

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>									

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

MAY, 1869.

OUR SUPPLEMENTARY COLLECTION,

It seems desirable that the Resolution of last Synod on this subject should be republished, lest it should have slipped from the minds of some of the ministers and Sessions, without whose action, congregations may be deprived of the opportunity of aiding the object. We therefore give the Resolution,—*Resolved*, “That the Synod authorize the Committee, in connection with Presbyteries, to visit congregations by deputy or otherwise, as far as practicable during the present season, availing themselves as far as possible of the services of the General Agent; and that congregations which the deputies of the committee are unable to visit, be required to make collections for the supplementary fund on the first Sabbath of December—it being understood that Kirk Sessions are at liberty to appoint a different day for the collection, or to substitute some other mode of obtaining contributions.”

The greatest liberty by this resolution has been left with Sessions and Congregations respecting the mode of aiding this new scheme, whose praiseworthy object is to increase the salaries of such ministers in the body as manifestly have the most inadequate support, but the evident design of Synod is that all should take part in the work. The larger and wealthier congregations are expected to take the lead, but it is hoped and expected that the smaller and less flourishing will cheerfully give their aid, not excepting those which receive a benefaction in return from the fund.—“For if there be first a willing mind it is

accepted, according to that a man hath and not according to that he hath not,” and the principle of this apostolic saying is as applicable to congregations as to individuals.

Fifty-five congregations have complied with the Synod's direction, thus far; and we doubt not a good many more will during the next month or two. The 55 are thus divided among the different Presbyteries:—

In Halifax Presbytery.....	15
Pictou “	9
P. E. Island “	12
Truro “	6
St. John “	4
Miramichi “	3
St. Stephen “	1
Victoria and Richmond..	5

In all, 55

The Presbytery last named has excelled all the others, as its five ministers have all forwarded collections from their congregations. If their example were generally followed, the very fact that all or nearly all our congregations had responded to this call of duty so promptly, would have a most animating effect on the Synod's deliberations on ministerial support, would react with electric influence on struggling congregations, and go far to stop the exodus of ministers to other lands, which unhappily has been gradually increasing of late.

—•••••
GOLPORTAGE,

As the means of diffusing religious literature, is at least as old as the Reformation. Earnest men were then found who, not

from the love of gain, but from a desire to diffuse the truths of salvation, conveyed Bibles and religious pamphlets to cities, towns, and hamlets, and disposed of them at the peril often of liberty and life. As a modern institution, however, it is American rather than European. Its introduction into this province and employment as a means of diffusing sound religious information among our people date back some 17 years, and are to be referred chiefly to the zeal and perseverance in the work of Rev. John I. Baxter of Onslow. By his representations chiefly the Presbyterian Synod of Nova Scotia were led to encourage the enterprise, and under direction of a Committee, of which Mr. Baxter was convener, the works of the Presbyterian Board of Publication began to flow freely into our congregations more especially in the central and eastern sections of our province. In 1858, Mr. Baxter reported that during the year past 5136 volumes had been put into circulation, and that the whole number circulated during the previous six years, amounted to 50,000, the receipts and disbursements of the Committee amounting during that time to Four thousand pounds N. S. currency.

Shortly after this time, the tide of prosperity was sensibly checked by causes beyond the control of the Committee, and the circulation under direction of Synod diminished. Subsequently new and energetic agents appeared upon the field, and a good work, and upon an extensive scale, was carried on by the American Book and Tract Society, large pecuniary aid being furnished by the city of Halifax, two of our own congregations contributing one year two hundred dollars. The work which that American Society conducted with so much vigour has now been undertaken by Christian men in our own land and is conducted by a Union Committee representing all the evangelical Churches in the Lower Provinces. We will in a few brief statements show what is now being accomplished by these two agencies, the one Synodical, the other general.

Colportage in connection with the Synod has now three centres of operation, one in

P. E. Island, conducted by a Committee of Presbytery there, another in River John, managed by a Committee, of which the Rev. H. B. McKay is convener, and the third in Onslow, by a committee of which Mr. Baxter is chairman.

We have no recent information respecting the work carried on in the Island, and shall therefore pass on to notice that two Colporteurs have been engaged by the second committee named, with permission granted to the Colporteurs to choose the season best adapted to travel, and when they can be absent at least sacrifice. Messrs. Maxwell and Lauder have undertaken and prosecuted the work within the Presbyteries of Pictou and Tatamagouche, rather from the love of the work than from the expectation of pecuniary remuneration. The result of their work has been the circulation of many copies of the Scriptures with metrical psalms and paraphrases as issued by the National Bible Society of Scotland as well as of religious publications of various kinds. In one tour, from River John to Goldenville, a Colporteur visited 625 families, offered prayer in 62 houses, sold 197 volumes, 97 Bibles, and 700 pages of tracts.

The Colchester Committee whose bounds extend west as far as they choose to go, even to New Brunswick, have had three agents employed, but in this case as in the last, only during a portion of the time, and for the same reason, that the remuneration which from their limited means, they can offer, will not enable their agents to continue during all seasons. But there is a greater evil than this arising from the want of pecuniary support. The Colporteurs having to depend on their sales for remuneration, are under the necessity of avoiding the poorer districts, where they are most needed, and of spending the chief portion of their time where their services though useful, might be dispensed with.

In this respect, the British American Book and Tract Society has a very decided advantage, in possessing a large revenue of free contributions amounting during the past year to \$3,000, which will enable them to do a much larger amount of good.

During the year past, we learn from their report, that they have had seven Colporteurs traversing the country from Yarmouth to Cape Breton, with the following results:—

“Time employed in the work, 41 months, 13 days.

Number of miles travelled..... 8118

Cash received for books sold.....\$ 1886.82

Value of grants of books and tracts... 172.35

Number of meetings held for prayer... 194

Number of Protestant families found without any religious book except the Bible..... 49

Number of Protestant families without the Bible..... 17

Number of Protestant families who habitually neglect attending evangelical preaching..... 82

Number of families conversed with on personal religion, or prayed with... 3499

Whole number of families visited.... 9319

“These figures tell their own tale of labour performed—of seed sown; let us pray that the Great Husbandman may send the soft dews, the sunshine and the showers which will secure a bountiful harvest.”

At present Mr. Logan is engaged in Hants, Messrs. McGregor and Campbell in Cape Breton, and Mr. McDonald in the counties of Antigonish and Guysboro', while Mr. Graves has just been commissioned for Annapolis. One of these Missionary agents formed 13 Sabbath-schools during the year past in Cape Breton, in districts where none previously existed. During the present season, they will work to greater advantage, as the Committee now are prepared to meet the demand for Gaelic books.

We rejoice in the prosperity of the B. A. B. and T. S. whose report, just issued, has led to these observations. Their movements are throwing those of the Synod into the shade, but we entertain no jealousy because we believe the work is one, and that they are “taking pains to avoid the circulation of any books, periodicals, or tracts that are not positively good.”

One thing, however, is becoming evident. We must make up our minds either to furnish funds to our Committees and enable them to visit by Colporteurs the poorer districts, or be content to have our Colportage operations become a languishing semi-commercial affair, bringing little credit to the body or advantage to the country. We wish the members of Synod

to think of this matter in due time, to ascertain the wishes of the people and to act in the premises wisely and decidedly. All honour is due to those who have done so much with such limited means, we might almost say without any means; but they must be relieved, we think, either by hearty support or withdrawal from an enterprise which all experience shews can not be carried on without pecuniary aid.

The Synod's agents both speak gratefully of the liberality of the Scottish National Society in furnishing them with Bibles, and both are sanguine that with reasonable financial support, a large amount of evangelistic work might be done and religious literature circulated, under the direction of the Synod itself.

PRESBYTERIANISM IN THE UNITED STATES.

IN no other country are there so many Presbyterians as in the United States. Scotland, Holland, Nova Scotia and Ontario, have a larger proportion of Presbyterian population; but the United States contain more than all other English-speaking countries together. The Presbyterian family is subdivided into ten distinct ecclesiastical organizations. These are:

1. The Old School, which is the largest, oldest, and most influential of all.

2. The New School, which is the next in extent.

3. The United Presbyterian Church, numbering 400 ministers. (With this church our own has had sisterly correspondence which resulted in our Mission to Trinidad. Her Mission in Egypt has attracted the attention of the whole world.)

4. The Reformed Presbyterian Church, (This is the Church in which the trouble about G. H. Stuart has arisen.) It has about 60 ministers.

5. Associate Presbyterian Church, (a small body.)

6. Associate Reformed, (a fragment.)

7. Reformed Presbyterian Church, (Covenanters.)

8. Cumberland Presbyterians..

9. Dutch Reformed.

10. Southern Presbyterians.

Several of these divisions are to a large extent *national* in their origin. The "Dutch Reformed," for example, is the same in doctrine and government with the Old School. The minor sections of the family are chiefly imported from Ireland and Scotland. The "Cumberland" Presbyterians derive their name from the section of country, in the west, where their peculiarities were developed. The "Associate" and "Associated Reformed" are small fragments left behind when the "United Presbyterian Church" was constituted. We cannot undertake to discriminate very lucidly between the "Reformed Presbyterians" that adhere to the *General Synod*, and the "Reformed Presbyterians" that prefer the *Synod*. They protest against one another and against the whole world besides, and are apparently very pure indeed.

Persecution in Scotland drove faithful ministers and people into exile, and led to the founding of Presbyterianism in the United States. It happened just as in the olden time, when apostles and evangelists were driven from their chosen homes by stress of cruel foes.—The oldest Presbytery of which we have any record is that of Maryland, constituted in 1706.

Ten years later, the Presbytery became a Synod, consisting of three Presbyteries and fifteen ministers. In 1729, this Synod adopted the Westminster Confession of Faith, with the exception of the passages that might be understood as giving too much power to the civil magistrate in church affairs.—In 1741, a division took place, which led to the formation of two Synods, known as the Old Side and the New Side. About 1730, commenced a mighty revival of religion, which continued several years, and extended all over the continent. The Tenaunts were very prominent among the promoters of this revival. Many "Revival preachers" went among settled and well organized congregations, denouncing the ministers as unconverted, and creating much confusion and ill-feeling. This led to action on the part of the Synod of which the Tenaunts and others could not

approve, and they withdrew and constituted themselves the "New Side Synod." They continued perfectly orthodox and evangelical, and in course of a few years included nearly all the Presbyterians in New York and New Jersey. They were the founders of the "Log College," and the projectors of "Princeton."

In 1758, the old division of sides was pleasantly healed. About this time the Synod appealed for sympathy and aid to the Church of Scotland. The letter as given by *Baird*, is before us, and is very interesting. It is, however, too long for quotation. "The young daughter of the Church of Scotland, helpless and exposed in this foreign land, cries to her tender and powerful mother for relief." How changed the relative positions of these two Presbyterian churches, since American Presbyterianism thus appealed to Scotland!

In 1788, the Synod became a General Assembly, with four Synods under its care. The first meeting of the General Assembly for the transaction of business, was held in Philadelphia, in 1789.

According to the Presbyterian theory, the "General Presbytery," which was constituted in 1706, was equivalent to a "General Assembly,"—the highest court in the Church. When the Reformation was introduced into Scotland, and a Reformed Church organized, the "General Assembly" was the first court constituted; it consisted of six ministers and upwards of thirty other persons. There was neither Synod, nor Presbytery, under this Assembly. It was in much the same position with the "General Presbytery," formed in Maryland. Thus, too, in our own day, "Presbyteries" are, or have been, Supreme Courts in some of the colonies. It matters not whether it is called an Assembly or a Presbytery; it is the Supreme Court. In course of time the system is duly developed, wrought out according to necessities of time and place. In Scotland, local Presbyteries and Synods were constituted after the General Assembly and by its authority. In America, essentially the same process was gone through, under a somewhat different form.

In 1801, an elaborate "Plan of Union" was formed between the General Assembly of the American Presbyterian Church and the General Association of the Congregationalists of Connecticut. The history and results of the "Plan" are instructive. It was arranged that if a Congregational church called a Presbyterian minister, its affairs were still to be conducted on its old principles. If a difficulty arose with the minister, the matter might be referred to Presbytery if both parties consented; if not, to a Council. If a Presbyterian church called a Congregational minister, he was to be amenable to the Association, or to a Council formed "half-and-half." The scheme had elaborate provisions in it for minorities, and majorities, and all sorts of difficulties. But the result was, that it was soon felt to be an intolerable nuisance, a gateway for strife, schism, heresy and backsliding. It dragged on a painful existence until 1837, when it was abrogated under Old School ascendancy. It was, however, readopted by the New School, immediately after the great division.

We must now come to the sad era of strife and schism. The Presbyterian Church in the United States was from the first eminently orthodox. It has been true to the great evangelical doctrines, while Congregationalism has become thoroughly poisoned with neology. The great Edwards laid down some erroneous philosophical principles, which led to much mischief when his disciples applied them in the realm of Theology. The errors referred to made rapid progress among the Congregationalists, and the "Plan of Union" led to the tainting of a large section of the Presbyterian Church. Thus arose an "Old School" and a "New School" in the General Assembly. The character and operations of two large societies were also elements in the strife. These were "The American Home Missionary Society" and the "Education" Society. These institutions were a propaganda of Congregationalism, and a large portion of Presbyterian Church strongly objected to supporting either the one or the other. The "New Theology" made havoc among

the Congregationalists, and so far as the Presbyterians kept up a sort of ecclesiastical connection with them they would themselves be tainted.

In at least four Synods, Congregationalists were allowed to sit and vote in Presbyteries, and even to be sent as delegates to the General Assembly.

In 1837 an attempt was made at effecting a friendly separation, but it failed. Albert Barnes was tried for heresy and was acquitted. "Elective Affinity" Presbyteries were erected in Pennsylvania, men being allowed to join the Presbyteries where their own doctrine would be unmolested. But all these healing measures would not do. The disruption came in 1838. All the Presbyteries and Synods that had in them a mixture of Congregationalists were cut off. This is what led to the crisis. The majority on the Old School side was not large, but it sufficed. The New School tried to obtain all the property of the body—Princeton Seminary among the rest—but it failed.

The division was not justifiable on sound ecclesiastical principles. In the words of Dr. Hodge:—"It is the almost universally recognized doctrine, that no man, or set of men, is authorized to abandon the church and set up another communion, unless prevented from preaching the truth, or forced to profess error. So long as the standards are left sound, and full liberty of speech is allowed, all are bound to adhere to the church in the hope to reform it. Had the evangelical party in the Church of Scotland abandoned the church when the Moderates were in the ascendancy, they would have given up all its property, prerogatives and prestige to their opponents, which would have been a grievous breach of trust. To secede from a body, ecclesiastical or civil, because an opposing party gains ascendancy, and passes what are regarded as unjust or unconstitutional laws, would destroy all stability and unity."

The experience of thirty years has proved to the Presbyterians that they should not have divided. The New School became weary of the "Plan of Union" with Congregationalists. It has been growing less

lax in doctrine every year. It has also lost its affection for the voluntary societies which it once prized so highly. It seems very probable at present that the old breach will be healed this year or the next.

The "Old School" bore with slavery too long and too patiently, and the consequences were very disastrous. The "New School" endured too great a laxity in doctrine and discipline, and it too has suffered. But in spite of all drawbacks these churches are noble branches of the Reformed family. Their exertions in the foreign Mission field have been very great, and their success is commensurate. In China, Japan, India, Persia, Turkey, Brazil, Chili, and many other dark places their messengers have laboured long. Their exertions to overtake the vast Home Mission work have been prodigious. Hundreds of new churches are organized every year. Their zeal, liberality and prompt recognition of the wants of the time furnish a valuable lesson to our own churches. Their wealthier congregations give collections for Home Mission work, ranging from One Thousand to Twenty Thousand Dollars! They have a systematic way of helping weak congregations to build churches, and of planting churches where none now exist. They support their colleges, and aid students with the greatest liberality. Living religion seems to flourish among them,—the additions to the churches being very large. When the disruption of 1838 is healed, we shall see a body of more than Four Thousand ministers belonging to the same ecclesiastical connection. The smaller Presbyterian Churches in the United States number more than another Thousand. Lord, hasten the day when all the breaches in Thy Zion will be healed!

THE SUPPLEMENTARY FUND.

The agents of this fund, in addressing congregations, besides showing that the measure was just and wise, and founded directly on the teachings of divine truth, appealed with much propriety and force to the stimulating examples of the parent churches. And as the larger number of

our churches in Nova Scotia, and New Brunswick, and we may include Newfoundland and Bermuda, will not be called upon by any agent or delegate before the meeting of Synod, prior to which all the congregations are expected to contribute, we shall lay before them the leading facts, by which the Parent churches loudly call on us to imitate their example.

The Free Church Sustentation fund, has made itself known throughout the world, and all we deem necessary now, is to republish a few figures, shewing how, the people of that church suddenly thrown on their own resources, met the occasion; and how their revenues from the free contributions of their liberal members have steadily risen, till every minister in the body, no matter how remote or how poor his charge, receives his £150 sterling, (\$750) per annum, and nearly every one has besides a comfortable manse. It is well known, of course that, in the cities the salaries are twice and thrice that amount; but yet those cities furnish the chief source of supply by which the satisfactory results have been attained which appear in the following statement:—

"In the first year of the Free Church, the Sustentation Fund equal dividend, was £105 stg; in the five years from 1849 to 1854, the equal dividend was £122; in the next five years it was £133; in the next five years £137; in the next five years £143; and last year £150. Within this period, too, the number of Ministers and congregations increased from 400 or 500 to 864. And besides, the average supplement has risen from £53 in 1849 to £74 in 1868.

So far as the United Presbyterian Church is concerned, we are persuaded that some fuller statement is required, and know of nothing more satisfactory than the subjoined article, slightly condensed from the December number of the U. P. M. Record. It is carefully written by the Rev. Robert S. Scott, the Home Secretary, and will doubtless be read throughout the the body with interest and good effect:—

For some time previous to the close of the year 1865, the attention of the Home Committee of the Board of Missions was earnestly directed to the state of stipends in the smaller congregations on the roll of the United Presbyterian Synod. and to the

importance of securing more adequate support for the ministry in these congregations. To give that support was felt to be the Church's duty. To provide it much more liberally than in many cases it had hitherto been given, was seen to be intimately connected with the reputation and the progress of the denomination. A conviction was thus produced that some energetic and united action should be taken, to impress on the members of the Church at large their obligations in reference to the support of the gospel ministry; to show them that it is the Christian privilege, not less than it is the Christian duty, of the congregations which are strong in numbers and resources to render seasonable and necessary aid to those which are weak; and to stimulate them to that earnest and generous discharge of duty in this respect, which, while on the part of the weaker congregations who might receive assistance it should abound 'by making thanksgivings unto God,' would also secure for those who were constrained by the promptings of Christian love to impart the needed aid, the greater blessing of which the Lord Jesus spoke when He said, 'It is more blessed to give than to receive.'

Various considerations tended to deepen this conviction, and to carry it forth into action. An extending commerce was, by the increasing diffusion of wealth, enlarging the general ideas of comfort, and occasioning increased expenditure among all classes; so that those who reflected on the subject could not fail to perceive that, if the incomes of ministers remained nominally the same, the inadequacy of ministerial support must be increasingly experienced. The negotiations for union with other Presbyterian denominations, into which the Synod had entered, also tended to the same result. If they did not reveal the fact, they at least brought it out into clearer light, that while in the United Presbyterian Church the spirit of independence and self-reliance had been more successfully cultivated in the weaker congregations, and was more fully manifested among them than in similar societies in some other denominations, the spirit of brotherly consideration and generous aid towards these weaker charges had been much less developed, than it was in some sister Churches, in those congregations whose membership was more numerous and influential. The inquiries which these negotiations originated clearly showed that, if in regard to the efforts and the sacrifices of weaker congregations to maintain ordinances among themselves, there was something to which the United Presbyterian Church might point as worthy of praise and imitation, and which it behoved that Church to foster and preserve,

there was, at the same time, not a little in regard to the large-hearted generosity of Christian congregations towards those who were weaker than themselves in pecuniary resources, in which that Church came behind some other Churches, and had need to be provoked by their example to larger and more liberal manifestations of love and of good works.

In the *Missionary Record* for January, 1866, the subject of stipend augmentation, the importance and urgency of which had in various ways been increasingly apparent to the minds of many earnest friends of the denomination, was brought directly under the attention of the Church. This was done in the belief that the time for united action had fully come, and in the hope that the call for increased liberality for the support of the gospel ministry would be cheerfully responded to by all the Church, and especially by those congregations on which, from their greater numbers and resources, the movement contemplated would necessarily be most dependent for its success. Nor was this expectation falsified by the event. The duty was pressed on the attention of the Synod when it assembled in May, 1866, as one which must be performed, and in the performance of which promptitude and energy were demanded alike for the honour and the safety of the Church. A Committee on Stipends was consequently appointed, and in conjunction with it the Home Committee earnestly applied themselves to mature, and carry into practical effect, a scheme of operations, by which local efforts for the better support of the ministry might receive a healthy stimulus, while these efforts should also be adequately assisted by liberal aid from a central fund, to be placed at the disposal of the Church by the generous contributions of its more influential congregations. The appeals issued by these joint committees met with a liberal response from many districts of the Church. Without any diminution of other funds connected with the home department of the Synod's operations, the sum of £5274 was contributed, chiefly, but not exclusively, by a few congregations, for stipend augmentation; and after careful consideration of the claims of the congregations requiring aid, the aggregate Committee were enabled to recommend, in most of the cases submitted to them, an increased scale of supplement, under which the first half-yearly payments were made in April last, and by which a very large proportion of those stipends in the Church which had previously been under £150 per annum, were at once raised to that *minimum* standard for the year commencing on the 1st April, 1868.

In the year 1865 there were in the United Presbyterian Church—

55 stipends under £100 per annum.	
167 “ “ 120 “	
81 “ “ 150 “	

In all 303 stipends under the proposed minimum of £150.

At the present time there are in the denomination only—

13 stipends under £100 per annum.	
11 “ “ 120 “	
48 “ “ 150 “	

in all 72 stipends under the minimum of £150; while of the 48 cases in which the stipend is between £120 and £150, there is a large proportion in which the amount paid exceeds £130 and even £140.

Besides the direct aid afforded to congregations from the Augmentation Fund, a powerful impulse has been given by this scheme of effort to the liberality of the Christian people in many other congregations, where supplemental grants were not required to enable them to pay the minimum stipend of £150; so that, throughout the denomination, increased provisions has been made for the comfort of the ministers of the church, and for the adequate maintenance of religious ordinances.

The Synod's Committee desire to remind contributors to the Fund, and the Church at large, that this work of augmentation is not a special effort for a single term, but is one which must be continuously carried on from year to year. No congregation receiving aid should, indeed, be content to remain a perpetual recipient of that aid, but the reception of supplemental grants should rather stimulate exertion to become self supporting; and it may reasonably be hoped that, from year to year, several of them may attain that measure of increase and consolidation which may enable them to pay at least, and without aid from without their own membership, a stipend of £150.

It would be most discouraging to ministers who, amid many difficulties, are faithfully fulfilling their ministry in remote districts, and in weak congregations, and who have experienced some addition to their comfort from the grants of the present year, if the standard which has been watched should not in future be maintained. And it would be most injurious to the honour and the progress of the denomination at large if, having begun so well in the work of providing for the better support of its ministers, the United Presbyterian Church should be found unwilling or unable to persevere in that work, and to prosecute it successfully. The Synod's Committees are most anxious that no occasion for such discouragement and in-

jury should arise from any partial failure of this movement; and they, therefore, most earnestly desire that this matter may be brought under the immediate notice of the session of every congregation, in order that, in conjunction with the managers, or with the Committee on Stipend Augmentation which may be formed in any congregation, such measures as may be deemed most advisable for the support and increase of the Augmentation Fund may be put into immediate operation, for obtaining subscriptions, donations, or collections on behalf of that Fund. And as early information of the progress made in such portions of the Church as are more ready and prepared for this work may encourage and accelerate the operations of other districts, the Synod's Committees respectfully request that each congregation may report to the presbytery of its bounds, or to the convener of that presbytery's Committee on Stipend Augmentation, as soon as possible, what it has done for the advancement of this most necessary and important scheme.

Some congregations of the Church have honourably distinguished themselves by their lively interest in this work, and by the amount of their contributions for its promotion and success. They have begun well, and it is desired that nothing may hinder them in well-doing. Rather is it hoped that their zeal may provoke many to similar liberality, and that the support of the Augmentation Fund, being placed on a wider basis, may be burdensome to none. The work is affectionately commended by the Committees to the prompt attention of the Church at large; and it is their desire and expectation that, by the combined energy and liberality of all the congregations on the Synod's roll, the result of the present year's exertions may be followed by yet more happy and successful results in future years.

CHRISTIAN HYMNOLOGY.

BY REV. M. HARVEY, ST. JOHN'S, N. F.

No. V.

Hymns of the Reformation Period.

It is satisfactory to find, as we range through the history of the past, that the great hymn-writers were the best men of their times—not faultless, by any means, but still men who lived a noble, christian life, in accordance with the religious ideas of their age, and whose piety and worth, marred, no doubt, with many imperfections, and not a few superstitions, placed them above their contemporaries. These good

men, though severed from us by the gulfs of centuries, trod the same life-paths in which we are walking to-day; struggled with the same mysterious problems of existence; had the same hopes and fears beating in their bosoms; and looked up into the same heavens with trembling awe or saintly hope. Who can doubt that many of those who so bravely lifted up the song of faith on earth now wear the singing robes of heaven! "Being dead they yet speak to us." Their rapturous strains linger on earth to cheer us poor pilgrims through the night and darkness. Theirs were truly

"Songs that gushed from the heart.
As showers from the clouds of summer,
Or tears from the eye-lids start."

"Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer."

All their rich experience, their holy attainments, reached by sore toil and endeavour, are treasured for us in the songs they sang, in the strains they chanted when workers and weepers here below. Though the hymns of these grand, old singers were written in different centuries, by men of various creeds and churches, yet because they were heart-utterances, they rise in the grandeur of loud peals of harmony. Their voices are many, but a substantial unity pervades their anthems of praise, as though they were parts of one grand oratorio. It is like the unison of the "many-voiced ocean" as we listen to the tramp and roll of its waves along the shore, when every little flood is clapping its hands, and every billow sends up its music from cliff and cave, and all are but parts of one glorious harmony. Or like the music of the storm in a pine forest, as in stately march it walks along from branch to branch, or thunders amid the lofty boughs, making a grand diapason in creation's oratorio. So with these old singers whose voices

"Echo along the corridors of time."

The one name which is above every name has made all their music. From the first century to the present, they combine harmoniously, and form a meet prelude to the everlasting song of the great multitude from all kindreds and tongues and people, who shall pour, in concert, the torrents of hallelujahs through heaven's arches and gateways of praise, in ascription "to Him that sitteth upon the throne, and unto the Lamb for ever and ever."

We have now arrived, in our rapid survey, at the Reformation. Through the struggles and turmoils of the dark ages, humanity at length reached the happy vantage ground from which modern pro-

gress takes its rise. The revival of learning, the invention of printing, the diffusion of intelligence, the discovery of America were all preparatory steps in the great march of Providence for a far mightier event—the emancipation of the mind and conscience of Europe from the spiritual thralldom under which they had lain for centuries. The Reformation struck the fetters from the human intellect and initiated a new era—an era of great men and great deeds,—adorned by the names of Luther, Calvin, Knox, whose achievements are the very heir-looms of the nations, the palladia of freedom and civilization, the foundation of that revived and restored christianity which has beautified and blessed the modern world. Shakespeare with his vast all-comprehending genius, Milton with his strain of immortal music, Newton the patriarch of science, the heroic Gustavus Adolphus, the lion-hearted Cromwell, the christian soldier and statesman, the Pilgrim Fathers and their great Democratic Republic in the new world—what names of power are these, all bearing witness to the restored faith of the Protestant ages, and the advent of a new intellectual and religious era whose far-reaching consequences are yet but faintly apprehended.

The first day of November A. D. 1517, is the date of the new epoch. On that day, in the town of Wittenberg in Germany, a wan-visaged young man dressed in monk's gown and hood, was seen marching with firm step and calm countenance to the door of the cathedral. Thereon, hammer in hand, he affixed certain documents and quietly returned home. The monk was Martin Luther; his paper contained certain theses against those vile Indulgences, or pardons for human sin, that were then sold by the voluptuous Pope Leo the Tenth, and preached over Germany, with brazen audacity, by Tetzel. "Pour in your money," cried the mercenary emissary of Rome, "and whatever crimes you have committed or may commit are forgiven! Pour in your coin, and the souls of your friends and relations will fly out of Purgatory the moment they hear the chink of your dollars at the bottom of the box." The righteous wrath of Luther was kindled against the profane imposture; and soon the blows of that little hammer that fastened to the church door his denunciations of the unholy system, reverberated throughout Europe, and startled men like thunder-peals. The printing press was at work; men were no longer in darkness; and soon the monk's voice was heard in all lands, and even within the walls of Rome itself. "Tush, tush!" said the polished, pagan-hearted Pope, "'tis only a quarrel of monks." It was far more than that. *The hour ap-*

pointed by God had struck, and *the man* was prepared to do His work. The monk had got back to the Bible; and soon his stout arms were striking at the root of mariolatry, saint and angel worship, and all that mass of superstition that had obscured and overlaid the religion of the gospel; soon, in trumpet tones, he was proclaiming that Saviour who had revealed Himself to his own heart, and who had also unveiled the heart of Infinite Love. And then, with wonder and delight, men saw how vain and useless were human mediators, when the one Divine Mediator had given himself a sacrifice for sin. Then with all the freshness and rapture of a new proclamation of "the glad tidings of great joy," men learned that indulgences, tortures, penances, intercessions of saints were not needed to wring forgiveness from a Father who "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." "God is love;" "Salvation is God's free gift in Christ;"—this was the vital message of the Reformation. "Christ," said Luther, "is no law-giver, no tyrant, but a Mediator for sins—a free giver of grace, righteousness and life."

One result of the Reformation in Germany was an immediate outburst of sacred song, expressive of the gladness and triumph of the newly born gospel liberty. A rich and abundant national hymn-literature took its rise at this era, and the great stream of holy song still rolls on in the land of Luther, ever increasing in volume and fertilising and refreshing in its course through the ages and generations. During the long, dark period that preceded the Reformation, the singing of God's praises was a part of public worship from which the people were debarred. Latin, the tongue in which were written those noble hymns at which we glanced in our last paper, had become a dead language. The hymns were not translated into the vernacular tongues; the people ceased to understand them, and were not encouraged to sing them. Besides, the music was so complex that no one could join in it, unless he had studied it scientifically. The Reformation altered all this. It struck the flint rock, and the stream of song gushed forth. Luther led the way as a singer. He not only gave the Bible to the German people in their own tongue but also a hymn-book. He knew the power and value of many of those grand old Latin hymns that embodied the piety of ages, and which he had so often chanted in his monastery; and, purging them from whatever was unscriptural, he poured them forth, fresh and vigorous, in new translations, stamped with his own individuality. Some of the best of the old hymns were

thus employed in the worship of the Reformed Church. But this was not all. Luther was a lover of music and poetry, and poured forth his emotions in sacred song of his own composing. Some of his hymns are sung in the German churches to this day, and one or two have found their way into our English hymn-books. Linked to familiar melodies or airs of popular songs, they flew all over Germany, stirring the popular heart to its very depths, and carrying, as nothing else could have done, the faith they embodied to the homes and hearts of the masses. There are instances on record of whole towns being won by a single hymn to the Reformed faith. As it passed from hand to hand, or from lip to lip, one after another, with joyful voice, took up the strain,—and the great storm of song swept away the old rubbish of centuries. Luther's grandest hymn is undoubtedly his version of the 46th Psalm;—not by any means a literal rendering,—but while the thought of the Psalm is substantially preserved, that thought is made *his own*, and hence had such power in awakening lofty aspiration and holy feeling in the hearts of others. Ever since, it has been the battle song of the German Church, breathing courage into faint hearts in the day of peril, elevating the faith and confidence of the brave, and inspiring hope when the darkest clouds had gathered. Luther composed it when he was on his way to the Diet of Worms, and we need not wonder that it has the inspiring ring of martial music. It is a chant of trust and triumph, worthy of the hero who said, "were there as many devils as roof tiles in Worms, I would on;" who, when confronting emperor, peers and potentates, dauntlessly answered, "It is neither safe nor prudent to do aught against conscience. Here stand I, I cannot otherwise. God assist me. Amen." The following is Carlyle's translation of Luther's grand hymn:—

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now overtaken.
The ancient Prince of Hell
Hath risen with purpose fell;
Strong mail of Craft and Power
He weareth in this hour,
On earth is not his fellow.

"With force of arms we nothing can,
Full soon were we down-riden;
But for us fights the proper man,
Whom God himself hath bidden.
Ask ye, Who is this same?
Christ Jesus is his name,
The Lord Zebaoth's Son,
He and no other one
Shall conquer in the battle.

"And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore,
Not they can overpower us.
And let the Prince of Ill
Look grim as e'er he will,
He harms us not a whit:
For why? His doom is writ,
A word shall quickly slay him.

"God's word, for all their craft and force,
One moment will not linger,
But spite of Hell, shall have its course,
'Tis written by his finger.
And though they take our life,
Goods, honour, children, wife,
Yet is their profit small;
These things shall vanish all,
The City of God remaineth."

Such is Luther's spiritual battle song, that was sounding through his own heart as he approached the memorable Diet of Worms. No wonder that "prophet-like, that lone one stood, with dauntless words and high," before the most august assembly the world could then produce—no wonder that Popes and Conclaves, and Imperial Diets were weak before him, when he had such inspiring music in his heart. It reminds one of the blasts of the priests' trumpets before the walls of Jericho—not sweet or harmonious, but strong to shiver the strongholds of the enemy. Carlyle says of it, "there is something in it like the sound of alpine avalanches, or the first murmur of earthquakes; in the very vastness of which dissonance a higher unison is revealed to us. Luther wrote this song in a time of blackest threatenings, which however could in no wise become a time of despair."

It is touching to find, at a later day, when the returning tide of Romanism threatened to overwhelm young Protestantism, this grand, strong hymn of Luther nerving the hearts of Gustavus Adolphus and his heroic warriors. Every reader of history knows how much Protestantism owes to Gustavus Adolphus and his noble Swedes—how his strong arm stayed the flood, and established the faith for which he contended, in Germany. On the morning of his last battle, when the armies of Gustavus and Wallenstein were drawn up waiting till the mists dispersed, he commanded Luther's heroic hymn to be sung by the whole army. We can fancy how these strong warriors, as they stood in battle array, waiting for the death grapple with the foe, made Luther's brave words peal along the sky, lifting up their hearts to the God of battles, in whose cause they were fighting. Surely never was hymn sung with such fervour, except perhaps by Cromwell's Ironsides, when they lifted up

their voices in singing the 117th Psalm (Rouse's version) after the victory of Dunbar. Immediately after, the soldiers joined in singing the battle song of Gustavus Adolphus, accompanied by the drums and trumpets of the whole army. The mist rose; the morning sun flashed on the two armies. Gustavus knelt, and at the head of his host repeated his usual battle prayer, "O Lord Jesus bless our arms, and this day's battle, for the glory of Thy holy name." He fell that day in the thickest of the fight, on the field of Lutzen; but his army gained the victory, and Protestantism was saved. Here are two stanzas of his battle song as translated in the *Lyra Germanica*:—

"Fear not, O little flock, the foe,
Who madly seeks your overthrow,
Dread not his rage and power,
What though your courage sometimes faints
His seeming triumph o'er God's saints
Lasts but a little hour.

"Amen! Lord Jesus grant our prayer;
Great Captain, now Thine arm make bare,
Fight for us once again!
So shall the saints and martyrs raise
A mighty chorus to Thy praise,
World without end. Amen!"

Luther knew well the power of song, and the whole Reformed Church speedily felt the influence of his music and hymns. Walther, a distinguished musician of that day, lent his assistance. Speaking of his own and Luther's labours he says, "I have spent many a happy hour in singing with him, and have often seen the dear man so happy and joyful in spirit while singing, that he could neither tire nor be satisfied. He conversed splendidly upon music." That noble congregational tune "the old Hundreth" is usually ascribed to Luther, but it seems the original composer was William Franc, and Luther only modified and varied it. Speedily, throughout Germany, congregational singing became the characteristic of the Reformation, the people joyfully lifting up their voices in praise to God. Germany is emphatically the land of hymns. The people are naturally musical, and it is rare to find any one in a church who does not sing. How prolific Germany has been in hymns may be judged of by the fact mentioned by Hallam in his "Literature of Europe," that "at the beginning of the eighteenth century, the number of religious songs was reckoned at 33,000, and that of their authors at 500." "No other nation," he remarks, "has so much of this poetry." Knapp's "Selection" contains 3,066 hymns, and the names of 400 writers. To-day, German sacred song is as fresh and flowing a current as ever.

The three names of German hymnists most familiar to us by translations are Paul Gerhardt, Tersteegan and Schmolke. Gerhardt was born in 1606 and died in 1676, being a contemporary of Richard Baxter, George Herbert and Bishop Ken. His life was one of great outward trials and intense inward conflicts; and his hymns tell the story of his inner life, and how through all, he reached the deepest peace. He learned to be a consoler by being first a sufferer. The tree must be smitten ere the healing balm will flow out. His hymns are becoming increasingly popular in England as more of them are translated. John Wesley was the first to translate one of his hymns into English, and it is now a universal favourite:—

“Give to the winds thy fears;
Hope and be undismayed!
God hears thy sighs, and counts thy tears;
God shall lift up thy head.

“Through waves and clouds and storms
He gently clears thy way;
Wait thou his time, so shall this night
Soon end in joyous day.

“Thou seest our weakness, Lord,
Our hearts are known to Thee;
O lift Thou up the sinking hand,
Confirm the feeble knee.

“Let us, in life, in death,
Thy steadfast truth declare,
And publish with our latest breath,
Thy love and guardian care.”

Perhaps the loveliest of all Gerhardt's hymns, as yet translated into English, is the following:—

“O Sacred Head, once wounded,
With grief and pain weighed down,
How scornfully surrounded
With thorns, Thine only crown!
How pale Thou art with anguish,
With sore abuse and scorn!
How does that visage languish,
Which once was bright as morn.

“O Lord of life and glory,
What bliss till now was Thine!
I read the wondrous story,
I joy to call Thee mine.
Thy grief and Thy compassion
Were all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.

“What language shall I borrow
To praise Thee, Heavenly Friend
For this Thy dying sorrow,
Thy pity without end?
Lord make me Thine for ever,
Nor let me faithless prove;
O let me never, never,
Abuse such dying love.

“Be near me Lord, when dying;
O show Thy Cross to me:
And for my succour flying,
Come Lord to set me free:
These eyes, now faith receiving,
From Jesus shall not move;
For he who dies believing,
Dies safely through Thy love.”

Of Tersteegan, the other great German hymnist, I can merely state that he lived during the first half of the 18th Century, and died in 1769 at the age of 76. He lived a meditative, retired life, having chosen the occupation of a ribbon-maker on account of its tranquility. His hymns are marked by tenderness, simplicity and spirituality. The following is the most deservedly popular of his hymns, having been first translated by John Wesley:—

“Thou hidden love of God, whose height
Whose depth unfathomed, no man knows,
I see from far Thy beauteous light,
Truly I sigh for Thy repose:
My heart is pained, nor can it be
At rest till it finds rest in Thee.

“Thy secret voice invites me still
The sweetness of Thy yoke to prove;
And fain I would; but though my will
Seems fixed, yet wide my passions rove;
Yet hindrances strew all the way;
I aim at Thee, yet from Thee stray,

“Thy mercy all,—that Thou hast brought
My mind to seek her peace in Thee:
Yet while I seek, but find Thee not,
No peace my wandering soul shall see:
Oh! when shall all my wanderings end,
And all my steps to Thee-ward tend?

“O Lord, Thy sovereign aid impart,
To save me from low-thoughted care;
Chase this self-will through all my heart,
Through all its latent mazes there:
Make me Thy dutious child, that I
Ceaseless may “Abba, Father,” cry.

“CHRISTIAN HYMNOLOGY.”

REPLY TO MR. HARVEY.

I have read with care several papers in the *Record*, by the Rev. Moses Harvey, of St. John's, Newfoundland, on “Christian Hymnology.” From his introductory remarks I am at a loss to know whether we are indebted to the Editor of the *Record* (there are two Editors) or himself for this pleasant disquisition on sacred poetry; for he says “the Editor of the *Record* kindly offered me the use of its pages:” leaving us in doubt with which of them the benevolent idea originated of enlightening the

Presbyterian Church of the Lower Provinces on this important subject.

It will readily be admitted that the matter of praise in the christian church is very important. There has long been division of sentiment on this point. One part strictly adhering to the collection of inspired poetry made under the immediate supervision of the Holy Spirit, and designed for the use of the church in all ages of the world; and the other part improving, as they think, on this collection, by using, in connection with it, a collection of hymns by uninspired men. To this latter part the author of the papers on Christian Hymnology clearly belongs. He engages, *con amore*, in the work, and labors zealously to prove, not only the propriety, but also the necessity, for largely increasing the number of hymns to be used in the service of Praise in the Sanctuary.

In a discussion on this subject, the great object which we should seek, is to know, so far as it can be known, the mind of God in the matter. What man may think expedient and necessary to promote real devotional feeling, and to advance the cause of religion, may have a very different tendency in the sight of God. It is well known that nearly all the errors and abuses in the Christian Church originated in this way. Man thought these things would promote the interest of true piety. The rites, and forms, and ceremonies which constitute the principal part of worship in the Church of Rome, and which are also to be found largely prevailing in some other churches, were introduced by men who imagined that these would tend to produce devotional feeling, and promote the interests of religion, by rendering it more attractive to the men of the world, and thus promote the glory of God. The experience of the church shows that in this they committed a fatal mistake, and that they were not guided by the wisdom that comes down from above. Instead of promoting the glory of God, these things come between the worshippers and God, and detract from his glory by drawing their attention from him to empty forms, and instead of leading them to trust wholly in the merits of Christ, to trust in their own merits, to the ruin of their souls. It cannot be doubted but that this same spirit is largely manifesting itself at the present day. Men are becoming dissatisfied with the simplicity of gospel worship. Hence the cry is heard on every hand, for the introduction of something new to meet the wants of the present age, and to make the gospel not only attractive but to give it power. Just as if the gospel had lost its power, and as if the simplicity of gospel worship was not as well adapted to the refinement of the nineteenth century, as to

the primitive ages. Amid the clamour for innovations, the good old way is not only in danger of being discarded, but altogether lost. Comparatively few are asking for the "Old Paths," that they may walk therein. It becomes us, therefore, carefully to examine in the light of divine truth, so far as that light can be brought to bear upon the subject, and not in the light of human wisdom, any innovation or change which may be proposed. In reviewing the papers by Mr. Harvey, I design not so much to enter into the merits of the subject, as to examine the soundness of the arguments by which he supports his views, overlooking the drapery by which they are surrounded.

His first reason for the introduction of an "enlarged Hymnal" into the "Service of Song" in the Sanctuary is the "growing conviction" felt for it; "in those branches of the Presbyterian Church in which hitherto the Service of Song in the house of the Lord has been restricted to the metrical version of the Psalms." In proof of this feeling, he refers us to the opinions of a number of eminent ministers of the gospel, some of them still living, while others of them have passed away. Admitting that there is this growing desire, though its extent might be fairly questioned from the efforts made to convince the church of the necessity for more hymns, the enquiry suggests itself, is the desire of the church, or the will of God, to regulate the matter of praise in the Sanctuary? Is God or the church the better judge of what is best to promote the Divine glory, and the spiritual improvement of the people of God. Unless it can be fairly proved from Scripture that God has left this matter in our hands, to regulate as we see best, it is vain to argue about it. The church on earth is fallible. There may be a growing conviction that she could introduce into Divine worship that which would promote her own spirituality, and make her more attractive in the eyes of the world, and thus promote the interests of true religion, but there may be an error in that conviction. It cannot be doubted, but that the church has introduced many things into the worship of the Sanctuary, in this way, the tendency of which has been decidedly injurious to the cause of true religion.

That God has not left the matter wholly in our hands is abundantly evident from the fact that he has made a collection of inspired poetry for the use of the church in all ages. The question arises here, has He left it with us to add to this collection what we may consider lacking in it? To this it may be replied that it is not the manner of the Almighty to do His work imperfectly. "His work is perfect." The collection of inspired poetry which He has made for the use of the church is either

perfect or imperfect. If perfect, then it is presumption to add to it. It may be argued that it is perfect so far as it goes. But this is not satisfactory, for it still leaves the idea of imperfection. If we admit this view, it makes man the judge of how far it is perfect, and how far it is not. If the church has a right to sit in judgment on one part of the divine word and decide what is deficient in it, has she not an equal right to do so on other parts? How dangerous a principle that man may rightly sit in judgment on divine work! I have never seen it proved from Scripture that God has given the church this right, or that he recognizes her as possessing this qualification. This is the most important point in the whole discussion. It is the one upon which the whole hinges. For if the church neither has the right nor is qualified to point out defects in the divine word, she can have no right to add what she may regard as lacking in any part of it. Has it ever occurred to hymnologists that what they are so anxious to introduce into the service of praise in the sanctuary, as an element of strength, may be a real element of weakness? That instead of advancing the cause of true religion it may be a means of retarding its progress? Instead of promoting union, it may be a chief element in perpetuating strife and division? Surely in a matter of such vital importance we have a right to ask something more reliable than mere human opinions to guide us.

Mr. Harvey refers to the opinions of eminent ministers of religion. It is true the opinions of such men are entitled to respect. But it must be borne in mind that they are fallible men, whose views are only to be followed in so far as they harmonize with the word of God. The church will do well to take heed to the injunction of her great Head, to call no man master. One is her master even Christ. God's cause has suffered great injury by trusting too much in man. There is a strong tendency at the present day to man worship, and to follow the opinions of men eminent for talents and learning, or distinguished for piety. How applicable is the divine injunction,

"Trust not in princes, nor man's son
In whom there is no stay."

Never was the church in greater danger of drifting from her ancient moorings, or losing sight of her ancient landmarks than at the present day. Never was she in greater danger of trusting too much in man than at the present time. Never did she require to cling more firmly to the word of God as her only safe anchor, and of every innovation and change proposed to ask, "What saith the Lord."

In examining the opinions of the eminent men to whom he refers us, we find that they are mere opinions, supported, it is true, by the weight of their own names, but unsupported by solid reasons or divine authority. And we fear if their fame depended upon their advocacy of an "enlarged hymnal" in the service of praise in the house of the Lord, it would not have travelled very far.

Our attention is first directed to the views of Dr. Candlish, who "in the General Assembly of the Free Church proposed to add to the existing collection of paraphrases twenty-five of those hymns which had been manifestly owned and blessed by the Spirit of God in the conversion of sinners and the edification of saints." The reason which the Dr. gives why some hymns should be introduced into the service of the sanctuary, and thus placing them upon a level with the inspired Psalms, is that the Spirit of God has owned and blessed them by making them useful to saints and sinners. But are there not other human compositions—many books—"which have been owned and blessed by the Spirit of God in the conversion of sinners and the edification of saints," but would he, on that account, place them on a level with the word of God. They at least, according to his own argument, have an equal right to be introduced into the service of the sanctuary.

We are next referred to Dr. Duff; with regard to whom we would observe, that while an apostolic missionary, he is not on this account to be regarded as a competent authority on all questions, as witness the tone of his letter sympathizing with Stewart in the violation of a solemn vow, and condemning the church of which he was a member for adhering to a principle, which that church held on conscientious Scriptural grounds, while the singing of hymns is open to grave arguments. The Dr. expresses the highest admiration of the Psalms. He says "rather than forego the use of them I would be prepared to submit to any sacrifice." He speaks also in the highest praise of hymns which he regards as altogether invaluable, because of their evangelical element. He says of them, "rather than forego the use of these, I would also be prepared to submit to almost any sacrifice." He places uninspired hymns upon a level with the inspired Psalms; he does more, he exalts them in some respects above the Psalms, because of the evangelical element which they contain; but of which, it is evident, he considers the Psalms to be deficient. His reason for introducing hymns into the service of the sanctuary, is not very strong. Are there not other human writings as well as hymns which he regards as invaluable, be-

cause of their evangelical excellence, and rather than be deprived of them would he not be prepared to submit to great sacrifices, but who would think for that reason to place them upon a level with the inspired word. The reason for doing so is just as good in the one case as in the other.

He also gives us the opinion of the late Dr. Hamilton of London. In the close of the extract which he gives us of one of the Dr.'s lectures on the subject, he (Dr. Hamilton) expresses his conviction "that the church which excludes from its praises that evangelical element which these latter days have supplied, is not only needlessly excluding a large element of life and power, but we do not see how such a community can long remain the church of the people." Did the Dr. ever thoroughly enquire into the inner life of churches preferring the songs of God to those of man, and ascertain that there was an important "element of life and power" of which they were deficient, but which the use of human hymns would supply? We may safely answer, no. It is a mere opinion unsupported by proof. We confess that we do not understand very clearly what he means by the church of the people. We read in the Scriptures of the Church of God which he purchased with his own blood, but we find no reference to the church of the people. By the church of the people he must mean the church which is popular among the people. Now the Church of God has never been popular among the people of this world, nor ever will be, till the Holy Spirit be poured out upon the nations. But it appears that hymns are to be introduced in the service of praise in the sanctuary, for the purpose of popularizing the church, and to add "life and power" to the gospel. Many things have been introduced into the worship of God for a like object, but the result has always been decidedly injurious. The church may be increased by such means, but not her purity or efficiency. In proportion as the church becomes popular in this sense, it ceases to be Christlike in doctrine and purity.

We are informed that the Presbyterian Church of England, after twenty years labor, has succeeded in introducing a valuable hymn-book into the service of the sanctuary. Of these twenty years we are not told how many were spent in overcoming the opposition to its introduction. This collection, though a "noble selection," it is admitted, "has its faults like all human productions." Yet it is bound up in the same volume with the inspired Psalms, and placed upon a level with them, and in some degree exalted above them, as containing an element, of which it is supposed the Psalms are destitute. That wisdom and devotion may be fairly

questioned, which lays without divine sanction, a sacrifice, acknowledged to be imperfect alongside of, and upon an equality with, a perfect sacrifice of God's own appointment, for an offering upon His holy altar. May not God say to that church who "hath required this at your hands?" But even according to the wisdom of this world, would it not be the safer course to offer that sacrifice of praise to God, which is of His own appointment, rather than run the risk of offending Him, and injuring His Church, by offering that, without His sanction, which is acknowledged to be imperfect.

For the purpose of giving us a precedent for the use of hymns in the worship of God, and for investing the practice of singing them in the praises of the sanctuary, with ancient church authority, he refers us to the action of the General Assembly of the Church of Scotland in adding the Paraphrases to the Psalmody of the Church. It is curious to notice the tactics of innovators, with regard to the early reformers and fathers of the church. When their opinions support the object which the former have in view, their action is held up as an authority, and their opinions are entitled to the highest respect, but if their actions or opinions are opposed to the object which they propose, then they are regarded as obsolete, and of no authority whatever. If the confession of faith is to be altered to suit the views of some modern innovators, the action and opinions of the fathers of the church are held up as old-fashioned and obsolete, (though they may be quite Scriptural), and the idea is ridiculed, that they should make a confession of faith that should be binding on men in after years. But if hymns are to be introduced into the service of praise in the sanctuary, their action, if favourable, is held up as an authority, and their opinions entitled to the greatest respect. Mr. Harvey is not free from this weakness. While he holds up the procedure by the Scottish Assembly, both as a precedent, and as an authority in the matter, yet when speaking of revivals he says, "It is a fact that all great spiritual revivals have led to the production or singing of hymns—the new wine bursting the old bottles—the young, glad spirit of faith and religious freedom refusing to be tied down to ancient forms." What curious piety, that to find vent for its working effervescence must leave God's Spirit for human inspiration! What is ancient is good when it serves as a precedent, or as an authority to enforce his views, but not to be followed when it opposes them. It is not likely that the feelings of persons converted in modern revivals are different from those converted in ancient revivals. Human nature is the

same in all ages. It is the same Spirit which converts sinners now, that converted them in ancient times, and we cannot see why a soul, which the same Spirit converts now, could not sing the same song of praise which was sung by one of those converted in the revival produced by the preaching of the apostle Peter. We cannot understand why, if one of the ancient converts would give expression to "the young, glad spirit of faith and religious liberty" within him, in an inspired Psalm, why a soul converted now, by the same Spirit, would feel necessitated to give expression to the same feelings in an uninspired hymn.

It is rather an extraordinary test by which he tries the Spiritual life and piety of a church, and I question if it would have occurred to any one except the most ardent hymnologist. He tells us, "It is a mark of Spiritual life whether a church creates a hymnology or only adopts it." Consequently it follows, that a church which neither creates nor adopts a hymnology is lacking in Spiritual life, though she clings with the utmost ardor to the inspired Psalms. The fact is, wherever the Creator bestows the poetic gift it will develop itself. If the recipient be a Christian, he will give expression to his feelings in religious poetry, or if he be an unconverted man he will give expression to his feelings in secular poetry.

In proof of the correctness of his views, he refers to the Reformation, the revivals under the Wesleys, and non-conformists in the time of Watts. Wherever there is a real revival of religion, there is a greater outpouring of the Spirit, and consequently there will be more Spiritual life. But that Spiritual life will always flow in the direction of divine teaching for its expression, unless where early training has perverted the taste, and the visible life will lack vigor in proportion to perversion. All the natural powers of the mind will, in such cases, be quickened into unusual activity. The conversation will take a religious turn, prayers will be more lively and spiritual, and so will be the preaching of the gospel; and where there is poetic talent it will manifest itself in the composition of hymns or religious songs or poems; and literary talent will develop itself in writing religious books and tracts. It is quite true that during these revivals many beautiful hymns were written, but is it not also true, that many excellent and valuable books and tracts, on religious subjects—doctrinal and practical—were also written. I cannot see any reason why the composing and singing of hymns should be taken as a test of spiritual life rather than the writing and reading of religious books, or any grace, which may be prominently exhibited during a

true revival. We must try the reality of revivals, and the Spiritual life of a church, by the test given in the Divine Word. The Scriptures furnish us with the true test of Spiritual life and real piety. It is obedience, the bringing forth of the fruits of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "If ye love me keep my commandments." The Apostle does not specify the making and using hymns among the fruits of the Spirit, or as an evidence of Spiritual life. Christ does not say that love for hymns is evidence of love to Him, but He does say that obedience is.

Mr. Harvey gives us a short and interesting account of a number of "Hymnists." Some of them quite modern, if not still living, others, whose history dates a little farther back in the annals of time. Some of them belonging to the Presbyterian Church, some to other denominations, and some of them known to be men of eminent piety. The object evidently is to lead the church to look with favor upon the compositions of such men, and to prepare it for receiving their hymns into the worship of God. But all poetry must be judged by its own merit, independently of its author. It is not the character of the author that gives merit to his poem, but it is the merit of the poem that stamps the poetic character of the author. Hymns are not to be received into favor, merely because their authors have been men of great religious excellence. They must stand or fall upon their own merit; and the Scriptural merit of a song for God's house is, that he dictated it.

The history of the church, from the earliest ages, abundantly shows that devout and godly men, endowed with the poetic gift, have delighted to pour out their feelings in hymns or sacred songs. It does not, however, follow from this that their productions are to be placed upon an equality with the inspired Psalms, or introduced into the service of the sanctuary. Throughout the sacred volume we find pieces of the most sublime poetry; the production of eminently holy men who spake as they were moved by the Holy Ghost; yet the Great Head of the Church in making the collection of Sacred poetry for the use of his Church in the service of praise has seen fit to exclude a large portion of this poetry. It is evident, therefore, that though their poetry is designed for the use of the church, yet it was not designed for the service of praise in the house of the Lord. It must be apparent then, that all poetry, however excellent, and fitted to be useful in private, is not to be admitted in the service of praise in the worship of God. There may be many excellent hymns, the

production of gifted and pious men, and fitted to be useful to christians, but which are not on that account to be employed in divine worship. Yet they may be very useful and edifying, in the same way, as in the inspired poetry which is found in the sacred volume, but which has been excluded from the collection of praise, is useful. These hymns may be sung in private, when the soul wishes to give utterance to some inward emotion, or on occasions, when christians are not actually engaged in worship. We know from the divine word that the Israelites did sing sacred poetry to give expression to the feelings of an overflowing heart, which was not permitted to be sung in the service of praise in the house of the Lord.

Mr. Harvey is of opinion that the Presbyterian church is suffering great loss in not adopting an "enlarged hymnal" in her service of praise. It is but an opinion, unsupported by proof. From the most reliable sources of information we are told, that the Presbyterian church never was more prosperous than at the present day. This prosperity is certainly not the result of "life and power" derived from adopting an "enlarged hymnal" in the service of praise in her public ministrations. Are those Branches of the Presbyterian church which have adopted an "enlarged hymnal" more prosperous than those which have not? Are they more distinguished for purity of doctrine, or efficiency of discipline? It could be easily proved that they are not more prosperous, and that their equality in purity of doctrine, and efficiency of discipline may be fairly questioned. I would refer Mr. Harvey to the Free Church of Scotland. Has any branch of the Presbyterian Church been more prosperous? Is any branch more distinguished for soundness in doctrine, or efficiency in discipline? Her front rank position has not been attained through, "life and power" communicated by means of an "enlarged hymnal." Never was the Christian church so prosperous, never did she exhibit so much "life and power," as in the primitive ages, when her service of praise was strictly confined to the inspired poetry. What the Presbyterian Church wants, and what every church wants, to make her truly prosperous, and to give "life and power," is not hymns, but the outpouring of the Holy Spirit.

JAMES THOMPSON.

Durham, April 9th, 1869.

JERUSALEM.

The Rev. John Hall, Missionary of the Irish Presbyterian Church, on his way home, has visited the Holy Land, and has furnished the Convener the following most interesting and graphic account of his brief sojourn there:—

Last week I was at Jerusalem, and next week, after warming my fingers at the volcanic fire of Vesuvius, I hope to reach the city of the Cæsars and of his Holiness the Pope. At present, instead of trying to speak bad French to my fellow-passengers, I shall put myself in communication with you through the medium of our mother tongue. Identified as you are with one of the Mission Schemes of the Church, you are at the same time interested in them all; and hence I believe, that you will rejoice to hear anything good regarding the work of the Lord in Jerusalem. I have had for a long time a desire to see that city and its environs about which a minister is expected to speak almost every Sabbath. If accurate information of any city or country may be acquired through the medium of books and pictures, then, indeed, one need not travel to the Holy Land to have a correct conception of it; but for my own part, I doubt my capacity to obtain a correct notion of a country I have not seen. It would have a fine reflex influence on our people did they induce their ministers to visit the land in which the Redeemer lived and died; and which formed the background of every parable He put forth, and of every picture he drew. And it would be of immense advantage to ministers, did they visit the land of patriarchs and prophets, apostles and evangelists—the cradle of the Christian religion, and the nursery of Christian morality. That land ought to elevate our hearts most easily to heaven. There, sacred symbols become objects of sight; the past seems present, the remote as if at hand. On this road the Redeemer walked under that tree and rock He reposed, and from that well he drank, in that desert He wandered, in yonder village He was nourished, within that circle of mountains, He was concealed for thirty years—here He shed tears, there his blood. If John of Damascus visited the country to catch the apostolic spirit on the Holy Mount before he encountered the heretics of his time; if Jerome studied there that he might more accurately translate Holy Scripture, then, for an apostolic teacher, even a Pisgah view of the land is desirable to enlarge the understanding, revive sacred remembrances, deepen divine impressions, and present those images that stamped the mind of Jesus as with the seal of God. It is worth an effort to see the worn, smooth

rocky way over which Abraham rode his ass, and Solomon drove his chariot, and where trod

"Those blessed feet
Which eighteen hundred years ago were nailed
For our advantage to the accursed tree."

It is surely interesting to survive those hills which the Saviour hallowed, when He lifted up His eyes in prayer, and His hands in blessing; and to approach that place, where in the name of humanity, He offered himself to God a sacrifice holy and acceptable. As many as ten thousand pilgrims are to be seen, occasionally, within the walls of Jerusalem. And no wonder. For as amber attracts chaff, so the land where the Son of God lived has an attraction for Christians of every name.

Palestine is not what it was of old—Ichabod has been pronounced over it. The Iniquities of the fathers have been visited on their children, and Rachels that will not be comforted utter among their sepulchres the most doleful cry that ears can hear. But the days of their mourning shall have an end, and the daughters of Judah will yet rejoice in their great Deliverer. In its natural capabilities it is still a land of promise—

"A latent power
Of life and glory in its withered soil
Is buried. It will rise when Judah comes,
Like music sleeping on a silent lyre—
Whose muteness only to the Master's touch,
Breaks into sound that ravishes a world."

Evidence of better times approaching are evident enough. I have been informed by observant witness that the climate has improved, and that the harvests during the past few years have been more abundant, owing to the return of the "latter rain." Of the early rain, I am able to state with greater confidence, that it poured down incessantly for three days and nights, during my stay in Jerusalem. It was a plenteous rain, and I saw on the day following that it had filled one of the pools or reservoirs of Solomon.

Wheresoever I went, traces of rude industry were to be seen, and it was pleasing to hear the ploughman sing in the field at sunrise, and the maiden giving forth her orison, as she gathered the fruit of the olive grove. Half-a-dozen of the more rapacious Bedouin robbers have been executed of late, on account of their depredations. The Government has shown a disposition to protect property, and that has given some encouragement to the industrious peasant. The arable land is fertile, and will bear any amount of tillage. "A blessing is in it. At this season, the climate is exceedingly temperate. The outline of the hills, and the drapery of the heavens, seemed unique and beautiful; and as I gathered the flowers about Beth-

any, the lines of Keble appeared to be appropriate for winter.

"All through the summer night,
Those blossoms red and white,
Spread their soft breasts unheeding to the breeze;
Like hermits, watching still,
Around the sacred hill.
Where erst the Saviour watched upon his knees."

Jerusalem begins to have a better look. Two large religious institutions have been erected outside of the city wall, and two other magnificent ecclesiastical edifices are in course of erection within the gates, while the Emperors of France and Russia have combined their resources to repair the church of the Holy Sepulchre. The King of Prussia gives munificently to the German deaconesses, who are worthy of Imperial support. They have twenty patients in their hospital, and eighty girls in their boarding-school. Their simple treatment of ophthalmia they have found to be successful; and did they accomplish no greater good than to arrest that most painful and most prevalent disease, they would deserve the acknowledgment of all who delight in mercy. They are, however, doing greater good in opening the eyes of the understanding of parents, and of children, Jews, and Arabs, to behold the beauty of Christian charity. Their motto, inscribed in large letters, over the door of their habitation, is, *Talitha kumi*; and their desire is, that the maidens of Israel may arise to newness of life—social, spiritual, and eternal. Not to mention other hopeful indications of what Palestine shall yet become, there is a most expressive promise displayed in the intellectual features of the people, which, contrasted with the savage countenances I have been accustomed to look at for years bespeak capacity for high intelligence and noble purpose. Compared with those of the Hebrew ladies, one may see in our colonial cities the countenances of the poor women of Bethlehem and Nazareth, are beautiful; in not a few of them, I fancied I saw the original type of Madonna Mary, transmitted through forty generations. Centuries of oppression have failed to obliterate the expression of the human face divine. The dowry bestowed by Him, who had neither silver nor gold, revives like the corn, and springs like the vine, and beholding it, we perceive new import in the words of the prophet: "How great is His goodness, and how great is His beauty." The ethnologist supposes that, in the superior type or physical form of the Hebrews, a sufficient reason may be found for the rise and progress of old. And if the original type has been preserved, there is more than deductive argument for believing that the race itself shall attain to its former greatness. It is written (Rom. xi.), "All Israel shall be

saved, for there shall come out of Sion the Deliverer, who shall turn away ungodliness from Jacob."

Of all devotees the Arab is the most diligent and ostentatious. He appears to pray without ceasing, in his own way—walking, smoking, scolding, he may be seen counting his beads. An intelligent boy told me, that as he counts them he says, "Come," "come." What the burden of that request may be, I am not able to say, but uttered by Jew and Christian, as it often is, in every land, we know its import—"The Spirit and the Bride say, come," "Come Lord Jesus, come quickly."

I spent a few hours with the American colonists at Jaffa, who professedly waited for the coming of the Lord. One hundred of them, weary of poverty, and of hope deferred, have returned to their native land, but the few that have remained have abated not a jot of heart or hope. Wives have given up their husbands and children, and have endured want, while willing to work for bread, and, with poverty staring in upon them they are still resolved to wait for the second advent of Christ. The few men who have remained, are now employed in the service of the Sultan, as mail coachmen and ostlers. It will gratify you to hear that a coach runs regularly between Jaffa and Jerusalem; and as Yankees drive our mail coaches in the colonies, so they have introduced their superior system in this country, and are likely to teach the Turks to improve their ways.

An English colony has seemingly engrained itself on the remnant of the American. The pioneer, to all appearances, is a sober-minded, respectable old gentleman, with, perhaps, a few peculiar crotchets touching the interpretation of prophecy. While the Americans, calling themselves Hebrew Christians, look for the coming of the Lord he expects the arrival of British settlers to reclaim the soil, and repair the ruins of Palestine. The prophetic foundation upon which he builds, is the promise to Abraham that his seed should become "many nations." In the Anglo-Saxon alone, that promise has been fulfilled, which is clear to him, he declares, as noontide. And it may be presumed that he is the pioneer of a party; for he is erecting a large house for the reception of his countrymen, whom he hopes to welcome at an early date. In the neighborhood of Bethlehem, I visited a thrifty little Hebrew settlement, the gardens of which shew what may be made of the country. The cry of the settlers is 'come,' and such, too, is the request of the cowed sentinels who keep watch, day and night, in the Church of the Holy Sepulchre. Arabs, Jews, and Christians—he they Franks or natives, free or bond, Maronites, Greeks, Armenians, or Anglo-Saxons, and

however much they may differ from one another—unite in the common cry, "Come, come quickly."

And, when we look upon this land, and observe how Mahomet has triumphed in the domain of Christ—when we behold the birth-place of our Lord and of our religion in the possession of bigots, tyrant, and fanatics,—when we see the land polluted by a religious plague, repulsive as that of frogs or lice—when we think of this garden of the Lord a waste, this land of blessing blighted by a baneful imposition—this land of promise no longer in possession of its heaven-born inheritors—when we consider all this, we feel inclined to unite with the great multitude who cry, "Come, Lord Jesus, come quickly."

"Haste, then, and wheel away a shattered world,
Ye slow revolving seasons! We would see
A sight to which our eyes are strangers! yet:
A world that does not hate and dread His laws,
And suffer for its crime; would learn how fair
The creature is that God pronounces good.
How pleasant, in itself what pleases him.

—*Irish Presbyterian Record.*

VOYAGE TO OLD CALABAR.

The Rev. Dr. Alexander Robb has favoured us with notes of his voyage, which we gladly lay before our readers:—

8th December, 1868.

We arrived here on the 25th of November; and I am happy that Mr. Lawson, who was ill of fever at that time, is now better.

SIERRA LEONE.

Sabbath, the 8th November, we spent happily at Sierra Leone with friends of the Church of England Missionary Society. We worshipped in Kiskey Road church, of which the Rev. Mr. Hamilton is the pastor, along with some 300 sable fellow-worshippers.

On sitting down, I was supplied with books by Rose Macaulay, one of the good fruits of the Lord's work at Old Calabar. Brought here as a little slave girl, she became nurse to Dr. Hewan's eldest child; attended the child to Scotland when it was sent home sick; was redeemed from slavery by kind and generous friends in Dalkeith; left Old Calabar, her own mistress, and is now employed by Miss Sass, who has charge of a school for coast-born girls at Free Town, Sierra Leone, in connection with the Church of England Missionary Society. We were all kindly entertained by these Christian friends, who are worthy of our sincere and warm Christian affection and confidence. Under different forms and expressions, we recognize the savour of the one evangelical faith and piety.

How is it that sectarianism is allowed to cool the love which all who are Christ's owe to one another, and which they cannot withhold in any case without criminality?

LIBERIA.

After leaving Sierra Leone, the first land we saw was the northern part of the Liberian coast between Gallinas and Cape Mount. On the shore of the bay, and along the cape which forms it on the south, are seen the houses of the citizens. Here, as at the few points on the African coast that are held by Europeans, the silence of that coast is broken by human dwellings. Elsewhere, as we coast along, we see a strip of sand, the sea breaking on it in restless monotony, and beyond a fringe of trees. But no men are visible on the shore,—no children playing, no canoes of fishers, except near the European settlements or on the Krumen's coast. Smoke is often seen ascending where land is being cleared for planting food. Otherwise all is silent and motionless as the grave or a tenantless wilderness. This is very much owing to the African slave trade. If ever negro tribes inhabited the shore, that traffic would, in course of time, drive them to hide in the jungle. The words put by Mrs. Sigourney into the lips of her African mother lamenting over the grave of her daughter, describe, we may well believe, no merely fictitious scene:—

“There came a midnight cry,
Flames from our hamlet rose,
A race of pale-browed men were high,
They were our country's foes;
Thy wounded sire was borne
By tyrant force away;
Thy brothers from our cabin torn,
While bathed in blood I lay.

I watched for their return
Upon the tree-fringed shore;
The billows echoed to my moan,
But they returned no more.”

When we look on Goree, Bathurst, Free Town, Cape Mount, Monrovia, Cape Palmas, Accra, Lagos, and other places, now the seats of a lawful and useful commerce and of Christian missions, we feel that a better day is come for the negro family, although comparatively few of them are awake to hail it.

From Gallinas to the river San Pedro, 150 miles beyond Cape Palmas, the Liberians claim sovereignty over the native tribes. The original settlers, being themselves Christian freedmen from American slavery, sent there by the American Colonization Society, from the first put down the slave trade wherever their power extended.

I landed at Cape Palmas, and met some of the citizens—a local preacher of the

Methodist Episcopal Church, the doctor of the settlement, and the colonel of the militia, who is also a trader, and who invited me to dinner at a well-covered table, with his wife and some other persons.

The Krumen of Cape Palmas had quarrelled with those of the Cavalla river, some twelve miles to the east; and not being satisfied with the settlement of the difference by the Liberians, one party attacked the other. The quarrel was about the possession of some bush-land lying between them. The Cape Palmas men, 300 strong, marched against Cavalla, entered the town, were taken at a disadvantage, and driven back with the loss of nearly 100 men.

The Liberians said that they could not afford to assemble and feed a force to compel submission to their decision, and therefore they had let the Krumen fight it out.

Though the Liberians are not wealthy, and do not produce a great deal for export, yet they are a Christian people of African race; and all good men must wish them much prosperity and power for good among their heathen neighbours.

These Krumen live chiefly in villages near the coast. They grow rice, which, with the fish they catch with lines and hooks, forms their principal food.

Hundreds of them are always absent from their country, as they go to the places where Europeans trade, and also serve on board the ships of war for two years at a time, returning with the wages of their labour to their homes; and then, after an interval spent there, taking service anew. In fact, without the Krumen, the trade of tropical Africa could not be carried on. As many as 250 were our fellow-passengers from Cape Palmas to Lagos, Benin, Bonny, and other places.

American missionaries have written the Kru or Grebo tongue, schools are provided for them, and I heard of one who had been ordained a minister among his countrymen.

GOLD COAST.

Our next port is Cape Coast Castle, on the Gold Coast. The Gold Coast is hilly to the water's edge. The fort or castle is built on a ridge of rocks, on which the long rolling waves dash themselves into spray. This portion of the African sea-board is an exception to its prevailing character.

Some of the Fantee population of Cape Coast had been killed at a fray at Elmina, ten miles westwards, where Holland has a fort; and a quarrel of a bloody kind has thence arisen. The Dutch governor sent a boat to our steamer, lying off Cape Coast Castle, manned by natives of Elmina, and having some five or six armed African soldiers. It was the forenoon of the Lord's day (whose sacredness is, as a matter of

course, postponed to the exigencies of commerce), when a few of us were worshipping in the ladies' cabin. The Fantee boatmen attacked the Elmina boat, beat the soldiers with their paddles, put water into some of their muskets, and took the oars out of their boat. The attack was seen by the authorities at the British fort, a mile and a half distant, and a shot was sent overhead from a 24-pounder, which settled the fight. In the evening the steamer, at the governor's request, towed the boat down to Elmina. The Fantees around the British fort had armed their canoes, and would have pursued the Elmina boat, and murdered all who were in it.

We reached Accra next morning. This place presents a curious scene. The flags of Britain, France, and Holland fly together over the little town, which is divided among the three nations, each of which has a fort there. About two miles to the east lies an old fort, Christiansborg, once belonging to Denmark, but afterwards sold to Britain, and now dismantled. At Accra, Christiansborg, and several other places on the coast, and in the mountains about thirty or forty miles inland, there are missionary stations of the Basle Society. Their mission dates back some forty years; it has about 30 European and a number of native agents, nearly 400 communicants, and 1500 baptized persons of all ages.

Mr. Zimmerman has translated the whole Bible into the Ga or Accra tongue, which is spoken in part of the field occupied by this mission; and it was printed last year by the British and Foreign Bible Society. Mr. Chrissaller has translated the Bible into the Tyi, which is the language of all Assanti and of the Fantees as well. This language is known from the Volta on the east to near Elmina on the west. The version is not yet printed, but it is prepared.

These particulars I learned from one of the agents, Mr. Kromer, who, with his amiable wife, was our fellow-passenger from Liverpool to Christiansborg. The Basle Society send out agents who are not ordained to the ministry of the gospel,—persons of various crafts, which are taught to natives. There is also a trading department, a share of the profits of which go to the funds of the Society. This department is managed by a brother specially employed for that purpose.

At Jellah Coffee, which lies west of the Volta river, I met an agent of the Bremen Missionary Society, which has three stations, one of them being at the abandoned British fort of Quitah. This mission is ten years old. There is also a trading department under the conduct of a person appointed to the charge. This brother

said that the people speak the language of Dahomey, and that they are a rude people.

SLAVE COAST—ABOLITION OF THE SLAVE TRADE.

We are now on the Slave Coast. Beyond Quitah we see the deserted dwelling—a large white house on the beach—of a Portuguese slave trader now dead. After the odious traffic had been abolished, through the efforts of Britain, in all the oil rivers from the Equator to Lagos, and as it had been put down along the Grain Coast from the Gallinas to the river San Pedro, it was active along the Slave Coast chiefly until very recently. Gilili (the lion of the bush) of Dahomey sent out his amazonians to hunt weak neighbours, to kill the infirm, and capture those who could be sold. And there were men of European and American blood who bought the victims whom they had tempted him to procure, and carried them to Cuba,—some shrewdly suspect that not a few were smuggled into the Southern States.

At the conclusion of the late war in America, and the extinction of slavery, planters in Cuba are said to have associated to secure the abolition of slavery there; and seeing this, the Government put an end to the smuggling of negroes into the island, thus stopping the demand. Thus the slave trade of the west coast has been brought to a close.

Nothing can ever deprive our country of the praise and credit due to the expensive and persevering efforts made to atone for past guilt in this matter. The slave trade was defended in the British Parliament as a necessity to our West Indian settlements; and laws were made to lessen the horrors of the middle passage, thus really sanctioning by permitting and regulating the traffic as carried on by British subjects. To Britain fell the charge and the honour of putting down the traffic to a large extent by her moral influence with African chiefs, by payments to make up for alleged loss, till a better commerce should arise, by squadrons to watch the coast and prevent shipments, and by actual assaults, costing life and treasure, on some of the more notorious seats of the villanous trade.

There are many British subjects who now affect to despise our efforts in this enterprise. They underrate and cry down the results of these efforts. They sneer at them as due to Exeter Hall importunity—that is, to the conscience, humanity, and religion of our favoured land. But surely this is folly. It is a shutting of the eyes to a very conspicuous and undeserved honour which God has conferred on us. We need not be ashamed of the fact, that we have been the means of preventing more misery than a part of our forefathers

inflicted, and of stemming the tide of iniquity which swept along this vast region, and of rolling it back again. What sort of men are those, and how thoughtless, who grudge all this honour and credit, because it has cost much money and much precious life? We can look on the stage which we have now reached with thankfulness and encouragement. The slave trade is at an end along the west coast, and most of the east coast of Africa, in so far as Europeans are concerned, and God has given our own country the high privilege of achieving this result by efforts and outlay that He has blessed and accepted. And to the living Christians in Britain, and to the living faith, and love, and conscience that filled, and fired, and impelled them, and most of all to that gracious and mighty providence of our God and Saviour, are due the praise and honour of the triumph.

Let it be known to every Christian, that if Europeans were permitted to recommence the slave trade at any place on the coast of Africa, the heathen natives would hail it to-morrow, and again go into it with all their hearts. It is our duty to prevent any attempt, should any ever again be made, to purchase negroes; and to persevere in our Christian missionary enterprises until the heathen tribes are so changed for the better, as that it would be useless again to tempt them to a traffic so brutal and so destructive.

Home Missions.

To the Editor of the Record.

REV. DEAR SIR,—In the *Record* for March there are some remarks on the spiritual destitution of several places in Cape Breton. The description is not exaggerated. So far as the Presbytery of Victoria and Richmond is concerned, it comes short of the reality:—the measure of supply given to the vacant congregations being even less than what is stated in those remarks.

On Sabbath, the 21st March, I preached at Malagawatch, where no sermon had been preached on Sabbath or week-day, since Mr. Wm. Grant left in August last. Notwithstanding a heavy fall of snow on the Saturday night, the church was quite full; and I noticed some persons who came fully 15 miles, but they left home on Saturday. Had the travelling been as good as during the preceding week, the church would not hold all that would have assembled. On Monday, I proceeded to West Bay, travelling chiefly by ice—dis-

tance 16 miles. By land, it would have been 24. Leaving word at West Bay that I would return by Wednesday, and preach at a school-house, I proceeded to St. Peter's, other 16 miles by land. There I had a meeting that evening in a private house,—the church not being in a state fit for meeting in it during winter,—and had another short meeting on Tuesday evening. In consequence of a violent storm of snow and rain, I was not able to return to West Bay till Wednesday afternoon. Had two meetings there on Thursday in different places, and visited several families. As it was very inconvenient to be longer absent from my own charge, and as the travelling by ice might soon become unsafe, I returned home on Friday.

Could the continuance of settled weather be depended on, no season of the year would be more favorable for visiting those places than the month of March, as the ice, then, affords great facilities for travelling. Land and water so intersect each other as to render travelling very tedious and difficult at other seasons. For instance, while the ice is good, one could easily go from this to Malagawatch in one and a half or two hours, and to West Bay in from four to five hours. By land and water, it is 24 miles, and road very bad, to Malagawatch, and 40 miles to West Bay, by the only passable road.

My chief object in visiting St. Peter's was to see the present condition of the church which the Protestants—chiefly Presbyterians—are building there. I feel a deep interest in this place of worship. A considerable number of those connected with it, are from my former congregation at West Bay. I was invited to preach and to preside at the first meeting held to take measures for commencing to build a church. The site for it was made over to me by a deed of gift by the proprietor of the ground, R. G. Morrison, Esquire. Of course I made it over, in like manner to regularly appointed trustees. The outside of the church is now completed, except that the windows are not put in, nor the spire erected.

It was very creditable to the Protestants of the place to venture to commence such a building. Most of them have exerted themselves to the utmost. Some of them have done more than could reasonably be expected. Kind friends in other places have helped them. Still, I am sorry to say that, without more assistance, the building committee will find it very difficult to meet their present engagements. And in such a place, where, a few years ago, there was only one dwelling house, but now a considerable village, which may at no distant date become a town, it is of importance that, as the Presbyterians are,

and most probably will be, the most numerous denomination, the first building for public worship there should be Presbyterian. It is therefore hoped, and earnestly requested that liberal hearted friends of the cause will lend them further assistance. Taking together all that reside in the village, and those within a circuit of six or seven miles that would attend were services to be regularly conducted, there are about fifty-three families of Presbyterians, besides a number of young men, engaged as tradesmen or storekeepers, as also, at present, several labourers working at the canal.

Any contributions forwarded to Mr. Duncan McNeal, secretary of the building committee, would be most thankfully received, and acknowledged.

Yours truly,
MURDOCH STEWART.

Whycocomagh 5th April, 1869.

Our Foreign Missions.

Meeting of the Board of Foreign Missions.

The Board of Foreign Missions met at New Glasgow on the 30th March. Present: Rev. J. Stewart, Chairman, Rev. Dr. Bayne, Rev. Messrs. Roy, Walker Patterson and McGregor and Mr. R. McGregor.

Letters were submitted from Rev. J. Inglis respecting *Dayspring* and increase of the salaries of Missionaries; from Mrs. Geddie, written in the absence of Dr. Geddie, conveying his earnest request for an addition to the missionary staff; from Rev. Messrs. McNair, Morrison and Gordon; also from Mr. Morton of Trinidad.

Nearly all the facts contained in these papers have been already published, chiefly in the last No. of the *Record*. They also brought under the notice of the Board various measures of a business character which required, and received, attention preparatory to the preparation of the Annual Report to Synod.

An interesting letter from Rev. A. McLean of Belfast, P. E. I., was read, in reference to cooperation in the work of missions, with which the Board were highly satisfied.

The Board adjourned to meet early in June.

TRINIDAD MISSION.

Letters from Mr. Morton have been received dated March 20th. The Missionary and family were well, and the most interesting item of news was an intimation that Rev. Mr. Lambert of San Fernando, was likely to pay us a visit *en route* for Scotland. The subjoined letter from Mr. Lambert, himself, gives reason to hope that we may be favoured with his presence at the meeting of Synod.

Letter from Rev. G. Lambert.

SANFERNANDO, TRINIDAD.
March 22nd, 1869.

Revd. and Dear Sir,—As our mutual friend Mr. Morton is writing you, I take the liberty of enclosing you a note to say that, I intend visiting Scotland this summer where my wife and children have been for the last nine months. As I have never been in your quarter of the world and have some desire to see America, I think of going that way instead of going direct from this to Scotland. I have the idea that I might be of some little service to your Coolie mission here, if I were to pay you a short visit, and I purpose coming to Halifax, should I be spared, and nothing else come in the way to prevent my carrying out my purpose. I cannot yet say positively what my movements will be—but I would like to be in Nova Scotia about the time of your meeting of Synod, when you would be likely to have a meeting of your Mission Committee. If you thought it desirable I would be glad to meet with them, and to give them any information with reference to Trinidad and with reference to the Coolies, that they might desire. I am aware that much more accurate information as to the nature of the field and its requirements could be given to the Board in the course of even a brief conversation, than they could possibly get by lengthened correspondence. I should also hope that a visit might do something in the way of helping to secure the services of a second missionary. By the month of June, when your Synod meets, I will have been a year separated from my family and nine years separated from other relatives in Scotland—so that it is only the hope that a visit to Nova Scotia might be beneficial to the Coolie Mission here, that induces me to think of coming your way. I should be truly glad if a passing visit from me would tend in any way to deepen the interest which you and your churches feel in the Coolie Missions. I hope to see you in Halifax towards the middle or end of June.

I am, yours very respectfully,
GEORGE LAMBERT.
To the Rev. P. MCGREGOR, Halifax.

A Source of Supply.

Rev. and Dear Sir,—Since I paid over the collections from my congregation for the various funds of the church, I have received \$2.00, which I was requested to pay over to the Foreign Mission as an "answer to prayer." The circumstances were as follows: The party was desirous of contributing to the Lord's cause, but had nothing to give. He therefore betook himself to prayer, and the Lord having, as he believed in answer thereto, sent him the means he now forwards this as his contribution. It has occurred to me that this might afford a useful hint to others. There are persons in our church who say, when appealed to on behalf of any of our schemes, that they have nothing to give. If this be really the case, and they are truly desirous of giving, here is a very simple way of meeting the difficulty. With the Lord is the silver and gold, and He promises to give to them that ask Him. If money for the schemes of the church is to be obtained in this way, surely no member of our church is excusable, who does nothing for the missionary cause.

Sincerely yours,
GEORGE PATTERSON.

Rev. P. G. MCGREGOR.

News of the Church.

Death of Rev. A. Forrester, D. D

We record with deep regret the decease of one of the most distinguished ministers of our Church in the Maritime Provinces, the Rev. ALEXANDER FORRESTER, D.D., who departed this life on Tuesday, the 20th April, at one o'clock. His death took place in New York where he had gone to visit his friend, the Rev. John Thomson, D.D., and with the hope of recruiting his health. He stood the voyage from Halifax to New York very well, and seemed to improve for the first two or three days of his visit. But then came weakness and utter prostration, ending in death. He, of course, received every possible kindness and attention. All that skill and care could do for him was done.

Of Dr. Forrester's work in these Provinces we must take another opportunity to write. His voice has been heard, and his influence felt in every section of Nova Scotia, in New Brunswick, Prince Edward

Island, Newfoundland, and Bermuda. He came to this country in the very prime of life, and all his great talents and his indomitable perseverance and energy were devoted to the best interests of the land of his adoption. The "Free Church of Nova Scotia" owed much of her prosperity and influence under God to him. He was a cordial friend to Presbyterian union. He gave a great and permanent impulse to Education; and his name will be justly associated with our free Schools and improved methods of teaching. His "Text Book" has taken a deservedly high place among Educational works.

Dr. Forrester was a "Disruption Minister," and first visited this country in 1848 as a Delegate from the Free Church. In the fall of the same year, he came out as minister of St. John's Church, Halifax. In the following year he opened "Chalmers Church" of which he continued pastor till he accepted the position of Superintendent of Education and Principal of the Normal School, in 1855.—Although after this period he was not a constituent member of our Church Courts, he continued to take a lively interest in all that concerned Presbyterianism, and Evangelical religion generally. He preached hundreds of times for the brethren, always without fee or earthly reward. He never lost an opportunity of preaching while health permitted.

We need scarcely say that he was regarded with confidence, affection, and high esteem, and that his death will be universally regretted. He was, we believe, about 64 years of age. His remains were brought from New York and interred at Truro on the 24th ult.

The Rev. James Waddell acknowledges, with gratitude to God, the kind attention of neighbors and friends, both in the congregation and beyond it, who in various ways, have ministered to his comfort and that of his family in his affliction.

We are pleased to learn that the congregation of our respected and venerable father, Rev. R. S. Patterson, have presented him the sum of \$111, on his reaching the fortieth year of his ministry among them.—*Presbyterian*.

Call.

The congregation of Prince William has presented a unanimous call to Mr. John K. Bearisto, preacher of the Gospel, to become their pastor. This is the charge lately vacated by the removal of the Rev. A. Smith to Pennsylvania. It is eligibly situated, having on the one side the River St. John, with its steamers daily plying in the summer season, connecting with the outer world; on the other side it is skirted by the Western Extension Railroad, which will be open for traffic in a few months. The congregation owns a manse and glebe, and opens a wide field of usefulness to any minister who may be called in Providence to enter and occupy.

Closing of the Divinity Hall.

The Theological Session closed on the 9th ult. The Board of Superintendence met in the College Hall in Gerrish-street, at 4 P. M., Dr. Forrest being absent, John S. McLean, Esq., in the chair.

Prayer was offered by the Rev. A. Simpson, when Dr. King and Professor McKnight, stated the course of study pursued in their respective classes, and expressed themselves well satisfied with the conduct and proficiency of the Students, three of whom had completed their course of study, the other six being of the first and second years.

Addresses to the students were then delivered by the Rev. Messrs. McGregor, Forrest, and McKnight.

After devotional exercises, Mr. E. Grant on behalf of the students, tendered cordial thanks to Mr. J. S. McLean for providing for them at his own expense, a course of Lectures and practical instruction in Elocution, by Professor Demill of Dalhousie College. Mr. McLean responded, expressing cordial sympathy with the students in the work to which they were devoting themselves, and his great satisfaction in aiding them by instructions which they so highly appreciated.

The proceedings were closed by prayer by the Rev. Dr. King, who commended them to the care of the Great Shepherd of Israel.

Progress.

At a meeting of the Presbytery of Truro held on the 20th ult., Mr. J. Henry Chase delivered the usual trials for Ordinations, and these having been cordially and unanimously sustained, the Ordination was appointed to take place at Onslow at an early day.

Mr. Alfred Dickie and Mr. Jacob Layton, Students of Theology, having completed their course of theological study, gave in

the usually prescribed trials for license, which were highly approved and they were both licensed to preach the everlasting Gospel.

Distribution of Probationers and Theological Students.

At a late meeting of the Board of Home Missions, the following arrangements were made to meet as far as practicable the requirements of Presbyteries up till the meeting of Synod:—

Mr. Howard Archibald, to Truro Presbytery for May, Halifax for June.

Mr. Samuel Archibald, to Truro Presbytery from middle of May.

Mr. J. K. Bearisto, to the Presbytery of York, by special request, from first of May.

Mr. A. Dickie, to the Presbytery of St. John from first of May.

Mr. E. Grant, to the Presbytery of Halifax from the first of May.

Mr. J. Layton, to the Presbytery of Pictou from the first of May.

Mr. Wm. Grant, to the Presbytery of Pictou from the first of May, and Victoria and Richmond from June 1st.

CATECHISTS.

Mr. Saml. Gunn, to Pictou Presbytery during the months of May and June, then to the Presbytery of Cape Breton.

Mr. Charles Fraser, to York Presbytery to July 1st, then to St. Stephen Presbytery.

Mr. J. W. McKenzie, to St. Stephen Presbytery to July 1st, then to the Presbytery of York.

Mr. David Smith, to Halifax Presbytery for Eastern Shore.

Mr. J. F. McCurdy, to the Presbytery of St. John.

Presbytery of Pictou.

The Presbytery of Pictou met at John Knox's Church, New Glasgow, on the 23d ult., and after a sermon by the Rev. A. McL. Sinclair, from Titus ii. 11-14, was constituted by the Rev. Jas. Thompson, Moderator, with whom were present the Revs. David Roy, John Stewart, George Walker, James Dayne, D. D., D. B. Blair, George Patterson, George Roddick, John McKinnon, Alexander Ross, K. J. Grant, A. J. Mowitt, A. McL. Sinclair, and J. B. Watt, ministers, and Messrs. Jas. Dawson, Roderick McGregor, Anthony Collicie, Robt. Richard, James McDonald, and William Morton, ruling elders.

After the minutes of the last meeting was read and sustained, the Presbytery proceeded with the visitation of the congregation by the Moderator putting the questions of the formula in their usual order to the ministers, elders and managers

and which were satisfactorily answered. All these officer-bearers are endeavouring faithfully to discharge the duties of their respective offices. The Gospel is faithfully preached—family visitation, Sabbath schools and prayer meetings duly attended to. The elders are a body of earnest and faithful men who appear anxious to do what they can to promote the spiritual well being of the congregation. They for the most part visit and pray with the families of their districts, watch over the morals of the congregation in general, attend prayer-meetings and teach in the Sabbath-schools. There are 3 Sabbath-schools, 23 teachers, 130 pupils, and 230 volumes in the S. S. Library.

The schemes of the church on the whole are liberally supported. The whole amount contributed last year was \$104.50.

The managers endeavour faithfully to do their duty, though they have not yet succeeded in raising an adequate stipend. They have paid during the last two years on an average what they promised. The congregation is not a strong one in consequence of having some of its wings cut off for the benefit of other congregations formed in its neighbourhood, but it is spirited and liberal; and it is to be hoped that with good management, united and harmonious co-operation among its members under the blessing of the Great Head of the Church, it will soon rank among the strongest and most prosperous of the congregations within the bounds of the Presbytery.

The Presbytery unanimously agreed to record their satisfaction with the manner in which the ministers, elders, and managers have been discharging their respective duties.

The Rev. Mr. Watt handed in his demission of the congregation, urging various reasons for so doing. It was agreed that it lie on the table and that the congregation be summoned to appear for their interests at the next meeting of Presbytery.

The Rev. Mr. Stewart gave notice that at the next meeting of Presbytery he would move the following "Overture to the Synod—The endowment of a third Professorship in the College of the Presbyterian Church of the Lower Provinces," viz: "Whereas, the Synod at its last meeting issued a remit to the Presbyteries regarding the appointment of a third Professor in our College to occupy the chair vacated by the resignation of the Rev. Dr. Smith—and whereas there is a deficiency of funds at the disposal of the Church for adequately supporting the two professors now occupying chairs, without yearly encroaching on vested funds—and whereas, two Professors however high their attain-

ments, are and must be overtaken in carrying out the course of Theological training in accordance with the requirements of the Church and the wants of the present age.

"It is humbly overtured by the undersigned to the Synod of the Presbyterian Church of the Lower Provinces, that they in their wisdom, devise means for the adequate endowment of at least three Professorships in our Theological Hall, so as to give hope of efficiency and permanency to our Theological School."

Mr. Howard Archibald was appointed to preach at Little Harbour and Fisher's Grant on the first and second Sabbaths of April—the Rev. Mr. Stewart was appointed to preach at the former place on the third Sabbath of the same month, at 11 A. M., and the Rev. Mr. Walker at the latter place on the same Sabbath at 3 P. M.

The Presbytery agreed to hold its next meeting in John Knox's Church, New Glasgow, on Tuesday the 4th of May, at 11 A. M., for ordinary business and for considering the proposed Rules and Forms of procedure.

Presbytery of Halifax.

This Presbytery met on Wednesday, 7th of April, in Poplar Grove Church. Present, Revs. Dr. King, P. G. McGregor, John Cameron, W. Maxwell, John McLeod, Prof. McKnight, E. Annand, E. A. McCurdy, A. Simpson, John Forrest, A. Glendenning, and J. W. Fleming. J. Fisher, and R. Murray, Elders. Rev. W. Duff, was authorized to take the necessary steps for the erection of Mahone Bay into a separate congregation, and to ascertain what they are prepared to do towards the support of a pastor.—Rev. John Forrest obtained leave of absence for a few weeks, he having made arrangements for the supply of his pulpit.—Mr. Edward Grant was appointed to supply Mount Uniacke, Bedford, and Waverly, till next meeting of Presbytery.—Mr. D. Smith was appointed to labour at Ship Harbor and vicinity, under direction of the Rev. E. A. McCurdy.—Professor McKnight is to supply Shelburne for two or three Sabbaths in May.—The Presbytery proceeded to dispose of remits of Synod when a majority of members who voted, voted for the Rev. I. Murray to be nominated for the vacant Professorship.—Some progress was made in revising the Rules of Procedure. The next meeting will be held at Musquodoboit Harbor, on Wednesday, the 26th May, at 2 o'clock, P. M., for visitation and other business. A similar meeting will be held at Meagher's Grant on the following day, at 10½ o'clock.—Rev. A. Simpson and Rev. A. Glendenning to preach.

The Presbytery of P. E. Island met in the Queen Square Church, Charlottetown, on the 31st ult. The Presbytery met principally to consider the demission of the Rev. W. Ross, but as a committee appointed at a previous meeting, was not represented in person, or by written report, it was deemed advisable that the case should not be finally decided at this meeting. The commissioners present were heard as to the amount of salary which they could guarantee. They sought a supplement of £15 for one year for the congregation; which application the Presbytery promised to recommend to Synod in the event of Mr. Ross's remaining, and the congregation engaging to raise £135. At the request of Mr. Ross, the next meeting of Presbytery was appointed to be held at West River, on the last Wednesday of April, when it is expected that the case will be finally decided. The Presbytery was for some time engaged in considering the proposed Rules and Forms of Procedure, which are still further to be discussed at a future meeting.

SUMMARY OF RELIGIOUS NEWS.

The greatest semi-religious case of the century has been that of Miss Saurin, an Irish nun, who brought a suit against her "Mother Superior." The inner life of Convents was exposed to a blaze of light in which the so-called "higher life" of nuns appeared to poor advantage. The trial continued for twenty-one days. Miss Saurin obtained a verdict against the Convent authorities, and damages to the extent of £500. The poor nun had often been half-starved—made to lick the floor—to wear a duster on her head—to eat mouldy bread, and in general subjected to a long course of petty persecution, indicative of envy, jealousy, malice, petty spite, and all the usual accompaniments of bitter quarrels. The practical lesson of the trial is, Beware of Nunneries, Convents, and everything about them!—Our readers are familiar with the perversion of the Marquis of Bute, one of the richest men in Great Britain. A nobleman occupying a high position in Prussia, has recently gone over to Rome, by the way of high Lutheranism, which is just as bad as Puseyism.

The House of Commons has supported, with ever increasing majorities, Mr. Gladstone's measures for the disestablishment of the Irish Church. Only seven members from Scotland have voted against him.—The Irish Roman Catholics are pressing eagerly for Separate Schools, just as the priests are doing here.—The Presbyteries of the Free Church of Scotland have been

discussing highly important principles—the freedom and independence of the church, and the Kingship of Christ. Some of the Presbyteries of the establishment have been passing resolutions against lay patronage. Most of them have passed resolutions against the Disestablishment of the Irish Church. The United Presbyterians, the Reformed, and the Free, are, with few exceptions, in favour of Mr. Gladstone's policy.—A pamphlet has been published and widely circulated in Scotland, showing the entire success of the Free Church in affording to all her ministers a compensation more liberal than has ever been reached before by voluntary gifts. It proves clearly that churches can be maintained on the most satisfactory basis, and can carry on the work even in remote country districts, by the liberality of their own members.—The old and new School Assemblies in the United States are to meet in New York on the 20th May. Many urge immediate union, but it is not likely that such a step can be effected without another reference to the Presbyteries.—Our brethren of the "United Presbyterian Church of America" are complaining of the depletion of their mission treasury. The mission in Egypt is \$10,000 in debt. In the last "statement" we are delighted to read that, "in all our missions there are many indications for good. The sun of brighter promise never shone upon us—if we are only ready to follow as He for whose guidance and blessing we have often prayed for leads."

NOTICES, ACKNOWLEDGEMENTS, &c.

The Treasurer acknowledges receipt of the following sums during the month past:

HOME MISSIONS.

Sydney Mines, per Rev M. Wilson.	£58 00
Salem Ch. Society, Green Hill, for religious purposes, per Rev G. Patterson	20 00
Prince Street Ch., Pictou	28 57
Late Seminary Sewing Circle, Truro	6 00
" " " " Miss. Box	3 32½
West River Cong., per Rev G. Roddick	18 00
Calvin Ch., St. John, per Rev. Samuel Houston	21 57
Miss Ellen Fisher, Middle Steviaecke	1 00
Sheet Har., per Rev E. A. McCurdy	23 41
Brookfield Section of Rev Mr McGilvray's Congregation	25 00
Bedford, per Peter Smith	23 50
Golden Grove and Saltsprings, per Rev S. Fraser	14 00
Leitch's Creek, C. B., per Rev. Dr. McLeod	11 35
West St. Peter's, payment of probations	25 79
East St. Peter's	10 00

FOREIGN MISSIONS.

Sydney Mines.....	\$40 00
Salem Ch. Soc., for religious purposes	100 00
Clvde and Barrington, per Rev M. Henry.....	20 00
West River, per Rev G. Roddick....	20 80
Miss Isabella Pickens, per Dr Bayne.	1 00
Calvin Church, St. John.....	16 81
Mrs Finlay McDonald, Green Hill....	0 40
Cong. of Rev Dr Jennings', Toronto, per Dr Bayne.....	41 17
Brookfield.....	12 36
Golden Grove and Saltsprings.....	13 00
Mill Village, Middle Sett., Musquodoboit.....	\$6 36
Higgin Settlement.....	0 73
Leitch's Creek, C. B., per Rev. Dr. McLeod.....	11 35
An answer to prayer, per Rev G. Patterson.....	2 00
East St. Peter's.....	10 00

"DAYSRING."

Col. for "Dayspring" in Salem Church:	
Miss Grace Kerr.....	\$6 81
Master George Ross.....	2 92½
Miss M. C. Patterson.....	2 82½
" C. C. Reid.....	4 50
Master Alex. T. Fraser.....	1 75
Miss Jane McKenzie.....	5 52½
" Maggie McLeod.....	1 87½
Master Levi Archibald.....	2 77½
Miss Annie Fraser.....	2 87½
Master R. R. McLean.....	5 80

\$37 66

John Russel Fraser.....	0 50
Arthur Murray.....	0 50
Sabbath School Dalhousie Mt, per Rev G. Roddick.....	1 40
Sabbath School, Rogers Hill, per Rev. G. Roddick.....	0 40
St. Johns Ch. Moncton, per Rev J. D. Murray.....	10 30
Cornwallis North, per Rev J. Hogg..	23 32½
Missionary box in family of Neil Bolong, Popes' Harbor.....	1 64½
G. W. Bayer, Musqt. Harbor, \$1 03½,	
Annie Bayer, 0 75.....	1 78½
Upper Stewiacke, by Rev Dr Smith:	
Card of Miss Susan Creelman.....	\$2 49
" Antoinette Forbes.....	0 86½
" Libby Fulton.....	1 56
" Henrietta Smith.....	2 13
" Rachel Smith.....	1 95
" Amelia Cox.....	0 60
Miss L. Dunlop, Meadow's Vale	2 40
" Philippa Young, Berry Hill	0 54½
" J. Archibald, H. of Branch	1 25½
" Harriet Archibald, Goshen	0 75½

14 94½

Sab. School E. R. St Mary's, 1 qtr., per Miss Jane Campbell.....	1 70
Musquodoboit, per Rev R. Sedgwick:	
Sab. School, Benvie Brook, Upper Settlement.....	0 50
Miss'ny box in Mr G. Parkers.....	0 50
Sab. School in North School Room, Middle Settlement....	1 50
Bible Class at the Manse.....	3 00
Miss Libbie J. Hamilton.....	0 75
Sab. School in Hutchinson Settlement, U. S.....	1 75
Miss E. Archibald, Mill.....	0 45

8 45

Per Rev James Fowler:

Col. by Miss Cassie Campbell, Bass River.....	\$1 85
Col. by Miss Annie Brown, Bass River.....	2 60
Col. by Miss Mary C. Stevenson, Molus River.....	3 37
	7 82
East St. Peter's.....	4 38

SUPPLEMENTARY FUND.

Salem Church Society, for religious purposes.....	20 00
Calvin Church, St John.....	19 27
St John's Church, Moncton.....	11 00
Brookfield.....	6 00
Golden Grove and Salt Springs.....	2 20
Knox Church, Pictou, per Rev A. Ross, \$5, additional to \$24 formerly given.....	5 00
Economy and Five Islands, per Rev J. McG. McKay.....	12 32
Bast St. Peter's.....	9 17
Eay Fortune and Grand River.....	6 67

EDUCATION.

Salem Ch. Soc. for religious purposes	25 00
Brookfield.....	5 10½
East St. Peter's.....	8 67

SYNOD FUND.

Salem Ch. Soc. for religious purposes	12 00
Calvin Church, St. John.....	10 00

FOR CHINIQUEY MISSION.

Miss Ellen Fisher.....	1 00
------------------------	------

FOR INSTITUTION FOR DEAF AND DUMB.

Salem Ch. Soc. for religious purposes	10 00
Collected in Middle Settlement, Musquodoboit, by Mr. F. McKenzie....	1 25

MICMAC MISSION.

Salem Ch. Soc. for religious purposes	10 00
---------------------------------------	-------

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums:

Miss McIntosh, Shelburne.....	\$0 50
J. A. McDonald, Esq., Sherbrooke....	22 50
Robert Trotter, Esq., Antigonish....	1 00
Mr M. McFadyan, Mount Uniacke....	1 25
F. W. George, Esq., Amherst.....	0 60
Rev T. L. Nicholson, Riv. Charlo, N B.	5 00
Rev S. Fraser, New Brunswick.....	10 50
Mr Donald McKay, Earlton.....	0 50
Rev G. Patterson, Green Hill.....	27 50
Halifax.....	4 50

THE HOME AND FOREIGN RECORD.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; and is published at Halifax by Mr. JAMES BARNES.

TERMS.

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

Five copies and upwards, to one address, 50 cents (2s. 6d.) per copy.

For every ten copies ordered to one address an additional copy will be sent free.