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# THE Home and Foreign Record

OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MAY, 1867.

## MINISTERIAL SUPPORT.

AS SHOWN BY  
REV. ISAAC MURRAY,  
(Published by request of the Presbytery of P. E. I.)

When so hath the Lord ordained that they which preach the gospel should live of the gospel.—1 Cor. ix. 14.

### PART II.

Paul argues that faithful ministers should be supported; for if this is not done you will be compelled to give to other men, either to abettors of false systems of religion, or to constabulary force, one or both, more than is required for the gospel ministry. (See v. 12.) Did a nation ever exist without teachers of some kind?—or a generation ever pass away who contrived to rid themselves of this burden? Never! Do we find in the faithful records of the past that falsehood costs a people less than truth—that it is more expensive to support Jehovah's arrangements than man's? Is superstition, with her altars and her priesthood, her holy days and sacrifices, less expensive than Biblical religion? Do the fane and groves of heathenism demand less time, less means, than the temple and worship of the true God? Are her priests less exacting than his servants? Is the pure and holy system of Jesus more burdensome than the gross sensual system of paganism? Mahomedanism answers by the groans of its oppressed devotees;—Hinduism answers by hereditary pagodas, by her gods of gold and silver, by her sacred streams, red with the blood of poor innocents, and by the desolating march of the

zoty Juggernaut. The red man of the forest liberally shares the spoils of his dangers by land or sea with the teacher of his strange and airy mysteries, imagining that the God he thinks he hears in the wind will be kind to him as he is kind to his ghostly instructor, and thus answers our question. All natural religion grinds its subjects to the dust, casts not only an impenetrable veil over the future world, but binds the multitudes who confide in it by chains of superstitious fear, to the feet of a wily priesthood. Popery, bearing the name of christiandy bids us look at her holy days, her penances, at her expensive purgatorial fires, at her avaricious and enriched hierarchy, and a people prostrate before a lordly caste, while she rules with a rod of iron over impoverished countries.—Spain, with her gold and silver, her rich and varied resources, cannot supply the demands of that religion, which ever cries, Give! Give! but lies before our view peeled and stripped of her wealth as if an army of locusts had swept over her broad and fertile fields.—I see the withered arms of Italy, old and sinewy, bare and outstretched to heaven, in the attitude of supplication to the Righteous Governor of the universe to pour out vengeance upon that system of iniquity whose insatiable lust has impoverished and darkened the homes and hearths of her belated children!—and thus receive her answer. How much does Rome pay for her cathedrals and chapels, her monasteries and manerics, her pigments and pomp, for her popes and cardinals; for her bishops and archbishops, metropolitans, cardinals and

priests, for her friars, and all her ghostly retinue, with masses for dead and living?

And what testimony can bold, boisterous, blasphemous infidelity supply on this head? Was France as a nation of infidels, untaxed, happy, and free? Amidst the upheavings of the social framework and the rejection of creeds, France erected her altars and appointed her high priests of infidelity. Her teachers and prophets are engaged in their respective vocations; and lo! not only is the instruction they impart not free, but a reign of terror is inaugurated,—blood reaching unto blood,—a scene exhibited from the costly horrors of which the miserable inhabitants seek relief and shelter in the halls of mediæval popery. Proving that bad as popery is, it is not stripped of its power to do evil by infidelity; for a nation can live, at least, longer, under the sway of the former than under the control of the latter; here, it suddenly expires by the violence of fraternal and suicidal hands. Thus has it ever been in rejecting Christ's burden, which is easy, the world has made for itself burdens, grievous burdens, impossible to be borne. Having cast off His authority and despised his truth, it has tried all creeds, and all systems, but has it ever dispensed with those whom it designates teachers? The choice given to us lies, not between teachers and no teachers; from the very nature of things this can never be; and as a matter of fact has never been. No system ever yet cursed this earth which did not demand its staff of teachers to uphold, spread and strengthen it; the choice lies between teachers who love the truth and teachers of error—between teachers who are guided by love to God and man, and those who are governed by selfishness,—between those who do good to society and bless it, and those who are an injury to it, who blight what they breathe upon, and stay the diffusion of happiness. The choice is found within these limits, and society must decide to have the one class or the other.

Nor can mere physical science, or art, be a substitute for the true teacher. Whatever power to improve society may be contained in the great triumphs of modern science, this is the most we can admit in its

favor,—it is power, mere blind power, without an intelligent guide. And just as a powerful instrument must be placed in skilful hands to prevent injurious results, and guarantee security and usefulness, so the immense strides of modern science instead of ushering in a state of society which can safely dispense with divine or Biblical instruction, rather, proportionate to its progress, creates a demand for teachers in holy things, both as to number and efficiency.—And if this demand be not met, what is now so much gloried in, and on which so much hope is built, will become to us a curse and a source of desolation. The truth of this view is abundantly established by the wars and passions, vices and high handed crimes of the present day. Nor can you gain from the strong arm of law, or social arrangements, or find in police courts armed constabulary, sage juries, wise judges and grim scaffolds worthy substitutes for the preacher of the gospel, nor gain successful teachers of good morals, without which no state can flourish even in material wealth. Remove the ministry and lean upon the agencies just specified and you diminish, incalculably, your power to do good to society whilst you greatly increase your outlay. On the score of economy, therefore, will it be found to be wise policy, infinitely better policy, to support the evangelical, faithful laborer who broadcast sows the seed of divine truth over the surface of society, than to attempt to cure the evils that crop out around us by an appeal to man's fears, by pains and penalties, prison confiscations and forfeiture of life.

The position here assumed for a minister is one granted by all true christians and christian philosophers and statesmen.—Daniel Webster says,—“I contend that no literary efforts, no adjudications, no constitutional discussions, *nothing that has been done or said in favor of the great interests of universal man*, has done this country more credit at home or abroad than the body of our clergymen.” If then, others, may we not contend with Paul, be partakers of this power—to receive a competency—over you, are not we rather?

I have now glanced at the important po-

sition which ministers occupy,—shewn the necessity of their office, its toils, and the preparation for it, its high responsibility to the church and to the world, together with its widespread benign influence, thus supplied material from which to judge whether they deserve a liberal support. Leaving out of sight these elements of thought and calculation as well as the outlay peculiar to the ministry, the question of amount of ministerial support has been, by some, wholly decided by a reference to the style of life which exists in any particular locality, or congregation, in which a minister resides. Is it on such principles the doctor, the lawyer, the merchant, the mechanic is paid? Do your legislators receive out of the public treasury according to a scale graduated to suit the different style of life in the different localities they represent? How preposterous would such a scale for adjusting the reward due professional labor in any other department but that of the ministry appear? Doctors and lawyers are well paid; are they more abundant in labors, are they more useful in society; do they fill more important stations in the social fabric than ministers? Legislators are well remunerated. Is their education better than ours? Do they spend more time in qualifying themselves to discharge their duties, or does their office impose upon them heavier responsibility than does the ministry on those who preach the gospel? Notwithstanding all this I may be still reminded that Paul preached the gospel free of "charge." I have already shewn why; and his reasons assigned are by no means flattering to the honesty, intelligence, or christian character of those who received the priceless boon. It may be well, too, to remind you that he likewise fearlessly published the fact to the world and gloried in it. We have thus apostolic example should ministers deem it expedient to make known how much they give for the support of divine ordinances. And the difference of the amount between what they actually receive and what they are entitled to receive, ought to be considered their contribution or subscription for this purpose. Paul received nothing in some instances. We cannot make

this complaint but we receive less than we ought to receive. If he greatly boasted in patiently sustaining this loss for the gospel's sake, it may not be wrong for us to boast with him in proportion to what we bear in the same line of inadequate support. If our determination in this matter be attributed to mercenary motives, we have cause of complaint which he, when even laboring among heathens, had not to combat; or should our liberty be assailed, in any way on this subject, let us, with that fearless man, reply, "As the truth of Christ is in me, no man shall stop me of this boasting in all the regions of Achaia," 2 Cor. xi. 10.

II. Let us now glance at some of the evils produced by inadequate ministerial support. And foremost must be placed the fact that many talented and pious young men are deterred from entering upon the work of the ministry, because the ministry is too poorly supported. The truth of this statement can be abundantly established.—At a conference of ministers and elders of the U. P. Church of Scotland, last spring, held in the Presbyterian Hall, Glasgow, this was freely admitted. In a report of their proceedings they say: "Reference was made to the decreasing number of students as shewn by the returns of past years, in consequence it was contended of the smallness of the stipends given to ministers, and it was urged that if some improvement in this respect did not take place, there would, in a few years, be an *alarming deficiency of preachers.*" The Old School Presbyterian organ in the United States says: "The paucity of young men devoting themselves to the sacred office has awakened a deep and general feeling of solicitude throughout our own and other evangelical churches. Much has been said and written respecting the supposed cause of this untoward phenomenon. And the conviction seems now to be *universal*, that one principal cause is the insufficient support of the ministry." It is not necessary to dwell on the magnitude of this evil. But you may be reminded that it hath pleased God by the foolishness of preaching to save men, that faith cometh by hearing, and hearing by preaching; that of all the means to con-

vert sinners and edify saints that the Head of the Church has appointed for these ends, he has especially blessed the preached word; this treasure—the ministry of the gospel—is put into earthen vessels. If instead of multiplying these vessels the church is diminishing their number, and that through love of money, surely the congregations of the Lord hereby incur solemn responsibility. Covetousness in christians is thus seen to call down from heaven the same judgment, which God threatened against apostate Israel as evidence of His reprobation of that people, viz., “a famine, not of bread, nor a thirst for water, but of hearing the word of the Lord,” Amos viii. 11, 12. To behold the hand of covetousness raised up in order to prevent the candlestick from being put into its place, is surely a vision that should excite deep lamentation; and all the greater when we are assured that the hand so employed does not belong to a professed foe, as we might expect, but is the hand of the church itself. Or should the avarice of the church raise its shrivelled arm and wave away from the office of the ministry, both piety and talent, it has been successful in stripping Zion of its special ornaments and means of efficiency, and left a helpless and unworthy residue, as husbandmen, in the Lord’s vineyard. That such, however, is sometimes its effect, can be abundantly established. Said, on a particular occasion, a leading member of the Synod of Pittsburgh, U. S., “I once knew a young man of fine talents, whom I tenderly loved,” deterred from the ministry on the ground of inadequate support: again, he says, “one of the brightest young men I ever knew was stopped in his course” for the same reason. God in all ages of His church has blessed it with the inheritance of pious and talented teachers. The Bible itself, in point of literature, will compare most favorably with any book of antiquity; and Abraham and Moses, Joshua and Samuel, David and Solomon, Isaiah and Daniel, walk before the mind, not only in the solemn and attractive attire of piety, but beautiful also with the honors of superior talent: we are sure that Matthew and Luke, Mark and John are not only men of piety but of strong

mind also; while Paul’s splendid genius has commanded the admiration of friend and foe, of heathen as well as of christian.—From the decease of John the apostle to the present hour there have been always some,—always a fair share of the most richly endowed of men’s sons, who have consecrated their gifts to the pleasing duty of elucidating Holy Writ and the exposition and defence of heavenly doctrine. To sit at the feet of these men demands talent; the age, which witnesses efforts to scale the citadel of sacred truth by force of argument and parade of learning, demands it; the depths of the book, that some of the jewels which lie beneath its surface may be seen to the joy and edification of the children of Zion demands it; the Head of the Church demands it, for he demands the best, not the halt and maimed; and let his people demand it and provide for it, lest by their parsimony they be found in this particular even “fighting against God.” Let it be carefully noted when the Levites were driven from the house of God because their position was not given them; Nehemiah contended with the rulers and through them with the people as the cause of this evil.—Neh. xiii. 10-13.

(2.) Inadequate support lowers the social status of ministers. Said a professor of religion, and a trustee in a Presbyterian church, to a minister, “I have educated my son to be useful to me in my profession; and just when he has begun to be useful, he has abandoned me, and chosen the life of a beggar,” meaning the ministry. “Even the mother regretted the son’s career. She had pictured to herself a son, talented, wealthy, &c., and now, she said, he would be *nothing but a minister!*” Good position gives self-respect, leads to the cultivation of what is refined in taste and habits, and deters from that littleness or meanness in worldly matters, which is sure to ruin the influence of ministers who practise it. By lowering the status of ministers, you weaken their influence. This is felt by all. A sermon may owe much of its good or bad effect to the circumstances of the preacher. Like John, it might perhaps be possible for us to live on locusts and wild honey, and, so far as

the grand ends of clothing are concerned—shelter and warmth—you might clothe ministers in camel's hair, with leathern girdles upon their loins. But would this appearance be for the edification of his hearers? Would clothing of sleepskins and goat-skins best promote the work of the ministry? The least we can ask, here, is that ministers be retained in that relative position in social circumstances, which has hitherto been granted them by the piety, intelligence and benevolence of the church. If this request be not granted, you diminish the influence of the ministry, and impede the progress of the gospel; indeed, are guilty of aiding the operation of principles which may bring it into contempt. If the request now specified be granted, then enlarged liberality is demanded towards the ministry. Without this, the cost of living having so greatly advanced above what it was in former years, the ministry must sink in the social scale, and be stripped of much power to do good. "Scandalous maintenance makes scandalous ministers."

Then there are other evils which press their burden upon the minister, and rise from inadequate support. Must not the fact that he is compelled to struggle, on the one hand, to keep up the appearance of decency, and, on the other, to battle with the world even for things absolutely necessary—for bare living,—crush his spirits, and disqualify him for the duties of his vocation? Wearied throughout the week with bodily labor, how, in the sanctuary, can his mind have that elasticity and buoyancy which are required there? Depressed with cares and anxieties, how can his heart and mind be free to cheer and comfort others? His Lord bids him, saying, "Give thyself *wholly* to the work of the ministry;" his people ask him to give himself partly to some other employment, "to supply their lack of service toward him;" and thus doubly burdened, he cannot accomplish for either master what, otherwise, might be done, but, in reference to both, oppressed by the paralyzing feeling that failure is inevitable, he sinks into comparative inaction. He has no new books, he has few old ones, without Reviews and Magazines, surrounded by

literary wastes and deserts, isolated from the great and rich domain of intellect, from the enchanted circle of guiding spirits; in that dreary solitude how can his mind be qualified for mental effort in the sanctuary? Oh! it is cruel, heartless, for those to find fault with his performance there, whose duty it is, under the most solemn pledges, only given to be broken, to supply him with means through which his mind might be replenished, and even the pulpit, by him, adorned. And then when he thinks of the time when his troubled life terminates, when he will sleep with his fathers; and wife and children are left to struggle on without his counsel and aid; will not, by a sympathetic anticipation, the dark shadows which cover that lonely, ill-provided habitation, darken his own soul, and fill it with a "bitterness that the heart only knoweth"? I can never forget my own feelings when one of our most venerable, most useful, most talented, and pious ministers, rose in the Synod, when the widows' fund was first spoken of there, and said, tears filling his eyes, "I have nothing, brethren, I have nothing, and if God in his Providence were to remove me from the church below, I do not know what would become of my poor family." These are evils, sore evils. But the church is rich, and could easily, if so disposed, remedy all. It is indeed a comfortable and precious truth, that Jehovah will take care of His own servants. One of the ways, however, in which this care is expressed, is by his positive enactment for all His people to have just weights and measures, especially in the sanctuary. And if He so careth for oxen as to make provision in His statutes for their well-being,—if He hear the cry of the labourer who reapeth the earthly harvest when his hire is withheld, sure I am the cry of His own servants, toiling all day in His own vineyard, "will enter into the ears of the Lord of Sabaoth."

The people also suffer loss. A minister, as we have just seen, cannot be as efficient if ill-paid, as one who is well paid, other things being equal. But this is not all; their own reputation suffers. Is it not a serious consideration for any, but especially for the

congregation of the Lord, to lie under the charge, indirectly or otherwise, of withholding from the laborer his hire? a hire which they are commanded to pay by the Great King? I need not specify more definitely the nature of the sin, but if to be unjust in general worldly transactions, meets universal reprobation, surely when we enter into religious territory, the same evil cannot lose its former character, nor can individual responsibility be lost, though, in this instance, we have to deal with ecclesiastical bodies or corporations. And thus how often by their sordid habits, in reference to religious matters, do christians bring upon themselves the willing and telling sarcasm of a man of the world, who described a neighboring congregation as divided in two classes,—“the *praying* class and the *paying* class!” This description gives the world’s estimate of illiberal christians. That the cry of hypocrisy is raised against such, who can wonder, when it is remembered that, what a man esteems highly, he is not niggardly exact in counting its cost? In all transactions the world exhibits this principle; and if christians are found placing in words the highest value on religious ordinances, and yet eking out with almost seeming pain the smallest possible support thereof, they must silently endure the humiliating estimate an observing world has taken of them. Surely christians should sacredly guard against an impeachment of their character, which, in their case, would verify Satan’s indictment against Job, that they are faithless to their King just so long as He keeps His finger off their property! Or that in the religious use of their money they are guilty of covetousness—which is idolatry—and so attached to the god of mammon that they appear disposed to lick up and preserve the very dust beneath the altar of the “Almighty Dollar;” manifesting, we mean, extreme reluctance to throw a few pence, in addition to some small amount promised, into the treasury of the Lord, and rather than with liberal hand and heart do so, prefer to quarrel and create division in congregations! We must press upon the notice of christians, that liberality is a scripture test of sincere attachment to God. 2 Cor. viii. 8, and many

other passages prove this point. “If ye love me ye will keep my commandments,” said Christ; and one of his commandments, Paul assures us, is that they who preach the gospel live of the gospel. There must be something radically wrong in that man’s christian heart, who views it as some professors seem to do, to be almost a religious duty to withhold a full competency from the minister of the gospel; or who would attempt to close our mouth, no matter how just be our ground of complaint, by hurling against us the cry of mercenaries! mercenaries!! Good men cannot be indifferent to the comfort of those dependent on them.

Then, illiberality blights the fair name of christianity itself. It may be wrong, but the fact is, that men will not separate the character of the creed from the conduct of the professor, and will judge of the tendency of the former by the life of the latter.—Rom. ii. 24. True christianity is generous, philanthropic, liberal. It spurns what is mean, and is not stinted in its measure, but fills and presses down, and runs over; it looks not on itself but on the things of others, and blesses and cheers, by its kind words and labours of love. Illiberality employing the name of that benignant agent, is its caricature, its traitor, and foe, and sorely and deeply obscures its heavenly lustre and character!

Illiberality in the support of the gospel is a corruption of morals. It is a sore evil to trifle with engagements and violate promises. Society feels this, and has its written documents, its seals, its witnesses, and its tribunals, to enforce covenants truly entered into; knowing if promises can be broken without forfeiting reputation and incurring penalty, the very foundations of society are shaken. But what can be a more solemn contract than that entered into between a christian people and a minister, who is called by them, and to whose “*suitable* maintenance as God may prosper them,” they say they will “*contribute*?” If promises made on the altars of religion and in the light of the sanctuary can be violated, may we not ask where has faithfulness her habitation among the sons of man? If principle does not bind in this connection

free from worldly plans and penalties, how pernicious is the lesson which the church reads; how murky, on this point, is the light which hangs around the walls of Zion! Is the poet who tells us that if the State is infected the plague begins in the church, a sound philosopher?

Again, it scandalizes our principles as unendowed churches; says that the people are not worthy of the confidence reposed in them; and goes to hold up all theories which rest on the idea that "many never could be trusted and cannot in the present age,"—theories which pre-suppose the people incapable of a correct appreciation of their privileges, or unwilling to grant remuneration up to the measure of ability and benefit received, unless under pressure of external force! That our theory is, therefore, unwise, not being adjusted to the exigencies which surround it. The only proper answer, be it remembered, to all this, which we believe to be slander, is correct action in the premises on the part of the many. But we conclude this part of our discourse by remarking that inadequate support is *UNGODLIKE*. In the infancy of the church, when Jehovah took ministerial support directly into His hands, He provided liberally for the teachers of His people. As Matthew Henry remarks, "they were altogether disentangled from the affairs of this life, they have no ground to occupy, no land to till, no vineyard to dress, no cattle to tend, no visible states to take care of, and yet had a more plentiful income than any other families whatsoever." (Numb. viii.) Now that it has reached its manhood and His people appointed almoner of His bounty to His ministers, it is surely not becoming their office, should they remain uninfluenced by His example. And, then, being ungodly, little wonder that it should produce jealousies, heart-burnings, discontent and strife between pastor and people, as in many instances, undoubtedly is the case!

### III. CAUSES OF INADEQUATE SUPPORT.

Neither inability nor want of will, on the part of the people, can sufficiently account for the existence of the evil which constitutes the subject of our complaint. Gene-

rally it is true, if you have a good cause, and present it as it ought to be, you will find the heart of the people sound and their liberality praiseworthy. But there has been silence on the part of the pulpit on this subject; whether from fear of the few, or from an idea that for ministers to speak of support is unscriptural; and if they did, their moral and religious standing might be injured, will not just now be determined.—Silence there has been. This is what we would view as the first cause of this evil.—Doubtless under certain circumstances it would be right for us to remain wholly silent about maintenance. The missionary to savages must not speak on that subject to them, but if the church will not support him ought he not to *complain loudly*? Governed by selfishness; ignorant of duty and of the first principles of justice, being brutish in their mind and affections, we do not wonder that the heathen have no appreciation of the labors of him who sows spiritual things, that they know not how right it is that such an one should reap their carnal things. All this is expected, and means carefully and liberally taken to provide against the evil of no, or inadequate support from them. As already seen, Paul, when attacked by teachers who ever labored to misrepresent his motives in preaching the gospel, who attempted to fasten upon him the charge of mercenary designs, and when the people to whom he preached, like the Corinthians, were too ready to suspect that he was not so clear in this matter as he proclaimed himself to be, rejected with scorn the gold and silver of all such ingrates and worldlings who imagined that he loved the ministry for the sake of their gold, or the world more than his ministry. Then shut out from doing them good—for this would be the effect of their view of him—injured in his own character and the innocent cause of injuring the character of the Gospel and that of his Great Master, he, by preaching the mystery of the kingdom of God free, would enable all men to see in the light of this action what were his reigning motives, and rebuke any dark suspicions which might arise on this head. But let it be noted, carefully, that Paul did not



fail to explain to the Corinthians, ignorant and selfish though they were, what was their duty in this matter, what he had a right to receive at their hands. And not only in the chapter from which the text is taken, does he give his views on the subject, but elsewhere; and with terrible emphasis in his second epistle to the Corinthians, does he proclaim their dereliction of duty, when he says, "I robbed other churches, taking wages (or stipend) of them to do you service," 2 Cor. xi. 8. He views it as a species of robbery to take from other churches that support which they were bound in justice to afford him. Where the sin of this violence lay we need not specify. Very gladly did Paul receive support from the churches of Macedonia, 2 Cor. xi. 9; and there is nothing more beautiful and touching in all we have read as acknowledgements of benefits or presents than what we find in Phil. iv. 18, 19, where he says, "I have all and abound; I am full, having received the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, *well pleasing to God.*" Rising above the cramping and awkward influence of false delicacy he speaks freely and naturally of his "necessities," v. 16, and records his gratitude to God and man for their suitable relief. Nor should we forget that of the seven petitions in the Lord's prayer, and which, as a model for all ages, He taught His disciples, one is for a sufficiency of things necessary for this life as well as for heavenly food, (Matt. vi. 11., compare Prov. xxx. 8.) But prayer dissociated from the use of appointed means is presumption and mockery. And should a minister of the Gospel so far miscalculate his true position in the scale of existence and assume such a superhuman air, in the presence of his people, as would indicate to them his wish to be viewed as living independently of the common things of this world, spiritual pride and cant like this may justly receive its due recompense of reward by having measured out thereto that degree of want in necessary things, which is well calculated to teach him that he is but a "man," of like need and passion with other men, and to induce him "to esteem nothing unbecoming in him which truly belongs to man."\*

Another cause is to be found in the singular notion that £150 P. E. I. currency, spent here, are equal to £150 Nova Scotia currency, spent in that Province. Whatever truth may have been in this view times gone by, I do not know, it is all delusion now. Time was when the markets of P. E. Island were regulated by home demand; those days are gone,—for ever. In that state of things the husbandman had weak

stimulus to active and prolonged labor; the toils of industry remained unrewarded. In a time of steamboats and railways, electric wires and news companies, of large fleets of merchantmen, low tariffs and free trade, the direct tendency is to equalize prices in all markets, to reduce money to a uniform standard, and explode fictitious currencies, such as ours. Then, with the change here implied, there is an increase in the expenditure, personal, and of the household of ministers. So that not only are £150 P. E. I. currency, worth less than in former years, but more must now be done with the former amount of stipend. Every year the expense of living is increasing on this Island. Your trade; your healthy summer atmosphere and beautiful scenery, by attracting an influx of strangers, your own growing profits and increase in goods, all render it impossible for ministers to live as cheaply as in times past. To retain, therefore, stated salaries at old figures in these new circumstances, is to impose unjust pressure on ministers, while other classes enjoy freedom to adjust themselves to these altered phases of social and commercial life. Go back to the state of things which prevailed some thirty or forty years ago, when few costly carriages waited for the fashionable and well attired lady and gentleman at our church door, when drawing rooms were not so richly furnished as now, when produce was a drug, our wharves almost desolate, and our demands met by home supply, and ministers will not utter a word of dissatisfaction with old salaries in old circumstances. Changes take place. Many do not see their operation on ministers with stated salaries. Some have not turned their attention to that aspect of the subject. Perhaps others are opposed to stirring up the people on any question which might remove some of their worldly profits from objects purely secular. While another class may exist, who think that the spirit of our age is outspoken enough to let our wants be known, and that, therefore, so long as ministers say nothing about want, they must be supposed to feel quite comfortable. If, then, we are compelled to speak out, the least we can say is that we feel it to be wrong that ministers should be left behind in the progress of society; demur at being viewed objects of curiosity of such antique character, as that it may be reasonably supposed that we are satisfied with the material status of the past, or that we know no more than to believe that one hundred and fifty pounds P. E. Island currency, is as good as that figure of better currency.

But, again, the mechanical and utilitarian character of our age is another cause of this evil. People must see, and feel, and measure what they value; if an object of pur-

\* *Homo sum, nil humani a me alienum pu to.*

nit cannot be subjected to the test of the outward senses, there exists a tendency to depreciate that object, no matter how valuable in itself. The tendency is to matter-of-fact and money-making; what is immediately or indirectly convertible into wealth is a commodity highly prized, what is not so despised—the value of an article is how much current money will it bring. It has been well said, “In the clank and din of our never tiring machinery the voice of wisdom is often drowned, and the most momentous and stirring truths are little esteemed, because they cannot be rated in the prices current or sold on the Exchange. We are impatient to see the material results of every truth, and to have its profits told up on our fingers, or pressed into our palms. So, on the other hand, if any principle or practice, plan or expedient, be it true or be it false, will effect our purpose, produce a needful impression, and secure an end that we deem desirable, we are prone to think it allowable because it is effective. We idolize effect. And a philosophy of expediency thus springs up, which sacrifices every thing to immediate effect, and to mere material results—a philosophy, which in practice, if not in theory, is driving rapidly against some of the very bulwarks of our moral principles that our fathers believed justly to be grounded on the law, and built into the throne of God.” Political economy strives hard to swallow up theology, and the law of self boldly presents itself as the corner stone on which to raise the temple of true wisdom! In proportion as this spirit rules in any community, in the same ratio must the doctrines of the cross, the price of which cannot be given by weights and measures, pressed into the palms or told upon the fingers,—they cannot be gotten for gold, neither shall silver be weighed for the price thereof—appear as useless, and those whose duty it is to proclaim their work, and press them on the attention of men, be viewed as having doubtful claims on society for support; receiving but little of this they have no right to complain! This spirit, too, may in some measure, account for the demand, so urgent in our day, for extensive ministerial visitation. In these duties there is something more after the “fashion of the world,”—something more similar to the way in which it “spends its money,”—than many may imagine. Besides being therein something tangible and visible, bodily labor, exercise of muscle, the employment of matter are essential elements, and for which the world deems it proper to reward with certain fixed rates; whilst intellectual efforts pass unappreciated and unworthy of recompense. Indeed, they who are much engaged in mental toils are by many deemed to enjoy times next to idlers, or at least in comparative ease. In vain do physicians assure

us that “two hours hard study are more injurious to the vital energies of our constitution, than a whole day’s bodily labor;” in vain are examples presented to prove the correctness of this view; so materialistic have many become that they think there is no labor but that of the body—that there is no care but that of getting money, no sorrow but in disappointed effort for it, no joy but in its possession, and no work worth enduring or naming, but such as looks to this as its end!

Unscriptural views about money may be considered another cause. Many Christians view the employment of money to procure the vanities, pleasures, and profits of this world as its only proper and legitimate use. Money, they consider in all respects, to be of the earth, earthy. According to this class, it is neither of God nor for his service, that true religion and the true use of money are wholly antagonistic, so that the effort to unite them is profane and sacrilegious.—Doubtless, this wild theory underlies the wide distinction made by some between things temporal and things spiritual in the church, and assigns to one class of men who need not be as pious as elders, if at all church members, the care of temporalities; whilst the elder, lest he dim the sacred lustre of his office with the gold and silver of the sanctuary, is to superintend, to the great disadvantage of Zion’s property, only what is spiritual. Are these views scriptural? The prices of the things that were sold not only went for pious ends, but were laid at the apostles’ feet. The earth is the Lord’s and the fulness thereof. Did he not make the gold, and so settled its quantity and quality, even when he laid the foundations of the earth, that it becomes a ready and convenient representation of earth’s treasury, of its necessities and comforts? A convenience whose author is God and not man. The wisdom and goodness of God are as much stamped on gold as on any other of His handy-works; and, therefore, it places us under as sacred obligations to serve Him by its use as that of any other of His inferior creatures. He claims the gold and silver as His, no less than the corn and wine, and oil, and the wool and the flax. Hosea ii. He denounces the sacrilege, which robs Him of His rights in this particular, as well as in others. Hosea ii. 11. He will free his creatures from the bondage of Satan and the world, because of sin. The gold and the silver by which men serve themselves and their idols must, as of old, go to build the tabernacle of the Lord. There it finds its appropriate place and use. Zech. xiv. 14. Meantime, it is enough to observe that they who assign gold to the temple of mammon, as its only proper place, are at least consistent when they deny the Lord’s servant a clear right to it!

Lack of true piety is another cause. I will here take the liberty to give the observations of Dr. Jacobus on Acts iv. 32— "The religion of Jesus Christ is the most perfect system of mutual aid which the world has ever seen; (2) The church is the institution above all others, appointed by God to universal beneficence; (3) Christians are just as much required to be charitable and liberal in their contributions, as they are bound to be honest and true; (4) An avaricious, grasping christian, is as much a contradiction in terms as a lying or stealing christian; (5) The church ought to enquire into the beneficence of its members as strictly as into their fidelity and duty in other respects; (6) True piety, after the example of Christ, and his true members, will prompt to open-hearted liberality the world over. True christian love will do more than new societies and new regulations. Though system is needed."

The last cause which will be specified, is found in the misapprehension under which many labor in reference to Paul's determination not to receive stipend from the Corinthians. Why he thus acted has been already explained. When his character would be traduced, the nature of his mission misunderstood, and the gospel itself dishonored if he should enforce his rights, he will then shew what lies nearest his heart and impels to action; he will take away "all occasion" from unreasonable and wicked men by ceasing to press his claims; robbing other churches better instructed in their duty than the Corinthians so that to the latter he might preach the gospel "without charge." The same course, as already observed, for the same reasons, must be pursued when the missionary goes far hence among the Gentiles. But, certainly, an order of things arising out of such perverse and heathenish difficulties will not be pleaded as a precedent to guide the action of enlightened christians, who know the value of the gospel and can appreciate the demands of justice. To set this subject in its proper light, it only remains to remind you of the cogent arguments by which this apostle presents and enforces the rights of ministers for adequate support. In 1 Cor. ix. he maintains that the universally admitted principle, that the laborer is worthy of his hire, is as applicable to ministers as to any other class. That even irrational creatures are not deprived of the beneficent operation of this law: The ox that treadeth out the corn must not be muzzled. (2) He shews that the principle of exchange or "commutative justice" demands that the ministry be properly supported. If you reward the person, who supplies you with implements of industry, for his labor and skill by a fair remuneration; how much more should they, who sow spiritual things, reap you carnal

things? V. 11. All other teachers (3) it is freely admitted, receive adequate support; much more the teacher of the gospel, Paul holds, has this right, v. 12. Up to this point the nature of his argument is of this kind, viz., that no matter what may be the minister's income independently of his official relation, the minister ought to receive from those to whom he labors an adequate remuneration for his labor. (4) He then opens the Old Testament, and finds in its institutions instruction for christians in reference to this duty. In the ample provision made by God for the Levitical priesthood, Paul sees still the mind of the divine legislator in reference to ministerial support; and with a tone of rebuke, and surprise, and feeling, too, throws out his interrogation, "Do ye not know that they which minister about holy things live of the things of the temple?" v. 13. And not contented with a well supported inference, he assures us, that what stood as a law for the benefit of the sons of Levi has not been repealed from the statute book of the christian church; for he assures us that "even so hath the Lord (Jesus) ordained that they which preach the gospel should live of the gospel," v. 14. All this is in harmony with his general principles. He extols liberality and denounces parsimony. Reversing the policy of the world which says keep, grasp, hoard that you may increase in goods, he directs us to scatter that we may have, 2 Cor. ix. 8. He informs the Philippians that the fruits of liberality abound to their own account, Ch. iv. 17. He directs Timothy to instruct rich men to "be ready to distribute, willing to communicate." He exhorts the Ephesians to "labor with their hands that they may have to give to him that needeth," iv. 28. And does not forget to tell the Galatians, with whom he discussed some of the deepest doctrines of grace and duty, that they ought to support those who had preached to them the gospel of God, vi. 6. The truth is, Paul has said more about ministerial support in particular, and liberality in general, than many ministers have the courage to exhibit, or congregations dispassionately either to read or hear. Those who think it proper to be kinder to the ox that treadeth out the corn than to their minister, find, sure I am, no support from Paul. Paul is no patron of injustice or illiberality.

I do not intend to dwell on the fourth head. It is only necessary to observe that right ideas are essential to right action. The church, and the world too, ought to know how much they owe the ministry. Obligation arises from benefits received. If there is ignorance about this subject, and ignorance there is, it should be, in the judicious use of all proper means, dispelled. Among the means of informa-

tion foremost stands the Sacred Desk. The priest's lips should teach knowledge. Speaking here generally, it will be enough to say that true, enlightened piety, will cheerfully and satisfactorily support divine institutions. A true christian is liberal. "A grasping, avaricious christian is as much a contradiction of terms as a lying or stealing christian." The fact that the piety of Israel—devotion to God and His cause and institutions—really constituted the foundation of a liberal support for the Levitical priesthood, was a wise arrangement, and fraught with lessons of instruction to all who would deal with the subject now in hand. God, who, as the King of Israel, "laid claim to the tithes as His own right, resigns them to the Levites"—(Calvin). Compare Lev. xxvii. 30, with Num. xviii. 20, 21. When there was no meat in God's house, there was little piety in His people's hearts—Mal. iii. 8-10; and the Levites were forced "to see every one to his field," because the "whole nation robbed God in tithes and offerings." In particular, let Elders in our church imitate the zeal of Nehemiah, who, in his day, remedied the evil of which we now complain, and "contend" for the rights of God's house and his servants. And let ministers of the gospel exhibit the Divine will on this subject as well as on others. The law of truth must be in the faithful ambassador's mouth, and he must be as free from iniquity in his lips as from impiety in action. A corrupt and venal priesthood in the days of Malachi were afraid to rebuke the people for withholding tithes, and presenting what was improper, and the doom which fell on the original defaulters, also crushed them in common ruin.—Mal. iii. 9. Because there was none among them, like Phineas, so fired with zeal for Jehovah's honor as to close the temple doors against the inbringing of the blind, and the lame, and sick, and torn, for sacrifices; but in vain, or to no purpose, as to Jehovah's acceptance, laid them upon the altar: thereby virtually saying that these "corrupt things" were good enough for offering; and thus polluted the table of the Lord, and rendered it contemptible in the eyes of the people, Jehovah in his retributive character, shaped his punishment after the example of their sin, and rendered them contemptible and base before all the people!—Mal. ii. 8. Thus, in addition to a common state of woe, there is a peculiar element of degradation in the case of the priesthood. Brethren, we must be faithful, because of the fear wherewith we must fear Jehovah of Hosts, and be afraid before His name. Paul was faithful, as on other subjects so on this, even though encompassed with great difficulties: Brethren, none of these press upon you. You labor among those who enjoy not only the blessings of

civilization, but these to a high degree. They know the inestimable benefits of the gospel, social, civil, as well as religious; they are just, and willingly confess that the laborer is worthy of his hire; they are wise, and will therefore receive instruction in the path of duty. See to it, that love of worldly praise, or discretion over-discreet, has not deterred you from exposing a very sore evil, which exists on the fair face of our Zion, marring its beauty and retarding its usefulness. You are bound to declare the whole counsel of God—this is part of what He has revealed. Are you ashamed or afraid to carry out your Master's orders! If young men are driven from the ministry; if the character of christianity, of churches, of Christ, is injured, because the Levite is forsaken,—in whose behalf God hath given charge, saying to his people, Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth, for he hath no inheritance;—if liberal men—professors, are kept from joining a people whom, to some extent, they despise as persons illiberal; if injustice is done to man and evil to society, because the ministry is not supported as it should be; what right have you, from the narrow and selfish consideration introduced by the pitiable fact that you might be frowned upon by some of your own people, who Demas like, love this present world above duty to God or man, to religion or society, to withhold the judgments and statutes of God on ministerial support from the notice of His subjects? You have no choice in the matter; the Lord God hath spoken, who can but prophecy! Brethren, do your duty. It is to be viewed as a sad reflection on any people who will not hear a wise and prudent, faithful exhibition of God's mind on this very important part of christian duty. I would not dare to say that any of our congregations are so dead or indifferent to *whatsoever* things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely; whatsoever things are of good report, as not to take such action kindly, and think on this subject, and act too.

One more practical remark and I have done. An evil of the same kind as that of which we now complain existed in the church in the time of Nehemiah. How did that reformer,—that man of God deal with it? He first exposes the sin of this neglect, meets the objections which might very naturally be made by the people:—such as their poverty, that they had not risen above the evils consequent upon a long and grinding captivity; that much has been given to rebuild the temple; that they had just erected the wall about Jerusalem in troublous times: that their land too was desolate and uncultivated; that they were, from these

and other circumstances, too poor to give adequate support to the Levites, and were necessarily occupied with domestic difficulties; that by-and-by their circumstances would improve; and then they would not forget the Levite—all which is evidently implied in his contending with the rulers. Having disposed of all these objections based on unbelief,—want of faith in God's power and goodness, and shewn like Haggai that their excuses but uncovered their sin, for they hereby revealed that they postponed God's worship to their own domestic concerns, ease and pleasure, making much of the latter a little of the former, without loss of time he refills the vacated house of God with Levites and singers and appointed treasurers, who were faithful men, over the treasuries. Faithful men, faithful to God,—believers, faithful to men, faithful to their trust, skilled in finance and zealous in their office. Successful in other reforms, he is successful in this also. Let us go and do likewise. Let faithful men, men of God, men filled with Nehemiah's spirit, be sought out and set over the treasuries of the Lord; men deeply impressed with the idea that piety has to do with church finance; men who can meet the objections raised against liberality; men who set duty to God foremost, and have not too great sympathy with worldly ease and pleasure; who take at least as much interest in church matters as in domestic affairs, and can expose the rich man's hypocrisy who considers the poor widow's mite the measure of his gift, forgetful that in her case she cast in all she had, even all her living; men who can do "good deeds for the house of God and the offices thereof;" then may we expect to see those who have fled from our Zion "gathered together and set in their place;" the shut temple door re-opened; the silent Sabbath made glad by the sound of the high praises of our God; the number of our churches increased, ministers happier, and people more prosperous both in soul-prosperity and in worldly matters. For the duty we have been enforcing is not overlooked in that encouraging passage which says, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 10.

## Our Foreign Mission.

### Meeting of the Board of Foreign Missions.

The Board met at New Glasgow on the 27th ult. Present, Rev. J. Stewart, Chairman, Rev. Dr. Bayne, Rev. Messrs. Roy, Walker, Patterson, McGregor and Mr. R. McGregor.

Interesting letters were received and read from all the Missionaries except Mr. McCullagh, from Rev. Dr. Steel of Sydney, from Rev. I. Kay, Secretary of Reformed Presbyterian Church, and from Rev. J. Laughton, Secretary of the Heathen Mission Committee of the Presbyterian Church of New South Wales.

Dr. Geddie's first letter gave a detailed account of his arrival and reception at Aneiteum, of the accident to the *John Williams*, and of the state of the people of Aneiteum, as respects health and other particulars. It was accompanied by the minutes of council of Missionaries held at Aneiteum, Sept. 17, at which all the Missionaries were present except Mr. McCullagh, who was absent at Australia on account of the delicate state of Mrs. McCullagh's health.

At the meeting the following distribution of the newly arrived missionaries was agreed to,—Mr. Copeland to Fotuna; Mr. Paton to Niua or Aniwa; Mr. McNair to Erromanga; Messrs. Cosh and Neilson to Faté

The fact of Mr. McCullagh's retirement from the mission was announced, but as the Board had no letters from himself, they, while regretting the loss of any labourer, declined giving any expression of opinion till letters should be received from him-self.

The letter read from Rev. James Laughton contained a formal application that Rev. J. D. Gordon should be transferred to the Presbyterian Synod of New South Wales, still to continue his labours on Erromanga, and to be supported by that body. The Board agreed to refer the whole subject to Synod. Mr. Gordon announced in his letter two pleasing facts,—1. The restoration of his own health; 2. The settlement of Mr. and Mrs. McNair on the island of Erromanga. Suitable resolutions on these

topics were recorded and ordered to be transmitted.

Mr. Morrison's letter contained a Protest against the minute of the Board condemnatory of the conduct of the missionaries, before explanations were heard from them, respecting their part in the *Curacoa* affair.

The annual reports of Mr. Morrison and of Mr. Gordon were also before the Board,—referred to Mr. Patterson to select the leading facts for publication.

A letter was then read from Rev. \_\_\_\_\_ of \_\_\_\_\_, offering his services as a missionary to India or China, and assigning reasons for concluding that God in his providence called for labourers to enter and occupy some of the *great centres* of population in Asia.

A letter was also read from Rev. \_\_\_\_\_ of \_\_\_\_\_, offering his services as a missionary to the Coolies of Trinidad.

"After earnest deliberation the Board agreed to record the deep interest with which they have heard these communications from two of our ministers, both pointing to new fields of labour and of usefulness; and feeling that the decision of so important a question as the choice of one or more *new* mission fields, properly belongs to the Synod, as representing the whole Church, agree to refer both tenders to Synod, *simpliciter*."

In the mean time the Secretary is corresponding with the Secretaries of the U. P. and Foreign Mission Boards, to gather the materials on which the Synod may be able to come to an intelligent conclusion.

It was agreed that the quarterly meeting of the Board, for prayer, be held in John Knox's Church on Monday evening, at 7½ o'clock.

It was also agreed that our congregations be requested to co-operate with us in prayer for Missions, by joining, where practicable, in a monthly concert to be held on the first Monday of each month, at such hour as may be most convenient.—*Condensed from Minutes.*

#### Quarterly Prayer Meeting of the Board of Foreign Missions.

This interesting meeting was held in John Knox Church, New Glasgow, on the first

Monday of April, at 7½ o'clock, p. m. A large body of christian people assembled, and shewed deep interest in the proceedings. Addresses were delivered by the Chairman and Secretary, and the devotional exercises conducted by Rev. Messrs. Stewart, Roy, Walker and McGregor. The special aim of the whole services was to induce a deeper sense of our need of Divine influences, and to excite to earnest and persevering prayer for the Holy Spirit to revive His own work at home and abroad.

Special *thanksgivings* were offered up for the favourable news respecting the expansion of the mission, the increase of church members on Aneiteum and Faté, and the improvement in health of the missionaries generally.

#### Letter from Dr. Geddie.

*Aneiteum, New Hebrides,  
Nov. 26th, 1866.*

REV. AND DEAR SIR,—You have no doubt heard before this time of our safe arrival at this island. We landed here on the 8th of September, after a pleasant voyage in the *John Williams*, of two weeks, from Sydney. It was cheering to Mrs. Geddie and myself to look once more on the lofty mountain, the fertile valley, and the ever-green verdure of this lovely isle. We have seen nothing to compare with it during our long absence.

#### RECEPTION AT ANEITEUM.

The ship which had been daily expected was recognized in the distance, and as we approached the land, clusters of natives could be seen gathering on the shore. As soon as we entered the harbor a boat came off to receive us, and we accompanied our friends ashore. A large number of natives were assembled to give us a cordial welcome to the spot where we had spent so many eventful and happy years. They would not allow us to leave the boat, but gathered around it, raised it on their shoulders, and carried us in this way to the gate in front of our house. As soon as we were released from our novel conveyance, men, women and children came and shook hands with us. They seemed glad to see us once more, and this feeling was reciprocated on our part. Many tears were shed by the natives, and we found it difficult to suppress our feelings also. Our return to this people presented a strange and happy contrast to our first landing among them, when they were naked, painted, and armed savages. O, what a change has the gospel wrought among them.

## ACCIDENT TO THE JOHN WILLIAMS.

A serious accident happened to the *John Williams* when she was beating up to her anchorage, on the day of our arrival here. She struck on a sunken reef, which rises abruptly out of the deep water. She was sailing at the rate of about 8 miles an hour, and struck with much force. The accident did not excite much alarm at first, and it was expected that she would float off with the tide. It was soon ascertained, however, that there was much water in the hold, and that every effort would be required to keep the ship from sinking, as she was aground at the bow only. She hung on the reef for some days, and her stern rose and fell with the tide. It was a melancholy sight to see the beautiful *John Williams* in so perilous a condition. The damage sustained by the ship was found on examination to be very serious, though not extensive. A few feet of the keel was carried completely away, and some of the lower planks injured. It became necessary to discharge the cargo, and keep the pumps going day and night. The ship's cargo consisted of supplies for the missionaries of the London Society, and it has been safely stored on this island. After the ship was once more afloat, our next concern was what to do with her. She was not sea-worthy, and she could not be repaired here. We held a meeting for consultation, at which Captains Williams and Fraser and the missionaries were present. It was our united opinion that the *John Williams* should proceed without delay to Sydney for repairs, and as the risk was great, and a probability that she might be abandoned at sea, we agreed to send the *Dayspring* in company with her. We sent also twenty-two natives of this island to assist at the pumps. By the goodness of God the ship reached Sydney after a tedious voyage of three weeks. The *Dayspring*, which had accompanied her, remained in Sydney two days, and returned to this island after an absence of five weeks, bringing home the natives with her. The Aneiteumese are entitled to much credit for their efforts to save the ship. They worked at her unceasingly, as if she had been their personal property. They would not have worked as they did to save any other vessel. The insurance is much indebted to them for saving one of the finest ships on their lists. It seems a remarkable providence that such an accident should have befallen the new missionary ship at the very first island visited by her. A similar disaster, but not so severe, befell the old *John Williams* at the very first island visited by her in the South Seas, and yet her after career was perhaps more interesting than that of any other ship that ever floated on the sea. May we not cherish a

hope that a still more glorious future awaits this new messenger of mercy among these distant isles. The Revs. Messrs. Saville, Watson and Davis, and their wives, who were passengers in the *John Williams*, remained on this island during her absence in Sydney. I am glad to say that the missionary ship has recently returned, completely repaired, and is now ready for sea once more. The accident which befell her has caused a delay of about ten weeks, and will probably cost the Insurance about £1000 sterling. She leaves our island with many prayers for her safety and success, and I trust that she may long continue to bear the message of salvation to many who are still sitting in darkness and in the region and shadow of death.

## SICKNESS AMONG THE NATIVES.

The first intelligence that we received on our arrival, was of the most painful kind. A most fatal disease had been raging for some months, and many had fallen victims to it. It was new to the natives, and they had no remembrance of any similar sickness. Many of the symptoms were like those of *diphtheria*, which has been so fatal in other countries. In some cases persons who were seized with it died within a few hours, and others lingered for days. The number who died was probably not less than three hundred. The sickness has now disappeared, and the island has seldom been more healthy than at present. These visitations of providence appear very mysterious to the natives as well as to ourselves. We may rest assured that God has wise ends in view in his dealings with us. When we cannot comprehend, let us stand still and adore. The generation which we found when we landed in the island have nearly passed away, and we now labor among their children. The population of this island has come down from 4,000 to 2,000 within the last twenty years. The chief causes of depopulation have been measles and diphtheria of late years. If these islanders could be preserved from foreign diseases, which are always fatal to them, we might then hope for the best. It is encouraging to know that on most of the islands where the gospel has been fairly established the population has begun to increase. Gelliness, we are assured, has the promise of this life, as well as of that which is to come. One of the most hopeful symptoms at the present time is the large number of children on the island. They are far more numerous than at any former period during our residence here. A healthy generation is rising up to take the place of their fathers before them.

## LOCATION OF MISSIONARIES.

A general meeting of the mission was held on Aneiteum soon after our return to

the islands. The most important business before us was the location of the newly arrived missionaries. Our missionary force was distributed as follows: Mr. Copeland was appointed to Futuna, Mr. Paton to Niua, Mr. McNair to Erromanga, and Messrs. Cosh and Neilson to Fate. All these appointments were made in accordance with the wishes of the parties themselves who chose their own fields of labour. Mr. McCullagh was unfortunately absent from our meeting, having gone to Sydney in the *Dayspring* on account of Mrs. McCullagh's health. They both expressed a wish before leaving to be appointed to Futuna or Niua,\* which are exempt from fever and ague; but Messrs. Copeland and Paton having been longer in the mission had a prior choice. Mr. and Mrs. McCullagh have recently returned, and are much disappointed to find the islands, to which their choice was limited, occupied by others. Their only alternative was to commence a mission on some of the islands where fever and ague prevail, or to leave the mission, and they have chosen the latter course. I must candidly say that I believe Mrs. McCullagh is not in a state of health to undertake the arduous duties of a new mission, and a person of her active habits would probably soon sink under them. The mission will no doubt approve of the step which they are about to take, though a very serious one. I trust that you will lose no time in sending others to take Mr. and Mrs. McCullagh's places in the mission. The harvest is truly great, but the labourers few.

#### MISSIONARY WORK ON ANEITUM.

I have little to report about the missionary work on this island. The late sickness led to the suspension of several of the schools, and little work was done for some months. I have recently visited the whole of my district, and endeavoured to instruct, encourage and comfort the natives under their trials. The book of Psalms which I brought with me is now in general circulation, and is a favourite book with the natives. The communion has been dispensed once since my return, and twenty-seven persons took their seats at the Lord's table for the first time. There are at present about twenty candidates for church membership, and the number increases. The novelty of christianity has now passed away on this island, and I trust that many persons seek religious privileges from a proper sense of their value.

#### PRESBYTERIAN CHURCHES IN AUSTRALIA.

I am glad to say that the different branches of the Presbyterian Church in the Aus-

\* Dr. Geddie adheres to the old spelling, though we observe that the others call this island Auiwa.—ED. RECORD.

tralian Colonies continue to manifest a deep interest in the New Hebrides mission.—They have given evidence of this interest in their liberal contributions towards the purchase and support of the *Dayspring*, and some of them now wish to support missionaries themselves. I believe that application will be made to you for the services of Messrs. Gordon and Morrison. The Presbyterian Church of New South Wales wish to adopt the former as their missionary, and the Free Church of the same Colony have made choice of the latter. If the Presbyterians in the Australian Colonies are brought to take a part in the missionary work on these islands, it must be in some such way as this. They are at present dependent on the mother country for ministers, and they cannot procure a sufficient number to meet the wants of the Colonies, far less to send to the heathen. It is quite probable that our Australian friends will in a few years have Theological Institutions of their own, but in the mean time they must depend on the churches already labouring on this group of islands for their missionaries. As the missionary work on these islands is essentially one, I do not see that there should be any serious objection to the transference of missionaries from one branch of the church to another, provided the change is agreeable to themselves.—The forming of a new connexion will never extinguish the interest which missionaries must always feel in the Church which sent them out.

#### MASSACRE ON FATE.

We have just heard that the natives of Fate have captured a small vessel and murdered the crew consisting of four white men. It is little more than sixteen months since the memorable visit of H. M. S. *Curaçoa* to these islands, and during that short time no less than five Europeans have been killed on the New Hebrides group, whereas that number was not killed during the seven or eight years preceding her arrival there. The beneficial results expected from her summary dealings with the Tannese are not likely to appear. If ever these islanders are subdued, it must be by the gospel which brings peace on earth and good will towards men. After what we have already seen of its omnipotence in changing the hearts of savage men we may hope well for the future.

#### PROSPECT FOR TANNA.

I have had a visit from a most interesting stranger. His name is *Nauka*, the principal chief of Port Resolution, island of Tanna. He came here most unexpectedly in a vessel which was taking him from Futuna to Tanna. It is with this man to say whether or not the island of Tanna shall receive the gospel, and therefore I had a



great desire to see him. He was one of the chiefs whose district was devastated when the *Curacoa* visited Tana. It was supposed that he was one of Mr. Paton's enemies, but the latter has found out recently that he went after night, at some risk, during the prevalence of civil war, and nailed up his house to save its contents, in the meantime he has been punished for destroying the property which he made every effort to save. Since this unhappy affair he has assumed a hostile attitude. He could never be induced to go on board of the *Dayspring*, and has always treated missionaries with a gloomy reserve. He came to see me on his arrival here, for we were friends in former years. He began to tell me about the man-of-war's doings in his land, but I declined expressing an opinion about events which took place in my absence. I reminded him however that I had on a former occasion stood between the Tannese and trouble with a man-of-war, and would do so if necessary in time to come. I asked him to accompany me on board of the *Dayspring*, which he did, and I introduced him to Capt. Fraser, who gave him a present, and the receipt of this makes them friends. The question of receiving a missionary next came up. He said that they had received a missionary formerly, who told them that it was wrong to fight, and advised them to give up their wars; and then brought a man-of-war to kill them and destroy their property. He wanted to know the missionary before he would give his consent. I told him that Mr. Neilson, my son-in-law, was not settled yet, and perhaps he might go to Tana. He shook hands with him though he would not speak to him a few weeks ago on Tanna, and said he was welcome to take up his abode on Tana, that no person should injure him if he could prevent it; and he might choose any spot of land for a house and it would be given to him. I trust that our interview will lead to some important results in relation to Tana. I have known *Nauka* for many years, and though he is a dark-hearted heathen and a notable warrior I have always found him straightforward, and have much confidence in him. His consent opens Tana once more for the gospel, never again to be closed I hope, until the name of Jesus shall be known throughout the length and breadth of that dark island. I look on the visit of *Nauka* to this island as most providential. The *Dayspring* had just arrived from Fate, bringing such tidings as led us to view the part of Fate where Mr. Neilson intended to settle as closed. Our thoughts turned to Tanna, but the barrier there was the want of *Nauka's* consent, and it seemed very doubtful if that would be given. Let us thank God that the way is now so clear. I trust that the missionary brethren will

consent to the speedy occupation of this island, and that Mr. Neilson, if he goes to it, may soon be joined by others.

#### CONCLUSION.

I beg in conclusion to call your attention to the claims of this large group of islands. We want a few more missionaries at present to fill up openings, and we want others to help to open for themselves. We need men of intellect, energy and enterprise; men of faith and prayer, whose hearts have been warmed with love to Christ, and who are willing to "spend and be spent for Him;" men who have counted the cost, and are prepared to stand in the might of God, and do battle for His truth against the powers of darkness. Are there no young men willing to forsake the endearments of home and to come far hence, and preach among these Gentiles the unsearchable riches of Christ? If the missionary work has its troubles it has its joys also, and its repulsiveness as well as its fascinations appears greatest in the distance.

Ever yours, &c.,

JOHN GEDDIE.

Rev. J. Bayne, D.D., Sec. B. F. M.

#### Letters from the New Hebrides.

We have received the annual reports of Messrs. Morrison and Gordon. Mr. Morrison's contains an interesting account of his work. He is laboring without molestation, and his work seems to be making steady progress. We shall publish extracts in our next.

Mr. Gordon's report is of considerable length, and contains several matters of deep interest. The war previously referred to had continued to rage for more than a year previous, and as many as thirty had been killed, a number of them chiefs. Mr. Gordon gives an interesting account of his visit to the other side of the island, where he found encouraging prospects for the settlement of a missionary. Our readers are aware that Mr. McNair has since been settled there.

But perhaps the most interesting portion of his report is an account which he gives of the death of Kowiowi. It will be remembered that he is the man who killed John Williams. Since that time, he at one time professed a desire for missionaries, and at times professed a friendship for them, but they never trusted him, and always believed

him deceitful. We give below Mr. Gordon's account of the death and funeral, and will give further extracts in our next.

#### KOWIOWI'S DEATH.

"The death of Kowiovi is the third memorable event, that has occurred on this island during the past year. One morning last month, while engaged in teaching, a commotion was made in the school-room. On looking out men were seen passing in single file, about 100 in all, with their faces painted black and red, in every variety of style. This was the third time we had seen the like. On the first occasion, 30 or 40 men sallied down upon us one Sabbath morning just as we were about going into church. They had come for stones with which to sharpen their weapons. Each shouldering a stone made off with it, as fiendish-looking as if they had broken loose from pandemonium. This day, having forded the river, they went round to Kowiovi's cave, where he joined them. Two days previous, they had fought and lost a chief; and, contrary to the general practice, were returning to the onset, and Kowiovi fell. As Woristaki's\* men knew not their intended point of attack, they divided themselves into companies on the mountain plateau, and lay in ambush at distant intervals, while a man was stationed on the mountain top which commanded a view of the heights near Dillon's Bay. The scout on seeing the direction which they took, gave the signal, and the company nearest the place ran to intercept them. In the engagement that ensued, an arrow pierced Kowiovi in the centre of his breast on the right side. This fired his ardor, and he became more resolute in the fight. The arrow rebounded, and a puff of air escaped, it is said, from the wound. Ere long his mouth filled with blood, and he fell on the ground. He desired to be carried away. But while this was being done the enemy advanced, and dropping him they fled. But his two sons clung around their parent, on seeing which he told them to escape for their lives, that as for him he was then an old man. The enemy came up, and having satisfied themselves that he was dead, called to the others to come and carry his body off, which they did without hindrance. Had his bones been worth picking, or he one of less note, not even this seeming act of magnanimity would have been shown. This event occurred at noon on Friday, and at noon on Saturday he was borne to the narrow house. The meanwhile he lay in state, with *num-puri* shells tied to his limbs, and images of the Moon lying on his breast. Due honors were paid him, and he was buried with native pomp. Though he had survived his

tribe and generation, he was a man of influence, and bore the prestige of former years.

"His son sent to ask permission to bring him on the mission grounds. In the mean time I sent word to say that I would go and see him if he were not altogether dead; but that if he were I would attend his funeral if they desired me to do so. About one o'clock the corpse was carried to the place, and according to the heathen custom the grave was then dug with foreign implements.—Again the inquiry was made where they might bury him—above or below the grave of the late missionaries,—and I sent them word to choose any spot they liked. When the grave was dug word came to that effect and I went over. But I found no one very willing to paddle me across the river.—A man, however, came, having first gone for his bow and arrows, and put on his best coat. While launching the canoe he gave the bow and arrows to a little boy to hold, and then, in his haste, got in without them. The poor fellow fell lost on discovering his mistake; but as our movements were observed from the opposite side he did not like to turn back. I asked him if he was afraid; and he said there were many of our foes present there. I then said to him to go back with the canoe and I would go alone; but to this proposal he did not like to accede. On arriving at the spot we found all sitting around in waiting, as it was assigned to me to preside at the obsequies. The old chief was there who would not promise Commodore Wiseman to protect me, and he arose, advanced, and shook hands. We then proceeded to the interment.

"The corpse was lying near wrapped up in a coarse mat, made for the purpose, of a cocoa-nut leaf, but with a profusion of English clothing next the body, of which a rug, that looked like a recent importation, was visible. Women's native dresses of the best quality were put in the bottom of the grave, and over these a rich colored piece of native cloth was spread. Upon this the body was then laid and covered with another sheet of native cloth. Over this more dresses were placed, another cloth spread, and the grave filled with green branches. When all was finished I rose to address those assembly, and with some trepidation, as, under the circumstances I scarcely knew what to say:—I said I was not glad on account of what had happened, nor on hearing of the death of any person, as the object of missionaries was not to destroy but to save life, to do good and not evil; that if the advice tendered them at different times had been taken, persons whom I then named and Kowiovi himself would still have been in the land of the living; that I had power to give advice and make exhortations but not to change men's

\* A leading chief of the opposite party.

hearts; that it was hard to forgive an enemy and bless a foe, but that such could be done; that formerly there were many people on the island, but now few; and if they did not mend their ways there would soon be none at all. With an exhortation to cultivate peace and good will, and a few remarks on the resurrection and grand assize I closed and offered prayer. All listened respectfully, as they generally do; for I never had an inattentive audience in any part of the island.

"A few circumstances connected with this event may be worth noticing, and—

"1. Kowiwi, though he lived and died a heathen, received a christian burial. He was interred by christian natives, and in European style, as a mound was raised over his grave, and not a deep depression left as the heathen do.

"2. They buried him beside the grave of the late missionaries, which is hard by where Harris fell; and he lies only a few feet from Mrs. Gordon's side. This is one of the last things I thought would have occurred to them to do; and why it was done I cannot conjecture, unless it were to compliment me.

"3. At the burial of the missionaries five years ago there were not many dry eyes; but this day a tear was not seen standing in any.

"4. After the interment they asked for cocoa-nuts; and obtained a supply from a tree growing by the side of the grave. This would not have been done even a year ago.

"5. None of Kowiwi's own family were present on the occasion.

"To reflect upon the death of such a man is indeed a painful exercise of mind. Though his cheeks were sunken, and his mouth nearly toothless, yet there was vigor in his will, strength in his limbs, and elasticity in his step. All the attentions paid him during the last twenty-seven years were unavailing to soften the heart. Though fair to your face, and plausible, he was always a secret foe. The light of divine truth which shone at his door, and not dimly for seven years, shed no ray upon the dense darkness of his inner being. They only could know him who watched him narrowly, noted down his seemingly good acts, and compared them with his evil deeds. Some things which appear contradictory in his character may find their solution in this;—that he never regarded christianity as anything more than a spark kindled on the shore of Dillon's Bay, which he could put his foot upon at any time, and the meanwhile enjoy the benefit of the temporal advantages derivable from the presence of missionaries—which he certainly did.

"The burial over the people dispersed, the chiefs to hold their usual consultation, and

the rest to mourn: and a man foremost in their councils for thirty years would certainly be missed. I think we can now say with a measure of emphasis, "They who sought the young child's life are dead."

"In my intercourse with him I always found him extremely close and reserved.—He would communicate nothing on any subject; and to all your questions would come the lying reply, *Ki, Ki*,—I do not know, I do not know—while a glance at your face was all he could give at any time. I never saw him laugh, though I sometimes saw him attempt it. He could not laugh. He rarely came to the mission premises. One evening he was present, however, and having arrived in my translation at the passage—"And there were giants in the earth in those days." I asked for a word corresponding to *giant*, and soon got it. He said his father was a *Neturapum*. I enquired where he was buried, and on being informed that it was nigh, asked him to accompany me to the spot when he was ready to go home. To this he readily assented. I followed him, now and then enquiring, Where? where? and walking on he would reply, *Ingko, ingko*, here, here; *potipat*, quite near. At length he led me in at the gate of the Sandal wood premises. I felt nervous; and did not know whether to advance or retreat. On making the owners of the premises acquainted with our object, they joined us, and proceeding on he led us into their back yard to the very spot. There was not a blade of grass growing there, and pigs were lying on and at the place; yet with a precision truly astonishing he pointed to the very spot where the stakes had been placed—the one at the head and the other at the foot—on the day his father was buried many years previously. On feeling, it was discovered that they were the identical holes; and the distance between them was seven and a half feet. Graves of grown up persons are dug the neat length; and the stature of the man was not less than *seven feet*, which accorded with the description previously given. In pointing out the place to me he evidently did so with savage satisfaction, and I never forgot the expression of his countenance on that occasion. His eldest brother (half) is his successor in office, and inherits his gods and his wives."

We have also received the minutes of the Mission Council. Besides what has already been laid before the church, it contains two resolutions of interest. The first is that, in the opinion of the missionaries, the time has come when a printer was required; and the second was to appeal to the churches at home for ten more missionaries.

## The Sabbath School.

### LESSONS FOR JUNE.

#### FIRST SABBATH.

**SUBJECT:**—*Preparation for receiving the Law*.—Exodus xix. 1-13.

Sinai is between the two gulfs in which the Red Sea terminates. Robinson and Stanley have shewn very clearly that the scene of the glorious events described in this chapter and the 20th, is not that selected by the monks but in the same vicinity. Tradition in this, as in very many other cases, is wrong. The travellers mentioned point out a scene that answers fully to that described by Moses. The mountain peaks rise from six to eight thousand feet. A wide plain extends below—affording room for the encampment of the Israelites. *Sinai* from Seneh, the acacia bush which abounds here.

Vv. 1, 2.—The Israelites left Egypt on the 15th day of the first month, and reached Sinai on the 1st of the third month—that is in about 46 days. A few days of preparation were spent before the Mount, and then on the 50th day—Pentecost—Jehovah delivered the Law. The delivering of the Law, or Pentecost, was 50 days after the Passover. It was on the day of Pentecost that the Old Testament church was favoured with the greatest and most wonderful revelation of God and His will. What made this day remarkable in the history of the New Testament church? See Acts ii. 1.

V. 3.—*Went up unto God*—into the cloud which was the sign of God's presence. He was to be God's spokesman to the people and tell the terms on which Jehovah would enter into covenant with them.

V. 4.—Eagles' wings. See Deut. xxxii. 11, 12.

V. 5.—*Covenant*—the national Covenant promising possession of the Holy Land on condition of national obedience.

V. 6.—*Kingdom of priests*, separated from other people, having access to God, serving Him with acceptance.

V. 8.—The people were willing to accept God's terms and enter into the Covenant.

Vv. 9-13.—The Lord was to manifest Himself in awful majesty and due preparation was to be made on the part of the people. The washing of their clothes, and other observances, were signs of the purifying of their hearts. The Mount was not to be touched, to indicate the holiness of God. See Heb. xii. 18-21. The scene that followed was grand and awful: the thick cloud, the sound of the trumpet, the mountain burning with fire, the thunder and lightning, the signs and tokens of a present God!

#### LESSONS.

1. How condescending on the part of God to enter into covenant with people who were but lately a nation of slaves! We are slaves of sin, yet God is willing to receive us and make us partakers of the benefits of the Covenant of Grace.

2. The care of the eagle for its young, of the bird for its brood, all the love that is on earth is but a faint shadow of the love of God for His people and His care over them. We should remember God's past kindness, v. 4.

3. All the earth is God's, but we, if we serve Him, are His peculiar treasure, v. 5. See 1 Peter ii. 9.

4. Christ has made us kings and priests unto God. Rev. i. 4.

5. Moses spake to the children of Israel what God commanded him. So must ministers, teachers, and all who speak for God, be faithful to Him who sends them.

6. The people promised well, (v. 8) but alas, how soon they forgot their vows. Let us watch lest we should fall like them.

7. How awful is Mount Sinai, where God proclaims His law! We dare not approach Him there amid lightnings, thunder, earthquake, thick darkness, and the sound as of a trumpet. How then can we approach God? For a reply see Heb. xii. 24, &c.

#### DOCTRINE.

We should prepare to meet God. Amos iv. 12; 2 Tim. iv. 6; Matt. xxv. 13, &c.

#### SECOND SABBATH.

**SUBJECT:**—*Jesus teaches to pray*. Matt. vi. 1-18.

The Pharisees boasted of their righteousness, and Jesus here exposes its hollowness, first, in the matter of ALMSGIVING, vv. 1-4; second, with regard to PRAYER, vv. 5-15; third, with regard to FASTING, vv. 16-18. They gave their alms to be seen of men; they prayed in public places that men might see them; when they fasted they disfigured their faces that all might know of their fasting. Everything was done with an eye to effect—for show—for the praise of men.

V. 1.—In this verse read *righteousness* instead of *alms*. The warning applies to the three manifestations of "righteousness," alms, prayer, fasting. We are not to perform any duty merely to win the praise of men. Such a motive renders alms, prayer, and fasting valueless in the sight of God. *Almsgiving* is our duty towards our neighbour; *prayer*, towards God; *fasting*, towards ourselves.

V. 2.—*Trumpet*. Perhaps the Pharisees sounded a trumpet to collect the poor and to attract notice. The expression is probably figurative, meaning—Do not try to draw attention when you give alms. *Re-*

ward—all their reward : God has no reward for them : *all* they get is the praise of men. *Hypocrites*, persons who have the form of religion without the reality.

V. 4.—*Secret* : God is in secret and takes notice of all that is done in secret, and in due time He will make known all things.

V. 5.—*Sunding* : the Jews either prayed standing, with their faces towards Jerusalem ; or prostrate on the earth. *Standing* here means a showy or standing faith. *Corners* where the streets crossed—the most public places.

V. 6.—The heart is the *closet* to which we should retire, even in public prayer. The Jews sometimes had “an upper chamber” for prayer.

After telling us how *not* to pray, the Lord teaches us how *to* pray—how to compress all our wants into a few petitions. The LORD'S PRAYER may be divided into three parts, the Preface, the Petitions, and the Conclusion. There are six petitions ; and of these *three* relate to God, and *three* to ourselves. A large number of commentators divide the sixth into two, and thus make *seven* petitions.

V. 9.—*After this manner* : Says Scott, “It may often be proper to use the very words, but it is not always necessary, for we do not find that the apostles thus used it ; but we ought always to pray after the *manner* of it.” *Name* in this verse means God's manifestation of Himself to man : His *Being* as the object of human thought and worship.

V. 10.—*Kingdom*—This includes Christ's reign in our hearts, in the church, in the world, and the final establishment of His reign over all. *As in heaven*—Heaven is the standard after which we must aim. It is absolutely pure ; and its angels are perfectly obedient.

V. 11.—*Bread*—here includes all that is necessary to sustain us.

V. 12.—*Debts*—sins

V. 13.—For the best explanation of this petition see *Shorter Catechism*, Ques. 106. *Amei*, truly, certainly.

V. 14.—This is a divine explanation of the fifth petition.

Vv. 16-18.—We now come to the third duty,—Fasting. The Jews observed some days of public fasting, according to the Law, Lev. xvi. 29. The Pharisees fasted twice a week. On fast days they went to the synagogue pale and sad and in mourning dress. They “disfigured” their faces with dust and ashes. To *anoint* the head was a sign of joy.

#### LESSONS.

1. It is our duty to help the poor, to pray, and to fast ; but it is a great sin to do these duties for the sake of appearance.

2. In doing good let us have a single eye to the glory of God who will abundantly reward us.

3. Hypocrites are mere playactors.—Men despise them ; God hates them. Luke xii. 1 ; Matt. xxiii. 13.

4. We should make the Lord's Prayer sincerely our own ; and to this end we must take Christ to be our Saviour and God to be our Father ; we must do what we can to advance His kingdom and fulfil His will ; we must depend on Him for daily bread, forgive those who trespass against us, and avoid every appearance of evil.

5. Fasting in some circumstances is a religious duty.

6. The honor of God should be the first and last object of our alms, prayers and fasts.

#### DOCTRINE.

Prayer a Christian privilege. Luke xi. 8, 9 ; 1 Thess. v. 17 ; Heb. x. 22.

#### THIRD SABBATH.

SUBJECT :—*Jesus rides into Jerusalem*. Luke xix. 28—48. For parallel passages see Matt. xxi. 1—9 ; Mark xi. 1—10 ; John xii. 12—19.

The Lord had probably spent the Sabbath at Bethany, and this entry into Jerusalem was made on the Jewish Monday, our Sunday. Bethany and Bethphage were but a short distance from Jerusalem, less than two miles. The Saviour came “up” by the way of Jericho.—The village mentioned (v. 30) was probably Bethphage. The colt was to be *sacred* ; no one had used him.—The directions given in v. 31 are an instance of the foreknowledge of Jesus.—It is from the *descent* of the Mount of Olives that the city bursts on the eye in panoramic splendor : it was at this point that the enthusiasm of the disciples reached its height. A great multitude of people going up to the feast would be there. Many blind, deaf, lame, demoniac, whom Jesus had cured would swell the loud acclaim. The Pharisees (v. 39) are there, and the praise of Jesus offended them just as it offends modern Socinians and Unitarians.

V. 40.—Perhaps the stones of the temple were at that moment echoing back the shouts of praise ! They were less obdurate than the self-righteous Pharisees.

V. 41.—*Jesus wept aloud* at the sight of the city *Thy day* : that very day when Jesus rode in as king—a day for which all previous history was preparing. He pictures the sad fate of the city, v. 43, when the Romans would come and *cast a trench* (that is, raise an embankment) against it, and surround it with a wall, and (v. 44) lay the city and temple even with the ground and dash to the earth its inhabitants. The dreadful prophecy was literally fulfilled.

#### LESSONS.

1. The Lord knows the hearts of all ; He is omniscient. We have an illustration

of this in the directions He gives with regard to the colt. Vv. 30, 31.

2. From the unquestioning obedience of the disciples let us learn obedience. We should go on any errand on which He may see fit to send us. V. 32.

3. The owner of the colt readily gave him up for the service of Jesus. Are we equally ready to give anything of which the Master hath need?

4. Jesus, King of kings, Prince of Peace, rides on an ass. There is more real grandeur, moral greatness, in the spectacle than in all the pomp of earthly splendour.—Greatness does not consist in outward show.

5. Mark the love of Jesus. Amid the triumphant throng that shout for joy He weeps: the Greek word means to *weep aloud* over the fearful doom of the impenitent.—Think of the sorrow of the Saviour over lost souls!

6. The tears of Jesus did not save Jerusalem because she repented not. So the tears and the blood of Jesus cannot save us unless we repent.

7. The judgments denounced against the Jews came to pass, and are being illustrated to this very day: the same faithful and true Witness has declared that unless we repent we shall all perish. Let us be warned in time.

#### DOCTRINE.

Christ is King, Ps. ii. 6; Luke i. 33; John xviii. 36, 37; Heb. i. 8, 9.

#### FOURTH SABBATH.

SUBJECT: *The two Sons*, Matt. xxi. 23-32.

From v. 23 to v. 27 we have an account of a formal attack by the highest Jewish court on Jesus. The High Priests and Elders were the Sanhedrim. He was now within two or three days of His death, and His enemies were raging and plotting, yet He continued teaching. Their questioning was quite out of place, for Jesus had already by many mighty works proved Himself to be the Messiah. They probably expected that He would declare Himself to them the Son of God, and on this they would found a capital charge, and have Him put to death. But His hour was not yet come. *These things*—cleaning the temple—teaching in public, &c.

V. 24.—John had testified that Jesus was the Messiah. If therefore John was a Prophet from Heaven, the Sanhedrim was bound to believe him; if he was a false prophet, the Sanhedrim should have exposed and denounced him. They evaded the question, like moral cowards as they truly were. Jesus thus exposed them to the scorn of the multitude.

V. 28.—The two sons represent, the 1, the "publicans and sinners;" the 2, the

self-righteous Pharisees, the rulers, those who despised the "multitude."—The *vineyard* is the church of Christ. All are called to work in it in some capacity. Some at first answer No! but afterwards repent. Others answer, Yes! and pretend to work for Christ, when in fact they do nothing of the kind.

This Parable was intended first for the Sanhedrim and the people then in the presence of Jesus, but it has its application in every age of the world.

#### LESSONS.

1. The impenitent are rendered worse and worse by the most gracious manifestations of Christ's love and power. He gave the leaders of the Jews abundant proofs of His authority, but they came asking more. So has it been in all ages; so is it now. The infidel, the Unitarian, the unbeliever, comes asking for "authority."

2. Nothing is more inconsistent and cowardly than unbelief. Christ's enemies dare not answer plainly what they know very well.

3. Christ is diligently engaged in teaching the people within a very few days of His death. Let us learn from this to be actively employed for God even under the shadow of death.

4. God asks us to work in his vineyard; let us take heed what answer we give. A mere *yes* will not do. We must act up to our professions and promises or we shall come behind the offscourings of society.

5. We should send the Gospel to the lowest and worst classes. They received it in the days of Jesus; they often welcome it now.

6. Christ is the "way of righteousness" which John came to point out.

#### DOCTRINE.

Obedience is the test of profession, John xiii. 17; Matt. vii. 21; Rom. ii. 18.

#### FIFTH SABBATH.

SUBJECT: *Jesus washes the disciples' feet*, John xiii. 1-17.

This chapter gives an account of what happened on the day before the passover.

V. 1 is an introduction to the remaining chapters of the gospel. His *hour*—the hour of death, the dread conflict, the hour of victory, glory and immortal joy. He loved His own unto the end of His days.

V. 2.—Supper *being ended*—rather *going on*. The washing of the feet was before the supper and in preparation for it.

Vv. 4, 5.—Look at this scene: the Lord of glory performs the office of a slave; lays aside his garment, girds himself with a towel, pours water into a basin, and washes the feet of the disciples—and of His betrayer! What thoughts must have been in the

heart of Judas when those tender hands were on his feet!

V. 8.—Observe the reply of Jesus to Peter: "If I wash thee not thou hast not part with me." He does not say, "If I wash not thy feet."

V. 9.—Peter has now a glimpse of his Master's meaning and a sense of his own pollution.

V. 10.—The meaning of this verse is, One after washed his whole body needs not wash but his feet which have been soiled in walking from the bath. The feet are most easily soiled. The lesson conveyed is that we need constant cleansing at the hands of Jesus even after the washing of regeneration. He now explains the meaning of what He had done. It was to teach humility and mutual helpfulness.

#### LESSONS.

(The Pope imitates, or rather burlesques, this solemn service by washing the feet of twelve beggars once a year. In this case it is mere sham and show.)

1. Jesus loves His people with a love stronger than death V. 1.

2. The devil tempts to evil; but he can be resisted by the weakest believer. Judas opened his heart to the tempter.

3. He who washed His disciples' feet can wash our souls from every stain of sin.

4. While in the form, and doing the work, of a slave, Jesus was God-man and had all things under His command.

5. If Jesus washed the feet of the traitor Judas, knowing him to be such, what ought we not to do for our friends, our neighbours, our foes!

6. The washing of the feet typifies all loving offices: as Jesus acted towards His disciples so they are bound to act towards each other

7. Let us remember the warning given to Peter:—Unless we are washed by Jesus we have no part in Him. V. 8.

#### DOCTRINE.

Christ requires humility, Phil. ii. 5-8; Matt. xi. 29; James iv. 10.

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## Correspondence.

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To the Editor of the Home & Foreign Record.

SIR,—In the January No. some remarks appeared, which we deemed it our duty to make respecting a statement in the Report of the F. M. Board. There we stated, that the B. & F. Bible Society are circulating versions of the Scriptures, containing almost all the principal errors of popery. That they circulate such versions, is no longer denied. Sufficient evidence of the corruptness of

such versions, is at any time within reach of our clerical brethren; but not of the general public, who yet have a deep interest in this very important subject. For their sakes, we return to this subject; and shall produce such evidence as, we think, can leave no doubt upon their minds as to the truth and propriety of this statement.

The principle upon which the Scottish National Society, the Trinitarian, and the Society for Promoting Christian Knowledge proceed, is, "to circulate only the purest versions of the Hebrew and Greek Testaments." The B. & F. Bible Society's "fundamental law," as they term it, is "to circulate the Holy Scriptures, without note or comment." That there is a great difference will appear in the sequel. If this law has force at all, the Society hereby pledge themselves to circulate "the pure word of God" only. Indeed this is acknowledged by the London Committee, in Regulation I. of 1827, as then applied to the Apocrypha. See Report 1866, p. xi. To act otherwise, violates the basis of the Society's existence, breaks faith with their supporters, and above all, misrepresents God and his word to those to whom they give corrupt versions.

How, then, is this law maintained? In any Annual Report, that of 1866 for example, under the headings, "Books on sale by this Society," pp. 21-23, and "Languages and Dialects," pp. 65, 66, will be found as "published for," and sold by the B. & F. B. S., Martine (Italian), De Saci (French), Pereira (Portuguese), and Scio (Spanish). All these are Romish versions, and all Romish versions are made, not from the Hebrew and Greek originals, but from the Vulgate. The qualifying clause "without note or comment," however intended, is really most delusive. The errors of these versions are not so much in the notes as in the text from which they are translated, and so long as the priests are the public teachers of religion, and the manuals of devotion are in the people's hands, "notes" or no "notes" matters little. Versions from the originals are in each of these languages, and advertised in the same pages. Now we shall

First—As briefly as practicable show the historical character of the Vulgate. About 285, B.C., the Hebrew Scriptures were at Alexandria translated into Greek, as far as appears, by the Jews Sanhedrim, and for the use of their brethren whose spoken language at that time was Greek, hence called the Alexandrian, or LXX. version. A version, in the nature of things, cannot equal the original; and by transcribing copies, and succession of editions, it has been invariably corrupted. Early in the second century of the christian era, a translation was made into Latin for the use of Christians in the Western Empire, not from the

original but from the Greek version. This version was a step further from the original than the other, and in like manner it very soon became greatly corrupted. Before the close of the 4th century, Damasus, Bishop of Rome, urged upon Jerome to make a correct edition, which he undertook, but found it easier and better to make a new translation from the originals. Both editions were then used, and the prejudice against Jerome's version, gradually gave way; and it came into common use. But, like its predecessors, it also became gradually so corrupted, that in the 8th century a correct edition was again called for and produced. The corrections, however, were from Josephus, Liturgies, and older editions. The like course of corruption and correction was followed in the 11th, 12th, 13th 14th, and 16th centuries. In 1564 Isidore Clarius published his 3rd edition, with 8,000 corrections, yet, owns that some errors are left, lest offence might be given by too many corrections. In A. D. 1569, the Council of Trent declared the Vulgate authentic, without fixing upon any one of the many existing ones, and denounced sentence of higher excommunication against any who would change the least particle (*minima particula*). Yet, A. D. 1590, Sixtus V. published a new edition, with 2,000 important corrections. The very next year, 1591, Gregory XIII. suppressed it for *abounding in errors*. The year following, 1592, Clement VIII. published a new edition, and declared it authentic, *i. e.*, inspired by God. Here, then, is the Vulgate! Every edition claims to be the Vulgate, in common versions; and since 1569 to be "authentic;" and so, placed above the Hebrew Old, and Greek New Testaments. Modern Romish versions, are made from any of the many existing editions of the Vulgate, according to the choice of the translator, and may be *faithful translations*; though widely differing from each other, and still more from the inspired word of God. This accounts for the vast difference between De Saci's and Martin's, though both are Romish versions of the Vulgate.

*Secondly*—We shall point out a few of the errors of popery as contained in De Saci's version, circulated largely in France and elsewhere by the Society:

1. *Mariolatry, or the worship of the Virgin Mary.*—This constitutes the great bulk of the blasphemous idolatry of modern popery. It is founded, principally, upon two passages which the Vulgate perverts, and De Saci faithfully translates, but owns that the originals give no support to the false translation. One is Gen. iii. 15—" *Ipsa caput tuum conteret,*" rendered " *Elle vous brisera la tête,*"—" *She shall bruise thy head.*" Here the whole purchase of our redemption is ascribed to the Virgin. No place, nor

part in it, is left to Jesus. The other passage is, Luke i. 28—" *I salute you, O full of grace.*" Here the fulness of divine grace is ascribed to her, necessarily implying divine worship. On the first passage Cardinal Gousset says, "Our first parents received from God the promise of a *liberator* for themselves and their posterity. God says to the serpent, thou shalt point thy sting against her heel, and she shall bruise thy head. These prophetic words announced with great clearness that *God willed that Mary should not be touched by the venomous sting of the serpent, (i. e., she was to be sinless, immaculate).* He was conquered by her who bruised his head by her spotless heel."

2. *Penance.*—What is penance? "Punition imposée pour quelque faute,"—" *A sacrament designed by Jesus Christ to wash away all the stain and guilt of sin from our souls, and restore us to the favor of God.*"—De Huy. If any deny that three acts, contrition, confession, and satisfaction, are requisite to a remission of sin—let him be accursed.—Coun. Trent, Can. 4, Sess. 14. Penance is a *compensation* made by man, for his offences to God—the full payment of debt. There is no crime, however enormous, and frequently committed, that penance does not remit, and without the intervention of penance, there is not even hope for pardon!!!—Cat. Coun. Trent, pp. 239–245 *passim*. And is such horrid doctrine as this taught in "the Holy Scriptures?" Certainly not; but in De Saci's version of the Vulgate, it is.

For example: Matt. iii. 2—"And saying, *do penance*, for the kingdom of heaven is at hand; Matt. iv. 17—"From that time Jesus began to preach and to say *do penance,*" &c.; Matt. xi. 20—"Then Jesus began to reproach the cities where most of his mighty works were done, because they did not *do penance*;" Luke xiii. 3, 5—"Except ye *do penance* ye shall all in like manner perish;" Luke xv. 7—"There is joy in heaven over one sinner that *doeth penance*;" Acts ii. 38—"do penance and be baptized every one of you." It is not necessary to multiply instances, we need only say that whenever the word "repent" occurs, De Saci renders it "Faire pénitence." Here is a word that includes all that is revolting in the confessional, all that feeds the pride of man, and excludes the grace of God in forgiveness, by creature satisfaction. Let us hear the Bishop of Chester, even when defending the B. & F. B. Society in this matter, at the annual meeting of the Liverpool Auxiliary, 1863, "Whatever interpretation well-educated men in Italy might put upon the meaning of the word in Martini's version, there could be little doubt but the common people understood *do penance* as a direction to submit to outward forms of humiliation which



this church require, and lifted into a sacrament. Martini's version has in it expressions which give countenance and support to other points of the Romish system." These are not the words of a foe, but the voice of conscience struggling with predilection, nor yet spoken in a corner.

3. *The Priesthood*—This is the soul that animates the popish system. Popery cannot exist without the priesthood. At the top of the Hierarchy sits the Pope, the successor of Peter, the vicar of Christ, vice God, Our Lord God the Pope, God on earth. The voice of the priest is to be heard (in the confessional) as the voice of Christ. The priest is the vice-governor of God,—unlike the power given to the priest of the old law, to declare the leper cleansed,—the priests under the new law are invested with power, really to absolve from sin, and there is no crime, however enormous, from which he cannot absolve (in the sacrament of penance). And, whosoever shall affirm that a priest living in mortal sin has not the power to absolve from sin, let him be accursed. Cat. Coun. Trent, pp. 239-245. If there is such a thing at all as blasphemy, surely it is here? But does the word of the living God give ground for the existence of such a class of beings? Wherever the word "elder" is applied to men in the christian church, in the New Testament, DeSaci renders it "prêtres." For example, Acts xi. 30—"Which, indeed, they did, sending them to the priests of Jerusalem, by the hands of Barnabas and Saul;" Acts xv. 6—"When the apostles and the priests came together, to examine and decide this matter;" 1 Peter v. 5—"Ye who are young be subject to the priest." The use made of this last instance in the confessional, to force the young females to surrender their conscience and their virtue to the villain, who affects to act there as God, is too revolting to relate here.

The proofs for saint, image, relic, and angel worship, merits of faith, prayer, good works, purgatory, &c., are equally clear, and at hand, if called for. But we think unnecessary to extend.

Now, let the reader ponder. Is this the pure Word of God? Is this according to the fundamental law of the Society? Is this consistent with any degree of sound protestantism? Is silence consistent with a clear conscience in this matter? Are not auxiliaries, branches, and contributors act and part in this circulation? That "Luther was converted by reading the Vulgate" as an argument, savours as much of want of sound judgment, as it does of ignorance of history. Luther's conscience was troubled before he saw the Vulgate. The Vulgate helped him to clearer views, in spite of its errors; and then with characteristic determination he set himself to the task of study-

ing the Hebrew and Greek, and gave Germany as good a translation as he could from the originals.

*Thirdly*—The plea of a necessity for such circulation is groundless. It is said by a certain class "It is better to give the Romish version than none at all to Roman Catholics who will not take the Protestant." This is an admission that the Romish version is highly objectionable, and is not "The pure word of the living God." But let us hear the testimony of competent witnesses, men on the continent deeply interested, or employed, in Bible circulation.—An influential agent of the B. & F. B. Society in Italy, in a tract upon this subject, "The Supremacy of Truth, 1841," pp. 26, says "During a residence of many years in this country, during which I have been honoured to put a very large number of copies of the scriptures into circulation. I can assure you there never has existed a demand for Martini." Hon. and Rev. S. Waldgrave's "Bible in Italy" says, "It is a complete mistake to imagine that the people prefer the Romish version. What they ask is a faithful translation of the scriptures. If ever they preferred the Popish version the time is gone by," pp. 14. In "Appeal to the friends of the B. & F. B. Society," from the continent, the author says, "Capt. M. Stuart and myself, when wintering at Vevey, got about 1000 Testaments into Savoy, and Canton, and Vallais. We would having nothing to do with DeSaci—my experience, and that of every friend with whom I have been associating, already goes to prove not only that it is as easy to circulate Protestant as Romish versions; but that where a Roman Catholic reads with desire to profit he goes to the Antipodes of his church, and will have nothing to do with anything that has the semblance of approximation to it. I could mention instances where the pursuance of a different course has been a serious stumbling block in the way of sincere enquirers of the truth." B. Pozzy "The Bible and DeSaci," published in Paris and republished in London, 1859, says, pp. 25, "The errors of the LXX. alter no religious truth, whilst, from our own experience, we can state as an undoubted fact, that DeSaci in many instances circulates doctrines diametrically opposed to the word of God. Like many others I had no suspicion before I examined the case. It is not so now. I consider the most serious interests are at stake—the success of the gospel—the salvation of souls—the glory of God. There is not one among us who can decline his share of responsibility." These are but a few of the letters, pamphlets, articles, appeals, speeches, from which we might quote were it necessary. The London Committee have instructed agents on the continent to repel

the objections to their proceedings. But it does not mend the matter. It is inexplicable and has led to more enquiry and more opposition from men of the deepest piety and widest philanthropy. Passion and denials can never dispose of the question at issue.

*Fourthly*—When we read the *seal of God upon his own word* Rev. xxii. 18, 19. The charge that God gives Jer. xxiii. 28, He that hath my word let him speak my word faithfully." The holy indignation with which the apostle repudiates the foul imputation Rom. ii. 8 Let us do evil that good may come. When we call into remembrance the third article of our ordination "Do you disown all popish, and other doctrines, tenets and opinions, whatever contrary to or inconsistent with the foresaid Confession of Faith as an exhibition of the doctrine of the Word of God? I do." When we remember the fundamental principle of the society itself "To circulate the Holy Scripture without note or comment."—When we have such men as Lord Shaftesbury saying "That nothing but a miracle can save the Reformation in England" and Lord Ardmillan "That the church of England is ceasing to be protestant—that the very name is repudiated, and the vital principles of protestantism are openly abandoned by a large section of her clergy—that she is helpless unless the laity come to her aid," when we know that Puseyites and Infidels largely mix with evangelical men in the church of England and two thirds of the London committee must belong to that church without any reference to whether they are evangelical, popish or infidel and when we know that there is not a section of the protestant organization into which Jesuits have not wormed themselves, is silence in faithfulness or in keeping with a clean conscience? We have not exhausted the subject, but we have opened it for enquiry and for action, and indulge the hope that the readers of the *Record* will not grudge so large a space. And meantime

We are with due respect yours,

JOHN MUNRO,

*Minister, Wallace.*

ALEX. SETHERLAND,

*Minister, Scotsburn, Pictou.*

March. 1867.

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## News of the Church.

**STATISTICS**—We have again to remind Kirk Sessions of the order of Synod, that Statistical Returns should be sent in to the Committee by the 1st May. Presbyteries are enjoined to "deal with delinquents."

Our latest intelligence from the New Hebrides is on the whole satisfactory. The Missionaries were all in the enjoyment of good health. Erromanga was in an unsettled state. Mr. and Mrs. Macnair had returned to Anciteum for a season.

Mr. McCullagh has resigned his connection with the Mission in consequence of the continued ill health of Mrs. McCullagh.

The Session of the Theological Hall was closed on the second Tuesday of April.—The number of students during the session was unusually small.

The winter session of Dalhousie College was brought to a close on Wednesday the 24th April.

REV. A. FARQUHARSON was inducted into the pastoral charge of Glace Bay, Cape Breton, on the 13th March. This is an important field of labour, and we hope and pray that Mr. Farquharson may be long spared to cultivate it.

REV. S. BERNARD was lately ordained over the congregation of Florenceville and Glasville, N. B., a new field where gospel labour was greatly needed.

REV. ISAAC MACKAY, late of Gabarus, has accepted a call to Australia, and is now on his way thither. His departure will prove a serious loss to our church, and will be deeply regretted.

**EXTRA**.—A letter has been received from Rev. John Inglis, Anciteum, defending the conduct of the Missionaries in connection with the *Curacoa* affair; and also a letter on the same subject from Rev. Dr. Geddie. It is desirable that these letters should be laid in full before the Church, as soon as possible. The Publication Committee have therefore resolved to issue an *Extra* in course of a week or so, with this letters.

### Committee on Ministerial Support.

The above committee, Rev. W. Maxwell, Convener, held two meetings, on the 16th and 17th inst. There were present, besides the Convener, the Revs. Dr. King, P. G. McGregor, Isaac McKay, Robert Murray, Hon. A. Patterson, and H. B. Webster,

Esq. Letters of excuse for non-attendance, containing some valuable suggestions, were received from the Revs. R. Sedgewick, T. Sedgewick, N. McKay, H. B. McKay, W. Alves, and R. McGregor and W. H. Blanchard, Esqs.

After careful consideration of the whole question, the committee unanimously adopted a scheme to be submitted to Synod, of which the following are the chief features:

1.—Considering the greatly increased cost of living, and the very inadequate support many of our ministers receive, it is our duty, as a church, to use every means to raise their stipends to not less than \$650, or \$600 with a manse.

2.—That for this purpose a separate fund be originated, to be called the Supplementary Fund.

3.—That, except where provision is made for the same object by periodical contributions, a collection be taken in every church at least once a year.

4.—In the case of those congregations whose salary is under \$650, it is proposed that, for whatever sum they may raise in addition to their present stipend, an equal sum be given from the Supplementary Fund.

5.—The scheme contains provision for bringing and keeping the matter before the church in the most efficient manner; and also for the fair and equitable distribution of the funds.

The support of the gospel is a question which the Synod must take up in earnest. The report to be submitted by this Committee contains some valuable suggestions; and we give the above outline that members of Synod may be the better prepared to deal with the subject when it comes up on the evening of the second day of Synod.

### Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on Tuesday the 26th inst., for the ordination and induction of Mr. John Burns Watt, preacher of the gospel, as colleague and successor to the Rev. John Stewart, the present pastor of the congregation. Mr. Stewart, according to previous appointment, constituted the Presbytery as moderator *pro tem.*, and presided at the ordination. There were present beside him the Revs. David Roy, George Walker, Dr. Bayne, A. P. Miller, Alexander Sutherland, George Patterson, Lauchlan Macdonald, John Mackinnon, Alexander Ross, K. J. Grant, J. A. Sutherland, A. J. Mowitt and Alexr. McL. Sinclair, ministers; and Messrs. James Arthur, John Mackay, and John Dawson, Esq., ruling elders.

The Revs. Angus McGillivray of Springville and Thomas Sedgewick of Tatama-

gouche being present, were invited to sit as corresponding members of Presbytery, and took their seats accordingly. Mr. Macdonald preached the ordination sermon from 1 Tim. iv. 13, 14.

Mr. Stewart narrated the steps taken to see re this call, put the questions of the formula to Mr. Watt, which he satisfactorily answered, and engaged in prayer,—whereby, together with the laying on of the hands of the Presbytery, Mr. Watt was ordained to the office of the holy ministry, and inducted as co-pastor into the charge of this congregation.

Mr. Walker addressed the minister in substance according to the following outline:—1. The honourableness of the ministerial office. The gospel minister is the ambassador of Christ, commissioned to offer in the name of his Divine Master to a world estranged from Him by rebellion and sin, mercy, peace, and salvation. That it is his duty to speak with authority, and not to be terrified by the opinions or opposition of wicked men. 2. That he may naturally expect to meet with discouragements in his work. That these may come from this world in a state of enmity towards God—from the malice of satan and even arise in himself. 3. That he may reasonably expect many encouragements to sustain him; in the interest which he would have in the affections of his people—and from their sympathy with him amid the trials and difficulties to which he might be subjected; in the hope that his labours would not be in vain in the Lord and in the promise of the Great Master himself, "Lo, I am with you always." 4. That it was his duty to seek to be filled with the Spirit—to live to a holy life—to be ever doing good. 5. To be a diligent student of the word of God, and to make all other studies subordinate to the study of divine faith. 6. To be a man of prayer. That he was appointed to a special and a most important work, and that therefore he needed special grace. 7. To take heed to himself and unto the doctrine: To exhibit christian refinement in his manner, to be gentle and courteous in his intercourse with his people, to be a burning and a shining light in the congregation and in the world, to be punctual to all his engagements, and in every respect to adorn the doctrine of Christ.

Mr. Ross addressed the people. He directed them to love their ministers; to esteem them highly for their work's sake; to attend regularly and conscientiously on their public ministrations in the house of God and on their private ministrations from house to house; to support their newly inducted minister liberally, placing him beyond anxiety for the necessaries and comforts of life, for this was the Lord's requirement; and to pray for their ministers, for

one another, and for the prosperity of Christ's work among them.

Mr. Walker then introduced Mr. Watt to the people of the congregation, by whom, as they retired, he was in the usual manner cordially welcomed.

Mr. Stewart introduced him to the Session, and thereafter his name was added to the roll of Presbytery, and he took his seat accordingly.

The Treasurer then came forward, and in very neat and appropriate terms apologized for the smallness of the stipend in the meantime, but expressed the hope that it was the earnest of better things to come, then paid him his quarter's stipend in advance.

Mr. Watt is a stranger in this country, but we trust that, like most Scotchmen, he possesses the faculty of easily adapting himself to the circumstances of his position.—He will find the people of his charge, and all through this country, naturally warm hearted, strong in their attachments, and thoroughly Scottish in their instincts and habits. He has also the advantage of having for his colleague a venerable father, whose praise is in all the churches, and who from long experience knows the requirements and the kind of ministerial labour which is best fitted to benefit the people.—We trust that under the pastorate of both the congregation will largely prosper. Mr. Watt is a graduate of the University of Glasgow. He came out here last autumn with a commission to this Presbytery, from the colonial committee of the Free Church of Scotland. We therefore congratulate the congregation on being placed under a collegiate pastor, for whose thorough orthodoxy and genuine Presbyterianism there are such satisfactory guarantees.

Our prayer is that the Lord may abundantly bless his labours, make him a burning and a shining light, and finally award him a place among "The wise who shall shine as the brightness of the firmament" and "as the stars for ever and ever."

Mr. Sinclair, Probationer, was appointed to supply Antigonish during the month of April.

The following trials for license were assigned Mr. J. D. Murray, viz.:—Lecture, Romans v. 12-19; Sermon, Romans i. 16; Homily, Heb. xiii. 1; Exhortation and Address, Heb. vi. 4-6; Theology, Sanctification, Church History—the fifth century, Hebrew—first five Psalms; Greek, W. T. ad ap. lib.

The Presbytery agreed to hold its next meeting in Prince Street Church, Pictou, on Monday, the 22nd April, for the visitation of the congregation and for ordinary business.

JOHN MACKINNON, Clerk.

### I Will go to Church

1. Because, if I do not I shall waste the blessed Sabbath.
2. Because I have a soul to save by receiving the truth.
3. Because I have a God to serve in whom I live, and move, and have my being.
4. Because I need God's blessing which he bestows in his Church.
5. Because I shall meet God's people there.
6. Because my revered parents trod that path to Heaven.
7. Because Christ calls, and will welcome me, also.

### NOTICES, ACKNOWLEDGEMENTS, &c.

#### MISSIONARIES WANTED.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention.

By order of the Board,  
P. G. MCGREGOR, Sec'y B.F.M.  
Halifax, Oct. 24th, 1866.

The Treasurer acknowledges receipt of the following sums for the schemes of the church, during April:—

#### FOREIGN MISSIONS.

|   |         |
|---|---------|
| Grand River, per Rev. J. Ross.....                                | \$16.68 |
| Loch Lomond, per do.....  | 6.32    |
| Knox Church, Pictou, per Mr. James<br>Patterson (additional)..... | 8.00    |
| E. Branch, E. River, per Rev. A. McL.<br>Sinclair.....            | 70.00   |
| Primitive Church, N. Glasgow (add'l).....                         | 8.00    |
| Mr. Isaac S. Murray, N. E. Margaree... ..                         | 5.00    |
| Sheet Harbour, per Rev. J. Waddell... ..                          | 7.68    |

#### HOME MISSIONS.

|  |       |
|--|-------|
| Cong. of Barrington, per Rev. J. Morton.....           | 14.00 |
| Rev. D. Morrison, Faté.....                            | 4.00  |
| Summerside, 1866, per Rev. W. R. Frame.....            | 5.00  |
| E. Branch, E. River, per Rev. A. McL.<br>Sinclair..... | 20.00 |
| Primitive Church, New Glasgow.....                     | 66.00 |
| Evangelical Society, Fish Pools.....                   | 6.00  |
| Prince Street Church, Pictou.....                      | 39.00 |
| Mr. Isaac S. Murray, N. E. Margaree... ..              | 3.00  |
| Per Rev. J. Waddell:                                   |       |
| Sheet Harbour.....                                     | 11.12 |
| Quoddy.....  | 2.09  |
| Mosser's River.....                                    | 1.72  |

#### EDUCATION.

|   |      |
|---|------|
| Rev. D. Morrison, Faté.....                 | 4.00 |
| Summerside, 1866, per Rev. W. R. Frame..... | 9.16 |
| Wallace, per Rev. J. Munro.....             | 3.50 |
| Mr. Isaac S. Murray, N. E. Margaree... ..   | 4.00 |

## "DAYS-PRING."

|  |         |
|--|---------|
| Per Rev. T. Nicholson, River Carlo, N. B.: |         |
| Miss E. M. Fraser, Campbell-               |         |
| town.                                      | \$5.10  |
| Mr. A. McNeish, Point LaRin.               | 2.22    |
| Miss Grace Ferguson                        | 3.61    |
| Robert Gordon                              | 8.00    |
| Miss C. McMillan, Bathurst                 | 1.00    |
| " B. McMillan, Bathurst                    | 4.70    |
| " Margaret Forth, Aboyne                   | 6.00    |
| " Ann Gray, Florants Point                 | 1.50    |
| " Ann Dickie                               | 0.25    |
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| " G. McCormack, Blk. Lands                 | 4.55    |
| " Ann Fraser, Escuminac                    | 6.45    |
| " Nancy Cook, River Carlo                  | 1.10    |
|  | — 44.73 |

|   |       |
|---|-------|
| Mr. George G. Baird, per Rev. John I.     |       |
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| Sub. School, Erskine Church, Montreal,    |       |
| per Mr. D. McKay                          | 20.00 |
| Grand River, per Rev. James Ross          | 16.69 |
| Loch Lomond, per do.                      | 6.33  |
| Sub. School of St. Stephen's Cong., N. B. |       |
| per Mr. R. Murray                         | 12.00 |
| Children of Harop McKeen, Roger's Hill,   |       |
| per Rev. J. Thomson                       | 0.63  |
| Miss Ann Fraser, Wentworth, per Rev.      |       |
| J. Munro                                  | 1.45  |
| Per Rev. G. M. Clark:                     |       |

*Collected in Shelburne town.*

|                      |        |
|----------------------|--------|
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|                      |      |
|----------------------|------|
| Miss Catherine McKay | 2.00 |
| Mr. Wentworth Bower  | 3.56 |

*Collected in Jordan.*

|                       |      |
|-----------------------|------|
| Miss Libbie L. Martin | 2.00 |
|-----------------------|------|

*Collected in Locke's Island.*

|                      |      |
|----------------------|------|
| Miss Josephine Allen | 2.00 |
|----------------------|------|

|                                     |         |
|-------------------------------------|---------|
| Rev. Wm Murray's Cong., Cornwallis: |         |
| Col. by Miss Ada M. Dickie          | \$2.62½ |
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The Treasurer acknowledges receipt of 28 pairs woollen socks from congregation of Gabarus, per Rev. Isaac McKay, to be sold for the benefit of the Foreign Mission.

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The Publisher acknowledges receipt of the following sums:

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