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THE  
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

---

1863.

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HALIFAX, N. S.,  
JAMES BARNES, 142 HOLLIS STREET.  
1863.

THE  
HOME AND FOREIGN RECORD,

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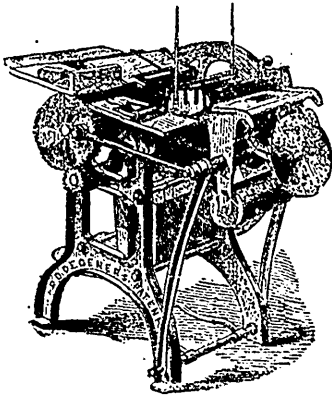
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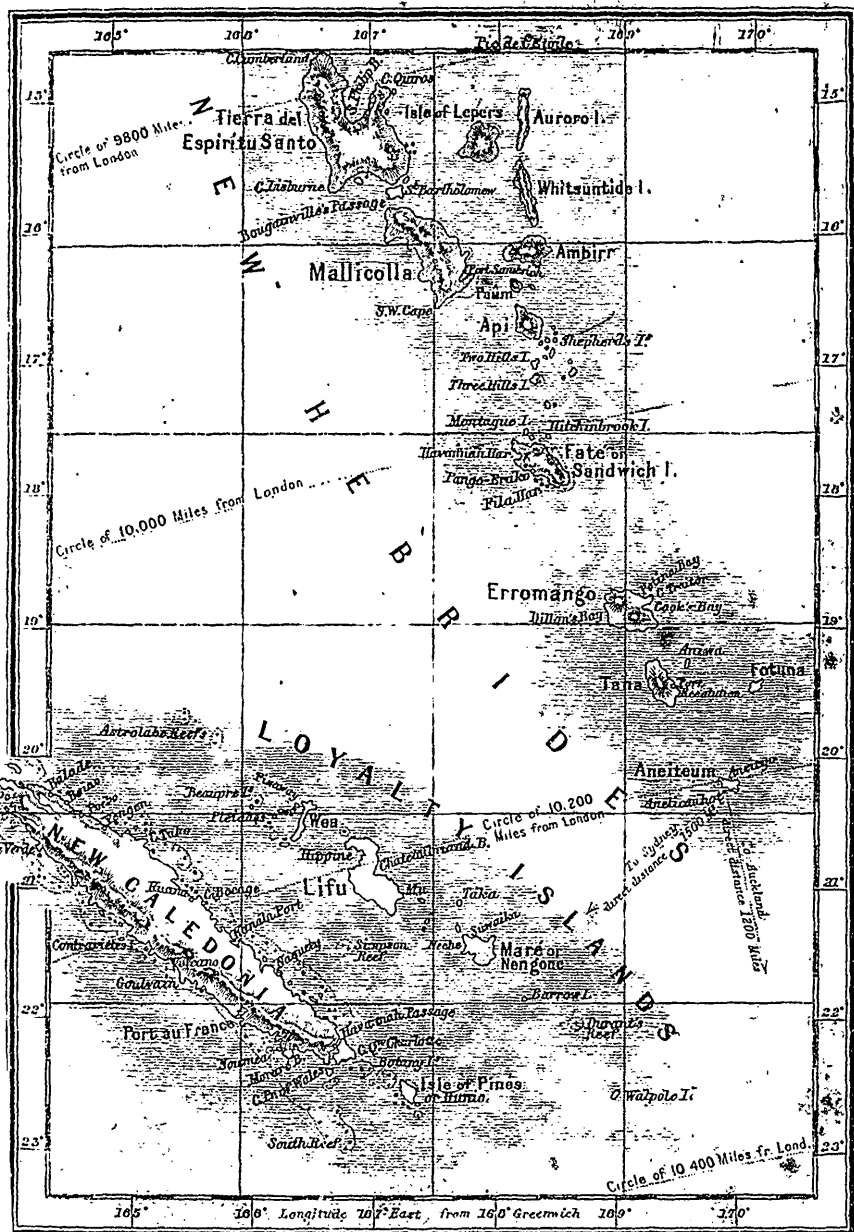
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THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

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JANUARY, 1863.

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THE PAST YEAR.

Another year with all its joys and sorrows—its labours and responsibilities—its good and evil, is numbered with the past. A year, in the life time of nations—in the history of the world, is but a point of time, and its events will in the progress of ages, scarce occupy a single page of the historian's work; perhaps not a single line, while it will be absolutely as nothing when compared with eternity and the years of him, with whom one day is as a thousand years, and a thousand years as one day.

Yet in the life of every man, a year is no unimportant period. During that time we have spent 365 days, over 5000 waking hours, and over 300,000 waking minutes, throughout all of which, if not in our sleeping hours as well, our minds have been constantly active. How much useful effort is thus put forth in a single day—how much enjoyment or misery may be crowded into a single hour, or may result to ourselves and others from the actions of so brief a period. How many thoughts have sometimes passed through our minds in a single minute. Yet during all these hours our minds have never been idle. During all our waking moments, there has gone forth from every one of us a constant stream of thought and activity—by which our own souls have either been built up in good, or have been sinking deeper in their natural corruption; and we have been exerting an influence upon others, it may be as silent and as slow as that of the daily drop on drop that wears away the stone, but certain and sure, and to continue through the countless ages of e-

ternity. How great then the responsibilities of a single year!

There may be special events to render a particular year memorable in the history of man. And memorable no doubt has the past year been to many. To numbers it has brought worldly prosperity—and many more have witnessed the blasting of their expectations, and the ruin of worldly prospects. To thousands upon thousands it has brought the end of their earthly career—the termination of all present privileges—and the summons, "Give an account of thy stewardship for thou mayst be no longer steward." Many during the past year have passed from death unto life, while alas, it is to be feared that many, under the preaching of the gospel, by continuing to reject offered mercy, have during the past year reached that point in the hardening of their hearts that justice has said, "He is joined to his idols, let him alone." Who can reflect on all the scenes of sorrow and gladness—of responsibility and of judgment of a single year without solemn and profitable emotion!

On the wider theatre of the world, a single year is fraught with events of deepest importance to the destinies of our race. Ours is called a fast age—too true in the worst sense of that expression—an age full of self elation, and scorning the accumulated wisdom of all past ages—impatient of the restraints of law human and divine, and but for the resistance which the great Ruler of the world is raising up in various ways, which would plunge society into wreck and ruin. And yet true also in a better sense—

an age of rapid progression in science, in art, and their various applications to human life. But ours is especially an age of rapid change—when its travel by steam, and its communication by telegraph, seem symbolical of the suddenness of its social changes, and the rapidity with which great events follow one another. It is a fact that revolutions now take place in a single year which in former ages would have been spread over a generation. There are many indications that we are on the eve of great events, which will change the race not only of European civilization, but of the Mahometan and Heathen worlds. And as the great drama of ages seems about to close, and a new era to be ushered in, events move with accelerated rapidity, and a single year brings changes of vast moment to the destinies of man.

The year has had its events of thrilling interest and of solemn importance. Prominent among them has been the fratricidal war, which has raged among a neighbouring and kindred people. What right thinking man but does not mourn over the scenes of slaughter and desolation which that country has recently presented? And yet how lightly do we often think and speak of the scenes of war:

“Boys and girls

And women that would groan to see a child  
Pull off an insect's leg, all read of war,  
The best amusement for our morning meal!  
The poor wretch who has learnt his only  
prayers

From curses—who knows scarcely words  
enough

To ask a blessing from his Heavenly Father  
Becomes a fluent phraseman, absolute  
And technical in victories and defeats  
And all our dainty terms for fratricide,—  
Terms which we trundle smoothly o'er our  
tongues,

Like mere abstractions, empty sounds to  
which

We join no feeling and attach no form!  
As if the soldier died without a wound—  
As if the fibres of his god-like frame  
Were gored without a pang—as if the wretch  
Who fell in battle doing bloody deeds  
Passed off to heaven, translated, and not  
killed—

As though he had no wife to pine for him  
No God to judge him.

To us the American war, whether we  
look at it as among a people of the same

race and lineage with ourselves—and partakers of the same great heritage of Protestant Christianity—whether we look at the close relationship between the parties—whether we consider the amount of slaughter and desolation it has occasioned, or the apparent hopelessness of any satisfactory result, appears the most sorrowful spectacle of modern times. Our only relief is in our assurance that the Lord reigneth, and the conviction that though it may be by terrible things in righteousness, he will yet render all these sad scenes subservient to the accomplishment of his own great and glorious designs. We cannot help seeing already that he is accomplishing two ends—that he is humbling the most boastful nation the world has ever seen, and that he is opening the prison doors that the oppressed may go free. “They that walk in pride, he is able to abase,” and he “executeth righteousness and judgment for all that are oppressed.”

Casting our thoughts across the Atlantic, the old world has not during the past year witnessed events as stirring as the new. Its surface presents an outward calm, and yet it has exhibited much of deep interest, many indications of progress, and many harbingers of coming changes. In our Mother country the Great Exhibition has been a glorious triumph of peaceful industry contrasting strongly with the sounds of war wafted from our own side of the Atlantic; the distress of thousands has appealed to the benevolence of the nation, and met with such a response as does credit to the christianity of the age. On the continent of Europe there are but few countries free from settled discontent, and if there have been few positive outbreaks, there has been much to indicate coming dangers, and “men's hearts failing them for fear and for looking for the things which shall be on the earth.”

Among the difficulties which agitate the European mind, the Roman question must to the Christian be regarded as of chief interest. During the past year it has already advanced a stage. The decided position taken by the Emperor of France, not to withdraw his troops from Rome, and his determination to uphold the Pope in his

temporal power—and on the other hand the increasing urgency of the Italians in claiming Rome as their capital, indicate that the struggle is at hand, in which the last remnant of his political power will sink amid storm and commotion. The address of PASSAGLIA signed by 9000 Italian priests, in favor of the Pope's surrendering the temporal power, shows how the minds even of his own subjects are prepared for such a result. Most of our readers are aware, that the best interpreters of prophecy fix the date of the downfall of the Papacy as a political authority between the years 1864 and 1868, many precisely in the year 1866, and we need not say how the progress of events seems to indicate, that their conclusions will be verified by the results. It should be understood, however, that this by no means infers that Popery as a system of religion will then become extinct. On the contrary we may presume that it will continue to linger, it may be for a length of time. But its chief support will then be taken away—the chief hindrance to the progress of the truth will then be removed, and through the influence of the word, its adherents will gradually be brought to the knowledge of the truth.

In connexion with these views, a statement which we have seen in the public prints within the last few weeks, may be of far more importance than has been generally believed. We have seen it stated that much alarm had been excited in the neighbourhood of Rome by indications that a volcano was about to break out a few miles from the city. The announcement has not excited much attention. But the student of prophecy will read it with the deepest interest. The 18th chapter of Revelation describes the total destruction of Rome, and in doing so employs very prominently the image of a burning by fire. "Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire." "And the kings of the earth shall bewail her and lament for her, when they shall see the smoke of her burning." "And every ship-master and all the company in ships, and sailors and as many as trade by sea stood afar off, and

cried when they saw the smoke of her burning, saying what city is like unto this great city." All sound interpreters agree in understanding this chapter, as describing the complete and final overturning of the anti-christian system, but many consider that these words also predict a literal destruction by fire, of the seven killed city, as we know that other prophecies had their literal as well as their spiritual fulfilment.

The structure of the whole of central Italy has long since been noted as likely to render it the scene of such a conflagration. It is not Etna, the Lipari volcanic islands, and Vesuvius, that alone offer visible indications of the physical adaptedness of Italy for such a catastrophe. The great Appennine mountain chain is mainly volcanic in its character, and the country of Rome more especially is as strikingly so, almost as that of Sodom itself." "I beheld," says another writer, who passed through the country in the year 1850, "every where—in Rome—near Rome, and through the whole region from Rome to Naples—most astounding proof, not merely of the possibility, but the probability, that the whole region of central Italy will one day be destroyed by such a catastrophe (by earthquake or volcanoes.) The soil of Rome is *tufa*, with a volcanic subterranean action going on. At Naples the boiling sulphur is to be seen bubbling near the surface of the earth. When I drew a stick along the ground, the sulphureous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the Southern Peninsula of Italy. The entire country and district is volcanic. It is saturated with beds of sulphur and the substrata of destruction. It seems as certainly prepared for the flames as the wood and coal on the hearth are prepared for the taper, which shall kindle the fire to consume them. The divine hand alone seems to me to hold the elements of fire in check, by a miracle as great as that which protected the cities of the plain, till the righteous Lot made his escape to the mountains."\* With such facts, and the predictions of God's word be—

\* Townshend's Tour in Italy.

fore us, need we be surprised, if ere long the modern Sodom should suffer the doom of its ancient prototype?

While the Western Apostacy seems to be thus giving indications of approaching destruction, events are moving forward in the East at such a rate as to indicate that the great Eastern Apostacy has nearly reached its limits. During the past year the disturbances in the Turkish empire have continued, showing that the scriptural "drying up of the River Euphrates" is going on, while the Revolution in Greece, and the proposal seriously entertained of setting an English prince upon the vacant throne show, what a mighty revolution in feeling is going on in the Oriental mind. These, with many other facts elicited of late years, indicate that as the rise of the Mahometan power was synchronous with the culmination of the Papal despotism, so they shall be together in their fall.

Looking for a moment homeward, what mercies have we in this Province had to record during the past year. We have been free from the scourge of war. Our sons have not been called to the deadly conflict—our fields have not been trodden down by invading armies—our liberties, our persons, our property have all been secure. We have dwelt under our own vine and under our own fig-tree, none making us afraid. Trade has been reviving. We have reaped a harvest better than for years past, and in many portions of the country most abundant, and now while we hear of suffering and want abroad, there is plenty in our hand for man and for beast. O that men would praise the Lord for his goodness, and O that our hearts were inclined to render unto him according to all his benefits!

In our own church we have had to sing of mercy and judgment. In our mission field, though the trials of the previous year completely overshadowed those of the past, yet in the breaking up of the Tana mission, and in the death of Mrs Matheson, our mission has suffered afflictions of no ordinary character. But at home how has God blessed us! Peace and harmony have prevailed among us. If we cannot record great revival movements yet we believe that the

work of the Lord has been steadily advancing. And what reason for gratitude have we in the fact, that among all our ministers, professors, probationers, and students of theology, amounting altogether to over 120 there has not been a single death during the year.

And now reader, let us ask you to reflect on the year that is gone. "God requireth that which is past." The mercies received, the trials experienced, the activity exerted, the sins committed, are all past; but they are all in the book of God's remembrance, and they will again appear before thee in that day, when he shall bring every secret thing into judgment. Bring thyself now to the bar of conscience for self examination as in the sight of God. What return have you made for your mercies? What is the result upon your spirit of your trials? How have you improved your opportunities for getting and doing good? Are you still an enemy of God, and have you never yet begun the service of your Creator? And have you during another year been adding to your former sins the awful crime of despising a crucified Saviour? How much guilt must you have accumulated during the past year? Will you continue this course? Will you go on thus treasuring up unto yourself wrath against the day of wrath? You are entering upon another year. Perhaps the declaration may now be going forth as it was once revealed to a wicked man, "This year thou shalt die." You know what the word of God teaches must be your doom for ever, should this sentence be executed upon you in your present condition. O then, by the value of your soul, by the joys of heaven and the woes of hell, by the solemnities of eternity, by the wrath of God, and the love of Jesus, we entreat you to rest not a moment as you are, but flee for refuge to lay hold of the hope set before you in the gospel.

Christian reader, how have you discharged the obligations and fulfilled the responsibilities of the past year? You too have to mourn over mercies unappreciated—over many shortcomings, and many lamentable failures. Seek pardon for the past and

strength for days to come. Earnestly seek a new effusion of the Spirit on thy soul, that this year if you are spared below may be a year of greater self denial, greater labor for the good of men and greater zeal for the glory of God, so that at the end of it you may say, "Now is our salvation nearer than when we believed."

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### WORK!

We are saved by faith in our Lord and Saviour Jesus Christ; but in order to show forth our faith and develop the christian life in our own souls we must *work*.

Christ wrought and suffered for us to the utmost; he did not spare breath or blood; he did not shrink from the pains of death that we might be saved. In token of our love and gratitude to Him let us *work*.

Our day is swiftly passing and the gloomy night is near, even the night of the grave in which no one can work. Time is fleeing from us with all the swiftness of thought; therefore let us *work*.

We may be faint and weary, and longing for repose. The burden may be too heavy; the hill too steep, the toil too arduous; yet faint not, but struggle on. There is rest for the weary. While it is day, our duty is to *work*.

The hosts of this world are up and doing. Man is contending with man for mastery, and the flood of active exertion goes surging on. No rest for hand or foot or burning brain. The race for riches and earthly honours is keen and ceaseless. Shall we loiter in the heavenly race? Shall we yield in the spiritual conflict? No! in the face of all hindrance and discouragement let us *work*.

The harvest is plenteous; it is white, and bending to the sickle wherever we turn the eye. How vast the fields that wave before us: but the storms are coming. Angry clouds lower above the hills. What shall we do to gather in the precious harvest of God? Let us *work*.

We are watched by Angels; they minister with us to the heirs of salvation; they would gladly be our fellow-workers in the field. We are watched by Devils; they

strive to lead us astray and thwart us in every effort for good; they aim at the total ruin of earth's harvest. Therefore, with the holy Angels against Satan and his hosts let us *work*.

Christ is coming to judgment. Behold he cometh with clouds and every eye shall see him, and his reward is with him. He comes to give every one according to the deeds done in the body whether good or bad; therefore let us *work*.

HELL is prepared for those who do evil and waste God's precious gifts and benedictions on self and sin. Into it shall the devil and his angels be cast, with all who are not saved by grace. The unprofitable servant meets this dismal doom; therefore let us *work*.

HEAVEN has many mansions, welcoming all who love Christ and do his work. The golden gates are open; the peaceful river is flowing freely; the tree of life is spreading its healing and welcome shadows; and here a crown of glory awaits all Christ's faithful servants; therefore let us *work*.

God the Father is working; Christ is working; the Holy Spirit is working; the Angels of God are working; the Devil and his angels are working. The world is working; can we be idle! No; whatever our hands find to do let us do it with all our might. In the day of joy, in the night of sorrow; when strong and young, and when weak, old and weary; lonely in the shadows, or cheered on by the applause of multitudes, always, everywhere let us work till God call us to our rest and reward.

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### "TAKING STOCK."

He thought himself rich. He had laboured late and early for many years, and success crowned his adventures. His balance at the Bank was constantly increasing, and his investments were all yielding a good return. Was he not rich? Death came and looked at him and bade him leave all, that his body might lie in the narrow house and his soul stand before God! He had laid up no treasure in Heaven. Alas, he was not rich; he lacked the Pearl of Great Price, and lacking that he perished!

We all thought her wretchedly poor.— Her parents died when she was young. She had neither brother, nor sister, nor husband. Health failed; and when health fails what can *she* do, who depends for a living on the labour of her hands? Friendless, homeless, desolate, sick! Was she not poor, very poor? She lived on the offerings of the benevolent; no other means was within her reach. Weak and weaker she became day by day, till at last she passed from us into the land where there is no more hunger, or poverty, or sickness. She was poor to the eye of a careless observer; but rich in faith, hope and love; rich in good works done for God to God's poor children. Her Treasure was in Heaven, and she rejoiced in the hope of enjoying that Treasure through all eternity. Was she not rich?

Reader, are you rich, or poor? To use a mercantile phrase, Have you "taken stock" lately? Prudent merchants "take stock" frequently to know how they stand. There could be no better opportunity for you to do so than now, at the beginning of a new year.

Some merchants who twelve months ago were deemed wealthy and honourable men, are to day bankrupt in purse and in character. Others, then poor and trembling on the verge of ruin, are to day safe and rich. How is it with you? We do not ask with reference to the treasure that moth and rust can corrupt and thieves can steal; we speak of those things that make a man "rich towards God."

How much stronger is your faith? How much weaker all your evil passions? Have you been more successful than ever in proving before the Church and the world that the graces which sustain and adorn the christian character, flourish in you?

How often have you spoken a good word for Christ and his cause? Have you attended with greater regularity and earnestness all the means of grace? Have you read the Scriptures with more diligence and with deeper fervency of prayer?

Have you been faithful, honourable, liberal, in all your dealings with the "body of Christ," which is his Church? You were not content with doing *nothing* for her; but

have you done what you could by word and deed?

How many friends have you made for Jesus; and how often have you sacrificed self for his sake? He gave himself for the Church; can you give yourself to him and his cause?

Having examined ourselves, having "taken stock" of our character and of our deeds, let us then ask, What can I do so that I may be a more profitable servant this year than I have been during the last? What can I do for Christ and his Church in order to manifest my loving obedience? First give yourself more fully to Christ, and then place all that you possess at his disposal.— He is a generous MASTER, and he knows well how to reward those who make sacrifices for him. The man that gives a cup of cold water to a disciple for the sake of Christ shall not lose his reward!

Beware of the awful mistake of thinking yourself rich, when, in truth, you are very poor. Be not deceived; those who keep their treasures here for selfish purposes when the MASTER has need of them, shall have sorrow at last.

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## Our Foreign Missions.

### LETTERS FROM ANEITEUM.

The following letters have been received from the Rev. Mr. Geddie:

**Letter to Rev. P. G. McGregor.**

ANEITEUM, July, 22nd, 1862.

MY DEAR BROTHER,—I do not write at present because I have anything of importance to communicate, but I know from the interest you take in this Mission, that an occasional letter will be always acceptable to you. You will be glad to hear that the various members of the Mission enjoy a moderate share of good health. In the midst of all our troubles, we enjoy many mercies, for which we desire to thank God.

You have probably heard before this time of the death of Mrs. Matheson. She died rejoicing in her Saviour, whom it was her delight to serve while she lived. Her death has been a serious loss to the Mission. She was very devoted to the work, had a better knowledge of the Tana language than any other member of the Mission, and enjoyed

much influence among the natives where she resided. Her position was a very trying one, living among a heathen people, and her husband in delicate health, but she yielded without a murmur to circumstances which she could not control. She now rests from her labours, and knows no more trouble in the presence of her Saviour.

I have nothing new to mention about our labours on this island. The work advances I hope in the right direction. The excitement on the subject of christianity is now less than formerly, but more enlightened and wholesome. I do not think that ever the Mission was in a more satisfactory state. The novelty of the change which christianity has effected, has now in a great measure passed away, but there has been no falling off on the part of the natives. The ordinances of religion are well attended, and many of the people are growing in knowledge, and I trust some of them in grace also.

The natives are busy at present in building a school and dwelling house for children. It was originally designed for orphans, but it will not be confined to them. The school will be under Mrs. Johnston's charge, who is doing much good among the rising generation. As we do not wish the school to be expensive to the Mission, the scholars will be required to work, and we hope that they will be able to raise most of their own food, but it will devolve on us to clothe them.—The future prospects of the island depend much on the character of the children, who are to take the places of their fathers, and it is our wish to bring as many of them as possible under direct christian influence.

Our latest accounts from the islands occupied by our native teachers, are favourable. God appears to bless their humble efforts in his own work. As far as we can judge, Missionaries might now settle on Fute, Futuna or Niua with safety, and prospects of usefulness. It cheered us much to hear that the Synod has sanctioned the sending of more Missionaries, and that men are likely to be found willing to come. I trust that the Board of Foreign Missions may be divinely directed in their choice.

I beg to thank you for your kindness to our dear children. The sympathy shown to them in Nova Scotia has been very grateful to their mother and myself, and helps to reconcile us to our separation from them. Our only fear is that it may be injurious to them. When you have any opportunity of seeing them, I hope you will talk freely with them, as you would to your own children. It will be a great satisfaction to us to hear that they are doing well, and above all that they are seeking the one thing needful. We commend them to God, and it is our hope and prayer that they may remember their Creator in the days of their youth.

We have taken steps to resume the Erromangan Mission. The "John Knox" conveyed to that island, a few weeks ago, four of the natives who came here last year.—They were well received by their countrymen, and did not anticipate any hostility from them. They will be followed in a few months by teachers from this island. And it is probable that Mr. Copeland will take up his abode on Erromanga when Mr. Inglis returns. I trust that God will bless this new effort to introduce the gospel to that dark island. We have not the same favourable opening on Erromanga now that we had five years ago, but I have little doubt that the gospel will triumph at last.

It will add greatly to the safety and success of our Mission, if we get the vessel we have applied for. A considerable amount will be raised in New Zealand and Australia for her purchase and support. The Presbyterians in the neighbouring Colonies take a deep interest in this Mission, and show a disposition to aid us. We are endeavouring to draw them into the Missionary work, and I hope that the time is coming when they will have Missionaries of their own on these islands. The objection to a Foreign Mission in these Colonies is the want of men, not the want of means.

It is pleasing to hear that the union works so well. It appears to be real and not formal, merely. May harmony and love ever prevail in the united body. It is when we live in peace with each other that we may expect the God of peace to dwell with us.

Mrs. Geddie unites in kind regards and christian love to Mrs. McGregor and yourself. Would you please to remember me to Mr. and Mrs. Hunter, Messrs. Robson, James, and other friends. May God bless and prosper you in person, family, and congregation. A letter from you is always encouraging and welcome to us. Remember our Mission at a throne of grace.

Ever yours, &c.,

J. GEDDIE.

Rev. P. G. McGregor.

#### Letter to Rev. G. Patterson.

ANEPTEEM, July 21st, 1862.

My Dear Brother,—Your kind letter of date Nov. 12th, 1861, came to hand, for which I beg to thank you.

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As regards yourself, you have it in your power as the Scribe of our Church, to do much for the Missionary cause. The views expressed in your occasional editorials, are substantially my own on the subject of Missions. I would never wish to see Foreign Missions advocated at the expense of the claims of home. The truest friends of the Foreign Mission cause will be the warmest advocates for home institutions.



I regret to see that the Turkish Mission has been suspended. If that Mission is not resumed, I trust that God may open a door elsewhere. I should rejoice to see our Church occupy another portion of the Mission field besides the New Hebrides. This Mission would suffer little by the extension of your operations to some other part of the heathen world. The interest which a new Mission would excite in the Church, would bring out to a great extent the means necessary for its support. I could give reasons why I think two Missions would be better than one, but I must forbear at present. I shall long for the day when we shall have a Mission in Turkey, or India, or China, as well as on these distant isles of the sea.

You must not be unduly discouraged by the dark events that have befallen this Mission. Few Missions have been more favoured by God, and as few have been more severely tried. Our consolation is that "the Lord reigneth," and that he doeth all things well. Our trials were needed or they would not have been sent. I trust that the result of all may be God's glory and the furtherance of his cause. I believe that the cause will not eventually suffer by the sad events which have taken place.

Our latest accounts from the islands on which the teachers reside, are favourable.—We have a great field before us in this group. It would require 50 Missionaries at least to occupy it. The Church should not delay sending Missionaries until we can report good openings for them. It is a positive disadvantage to those who come here not to know something of the anxieties, dangers and trials encountered in opening up new islands. It is not probable that we and our friends in Scotland will be able to occupy these islands within a reasonable time, and therefore we are using our endeavours to interest the Presbyterians of Australia and New Zealand in the New Hebrides Mission. There is reason to hope that something will be done by them. The great want in these Colonies is men, not means.

Our Mission vessel, if we get her, will enable us to carry on our labours with more safety and success than at present. A large amount has been raised in the neighbouring Colonies for her purchase. Mr. Paton is in Australia at present collecting for the vessel.

I beg to thank you for the periodicals you have so kindly sent at different times. They are very acceptable indeed, as we receive but little periodical literature here. The uncertainty of getting papers and magazines discourages us from ordering them. I am glad to say that we have received eleven numbers of the *Home and Foreign Record* for last year. We have mails from Sydney about two or three times in the year.

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Mr. Johnston was a very excellent young man, and I have no doubt but a brief memoir of him, such as you propose, will do good. His death was a serious loss to the Mission. It is men of his stamp that we want for the Mission field.

Mrs. Johnston is making herself very useful in the department of education. She intends to go home by the return of the *John Williams*. Mr. Matheson is very delicate. The death of his wife has been a serious trial to him. He is at Mare at present, where he has gone to spend a few months.

Mrs. Geddie joins in kind regards and christian love to Mrs. Patterson and yourself. Our dear children, Helen and Alexander, are well. May God bless you and yours. Remember our Mission at a throne of grace. We now sow in tears, but we shall reap in joy.

Ever yours, &c.,

J. GEDDIE.

Rev. G. Patterson.

Rev. Mr. PATON writing to the Rev. John Kay, Castle Douglas, under date September 23rd, 1862, says:—

The first week was spent in travelling, arranging for meetings, and forming local committees connected with our new mission ship, and since that I have preached six times, addressed twenty-six public meetings—thirty-two services in whole; and to be able to do this I had to travel about 30 miles on foot, and 340 on mail coaches, &c., but as the roads are very good here, travelling is easy. Our meetings have all been well attended; at five different meetings, we had about 2000 persons present; the prayers of many of God's children are drawn forth, several Dorcas Societies have been formed, and a deep interest has been manifested in our work and mission. I have only had one £10 donation for the ship, but the collections made at our meetings have realised the handsome sum of £220; and as I know of about £50 having been got by collecting cards, I hope the children will raise at least one hundred pounds more.

I have been kindly received by all the churches visited, and feel thankful to many Christian friends for their sympathy and liberality, which, considering the depressed state of the colony, has been very great to our cause; and, if the vessel visits them, they promise to give us many mission boxes, and other supplies for our mission. You will perhaps see by the papers sent, that I offended the Hobart Town whalers, and the police had to be instructed to prevent me from receiving personal abuse from them, and a few of the leading pious gentlemen of the place had to come and accompany me

to and from some of the meetings, as a body guard; but their presence was sufficient to prevent an attack, and to give the more importance to our mission. As the public were all satisfied, I paid no attention to what they said in the papers about me and my work, till, at a public meeting in Launceston, I finally disposed of it to the satisfaction of all friends, and apparently, the silencing of all enemies. It has given our mission great publicity here, and made us very many friends.

### Letter from Mr. Copeland.

The *R. P. Magazine* for December, contains a note from Mr. Copeland, dated the 15th Aug.—nearly a month later than Mr. Geddie's letter. All the missionaries were then well. The *John Williams* was expected shortly, on her way to Sydney. The following letter is of much older date, but it is so interesting that we give it entire:—

ANUTEUM, NEW HEBRIDES, }  
March 28th, 1862. }

Rev. and Dear Sir,—Some time ago I endeavoured to give you some idea of an Anuteum school. I come now to speak of our meetings for the public worship of God, for the communication of religious instruction, the celebration of baptism and the Lord's Supper, &c., &c. There are two days in the week on which the natives assemble in their places of worship—Wednesday and Sabbath. And first, of our Wednesday meetings. About mid-afternoon there is a class for candidates for baptism and church membership. The object of it is to ascertain their fitness for the position to which they aspire in point of knowledge, and to know whether their daily walk and conversation are such as become the members of Christ's visible church. By their meeting as a separate class, they are known by the church members and elders, and any improper conduct on their part is certain to be reported. In the class, after the usual preliminary exercises of praise and prayer, a portion of Scripture is read by the candidate, and then questions are put as to its meaning. Sometimes the native Catechism is made the basis of the questions. At this meeting the church members are expected to be present, so that they may be adding to their previous knowledge.—The number attending this candidate's class varies from 20 to perhaps 60. Some attend it for years before being admitted to the church, others again pass out after being in it but a short time. At the half-yearly communions, more or fewer, according to their apparent fitness, pass into the list of church members. Of course, it is only

at the two mission stations that this class exists. Persons of different ages and of all ranks are to be found in it, the old and the comparatively young, the high and the low, the rich and the poor. There seems to be a desire on the part of the natives generally to be in church. It is regarded as a distinction, and may be sought after by some not from pure motives alone. I have said that questions are put to the natives on the portion of Scripture read. I find, however, that questioning them is dull work, and that few things give one so low an opinion of the natives as this particular exercise, whether in this class or in other meetings. It must be admitted that their reading is sadly mechanical, much more so than any one is apt to suppose till experience has taught him. The words pass before their eyes, and are uttered by their lips, but leave very little trace on the memory. This department of our efforts to instruct them, viz., the putting of questions, is not relished by them. They have to be taught to *think*, and then they are so bashful and timid, and afraid of giving a wrong answer, that they keep silence sometimes, not from ignorance, but from awkwardness and fear.

Immediately at the close of the candidates' meeting, one for the public generally begins. This we call the weekly or Wednesday Prayer-meeting. After praise and prayer, a portion of Scripture is read, and a few practical remarks made upon it, or else some one of the elders, or deacons, or church-members, is called on to address his brethren. As you know, we have to employ the natives to conduct public worship. This we do partly from necessity. We have several places where the people meet on Wednesdays and Sabbaths, to which the missionaries cannot personally go. We employ them to speak publicly, that we may hear them occasionally, and learn from them the idioms of the language, and adopt their modes of addressing their brethren and their illustrations, so far as we may think them good. Of those thus called on, some are tolerable speakers. They discuss fluently and rapidly, but make few movements in their bodies and hands. There is not much freshness or order about their addresses, nor are they textual. One clause or verse seldom affords them much material. Some of them bring forward very apt illustrations now and then, which concentrate all eyes on the speaker. They seem to have little idea of sitting down to prepare a discourse, hence what is uppermost is produced first, and so of the underlying strata of ideas.—A great many can engage very sensibly in prayer, that could not make a speech.—Practice gives them a facility in the former that they have not acquired in the latter.—One thing I have noticed, and that is, that when called on to speak or engage in pray-

er, they are not so much put out as church members would be at home, nor are the young so shy to conduct family worship as their equals in years are in Scotland.

It is at the close of the weekly prayer-meeting that the marriages take place, due notice having been given on the previous Sabbath. The ceremony is not a protracted one. Having joined hands, the man promises before God and the people assembled to take — his only wife,—to take care of her, and not to forsake her, and to treat her well every day, and to do nothing bad to her. The woman promises before God and the assembled people to abide with — her husband, to take care of him, and not to forsake him, and to act well towards him at all times, and do nothing bad to him.

After a few admonitions as to their duties in their new relationship, prayer is offered, a hymn sung, and the benediction pronounced. Thereafter, the new man and wife are recognised by their relations and acquaintances by the shaking of hands.— Generally speaking, the natives take the affair of marriage very coolly. It is not such a great event to them as it is to the inhabitants of more civilised countries where husband and wife are much more mutually dependent. Generally, they (the man and wife) find their way separately to their common home. Since May last I have joined about sixty couples. Only two out of all these females had not been wives previously. During my residence here I have married three males and six females a second time. They think nothing of being married half-a-dozen of times, as they were constantly on the move in the days of heathenism. In the list of marriages kept on this side of the island I find that seven white men have been joined to native females. I had a hand in one of these, and was called to account for it by some of my brethren. I need not give you the *pros* and *cons*. Since the measles, we have had a great many marriages, caused by the rupture of the nuptial bond. For two or three Wednesdays we may have none, and then a batch of three or four.

The attendance on the Wednesday prayer-meeting is smaller than on Sabbath.— Sometimes we have not more than a third. The hour of meeting finds many of the natives in the midst of some piece of work; the attendance of those at a distance interferes with the preparation of the evening meal; while the absence of many can only be accounted for on the ground of indifference. For several years this meeting was held on Friday. I have heard that the attendance then was almost equal to that on Sabbath. In the lapse of time the novelty

has passed off, and things are finding their level.—With best wishes, I am, yours, &c.

JOS. COPELAND.

Rev. John Kay, Castle-Douglas.

## Other Missions.

### MADAGASCAR.

The progress of Protestant Missions on Madagascar, is one of the most remarkable facts in the history of the Church of Christ during the past year. Never was a door more invitingly open, and the British Churches seem to have entered with zeal and alacrity. MADAGASCAR has been emphatically an "Isle of Martyrs," and it now bids fair to become an "Isle of Saints."— Some of our readers may have met the following facts and letters already in other journals, but they seem to us so important that we cannot overlook them in the *Record*:—

The Directors of the London Missionary Society are about to make an appeal to which we anticipate an eager response from Christians of every denomination. Mr. Ellis asks for £10,000 to build spacious places of worship on the spots consecrated by the martyrdoms and tortures of the native converts. The King with gladness appropriated the sites; he and his Christian people will do what they can towards raising the required buildings; but it is to England that the missionaries must look for the principal part of the money. Mr. Ellis writes, under date August 23:—

"Their most pressing want at the present moment is places of worship. I did not expect such large congregations—800, 1000, 1500 meet every Lord's day; but, hoping that the increase of their numbers would render churches necessary, and believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined 'the noble army of martyrs,' I sent to the King in January last to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for memorial churches, which should not only be consecrated to the worship and service of that blessed God and Saviour for love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. Orders were immediately given that the pieces of land

should be reserved for that special purpose, and his Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it. I have repeatedly visited the places, in company with those who had witnessed the martyrs' death, or the near relatives of those who suffered.—The Bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck with their remarkable appropriateness to the purpose for which it is proposed they should be occupied, providing admirably for the accommodation of the inhabitants of the principal portions of the city.

"Ambohipotsy (White village, so called from the colour of the rocky ground), the place where the first martyrs suffered, comprises the remains of an old fortification, and is situated on the southern extremity of the crest of the hill on which Antananarivo stands. The foot of a cross, on which the Christians, as well as ordinary malefactors were crucified, remains; and the transverse piece of wood, to which their hands were nailed, lies on the ground at a little distance; while around the spot on which the Christians knelt before the executioner's spear, bones, blanched by the sun and rain, still lie scattered. The King is building a house not far from the place; other dwellings are rising in that quarter; and but for my early application, the site for the church would have been already occupied. The King informed me, the last time I spoke with him on the subject, that he would assist in building the church there, and he spoke in a manner from which I inferred that he would attend it himself.

"Arapimarimana (the place of hurling down or casting away), the granite precipice, 150 feet high, down which eighteen were thrown in the second great persecution, is the second spot. It is situated on the western side of the hill, near the centre of the city, almost a mile from Ambohipotsy, not far from the Palace and the residences of many of the natives. The ground here is occupied, but the King has taken measures for its being vacated whenever we require it, on our paying the price of the existing buildings, etc.

"The next place, Faravohitra (the last village), is a spot on the crest of the hill, near its northern extremity, in the midst of a dense population, including a large number of Christians, and near an ancient burial-place, covered with rude and massive memorials of the departed. On this spot, in the sight of the whole city, the four nobles were burnt alive, and the bodies of eighteen thrown from the rock were also consumed. When I visited the place in company with the Bishop of Mauritius, we stood and gazed on the prisons in the dis-

taene, in which the sufferers had been confined, on the place where their sentences were read over to them, and where, as they sat together on the ground, bound with chains and encircled by soldiers, they sang their hymn of praise to Christ. We passed up the road along which, surrounded by an excited crowd, they raised their voices in prayer that God would remember them.—We stood by the side of the spot—the place itself we felt to be holy ground—on which, when fastened to the stake, they sung—

"There is a blessed land,  
Making most happy;  
Never (thence) shall rest depart,  
Nor cause of sorrow come."

"Our companions, most of whom had been spectators on that eventful day, and one the brother of a martyr, pointed out where the soldiers and the heathen stood around and cried, 'Where is Jehovah now? Why does He not come and take you away?' To which, from the midst of the flames, the martyrs answered, 'Jehovah is here; He is taking us to a better place.' Our companions also showed us the part of the road, a little distant, on which the relatives and associates of the Christians stood, waving their last adieus to their rejoicing friends, who smiled, and lifted up as far as they could their scorched hands, or burning fragments of dress, to return the salutation. In perfect accordance with this account is the spirit and feeling manifested by survivors when recounting their sufferings. I have sometimes sat as if enchained to the lips of the venerable widow or sister of a martyr, as she has recounted with simple pathos the suffering she has endured; and have been overcome with wonder and admiration at the marvellous power of 'the love of Christ shed abroad in their hearts by the Holy Ghost given unto them.' The Christians especially rejoice in the proposal to raise, as a perpetual memorial of these events, a church consecrated to the worship of the martyr's God and Saviour.

"Ambalinakanga. The next place on which the Christians propose to raise a temple for the service of God, is situated midway between the last two. It has been the scene of much hope and disappointment, suffering and joy. Here the first Christian Church was formed, and the communion celebrated, in May 1831, when the natives of Madagascar first united with the missionaries in commemorating the dying love of Christ. After the persecution broke out in 1836, this house of prayer was turned into a prison, in which, mingled with wretched criminals, the Christians were confined.—This chapel was a prison when I was here in 1856. King Radama restored it to its original use, and a most attentive congregation of about eight hundred people occu-

py it every Lord's-day. The people have almost as strong an attachment to this scene of their distress and sorrow, as the spots on which their companions actually died. The site is admirable; being in the midst of a large population, on a sort of rocky terrace, with building materials at hand. Here, also it is proposed to raise a church.

"At Fiaduna, the spot where, during the last persecution, in 1857, twenty-one were stoned to death, it is also proposed to erect a small village church, as a sort of appendage to Ambohipotsy, from which it is not distant. Three at least of these buildings should be of stone, if all cannot be of that material; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each. So far as I can judge, the cost of these buildings could not be less than £10,000."

#### THE BISHOP OF MAURITIUS IN MADAGASCAR,

The *Record* says:—From the extracts of a letter from the Rev. William Ellis, which appeared in the *Record* of the 14th inst., it will have been observed that the Bishop of Mauritius was then in the island, and in friendly communication with the members of the London Society's Mission. Some communications, written by the Right Rev. Prelate, and giving his impressions of the scenes which he witnessed in that isle of martyrs, will have special interest to our readers. The first is a letter from the Bishop to Mr. Ellis, written in the capital of King Radama II.

ANTANANARIVO, August 18, 1862.

MY DEAR MR. ELLIS,—I do not like to leave Antananarivo without sending you the expression of my hearty thanks for all the kind attention you have shown me during my stay here, and of my cordial sympathy with the work which you are doing in the name of the Lord. What I have seen of many members of your congregations has made me very thankful for the success given to the teaching and preaching of the Word of Life, and I have seldom, if ever, witnessed a more interesting spectacle than the large congregation to whom you introduced me yesterday after you had ministered to them yourself. I pray that much blessing may rest on you and all your fellow-labourers, and on all our brethren in Christ here, and I trust the way will soon be open for us to work in other parts of the island. I feel it to be a matter of earnest thankfulness that the King is so favourably disposed towards you, and that you have a Protestant service at which his Majesty re-

gularly attends. May God bless you.—Believe me always, yours very truly,

VINCENT W. MAURITIUS.

Since his return to Mauritius, the Bishop has written more fully to the Secretary of the London Missionary Society.

PORT LOUIS, Oct. 6th, 1862.

MY DEAR SIR,—I send by this mail a packet given to me by Mr. Ellis on the 18th of August at Antananarivo. You will doubtless find in it an account of my conversations with him on the momentous subject of the Evangelization of Madagascar. The two volumes which you kindly gave me in 1855, in the name of the Directors of the London Missionary Society, have been one of several means for cherishing and strengthening my desires to help in that great work; and I am thankful to find, by a letter received from Mr. Hawkins since my return, that he had communicated with you on the matter, and had received so encouraging a reply. Mr. Ellis is clearly in a position of the utmost importance at Antananarivo, and he stated without reserve his conviction that the missionary staff sent on that service can occupy that central field. My plan, therefore, is to work for occupying places on the coast, and having vainly attempted to get a translation of our liturgy here, I thought of asking Mr. Baker to come to Mauritius and superintend that work, for which he is so well fitted by his knowledge of the language, and at the same time he might superintend their printing also. Our morning and evening prayers would be our chief want.

It would rejoice the Directors and friends of the London Missionary Society greatly to witness the reverence and affection with which the names of their former missionaries are mentioned by the people. I must not, for time does not allow it, enlarge upon such matters, but I hope portions of my journal bearing on them will reach you.

On Sunday, the 24th of August, I met some of your missionaries at Ampasimbe, where we were resting for the day, and after our litany and a Malagasy service conducted by the interpreter, I read to them an account of my visit to the four spots where the martyrs had suffered. It was a solemn occasion. Farther down we met the other three; all were well and in good spirits, with the exception of Mr. Toy, who was suffering on Sunday from a boil, but on Monday he was better.

It would have given me much pleasure to have conferred with you personally, and to have told you of Mr. Ellis's work and of his kindness to me, but there is so much work here for me in French and English just now that I cannot leave.

I trust we shall all feel the unspeakable importance of seeking that grace and bless-

ing which alone can prevail to bring men out of darkness and vice to the light and purity of the Gospel of Christ. Nothing but actual contact with heathen darkness can make one appreciate the energy of the former which brings men out of it.—Believe me, &c.

VINCENT W. MAURITIUS.

Rev. Dr. Tidman.

It will be observed that the Bishop speaks of establishing a Church of England Mission for places on the coast of the island. We have reason to believe that there is a prospect of this plan being carried into effect under the auspices of the Church Missionary Society.

### PERSECUTION IN AFRICA.

Madagascar is not the only centre of interest in AFRICA. The following letter shows what Christians among the Barolongs, a tribe of Central Africans, can endure for the faith:—

“It is now more than a year since Montsioe, the chief, assumed an attitude of open hostility towards his Christian subjects.—Matters were hastened by the unusually large number of young people who, under religious impression, ceased to take an interest in those subjects which engage the attention of the young in a heathen town. When these inquirers were about to be enrolled in classes, and thus take up a position as ‘*batlu ba lehuku*’ (people of the Word), the chief resolved to prevent their doing so. His decision was that they must first observe the usual custom of their forefathers, and especially that they must join in the recedance, and that afterwards they might ‘join the Word of God.’ Moleme and the disciples were opposed to this course as one which virtually obliged them to serve two masters—a thing which, they said, God’s Word told them no one could do. I need not tell you what would be the result of resistance to the will of the chief in such a town as Montsioe’s: the consequent piosos, accusations, defences, and general loud talking in public; the family strifes, the upbraidings, the asseverations, in private.—All this was enacted among the Barolong, when the young people resisted the will of their king, and broke off from the customs of their forefathers.

“The next cause of offence was the refusal of the Christian young men and inquirers to go to the hunt (*lechulo*) as usual.—This was followed by another ‘crime,’ their refusal to join in digging the ‘garden of rain,’ *tsimo ea pula*. This is, as you are aware, a heathen ceremony, and those who take part in it are of course abettors of rain making. Moleme and Jan, with the other believers and inquirers, refusing to join in

digging this ‘garden of rain,’ requested that, if the king wished a test of their loyalty he should appoint them another field, which they would be quite willing to dig at his command. ‘Do not accuse us of disobedience?’ said they to the chief; ‘you are still our father, and in all things belonging to your kingdom we are still your most willing subjects; only concerning our old customs and the Word of God, we have believed the latter, have “entered into the Word,” and therefore may not join in the dark deeds of our forefathers, who had not the knowledge which we possess.’

“Baffled in these endeavours, Montsioe had recourse to another plan. In the absence of the two chief men among the believers, he gave out the order that on the following Sabbath there should be no meeting in the little chapel—all were to join in the usual singing and dancing by moonlight. In spite of the chief, the believers met as usual, led on and encouraged by two women, whose names I forget, but who certainly acted in a manner worthy of their Christianity. Finding that his command was unheeded, the chief resolved to scatter the little company by terrifying the females, who he knew animated the rest. Accordingly, while one of the male members of the church was engaged in prayer, Montsioe appeared at the chapel door, a naked European sword in hand; the services were interrupted, and doubtless many were terrified. Montsioe ordered the worshippers immediately to disperse; but he was answered by one of the two women, that they were doing nothing but what was required of them as ‘people of God’s Word,’ and that they should just go on with the service.—Then followed what must have struck terror into many hearts, and what was meant to terrify all. The chief, in a great rage, indignant at being opposed to the face by women, threatened the most dreadful things if they did not at once leave the place. I believe he ultimately succeeded in clearing the chapel; but he was utterly foiled, nevertheless, in his endeavour to put a stop to the regular meetings for worship, which were taking place up to the time of my visit.

“But perhaps the most interesting part of this account remains to be told. Montsioe has a daughter, not more than twenty years of age, who is married to a serious thinking young man, and who herself is a believer. After it had occurred to the chief to crush Christianity among his people, he felt of course that he must ‘begin at home.’ Accordingly he forbade his daughter to attend the public worship. He was obeyed in this; but the heads of the church endeavoured to make up to her what loss she might sustain by her obedience to this cruel command, by regularly sending one of their

number to read portions of Scripture which had been read in the meeting, and to mention something of what had been said.—Moutsioc finding this out, and learning that she continued to sing and to pray in private, separated her from her husband, and removed her to his own house. She was forbidden to read or pray, or, in short, to be a Christian. The young disciple evaded part of this injunction by carrying about with her her Sechuana hymn-book, which she read in her secret devotions. This being discovered, she was ordered to doff her European clothing, and to return to heathen attire, which it was supposed would afford her no means of secreting books about her person. However, she was not to be baffled, but, with the assistance of the old women, contrived a place by which she still carries about with her the Sechuana hymn book. She pays stolen visits to old Moleme, who encourages her to hold fast her confidence, and who, in giving me this account of her, said, 'I fear not for her; the Spirit of God is strong within her. Being forbidden the company of Christians, she could only remain a few minutes in my company. I am not sure that she was allowed to attend the preaching, which was in the court and not in the chapel.'

"Were I to enter into all the interesting details of the condition of this people, I should have to write a longer letter than time will permit of. I shall just add, that my visit to the Barolong has cheered my heart as a missionary, and especially encourages me to hope and believe that the Bechuanas—known to the world chiefly in connexion with their filth and laziness—may yet in many cases, as in the present, force themselves into favourable notice on account of their steadfast, simple faith in the gospel. Especially gratifying will it be to our Wesleyan brethren to hear, as it is to us to publish, that their labours among the Barolong are yet bearing precious fruit, although the field is at present without the oversight of a European missionary.

### THE MISSIONS OF THE AMERICAN BOARD.

The Secretaries, in their "Annual Survey" of the several missions, say: "No less than fifteen missionaries, eight males and seven females, have deceased. Several of these persons died in the latter part of the year 1861, but the intelligence did not reach the Missionary House in season to be noticed in the 'Survey' of that year. Meigs, of Ceylon; Bridgman, of China; Dwight, of Constantinople; and Breath, of Oromiah, were fathers in their respective missions, whose labors, counsels, and prayers had long been of great value; and Shippam, of the Sandwich Islands; Jewett, Coffing, and Meriam, of Turkey—cut down, two of them

by the hand of violence, in the prime of manhood—were most worthily following in the steps of those older brethren. The females also who have fallen—Miss Farrar, of the Mahratta mission; Mrs. McKinney and Mrs. Ireland, among the Zulus; Mrs. Andrews, of Sandwich Islands; Mrs. Doane, of Micronesia; Mrs. Powers, of Central, and Mrs. Meriam, of Western Turkey—were among those whose names will long be held in affectionate and grateful remembrance. To this list may be added the names of at least three individuals recently connected with missions of the Board, though not so connected at the time of their decease—Mr. Dummore, from Western Turkey; Mr. Rice, of the Sandwich Islands; and Mrs. Willey of the former Cherokee mission.

"Within the year—the larger part of them within the last three months—seventeen new laborers have been sent abroad, and twelve, after visits more or less protracted to the United States, have departed for their respective fields. Two others, indeed, Dr. and Mrs. Jewett, sailed but were arrested at Liverpool by the death of the former.

"Looking at the whole field of our missionary operations abroad, perhaps about the usual degree of prosperity and encouragement has been granted; and in the home-department of the work, it will not soon be forgotten, as furnishing occasion for fervent thanksgiving, that, notwithstanding the continuance and growing magnitude of the struggle with rebellion, the Lord has graciously inclined the hearts of his people still to remember his own cause, and has so ordered various circumstances, that while no disastrous curtailments have been forced upon the missions, the treasury of the Board has been even in great measure relieved from the degree of indebtedness which existed at the commencement of the year. While, therefore, deaths abroad, as well as deaths at home, admonish us to weep while the day lasts, remembering how soon the night cometh, the continued tokens of God's providential care over this work, and the cheerful readiness to go forward in it which has been manifested by his people, and was specially exhibited in the great gathering at the Board's annual meeting in Springfield, may well lead us again to 'review the year with gratitude, and look forward to the future with confiding hope.'

### BAPTIST MISSIONS IN BURMAH.

A Baptist missionary writing from Burmah to the New York *Chronicle*, gives the following statistics of the missions in that great field, which has been so signally blessed of God. They are as follows:

Burman, 11 Churches and 600 members;

Sgan Karen, 250 Churches and 15,000 members; Pwo Karen, 31 Churches and 1,063 members; Bghai Karen, 78 Churches and 2,189 members; total, 370 Churches, with 18,852 members.

### A NEW MISSION IN CHINA.

Several of the missionaries of the Presbyterian Board in China having been compelled, on account of the state of their health, to spend a part of their time in a more salubrious Northern province of Shantung, the Board has established a mission there to be called the Shantung Mission, to be composed of Rev. Messrs. Nevius, Gayley, Mills, Green, and Dr. McCarree. There is an encouraging opening for missionary labor there. They have already received precious tokens of the Saviour's presence, and six native converts have been welcomed to the Church as the early fruits of the mission.

## News of the Church.

### The Mission Schooner.

The contract for the building of the Mission Schooner has been taken by J. M. Carmichael, Esq., of New Glasgow. She is to be built of the best materials and in the best manner, according to the rules of Lloyd's for first class vessels, and indeed in some respects superior to them. The present contract is for the hull, spars, and boats, and the price is to be £12 10s. per ton register. This will make the cost £1250 if she should be of 100 tons. The question of enlarging her to 120 tons has been entertained, and the decision of the wisdom of this is now in the hands of practical men. Should this be agreed on, the cost will be £1500. This is exclusive of the rigging, anchors, etc., so that when fully equipped she will probably cost about £200 currency, or about £1600 sterling. From Mr. Carmichael's character and standing as a builder, the church may depend on having a vessel in all respects the best that the country can produce.

### The Sabbath Schools and the Schooner.

ON NEW YEAR'S DAY the three Sabbath Schools in this city met and gave in their collections for the Mission Schooner.

The Poplar Grove Children collected the very handsome sum of £85; The Chalmers Church Children, £35; and the North End Children £16. Since that day a small additional sum has been given in also.

This reflects the highest credit on the city children, and we trust that their example will be followed all over the Church.

The Sharon Church Sabbath School, Tamagouche, raised on the same day the amount of \$46.

### Home Missions.

Our Home Missionaries at present in the field are few and widely scattered. Mr. William Stewart is in Clyde and Barrington, Presbytery of Halifax; Mr. William Sinclair is at Mount Stuart, Prince Edward Island; Messrs. McGillivray and Farquharson are within the bounds of the Pictou Presbytery; Mr. Isaac McKay, is under the Cape Breton Presbytery; Mr. McQuarry, Student, is also labouring as Catechist in Prince Edward Island; Mr. Robert Grant labours at Westchester.

At this time last year our staff of Home Missionaries was much larger: but the decrease is most satisfactory—arising as it has done from the following settlements which have been effected in 1862:—Rev. H. D. Steele, at West Cornwallis; Rev. D. S. Gordon, at Annapolis; Rev. A. P. Miller, French River; Rev. D. McKinnon, Parrsboro; Rev. Mr. Frame, at Lot 16, P. E. Island; Rev. Mr. Falconer, Charlottetown; Rev. Allan McLean, Dundas; Rev. James Waddell, Sheet Harbor and Tangier; Rev. H. McMillan, Murray Harbor; Rev. K. Grant, Merigonish; ten congregations permanently supplied during the year. This is the aim, or at least one main object, of our Home Mission work—to nourish stations into regularly organized and self sustaining congregations. We believe that *five* of the places above-named were never before favoured with a settled ministry.

At the close of the present College Session, several valuable additions will be made to our Home Mission staff; and we trust that the Church will not be embarrassed in her operations by lack of funds. There are many extensive districts of these Provinces



where labourers in the Gospel are greatly needed, but where there is no prospect of settling a minister immediately. Our only means for overtaking such fields is by our Home Missions.

### The Map.

We need not call the attention of our readers to the elegant Map of the New Hebrides, which accompanies the present No. of the *Record*. We trust that it will be frequently referred to in connection with our Foreign Missions. Let it be shown and explained to the children in every household, till all become familiar with the relative positions and distances of the "NEW HEBRIDES."

### Donations.

Several of our Ministers acknowledge donation visits, Christmas gifts, and so forth. The young men of St. David's Church, St. John, presented Rev. N. McKay with a purse of \$113.

The young men of Parrisboro gave the Rev. D. McKinnon a pair of superior Buffalo Robes.

Friends at Providence Mills made a handsome present to Rev. J. Waddell.

The Presbyterians of West Cornwallis presented Rev. H. D. Steele with money and money's worth to the amount of \$73.

The Gulf Shore section of his congregation presented Rev. John Munro, Wallace, with nearly \$30, to aid in buying a set of harness.

Rev. John McLeod's Bible Class, (Newport) presented him with Scott's Commentaries—5 vols., quarto.

### Pastoral Letter.

The Presbytery of Prince Edward Island has issued a very spirited and timely Pastoral Letter on the subject of Popery.

### Tea Meeting and Bazaar.

The Preaching Station in the North End of this city was opened on the second Sabbath of December. Professor King preached in the forenoon, and Professor McKnight in the evening. Service has been regularly held there since that time. A Bazaar was

held on the 23rd ult., and a Tea Meeting in the evening for the purpose of raising funds.

### Abstract of Statistical Tables.

We publish this month an elaborate abstract of the Statistical Tables issued in our last number. We wish to call the attention of all our readers, but especially of Ministers and elders, to this abstract. It is extremely unsatisfactory, and furnishes nothing like an accurate account of the state of the Church. The Clerk of Synod pointed out many of the deficiencies and errors of the tables in our last. We need not now refer to any in particular; they will occur to any reader. Our object in calling special attention to them is that they may be obviated in future.

*Our Statistics should be full and precise.* Returns should come from every congregation, and every fact should be stated as plainly as possible. Any return is better than no return.

The present year will be favorable for securing full returns from all parts of the Church. Most of our important vacancies have been supplied, and more than half a year will have elapsed before the meeting of Synod. The imperfection of returns arises mainly from leaving the filling up of the Schedules till too late—till the meeting of Synod or even still later. Now we have to suggest most respectfully, and urgently to recommend, that the work be commenced *early* this year, so that it may be well done, and the end be secured which the Church has in view.

We know well how our ministers are overburdened with work, and we would not willingly add to their burdens; but we have all the same interest in this object; it is for the benefit of all, and if the work is commenced in good time no one will feel it much.

Every congregation in the Church should be able to see what is the position of every other congregation, and what amount of work has been accomplished in the year; now the simplest and best way of securing this end is to have our Statistical Tables complete. Let us then make an effort!



### Presbytery of Pictou.

The Presbytery of Pictou met in Knox's Church on the 9th December. The principal business before the court was the disposal of a call from the congregation of Strathalbyn in the Presbytery of P. E. Island, to the Rev Alex Ross of Pictou. Papers having been read, it appeared that no persons were present to represent the congregation of Strathalbyn, or the Presbytery of P. E. Island, neither had any documentary pleadings been sent or reasons of translation. Mr John E. Logan, Elder, and R. P. Grant Esq., appeared from the congregation of Knox's Church, earnestly opposing Mr Ross's removal. They referred to the trials of the congregation previous to his settlement among them, and the success which had attended his labours among them. They stated that since he became their pastor the congregation had steadily increased in numbers—that they had finished their church inside, and were preparing to complete the outside by erecting a spire—that they expected this year to increase his stipend twenty per cent—that not only had Mr Ross been very cordially called but that now there was not one individual in the congregation disaffected to him—that it was believed that a work of grace was going on through the congregation which his removal would interrupt—and that from his qualifications for preaching both in Gaelic and English, it would be extremely difficult to supply his place were he removed.

Mr Ross being called on, stated that he had never in any way been consulted as to this call. Had the parties sought either directly or indirectly to know his mind, he would have discouraged them from taking any steps in the matter. Since they had resolved to proceed, he could only allow the call to take its regular course. He had endeavoured to lay aside all personal feeling in the case, and he wished to leave the whole matter in the hands of the Presbytery.

Members of Presbytery then expressed their views. They were unanimous in declaring their sympathy for the congregation of Strathalbyn which had given up a young, earnest and energetic minister for the service of the church but that they were decidedly against translating Mr Ross from his present charge.

Mr Ross then stated that he not only acquiesced in the decision of his brethren, but that it was entirely in accordance with his own feelings.

The call was accordingly laid aside.

A letter was read from the Rev A. W. McKay now attending some of the classes of the Edinburgh University, requesting a Presbyterial certificate. The clerk was instructed to furnish him with the same.

Supply of preaching having been appoint-

ed for the various vacancies and stations within their bounds, the Presbytery adjourned.

The Presbytery agreed to meet for Presbyterial visitation at West River Church on Tuesday, 20th January, Rev. K. J. Grant to preach, and in the Central Church, on the following day the Rev John Stewart to preach.

### Presbytery of P. E. Island.

This Presbytery met in the Free Church of this City on Wednesday, the 26th ult. In consequence of the state of the roads and the inclement weather, the attendance of members was limited. There were present the Revs A. Munro, G. Sutherland, W. Ross, and A. Falconer, with Mr Gordon, elder, from Cascumpec.

The Rev William Ross withdrew his demission in compliance with the earnest request of the Presbytery, and in response to the united and special efforts of his congregation.

The reports of missionary labors of Rev H. McMillan and J. D. McGillivray were read, approved, and ordered to be transmitted.

The Presbytery resolved to apply for the services of Rev I. McKay, of Cape Breton, and Rev W. Stewart, of the Presbytery of Halifax.

One thousand copies of the Pastoral Letter on Popery, were ordered to be published without delay, in a pamphlet form, and distributed over the country.

Mr Munro reported that he had moderated in a call to Murray Harbour, that the call was unanimous, and in favor of Rev H. McMillan. The call was sustained. The Clerk was instructed by Mr McMillan to intimate his acceptance of the call, should the Presbytery sustain it. The Presbytery accordingly appointed Mr McMillan's induction to take place at the South Side, Murray Harbor, on the 17th December, Mr McNeill to preach and preside, Mr Munro to address the people, and Mr McLean of Dundas, the minister; the edict to be served on Sabbath the 30 November.

Mr Sinclair was appointed for three Sabbaths in December to Lot 14, and for the three next to New London North and Summerfield, and thereafter fill the meeting of Presbytery to West St. Peter's.

The Presbytery adjourned, to meet for the induction of Mr McMillan, at Murray Harbour South, on the 17th Dec., and for general business on the last Wednesday of January, 1863, in Queen Square Church, Charlottetown, at 12 o'clock noon.—*Com.*

**Contribution from St. David's  
Church Sabbath School, St.  
John, N. B.**

Among the acknowledgements in this month's *Record* will be found the sum of fourteen dollars and fifty cents from the Sabbath School in connection with St. David's Church, St. John, N. B. The following Address was sent with the contribution; and the Rev. N. McKay, in an accompanying note, says, "The address is the production of a little girl, and is sent as she wrote it.—One dollar was sent to us from New York, by a person once connected with the school:—"

**TO THE CHILDREN OF THE SABBATH  
SCHOOLS IN CONNECTION WITH THE  
PRESBYTERIAN CHURCH OF THE LOWER  
PROVINCES.**

*St. John, N. B., December 5th, 1862.*

Dear Friends,—

Some time ago we received cards from our teachers to collect for missionary purposes, and we succeeded in raising the sum of \$14.50, when a meeting was held to consider how to dispose of it,—and we could come to no conclusion until we were told of your building a missionary schooner, when we at once decided to send our mite to help you in your grand work. We all feel very much interested in your undertaking, for if it succeeds, there is no doubt but that it will prove a great blessing to those good men, who often leave their wives and dear little ones, to go to distant lands to try to bring the poor savages to Jesus. We are sure that the missionary who is obliged to seek shelter, it may be from those who in their blindness, thirst for his blood, will put up heart felt prayers to God his Father for those dear children who have been the instruments in providing him with such an asylum. We should strive to show our gratitude to God, who has placed us in a christian land with Godly parents, by doing all in our power to provide means by which those poor children in far off lands may be brought to enjoy all those many privileges which we enjoy.— Hoping that we may be able at some future time to send you a larger amount.

We remain, yours,

THE CHILDREN OF ST DAVID'S CHURCH.

**A Manse.**

The congregation of Bass River, New Brunswick, have provided a neat and comfortable Manse for their Pastor, the Rev. James Fowler. They did this in course of one year, and when times were hard. They

are by no means a rich congregation. Who will follow their example? Where will the next Manse built or purchased?

**Religious Intelligence.**

**Cardross Case.**

It appears that Mr. McMillan is determined to have another trial of this once famous case. He summons twenty-seven elders and ministers of the General Assembly of 1858. The summons is of great length and is for the most part a mere recapitulation of the terms of the former one; but the charge of malice, which was formerly omitted, has been introduced. The Free Church is now called into court, not as a church or religious body, but as an association; the existing General Assembly is called as well as the Assembly of 1858, by whom the pursuer was deposed, and malice is alledged against the defenders, in respect that they acted against their better knowledge of their own laws, and in deliberate violation thereof.— The pursuer claims *solatium* and damages to the amount of £10,000, on the ground that he has been wrongously and unjustly deprived of his income of £208 a year, and left, in his old age and after a ministry of above thirty years duration, with no means of a livelihood, with his character blasted, and his peace of mind destroyed.

**Spread of Romanism.**

That Romanism is spreading both in England and Scotland can admit of no doubt. The fact is clear from the lamentations of the Protestant press and Protestant platform orators; from the boasting of Roman Catholics; and from the public records of the multiplication of chapels with crowded congregations. How is this progress created? Not by controversial sermons, or public meetings telling of proselytizing doings; but by the constant, quiet, and noiseless domiciliary visitation of monks and nuns, under the direction of the priests, with subtle converse and plausible tracts.

**Secession of Italian Priests.**

A gentleman, just returned from Rome, states that the number of priests in Italy that have lately seceded from the Roman Catholic Church is immense. The cause is chiefly attributed to the fact that the Papal Government has suspended from hearing confessions and other religious rites, all priests of liberal political principles.—*London Court Journal.*

### The Evangelical Mission Church of Belgium.

In the Annual Report recently published, M. Anet gives the following resume of the year's progress of the Evangelical Society:—

“The actual number of our congregations and stations stands at 18 or 19. This number increases, slowly, it is true, but without interruption. It has now during a long time been given us to found every year a new station; and we have not experienced any real losses. It is true, that in 1859 the little flock of Taintignies, having united itself to a French congregation in the neighbourhood, and being in a condition to provide for its own edification, detached itself from our ecclesiastical body; but it nevertheless exists as it previously did. In many places, there is a sensible increase in the number of the members of the churches, and in that of the regular attendants; in others there is an increase, but a scarcely sensible one; in a third class, lastly, the flocks and the congregations maintain their previous numbers. We have nowhere been able to attest any decrease; and there is not a church or a station but comprises souls that have visibly passed from the darkness to the light, and from the power of Satan unto God. There have everywhere been some such happy returns from death unto life, and in some churches they have been numerous. Nevertheless, if the Spirit ceased to act in any one church or station, towards engendering faith and repentance, the gaps produced by death and migrations would not get filled up, and a sensible decline would immediately be produced: we are always in a state of conflict, and cannot subsist or maintain our position otherwise than by conquests.”

### The Gospel in Italy.

In Milan a greater number of people hear the Gospel preached than in any other town in Italy. Among the operative classes there is a strong disposition to hear the truth, and three able evangelists labor successfully in this quarter. Lagomarsino, late of Genoa, and Tealdo, late of Bologna, preach alternately, not only on the Sabbath, but on every week-day, in two large halls, containing 450 and 250 people respectively. They are both working men, with no special preparation for the ministry, but naturally gifted with eloquence, and well acquainted with Christian truth and are supported by the Geneva Society. The meetings are always crowded to the door. Elsewhere evangelistic services are very un punctually attended, but here the worship begins with the striking of the clock, the hearers desirous of obtaining a seat being in their places for five or ten minutes previously. The most gratifying circumstance to an on-looker is that there is no

controversy, and no preaching from mere texts on the part of the evangelists, but the setting forth of Christ and a constant expounding of the Word of God at their reunions. The hearers bring their Bibles to church, and search for the passage referred to in a most intelligent way, and a good sale is made at the stalls for Bibles and religious books at the doors of the chapels.—*Correspondence of Evangelical Christendom.*

### Canada.

A new Presbyterian Church was opened at Cobourg on the 21st of December. Three services were held, Rev R. Burns, D. D., preached in the morning, Rev. J. Laing, the pastor, in the afternoon, and Rev John King in the evening. About one thousand persons were present in the evening. Eight hundred and twenty can be seated with comfort in the new edifice, which is built in the early Gothic style. The *Canada Observer* says, “A law suit has for more than three years been going on at the instance of the Old Kirk Presbytery, of Toronto, with the view of the taking possession of the old Church, built about 30 years ago, from the congregation, and thus dividing the people. This effort has not been successful. They are now quite independent of any annoyance from this source.”

### Denmark—The Greenland Mission.

The chief field of the Danish Missionary Society is Greenland. Unhappily, the Greenlanders have acquired a taste for several European luxuries, especially coffee; and being like children as to the future, they secure no provisions for that part of the year when they are not to be obtained, and thus they often run the risk of starvation. In this condition they rely for help on the Danes, and this contributes to make them the more careless; yet their civilization goes onward. Municipalities have been introduced in Greenland, and Greenlanders now learn, under the guidance of the Government, to manage, to some extent, their own affairs. A printing-office has been established at Godthaab, and several books have been printed, illustrated with wood engravings executed by the natives. As to the spiritual interests of Greenland, it has had, for nearly twenty years, two seminaries, where natives are educated as catechists. Now, when all the Greenlanders have been baptized, there is a growing wish amongst the Danish friends of missions that they may have native pastors. The catechists already perform most of the ministerial duties.—They conduct the daily services, morning and evening; they preach at the numerous out stations, they baptize the children, instruct the catechumens for confirmation,

and speak at the funerals. But some of our missionaries think that the time has not yet come for ordaining the natives, who, they say, are too little inclined to be governed by their countrymen, etc. The Missionary Society has therefore requested the Government to send an able man to Greenland to visit the missions, and has deferred passing any resolution as to the ordination of the natives until this gentleman shall have returned and expressed his opinion on the matter.—*Evangelical Christendom.*

### Japan—Protestant Prospects.

It is only about three years since Protestant missionaries came to this country, and yet within that short period such a change has already come over the people as augurs well for the future history of Christian missions. The missionaries upon their first arrival, and indeed, for some considerable time after, found the Japanese altogether unwilling to converse about Christianity.—The subject was no sooner broached than, with a terrified appearance, they at once changed it for one less dangerous. They intimated that the subject was prohibited in Japan, and, by a significant drawing of the hand across the throat, silently intimated the punishment attending the infraction of the law. It is gratifying to find, however, that the Japanese no longer display any signs of fear when religion is mentioned.—Remarks are now made, and questions asked, with the greatest freedom, utterly astounding to one who has read the edicts of former times. How it is that so great a change has come about in so short a time may be accounted for from the fact that Christianity is now better understood.—*Evangelical Christendom.*

### Syria.

Mr. Jessup wrote from Beirut, in October: "The latest news from Hums is, that the good work is steadily advancing. . . . Indications are not wanting of the presence of the Holy Spirit in some parts of our field. One of the members of the Beirut church has passed through a somewhat remarkable religious experience during the Summer. . . . Several young persons from the Protestant community of Hasbeiya, residence in Beirut, are now passing through what appears to be very deep conviction of sin. I have rarely seen individuals so completely broken down by a sense of their utterly lost children. . . . One of the students of Abeli Seminary has recently been converted in a somewhat remarkable manner. These evidences of the Spirit's presence cheer our hearts."

### State of Religion.

The question is often put; "What about the progress of vital godliness in Italy?" We feel our incompetence to answer. The number of Bibles circulated, and of Bible readers, of evangelical preachers and meetings and adherents, of schools and school children, is increasing rapidly, and our persuasion is that the vital element is present in the onward movement, amid much curiosity, hypocrisy, and formalism. More than this it would at present be rash to say, as the intense excitement on political subjects is both helping and hindering, in a curiously mixed manner, the cause of the Gospel. Our own conviction, so far as information reaches us from various quarters, is that souls are being enlightened and converted in ones and twos, here and there, while we are equally convinced that no great spiritual blessing from on high has yet descended on poor Italy. For this we long and pray, in the hope that God is now secretly preparing the men of great faith and deep humility and practical godliness who are to be used as instruments when his time to favor Italy has come.

### Father Chiniquy Again.

At the late meeting of the Presbytery of Chicago, the Rev. Alexander F. Kemp, from the Canadian Presbyterian Church, was present as a corresponding member, and laid a memorial upon the table, in reference to the Rev. Chiniquy, desiring that something be done, either to relieve and restore his standing in this Presbytery, or, if he still desired it, enable them to receive him and his people under their care. This, at least, was the end contemplated by the memorialists, if not specifically stated. A motion was made to raise a committee to report at the next stated meeting; but it was, after discussion, laid on the table, and though afterwards taken up, action upon it was refused. The memorial itself was respectfully answered, but any initiative process for the restoration or relief of Mr. Chiniquy declined.

### Sandwich Islands.

We are grieved to record the loss by fire of the large Seminary edifice at Lahainaluna. The pupils that were boarding in the building escaped with their lives, but many lost their clothes and books. The native Christians have lost no time in making liberal collections in their churches for its reconstruction. Rev. S. E. Bishop, who has been the American Seamen's Chaplain at Lahaina, has been called to the Native Church at Hana, on the same Island, (Maui,) and has accepted the call.

### Society Islands.

The news from these Islands is very interesting. Although under the Protectorate of France, and exposed to the unceasing efforts of Popish Missionaries, the native Christians are more numerous now than they were at the time of the seizure of the Islands by the French Government almost twenty years ago. In the Island of Tahiti there are thirty native pastors, sustained by the French Government—for there is in these Islands, as in France, a *union of Church and State*. A former Missionary of the London Missionary Society has an important supervision of the whole. Upon the Island of Tahaa, one of the leeward group of Islands, is a school for the training of native preachers, to which ten candidates were lately sent from Tahiti. The "week of Prayer" last January was well observed.

Wonderful has been the progress of Christianity on Savage Island within the last fifteen years. The Rev. Mr. Pratt, of the London Missionary Society, has under his supervision five chapels, one of which will hold 1000 people, and a class of fifteen young men, who, he hopes, will one day be capable assistant teachers.

### Egypt.

The Mission of the United Presbyterian Church of the U. States in the 'Land of the Pharaohs' meets with much encouragement. Its school at Cairo has 200 scholars, and that at Alexandria 150. One of its Missionaries sold eight thousand New Testaments on a tour up the Nile. The Rev. Drs. Dales and Pressley, the former the Cor. Sec'y, and the latter an important member of the Board of Missions of that Church, are at this time on their way to visit that Mission, as well as the Mission in Damascus, under that Board.

### PROTESTANT EPISCOPAL CHURCH IN LIBERIA.

We have read with great interest the account contained in *The Spirit of Missions* for August last of the organization of "The General Convocation of the Protestant Episcopal Church in Liberia and parts adjacent." The convention which effected this organization was held in the month of April at Cape Palmas. There were present on the occasion the Rt. Rev. Bishop Payne, and Rev. Messrs. J. G. Auer, C. C. Hoffman, J. K. Wilcox, T. J. Thompson, G. W. Gibson, and Messrs. T. Toomey and G. B. Gates; in all six ministers and three laymen, representing nine stations and seven churches. The session lasted several days. A Constitution, consisting of nine articles, was prepared by a committee, was discussed, and adopted. Also seven Canons. A Stand-

ing Committee was appointed, that adopted a series of five rules for the regulation of its proceedings and acts. The first meeting of the General Convocation is to be held in Trinity Church, Monrovia, in the month of February, 1863. May the blessing of the Great Head of the Church rest on this interesting branch on the shores of Africa, and with the noble little Republic of Liberia!—We are sure every reader will say, *Amen!*

### ZULU MISSION.

This mission must be prospering; the Rev. Mr. Linsley's account of it at the annual meeting of the American Board at Springfield was exceedingly interesting.—We are grieved to report that that excellent missionary received, just before his departure for his work in Africa, intelligence of the loss of his house, furniture, and books by fire! We believe the loss was greatly, if not entirely, made good before he left; we sincerely trust it was, at all events.

### ABYSSINIA.

The Missionary Flad, from the Christiana Institution, near Basle, Switzerland, and his coadjutors, have been much blest among the Jews (Falaschas) some thirty of whom he reports as being prepared for baptism.—"Two of them," he says, "are old men of sixty years, with silver hair, and although they are *black*, yet the peace and the kindness of God laughs out of their faces."

### France.

ACTIVITY OF PROTESTANTS' ACKNOWLEDGED BY PAPISTS.—The publishers of the *Rose Tree*, a Parisian journal, devoted to the worship of Mary, make the following admission:—"The Protestants have disseminated more than two millions of bad books in the Chalais' camp, whereto the Catholic chaplain could oppose but twenty thousand good ones, and to get these he had to knock at all the doors, to spend much money, and often received after all books scarcely suitable." The London correspondent of the *Paris Star* also admits the great activity of Bible-distributors at the Great Exhibition, in the following ill-humored manner:—"O, this Bible! The Evangelical propaganda takes every disguise in England: it watches you everywhere, passes through your key-hole, conceals itself under your pillow, and will even marry you if only it can get in a Bible! In going and coming, I tell you, I have received enough to fill a book-shelf.—There is neither a concert, nor a ball, an exhibition, nor a meeting, nor a Sabbath boxing between Papist and Huguenot in Hyde Park, nor a paper of sugar plums, nor a nosegay of flowers, but a Bible is hidden within it! In Cornhill, there is a dentist

who gathers teeth for nothing, so long as he may give you a Bible into the bargain!"

*The German Reformed Messenger* has the following on the statistics of the German Reformed Church: "Synods, 2; classes, 25; ministers, 421; congregations, 1122; members, 100,691; communion during the year, 87,361; baptisms, 11,894; confirmations, 5635; received on certificate, 1549; excommunicated, 151; dismissed, 468; deaths, 4330; Sabbath-schools, 941.

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## Poetry.

### HEAVEN.

BY BERNARD DE MORLAIN.

*The holy city, new Jerusalem.*—Rev. xxi. 2.

Brief life is here our portion,  
Brief sorrow, short-lived care;  
The life that knows no ending,  
The tearless life is there.  
And now we fight the battle,  
But then shall wear the crown  
Of full and everlasting  
And passionless renown.

O happy retribution,  
Short toil, eternal rest!  
For mortals and for sinners  
A mansion with the blest:  
And peace, for war is needless,  
And calm, for storm is past,  
And goal from finished labour,  
And anchorage at last.

There God, my King and portion,  
In fulness of His grace,  
Shall we behold for ever,  
And worship face to face.  
There all the halls of Zion  
For aye shall be complete;  
And in the land of beauty  
All things of beauty meet.

For thee, O dear, dear country,  
My eyes their vigils keep;  
For very love, beholding  
Thy happy name, they weep.  
The mention of thy glory  
Is unction to the breast,  
And medicine in sickness,  
And love, and life, and rest.

O one, O only mansion,  
O paradise of joy,  
Where tears are ever banished,  
And smiles have no alloy!  
Thy ageless walls are radiant  
With precious stones unpriced;  
Thy saints build up its fabric,  
The corner-stone is Christ.

I know not, O, I know not,  
What social joys are there,  
What radiance of glory,

What light beyond compare!  
And when I fain would sing them,  
My spirit fails and faints;  
And vainly tries to image  
The assembly of the saints.

They stand, those halls of Zion,  
All jubilant with song;  
And bright with many an angel,  
And many a martyr throng;  
The Prince is ever in them,  
The light is aye serene;  
The pastures of the blessed  
Are decked in glorious sheen.

There is the throne of David,  
And there, from toil released,  
The shout of them that triumph,  
The song of them that feast;  
And they, beneath their Leader,  
Who conquered in the fight,  
For ever and for ever  
Are clad in robes of white.

Jerusalem, the glorious,  
The joy of the elect,  
O! dear and future vision  
That eager hearts expect;  
Ev'n now by faith I see thee,  
Ev'n now thy walls discern;  
To thee my thoughts are kindled,  
And strive and pant and yearn.

Thou hast no shore, fair ocean!  
Thou hast no time, bright day!  
Dear fountain of refreshment  
To pilgrims far away!  
O land that knows no sorrow!  
O state that fears no strife!  
O princely bowers! O land of flowers!  
O realm and home of life!

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## Fireside Reading.

### PROVIDENTIAL RECOMPENSE.

The Rev. William Lawrence, of Mount Zion, now in this country, has sent to us the following notices, illustrative of the doctrine of providential recompense, as connected with the support and the extension of the gospel. It may not be safe for us, in the absence of inspired interpreters of the ways of God—a privilege which the Old Testament Church enjoyed—to say decidedly in regard to an event, 'That is the finger of God;' but as it is the duty of his people to 'mark the operations of his hands,' and as we believe the doctrine of recompense, as explained in the *Record* for Oct., to be taught in the Bible, we are persuaded that though in this, as in many other things, we 'must walk by faith,' and not by sight,' yet that if we observe carefully the events which happen to ourselves and to others, we shall see coincidences, both in the way of



mercy and of judgment, which are very striking, and which seem to be the obvious doing of him who has said, 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.'

The following are some of the cases relating to the subject of providential recompense which I mentioned to you the other evening in Edinburgh, and which you requested me to be kind enough to commit to writing, and place at your disposal:—

A good many years ago, one of our agents in Jamaica had been addressing a meeting of our people on the duty and privilege of our giving liberally and cheerfully of our substance for the support and extension of the gospel. At the close of his address, an individual stood up in the meeting and inquired if he might be permitted to say a few words; and then proceeded to mention the case of a man, a member of a neighbouring church, whom he had heard congratulating himself on his being suspended from church privileges, specially on the ground that he would thereby be exempted, for a time at least, from the troublesome visits of the district collector, and be 12s. less out of pocket at the end of the year. The catechist had specially referred in his address to, and endeavoured to explode, the idea, that what we advance for religious purposes is lost, and to shew that the way to obtain the divine blessing for ourselves and all that concerns us, is to honor the Lord with our substance. He knew that many sympathized with the views of the party referred to above on this subject; and, anxious to deepen the impression apparently made by his own address on some of his hearers, he proceeded to mention the following striking case which had fallen under his own cognizance;

I had once occasion, he went on to say, to expostulate with a member of the church for refusing to pay his church subscription, on the ground that he was busy erecting a dwelling house, and required all his ready money for that purpose—promising at the same time, however, to pay all arrears as soon after the building was completed as possible. I reminded him of others who had commenced to build houses with the Lord's money, and had found the experiment rather expensive in the long run, and exhorted him to beware lest he too should incur the divine displeasure and find to his cost that none could rob the Lord with impunity. He gave no heed to my expostulation, and in course of time the house was finished. But other wants were now felt. He found it inconvenient to walk so far to church, and resolved to purchase a horse and saddle, which cost him about £20. (Of course, as might have been expected in the circumstances, the claims of the church were

still neglected; and it was observed that he now began to absent himself pretty frequently from the house of God. By and by he quarrelled with his wife. She left him, and went and lived with another man. Early one morning he found his horse dead in the paddock, or small grass plot, where he had tied it the previous evening with a long rope to a tree to prevent it from straying, and it had strangled itself during the night; and not long after he himself took suddenly ill at his work one morning, and died. And not the least striking fact, continued the catechist, connected with this remarkable case is, that no decent person has ever yet occupied that house. The proprietor fell into sin; so did his wife; and all who have occupied it since their death have lived in the 'ways of the land.'

A few years ago, we found it necessary to erect a new vestry at Mount Zion. Before commencing operations, however, I was requested by the managers to bring the matter before the congregation; and in order to stimulate their liberality, I referred to, and commented on, certain well known passages of Scripture, bearing on this point; and the result was, that a sum sufficient for the purpose was soon subscribed. But an incident occurred in connection with the matter worthy of notice. An adherent of the church, who was supposed to be in rather comfortable circumstances, was asked to subscribe for the above object, but declined, saying he was poor, and had nothing to spare. The collector reminded him of what I had read to them out of the word of God the other Sabbath on this subject—how God had dealt with his people long ago for neglecting his house—how he smote them with blasting, with mildew, and with hail in all the labours of their hands—that the wages they earned were put into bags with holes, and the little they brought home did them no good, for the Lord blew upon it; and then advised him to give a portion of the money he had at home to the Lord, lest he should blow upon it, and he lose the whole. He did not, however, believe in that sort of thing, and went away laughing. But he soon saw reason to change his tune; for, on returning home one evening from his work a few days after, he found to his dismay that his house had been broken into, and his money all gone. Then it came out that, notwithstanding his protestations to the contrary, he had had a good deal of money concealed in his house. He must have felt the loss all the more keenly, as he met with little or no sympathy from the neighbours, who said he richly deserved it all for his niggardliness, and deliberate attempt to deceive the collector. A certain youth was suspected of being concerned in the burglary, but the money was never recovered. Such a strik-

ing case did not fail to make a deep impression at the time. Some saw clearly the hand of God in the matter, others said it was a strange coincidence.

Let me merely refer to two cases of a different nature. An aged female, a liberal contributor to the funds of the church, had once a serious attack of sickness which confined her to bed for several months. One day I called, and found her convalescent. She offered me a pretty large sum of money, saying it was her church subscription. I said there was no hurry about the money—that she would better keep it till she felt stronger and she could hand me the subscription some other time. But 'No,' she said, 'take the money, minister. I have cheerfully given it to the Lord, and I would not touch it for the world. Besides, I never miss what I grant to the Lord. He always makes it up to me some way or other.'

Another liberal contributor to the funds of the church once told me that he resolved, soon after his conversion, to lay out a certain portion of his income annually upon the service of God, and that he had always adhered to that resolution; 'and God' he said, 'has blessed me with a large measure of worldly prosperity, and has never let me want any good thing:—*U. P. Record.*

### TELEGRAPH OFFICES.

There are places called telegraph offices, where they have some jars, and bottles, and wires, and chemicals; and these they place together in such a way as to make a sort of trap in which they catch lightning. Lightning moves so swiftly, that, for a long time, people thought it could not be caught. Besides, it went in such zig-zag courses, and had such a way of hiding itself in black clouds, and only being visible at certain times. But, in spite of all this, a few years ago a man invented a lightning trap; and they have these traps at all the telegraph offices. Now, when they have caught some lightning, they set it to work. For a long time it never seemed to do anything but set houses on fire and make thunder; but now *it goes our messages*. And because it can go so fast, and never stops on the road, we make it deliver messages all over the country. If you were to go to a telegraph office, you would see some wires coming out of a window and passing on to a very high post. From that they go to another post, and so on. These wires are supported by the posts till they get out of the city; and so they go on from one town to another, till they proceed thousands of miles. Many of you have seen the posts, and the wires resting upon them. These wires are the roads upon which our strange errand-boy—the lightning—travels. Well, when he is sent out of one office, he makes straight for the office at the

other end of the wire to which the man sends him, and delivers his message to some one who is there waiting to receive it.

Now, children, your hearts seem to me to be like telegraph offices; and all the feelings, and thoughts, and actions which come out of them, are like this strange errand-boy, the lightning. But, you will ask; where are the wires that come out of the window? and where are the other offices to which the wire goes? My dear young friend, the wires which come out of your hearts are unseen; but they do come out, nevertheless, in countless numbers,—above, below, by the side, and in front.—and they run all over the world to ten thousand other offices, carrying all sorts of messages. I cannot tell you about many of them, but I'll tell you of one.

This unseen wire which I am going to tell about, comes out of your heart and goes up through the air, beyond the clouds, beyond the stars, till it enters heaven; and there, at the other end of the wire, is a great book, and in it the messages are always being written. It is the great book of judgment. It is sometimes called the book of God's remembrance. Every little word which you utter, every thought of your heart, every deed of your life, flashes up that wire and is written in the book. But perhaps you will say, 'It matters not what I write in that book, for nobody will read it.' You are wrong. Some people have a fancy that the angels read it. They want to know what you are doing in the world; and sometimes the pages are so black with bad tidings of you, that they almost drop tears upon them, and they wonder why you do not make the book better; and they wait, day after day, for the news that you have become one of Christ's lambs.

You can send a message from your heart up to Jesus the great Saviour as quick as lightning, praying him to blot out from that book all the bad things you have done. He can read the message you send, if it is only a *wish* in your heart. So do not delay to do this, for death may come, and then it will be too late to send any message to Him. Jesus Christ is now waiting to hear from you. Do not let him wait any longer. Only tell Him that you want to be one of His lambs, and He will send a kind answer back; for He loves children, and wishes to bless them, and make them happy for ever.

### PIETY IN LOWLY LIFE.

The poor of this world are often rich in faith, and their contentment amid great privations, and gratitude for scanty favors, teach good lessons to the refined in high circles. Some of the volumes relating to missionary labor among the London poor, which has been republished by the Carters, record instances of a serene faith not unworthy of

a place with the saints of the Old and New Testament. In "The Link and the Rivet" is found the following sketch of a poor widow, visited by the Superintendent of a Bible Reading Society.

I found her in a back kitchen, which once was used for a wash house. The pavement of the back yard came nearly to the top of the window, and so obscured the light that I could at first see nothing but a speck of fire in the corner of the room. A large bedstead filled the tiny place, so that it was hardly possible to get in. I groped my way towards the fire, and when near enough to hear the feeble tones of the inhabitant of this dark abode, I only recognised her voice, for I could not distinguish her features. She was sadly bent from pain with rheumatism, and had also bronchitis, which hardly allowed her to speak; but I will give you the substance of her answers to my questions, spoken in short, interrupted sentences.

"It is Miss ——'s voice—I know it, oh, how good God is! I have only the bit of fire you see in the grate, and I was just praying to him to send me help; for you see the damp on the walls."

I looked, and the walls were damp, and in places wet to the touch, from the ground nearly up to the ceiling. I asked her how she lived.

"They won't allow me anything from the house, because I'm not old enough, but they will take me in; and I would go, as far as I am concerned, but what would become of my three little children? The youngest depends on me—he is only seven; the two others have each got a little place; the little girl (only nine) nurses a baby, and her mistress likes her so much that she has taken her into her house altogether, but I wash and mend her bits of things every week. And the little boy is gone to a green-grocer's to run errands, and they heard of my situation, and have given me his meals: So you see I leap from joy to joy."

"What do you take," I asked, "for your cough and pain in your chest?"

"I have not had anything today but a half-penny worth of tea-leaves, and that seems to sooth my cough and chest."

Only a handful of firing, saved from the day before, and only one halfpenny to spend for herself and little child, the whole of that bitter cold winter day; and yet not one murmur, but all thanksgiving to God for all that he did, and exclaiming at the end, "I leap from joy to joy!" O, well might I learn a lesson from this humble, bright Christian! Shall we, surrounded with all our comforts and luxuries, ever murmur or complain? As I walked home that afternoon, I was humbled to think that, with all my superior privileges and comforts, I could not feel such faith as this widow, hidden in her damp, dark back kitchen, resting so

peacefully on her Saviour's love that the deepest poverty could not shake her faith in him. I was filled with joy to witness the strength and reality of vital religion. How rejoiced I should be if all who do not know what true Christianity really is could see such a picture as that!

## THE WAY TO HEAVEN.

### A CONVERSATION IN A COTTAGE.

A clergyman was visiting an old couple in a distant part of his parish. The wife was poorly, and the old man had no work to do that day; so they were sitting together by the fire. The minister, after some conversation, opened the Bible at the 7th chapter of Revelation, and read from the 9th verse—beginning, "After this I beheld, and, lo, a great multitude," down to the end of the chapter. The old couple listened with great attention. When he had done, the minister turned to the old man and said:

"That's a beautiful passage, Master Hill."

"Ay, sir, it is indeed."

"I hope *you* are looking that way with all your heart, and your wife too."

"I hope we are, sir, I'm sure, both of us. It's time we should."

"Tell me, what is it you look to, to bring you to that happy place?"

The old man seemed a little confused by the question; but in a few moments he answered:

"Well, sir, I must do as well as I can."

"And do you think *that* will save you?"

"I hope so, sir. I don't know as I can do any more."

"I'll tell you what, Master Hill," said the clergyman, very solemnly, "you'll never get to heaven so. That was not the way those happy people got there of whom I have been reading. You'll never get there so."

The old man looked as if he saw he had said something wrong, but he knew not how to mend his answer; so the clergyman said, "Let me read part of it again," and once more he read as follows; "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"There is nothing there," continued he, "about having done as well as they could; they did not get there so."

"No, sir, no. I see it better now. They got there by the blood of the Lamb. It says they did."

Yes by the blood of the Lamb, the Lamb of God, Jesus Christ. They had washed their robes, and made them white in the blood of the Lamb; *therefore* they were before the throne of God, safe and happy forever. They had lived on earth once as we do, and had been sinners like us. But they had repented of their sins, and gone to Christ

for pardon. They had not looked to be saved by doing as well as they could, or by being no worse than others. They had felt themselves to be sinners, with no help and no hope in themselves, and had fled to Jesus to save them. They looked to be saved because Jesus had died for them, and on that ground alone. Thus they got to heaven. They never could have got there in any other way. Try and remember this; try, both of you, never to forget, from this time, that the way to heaven is to wash your robes and make them white in the blood of the Lamb—that is, go to Christ with all your hearts, seeking pardon through his blood. Treasure this up in your hearts. It is the happiest thing you can think of, that the way to heaven is through the blood of Christ—that his blood has been shed for sinners, and that you have but to wash and be clean. It is freely offered to you, 'without money and without price.' In all your thoughts, in all your prayers, remember this. Cast away all thought of being saved by your own doings, and take Christ for your all in all. Now let us kneel down together." And they knelt down, and the minister prayed that God would teach their hearts by his Spirit, and cause them all to see and know Christ, and bring them, through his precious blood to be happy with him forever. And so he took his leave.

It was plain that no Gospel light had ever before shone into that old man's heart. He had never, up to that moment, seen the way to salvation. Yet he was constant at church as far as age and distance would allow. And seldom in that church was a sermon preached, in which salvation through Christ was not plainly set forth. He was dark in the midst of light.

It is to be feared that there are many such—many who hear the Gospel for years, and yet get no light as to the way of salvation—still dark, though living in midst of light.

Reader, perhaps you are dark too. If so, look well at these blessed words, these words of God; and may they bring light to your soul: "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God."

Here are some, you see, safe and happy forever; how did they reach that blessed place? They washed their robes, and made them white in the blood of the Lamb. They repented, they fled to Christ, they placed all their hope on his precious blood that was shed for sinners. That is the way for you, that is the way for me—the only way. Do not talk about doing your best, or doing nobody any harm, or doing this, or doing that. Do not trust to your church going or your chapel going. All this will never, never

save you. Trust simply in the blood of Christ. Think it not enough to hear of it, or even to understand it. Knowing the way will not take you to heaven; you must walk in the way. Understanding about the blood of Christ will not save you; you must seek it for yourself. Pray that you may know and feel this. Pray that the Holy Spirit may be given you, to teach you. Come now, with all your heart to Jesus Christ. Pray that you may be made clean, forgiven, reconciled, and accepted in him; and then see, oh! see what God has in store for you:

"Therefore are they before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

#### HOW KNOX AND LUTHER PRAYED.

During the troublous times of Scotland when the popish court and aristocracy were arming themselves to suppress the Reformation in that land, and the cause of Protestant Christianity was in eminent peril, late on a certain night, John Knox was seen to leave his study, and to pass from the house down into an enclosure to the rear of it. He was followed by a friend; when after a few moments of silence, his voice was heard as if in prayer. In another moment the accents deepened into intelligible words, and the earnest petition went up from his struggling soul to heaven, "O Lord, give me Scotland, or I die!" Then a pause of hushed stillness, when again the petition broke forth, "O Lord, give me Scotland, or I die!" Once more all was voiceless and noiseless, when with a yet more intense pathos, the thrice repeated intercession struggled forth, "O Lord, give me Scotland, or I die!" And God gave him Scotland, in spite of Mary and her Cardinal Beaton; a land and a Church of noble Christian loyalty to Christ and his crown. How could it be otherwise?

So Luther, when Germany and the Reformation seemed to be lost, and human help was none; this was the prayer which that second Moses went and laid down at the foot of the eternal throne. "O God, Almighty God everlasting! how dreadful is this world! behold how its mouth opens to swallow me up, and how small is my faith in thee! If I am to depend on any strength of the world, all is over. The knell is struck. Sentence is gone forth. O God! O God! O thou my God! help me against all the wisdom of the world. Thou shouldst do this. The work is not mine, but thine. I have no

business here. The cause is thine, and it is righteous and everlasting. O Lord, help me. O faithful and unchangeable God! I lean not on man. My God, my God, dost thou not hear? My God, art thou no longer living? Nay, thou canst not die. Thou dost not hide thyself. Thou hast chosen me for this work. I know it. Therefore, O God, accomplish thine own will. Forsake me not for the sake of thy well-beloved Son, Jesus Christ, my defence, my buckler, and my stronghold."

But he had not done. Once more the tide of emotion and importunity burst forth, "Lord, where art thou? My God, where art thou? Come, I pray thee; I am ready. Behold me prepared to lay down my life for thy truth. For the cause is holy. It is thine own. I will not let thee go;—no, nor yet for all eternity! My soul is thine. Yes, I have thine own word to assure me of it. My soul belongs to thee, and will abide with thee forever. Amen! O God, send help! Amen!

The history of the salvation and sanctification of human souls hitherto is the history of such praying as this, in spirit, if not in these or any uttered words. Such holy earnestness and familiarity never offends the Father of our Lord Jesus Christ, who thro' him is the God of all grace and consolation.—*The Family Treasury.*

## NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by Treasurer from 20th Nov. to 20th Dec., 1862:—

### FOR FOREIGN MISSIONS.

Mahon congregation, per J. Murray,	£5	0	0
West River Congregation, per Rev George Roddick,	7	7	6
Mrs Roy, Pine Tree Gut,	1	5	0

### THEOLOGICAL SEMINARY.

Collection Prince Street Church,	3	9	6
Wm. Fraser, Scots Hill, per Ladies Mission,	0	2	6

Mr ROBERT SMITH, Truro, acknowledges receipt of a donation of Five Pounds, from Isaac Logan, Esq., per Rev Wm. McCulloch, for the Seminary; also, the sum of Five Pounds from the Ladies Relief and Benefit Society, Truro Village, for the benefit of Miss Geddie, per Mrs McCulloch.

## PROFESSORIAL ENDOWMENT.

PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

Received from the following:—

Miriam Morrison, St. James, Co. Charlotte, N. B.,	\$	1.00
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George Kerr Esq., Chatham, Miramichi, Bill of Exchange £20 stg., 100.44

JAMES H. LIDDELL, Treasurer.

The Rev. John Stewart, acknowledges with thanks, the receipt of \$40 from a "Presbyterian," Cornwallis, as a New Year's thank offering for the Foreign Mission Fund.

## PAYMENTS FOR HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums:

### ON BACK VOLUMES.

A. H. Patterson Esq., Tatamagouche,	\$10.00
Rev W. Eder, St. Stephen's, N. B.,	1.00
Mr Gavin Bell, New Annan,	1.50
Poplar Grove Church,	3.50
Rev Alex. Cameron,	1.00
John D. McLeod, P. E. I.,	8.00
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