MISSION

Sab. School Children Presb. Ch.,
Montreal, C. W. (Dr. Taylor's)
per D. McKay, Esq.,.....£10 0 0

Tatamagouche Congregation,.....	14	17	7
do. do. per			
Rev. Mr. Geddie,.....	4	0	0
Mrs. Grant, New Glasgow.....	1	0	0
Miss Grant, do.....	2	6	
Alex. Fraser, do.....	3	9	
Knox's Church, Pictou,.....	10	10	4½
do. do. additional.....	11	3	
The late Miss M. B. Logan Miss'y. Box,.....	3	2½	
Sabbath School Missionary Box,....	1	10	0
Carriboo Station,.....	3	7	5½
Toronto, C.W. cong., Dr. Jennings, 12	2	6	
Detroit, Mich. do per do.....	2	15	0
Sab. School Central Ch Hamilton, (Dr. Ormiston.).....	6	5	0
Miss Ferrior's Boarding School, Caledonia,.....	1	10	0
Collection by two congregations, West River Miss. meeting.....	7	5	6½
Green Hill cong., for Mr. Geddie's expenses,.....	12	4	2

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Collection Prince St. Ch. Pictou,....	8	14	7
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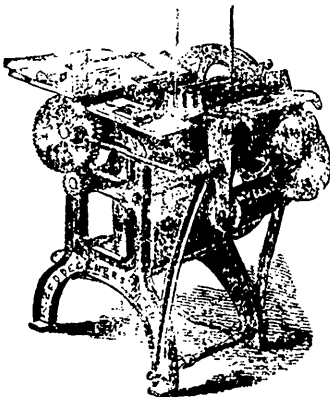
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