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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1868.

CHURCH GOVERNMENT.

The Presbyterian system of Church Government and Discipline has triumphantly passed through many a severe ordeal; and we venture to assert that it has never yet failed where it has had a fair and faithful trial. It has stood the rage of centuries of persecution amid the valleys of the Alps.—It has been tried in Scotland and elsewhere as a National Establishment and at least for a time the most beneficent results attended the experiment. It has flourished amid the poverty and obloquy that once were inseparable from Dissent. It is not disorganized by Republicanism and extreme Democracy. It is not altogether dead even in the chill embrace of Erastianism and under the blighting shadows of arbitrary power. It provides at once for the fullest liberty and the most perfect order: for the rights of the individual and for the authority, the purity and the unity of the whole Church. There is no proud usurping Pope to issue lordly commands to Christ's heritage; nor is irresponsible power left in the hands of an ecclesiastical oligarchy. The individual member, however humble, is safe from the tyranny of an unreasoning majority, for he has the right of appeal to higher tribunals and to dispassionate judges.

In the Kirk Session, which is our first or lowest court, the minister presides as permanent Moderator; he is first among his peers; and the Elders have each and all an equal voice with him in bearing rule in Christ's house. Minister and elders are elected by the people. In the second court,

the Presbytery, there is an equal number of Ministers and Ruling Elders—ordinarily one minister and one elder from each congregation included in the Presbytery. Three settled congregations may form a Presbytery but the number included may be indefinitely large. We have known Presbyteries numbering from fifty to one hundred ministers. In this country we have Presbyteries varying from three to twenty-five congregations. Whenever there is serious trouble in a congregation the advice of the Presbytery is asked. Wrongs are rectified, and justice dealt out with impartial hand.

A Synod consists of three or more Presbyteries, and here again the Ministers and Ruling Elders are in equal numbers. It is usual in large churches to have a General Council or Assembly, the highest court of appeal in church matters.

Now let us suppose by way of illustration that a minister has rendered himself liable to discipline. His accusers are bound to bring his case first of all, not before the Session, not before the Church members, but before his peers, the Ministers and Elders in Presbytery assembled. The Presbytery then proceed as they see cause. The minister is among his peers to be judged calmly and righteously, uninfluenced by popular passions. His judges give their decision, and should the minister or his accusers, or any member of the court, be dissatisfied with it, each party has the right to appeal to the Synod. Now when the case comes before the Synod none of the parties engaged in it so far can vote on it. They can speak, they can plead, and explain, they

can state their case, but they cannot vote. This secures new and unprejudiced Judges—ministers and laymen from the greatest distance from the original centre of trouble. Should the case relate to any member of the Church except the Minister, it will come before the Session (*i. e.* the Minister and Elders;) and then it may be removed step by step to the Presbytery and to the Synod. In our Church the Synod is the highest court of appeal. In many of our sister churches there is a "General Assembly" to which appeals may be taken from Synods. All these courts (except the Session) are open to the public. None of them are secret conclaves afraid of the light of day.

We have seen many "cases" tried and settled according to the Presbyterian system, and we cannot recall any instance wherein justice was not ultimately triumphant. We have seen the oppressor rebuked; the innocent protected and vindicated from "devouring tongues;" and the guilty punished however high and influential they might be.—Often have ministers and members thanked God for the power of the Presbytery and the Synod. Sessions may err, Presbyteries may err, Synods may err, but it would be remarkable indeed that the three should all err together.

Events occurring around us call our attention day by day to the contrast between our own system and systems less agreeable to the dictates of God's Word. In England for example, under the full blossoming of Prelacy, there is no discipline possible.—Popery and Infidelity alike rear proudly their heads, and the Bishops who are supposed to be the guardians of the Church's purity are either abettors of the evil or have to look on helplessly folding their hands, or at most uttering vapid declarations and inoperative sentences. If discipline is attempted it is at an enormous expense, and even then it becomes a farce. Look at Prelacy when it is unshackled by State connection:—The Rev Stephen Tyng, Junr., son of the distinguished and excellent Dr. Tyng of New York preached some months ago in a Methodist Church which happened to be within the imaginary bounds of the "Parish" of another Episcopal minister.—

For this offence against the "Canon" he is undergoing trial in New York. The Bishop is a High Churchman, and at the same time accuser and ultimate judge. He however has appointed a commission to try Mr. Tyng, but it is notorious that the Commissioners are to a man antagonistic to the clergyman whom they are called upon to try! The same Bishop who seeks thus to discipline the evangelical Mr. Tyng for preaching the gospel within the canonical lines that circumscribe the parish of the High Church Dr. Stubbs, smiles most complacently on the most outrageous "Popery" in the richest church under his control in New York. The truth is that Prelacy in Church Government is the offspring of Divine Right kingly Despotism, in the State. Its spirit is alien to Christian freedom and the rights of man.

We might multiply instances, but it is unnecessary. The pages of history, contemporary, and long past, are full of illustrations of the fact that when Prelacy ceases to be tyrannical it also ceases to be efficient. Draw its fangs and if it becomes tame it also becomes useless. It has never solved the problem of how to combine liberty with order. The one or the other is invariably sacrificed. The Church of Rome is the most thorough sample of Prelacy in the world; and is it not the most unmitigated spiritual despotism?

Turning to the other extreme—Congregationalism—we find it liable to objections scarcely less serious than those which vitiate the Prelatic system. An element of Presbyterianism often obtains a foothold in both these systems, redeeming their faults and giving them practical efficiency. Their necessities compel them to have recourse to our principles while they avoid our name. Sometimes indeed with commendable justice and generosity, both Episcopalians and Independents express their admiration of our system and press its claims on their respective connections.

Independency fails to secure visible unity. It provides no protection for the minority. The individual member is left at the mercy of the majority, and every one knows how often congregational majorities act unwisely

and oppressively. Local influences tend to blind the eyes and pervert the judgment, and it is of the highest importance that there should be the right of appeal to tribunals far removed from these influences. It is here that Congregationalism utterly fails. A mixed congregation, men and women, boys and girls, have a right to judge cases of the most difficult and peculiar character,—cases that would require extensive experience, knowledge and judicial calmness in all who had to deal with them. Congregationalism makes no adequate provision for preserving the purity of the churches, or their soundness in doctrine. The history of the last two centuries has shown pretty conclusively that Congregationalism is chiefly valuable as a protest against Prelacy, and that it is not to be the form of evangelical church-life in the future. As the rights of the laity are beginning to receive consideration in Prelatic churches, the Congregationalists are awakening to the necessity of more efficient and practical unity with the subordination of parts to the whole.

To us it seems every day more clear that Presbyterianism is essentially the form of Church government for the future. It is the Scriptural form; it secures order with liberty; it provides for the rights of the individual and of minorities. Its apparatus for disciplinary purposes is theoretically perfect. The grand drawback in connection with our Presbyterianism is that we do not live up to it—that we do not with sufficient care, energy, and zeal translate theory into fact. How often do the zeal, the devotion, the hallowed enterprise of other denominations rebuke our remissness! A system however perfect is not self-working. The best Church after all is the one that gathers in the largest number of souls to the fold of the Redeemer. Thanks be to God that both Prelatic and Congregational churches have done much for the Redeemer's cause. We gladly acknowledge them as brethren and fellow workers in the same vineyard, and most cordially do we rejoice in the prospect that approaching events will draw us all more closely together in the bonds of purity, liberty and true love.

ADDRESS TO SABBATH SCHOOL TEACHERS.

All Churches are now alive to the great importance of the Sabbath School as a means of grace. It is not intended to relieve parents of their duty as their primary religious teachers of their children; but there is work enough for all; and it is too obvious that many parents are unable and unwilling to do their duty.—The General Assembly of the Free Church has issued an admirable Pastoral Address to Sabbath School Teachers, the sentiments of which are applicable to the Teachers in these Provinces, as well as to those in Scotland. We quote the larger portion of the Address, and commend it to the special attention of Teachers:—

I. YOUR AIM AND MOTIVE * * *

Doubtless your main business is to store the minds of your scholars with a knowledge of the great leading facts, doctrines, and duties of that Word of God which is able to make wise unto salvation, through faith which is in Christ Jesus. But this is not all. Ever keep before your mind that you are teaching for eternity; that by nature your scholars are not only ignorant, needing to be taught, but lost, needing to be saved. Let the burden of all your efforts and prayers be the *present conversion of your scholars to Christ*. Watch for their souls, as that must give account. Be interesting, cheerful, lively in teaching; but beware, lest by anything even approaching to irreverence, you teach them to trifle with the things of God.

Seek to have fellowship with Christ in your work. So shall your faith and love be kept ever fresh and flowing, and you shall not be discouraged by the want of present fruit, or the fancied or real want of appreciation or sympathy on the part of those around you.

II. THE MATTER OF YOUR TEACHING.

—Amid the pains taken to interest your scholars, and to attach them to the class, never forget that these are but means to an end. Let the Word of God, contained in the Scriptures of the Old and New Testaments, ever form the foundation and substance of all your instructions. Be careful lest your teaching pass into a habit of mere superficial exhortation, which, however well meant and earnest, and though it may excite for a time, leaves no solid knowledge behind it, and is in danger of ministering self-importance to the speaker, rather than grace to the hearers. "The seed is the Word of God," (Luke viii. 11). Remember that it is only as you are enabled, by patient explanation and catechising, to fill

the scholar's mind with that word and truth of God, that you are warranted to look, with God's blessing, for the fruit which endureth unto life eternal.

III. PREPARATION FOR YOUR CLASS.—Let this be careful, thorough, *conscientious*. If young and inexperienced, you need study to enable you to explain, illustrate, and apply the lesson. And such study you will find an invaluable means of storing and strengthening your own mind. But even though experienced, you need study to arrange your knowledge, and adapt it to the special work in hand. Be faithful to your class in this matter. It is your solemn duty to do your best for them, whether to instruct or impress. Beware of the self-confidence, the indolent antinomianism, which thinks "anything will do," if you only trust to prayer, and then frets at the inattention or want of fruit in the class, while you are all the while neglecting that common sense adaptation of truth to the individual conscience, which God in his providence ordinarily connects with the blessing. Why should a teacher wonder that no fruit appears, if, instead of the winnowed seed of the kingdom, he sow in his little field whatever chaff may come uppermost in his own mind?

There are few Sabbath-school teachers who have not now access to helps for through preparation. Books abound to aid them in every part of their work. But above all, let them search the Scriptures. An enlarged, accurate, and experimental knowledge of the Bible will do more to make their teaching at once interesting and instructive than all other aids put together.

IV. REGULARITY AND ORDER.—Let not these be neglected as if matters of little moment. Whether in individual classes, or in a school of many classes, they may be said to be indispensable to a teacher, both for his comfort and his usefulness. Let the lessons proceed upon a fixed method and plan, as may have been arranged, in consultation, by the minister and the teachers and superintendent of the school. It is not desirable that the lessons should be over-diversified, or involve much to be committed to memory, the great point being to take care that whatever is prescribed be thoroughly learned. On the part of the teacher, the utmost regularity and punctuality in attendance are needful, if you would expect these on the part of the scholars. A right-minded teacher will no more feel at liberty to be lightly absent from his class, or to leave it without a substitute, than a minister does to leave his pulpit unsupplied. If absented scholars are promptly and kindly inquired after, and if the class have learned that this may be relied upon, the result in their regularity of attendance is soon apparent.

Pains should be taken to train the young to an interest in missionary work, and especially in the missionary schemes of the Church. Were this uniformly done, in a persevering and discriminating way, it has been proved that not only much good would result to the children, but no inconsiderable addition would yearly be made to the Church's missionary funds. It is, of course, only by their being familiarized with the facts of the Church's mission-work that an intelligent interest in it, even among children, can either be created or sustained; and in this view it is very desirable that the *Record* be regularly circulated in every school, at least in sufficient number to furnish a copy to every family.

Let careful attention be given to every detail bearing on the efficient and complete working of the school. Let the teachers meet from time to time in conference, to interchange their mutual experience, and make suggestions to each other for the common benefit. Thus the work will be vigorously and pleasantly maintained, and each teacher will feel a common and hearty interest, not only in his own class, but in the outward and inward prosperity of the whole school.

V. PRAYERFULNESS.—Remember that in the most lovable of your scholars, as well as in the most unlovely, it is *spiritual death* with which you have to do; and that however pains-taking, skilful, faithful you may be, the truth remains that "neither is he that planteth anything, neither he that watereth, but God that giveth the increase" (1 Cor. iii. 7). And so, unless you pray, your hope for fruit is vain. "Pray without ceasing" for your scholars. Let the name of each lie upon your heart as a soul to be lost or saved. Let opportunity be taken, moreover, individually to speak to them, and to pray with them, as well as for them. So shall their consciences be confronted before God with the message which through you, he sends to them, and with the use they make of it. In connection with every school, time and place of course varying according to circumstances, we affectionately urge that there ought to be a teachers' prayer-meeting. Nothing is better fitted to foster earnest fidelity among the teachers, or to sustain the spiritual tone of the whole work. Backsliding in prayerfulness is as sure a mark of decay in the individual soul.

And yet, dear brethren, while continuing in prayer, and watching in the same with thanksgiving—while looking for and expecting souls for your hire, do not, even though no present fruit appear, grow weary in well-doing. "In due season we shall reap, if we faint not" (Gal. vi. 9); but that "due season" God keeps in his own hand. Remember that it is to *sow*,

rather than to reap, that you are sent into the field. It is with souls in the spring-time of life that as teachers you have to do; wonder not therefore if in your work you should so often find that saying true, "One soweth, and another reapeth" (John iv. 37).

Finally, dear fellow-labourers, "put ye on, as the elect of God, holy and beloved, lowly, of meekness, kindness, humbleness of mind, meekness, long-suffering" (Col. iii. 12). Be gentle unto all, patient, as well as apt to teach; "in meekness instructing those that oppose themselves" (2 Tim. ii. 24). Remember that the more wayward and trying your scholars are, the more they stand in need of your loving care; and when tempted to fail or be discouraged, "consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. xii. 3). Seek to commend Christ to them by the blameless consistency of your daily walk, and by faithful diligence in your own daily duty. Beware lest, by conformity to the spirit and ways of the world, you perplex your scholars, and sadden your more earnest fellow-teachers. Mr. M'Cheyne's words to a minister are applicable also to you: "Your sermon teaches on Sabbath—your life teaches all the week."

Go on, sowing in faith, though often and long you may have to sow in tears. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. xi. 6).

CITY MISSIONS.

Having nothing special for the present month on the subject of Home Missions in general, we regard the opportunity favourable for giving some information on the subject of work among the lapsed and careless population of the City of Halifax.

For several years a City Missionary has been supported by the Congregations of St. Matthews, Chalmers and Poplar Grove, each contributing one third of the support, and all matters connected with the mission were conducted with the greatest harmony and cordiality. Their first mission field was in Albemarle and Barrack Streets, and their regular and most successful missionary Mr. Grierson, was reluctantly given up at the earnest solicitation of the Committee of the Industrial School to take charge of this institution.

Before the Committee of the three con-

gregations could secure a suitable successor, the field referred to was partially occupied by another City Missionary. Having secured the valuable services of Mr. James Patterson of Pictou in May last, new ground was broken in the North end of the City, and Mr. Patterson has for some eight or nine months been very zealously and laboriously engaged in various ways, "sowing" in this new district the good seed of the word. The following statements contains the chief portions of a verbal report recently delivered by him at a Congregational Missionary Meeting in Poplar Grove Church. It was designed only to outline his course of action and note a few results.

MR. PATTERSON'S STATEMENTS.

I am glad to have the opportunity of giving you some account of the mission in my district; for the more you know of this, or any other order of Christian work, the greater I believe will be your interest in it. The unexpected calls to which a City Missionary is subjected, have prevented me from making a memorandum of any incidents that I might lay before you; I must therefore trust to memory.

My first month in the mission was spent in Albermarle and Barrack Streets. But in the early part of June, as the chairman has told you I was placed at the north end of the city, to open a new mission in the district extending between Jacob and North streets, and between Water, and City and Park streets. So large a portion of the city could not be attended to by one missionary, and therefore the plan adopted was to give special attention to the most destitute part of it. Having chosen City and Albro streets, as the centre of my work, I called at almost every house on these streets, north of Gerrish Hill, before the close of June, and while I have ever since given most of my time to this neighbourhood, my visits have also been extended more or less to every other street in the district. Up to the present time, I have visited 275 distinct families. Of these families 75 belong to the Roman Catholic Church, 80, though poor and comparatively neglected, are yet so connected with different congregations that I only pay them one occasional visit; and about 120 are of the careless and neglected class, who are the proper objects of city mission work, as they are really lost to the different churches with which they claim connection, and are living without God in the world, and in neglect of all the means of grace,—and living in intemperance and poverty, immorality and vice. These 120 families I

visit regularly; about two thirds of these are coloured people. About one hundred children were found not going to any Sabbath School, though old enough to attend, and I have an impression that perhaps as many more of the same class—both of adults and children may yet be found scattered over the district.

All the means usually employed in city mission work in this city have been used in my district; and God has granted an encouraging measure of success in the use of these means, such as the mission Sabbath school, the night school, the meeting of adults for religious services, and visiting from house to house.

A Sabbath school was opened in Vincoves's room, on the 9th of June, we began with two scholars; but our numbers have been growing since that afternoon, and we now have about 100 on the roll, and the attendance is between 60 and 70. Very good order is maintained, and much interest is showed in the school, both by the scholars and their parents; but it is sad to find such deplorable ignorance as we have met with in some of these children. I may give a few specimens of the answers we have had from boys 10 and 12 years of age, "God or angels were supposed to have killed the Saviour, and Christ was said to be now in heaven, eating honey and milk." When asked about the Lord's Prayer, or the ten commandments, the most wild and foolish answers have been given, showing entire ignorance of either. Righteousness has been explained as meaning "to be lazy." Meekness as "not to mind your mother," and Pacemakers supposed to mean "Tailors." I trust that better answers could be given now, and I may mention the case of one little fellow, who having never been taught to pray till he came to our school, now goes night and morning to his careless and godless father, and asks him to hear him pray. Perhaps the school may thus prove a blessing, not to the child alone, but to his godless father also.

At the night school we have over 30 scholars, about the half of whom did not know the alphabet when they first came, and most of these can now read words of three and four letters, and cipher in simple addition.

Vincoves's Room has proved unsuitable for meetings of adults, being too far from the streets I visit in most, and after trying in vain to induce any number of them to come to meetings there, the Committee allowed me in November, to rent a room in City Street, and open a meeting in the midst of those who are living there in ignorance, poverty and vice, and the result has been very encouraging. Every Wednesday and Sabbath evening we have present from 20 to 40 of those who go to no other

religious meetings, and who seem to feel deeply the appeals made to them from God's Word. One woman said to me, "your meetings are having a great effect upon my husband, who used to drink, and lead a careless life, but he is becoming quite changed."

Perhaps the most important part of a city missionary's work is visiting from house to house; and during the last 9 months I have made over 1100 visits for reading, conversation and prayer, thus carrying the gospel to hundreds who seldom, if ever heard it in any other way, and I trust it has been carried with divine power to the hearts of more than one of them. Among other instances of encouragement, I may refer to the following:—Some time ago I visited at the house of a man, who seemed much amused at my calling to read and pray with him, he scarcely spoke, but folding his arms, and putting his head to one side he stared at me, with a most comical look, while I read and spoke to him from the word of God, after prayer I give him a tract—entitled, the "Accepted time," and left the house with a feeling of discouragement, thinking that my visit there at least, had been in vain. But on going back not long ago, his wife said she was so glad to see me, she wanted to tell me how much my former visit and the tract I left had been blessed, both to herself and her husband, he had read it over again, always putting it away carefully when done, and that though both of them were now well advanced in life, nothing they had ever heard or read had such an effect upon them, as the tract I had left. Another poor woman who is not likely to live long, but who seems happy in Christ, said to me some weeks ago that she "blessed God that I had ever come to Halifax and visited her, as I had been a principle means, under God of leading her to the Saviour." If so, to God be all the glory.

Thus I have given you a few facts and incidents connected with my mission work, and would now express the hope, that what has thus been so encouragingly begun, will not be allowed to fall to the ground, but that it will be sustained, and that the blessing of God may rest upon the work from which I retire, not from any want of interest, or of success, but from private reasons to which I need not here refer.

In conclusion, though I know that Miss McVicar, whose report has just been read, needs no commendation from me, yet it gives me pleasure to testify, as I can from personal knowledge of her faithful and arduous work. Her reports do not anything like show what she is really doing, and I have felt all summer how much more might have been accomplished, if your Bible woman and city missionary had been at work in the same district.

BIBLE WOMEN.

There are several Bible Women employed in reading the Scriptures and in other ways trying to promote the spiritual and general welfare of careless people in the city who go to no place of worship, and belong no church. For the last two years one of these missionary agents, Miss McVicar, has been supported by the contributions of the young men of Poplar Grove Church, aided by others in the Church who wish to help on so good a work. The following quarterly Report by Miss McVicar will bring before our readers the nature of her work, and facts as startling as those given by Mr. Patterson respecting the depth to which our lapsed population even in the small city of Halifax have sunk, within the perpetual sound of the Sabbath-bell, and within hearing and call of so many earnest labourers in the vineyard of Christ.

MISS M'VICAR'S REPORT.

I have the pleasure to say that during the past quarter I have seen gradual improvement in cleanliness and order. I am generally out every day except very stormy ones and make from eight to ten visits. I have found the five shillings a week allowed for distribution by the Ladies Benevolent Society of Poplar Grove Church a great boon in enabling me to minister to the pressing need of sick persons and after the opening of Mr. Stairs' soup kitchen I found the soup made there what could be most readily and cheaply procured, and in that way many a weak and poor invalid was supplied with a nutritious dinner. I beg to return thanks to the ladies of Poplar Grove Church for repeated kindnesses and for the interest they have displayed in the mission. The cast off clothing which has passed through my hands has enabled me during the winter to fit out a good number of little boys and girls so that they have attended Sabbath-school.—The gift of clothing has in almost all cases been received with thankfulness by the parents. It is a token of kindly feeling which speaks to their hearts and makes them think more of the state of mind which prompts such kind deeds. To the children these old clothes have been the means of enabling them to pick up religious knowledge which with the blessing of God we hope to see bearing fruit in their after life. The poor have found the past winter a very hard one, work was hard to be got, and the cost of all food, fuel and clothing being high, the little funds obtained were soon spent. Rents have also been raised and the poorest room to be had costs 3s 6d to 4s. per week. Ar-

rears of rent accumulate during winter and it will be midsummer before many of the poor can square accounts with their landlord.

The amount of Sabbath day trading is very great and hundreds of people in the places I visit buy all the food and fuel they use during the day on that day. If wages were generally paid on Friday it would put beyond excuse those who indulge in such practices, and also prevent much sabbath dissipation and desecration.

In Albemarle Street a mother told me one day that her daughter about ten years of age, who attended the Sabbath school of the mission, had been speaking to her father and trying to make him break off the habit of swearing in which he indulged. In this instance the little girl displayed the true spirit of the missionary and showed by her activity that she did more than merely listen to her teacher. May God add his blessing to her labour of love.

It is with great pleasure that I desire to render thankful acknowledgement to Dr. Hattie, who has in every case brought to his notice by me, very generously and charitably given gratuitous attendance to poor patients.

The great danger for little girls and boys is getting into bad company on the streets. I have tried to instil into the mothers the need for keeping their children in at night, and I have tried to interest the little girls in stopping at home, by giving them a little patchwork to sew in the evening. And as the home influences are in many cases, inside is tenfold better than out, where drunken soldiers and sailors, and abandoned women corrupt and demoralise by their wicked example, and conversation the rising generation so disposed by nature to receive wicked impressions.

I begin at one end of my district, and visit from house to house right through, and it takes me 3 months to complete the work. In addition to this, every day I first call upon the persons I know to be sick and I learn who these are by messages sent by the children to the Mission School, or if they see me passing.

My visits are chiefly confined to Barrack and Albemarle Streets, between Sackville and Jacob Streets, but I also make some visits in Grafton, and Gottingen Streets; and when I find that persons I am acquainted with, move to another part of the City, I follow them if I learn they are not visited by any one else.

In giving articles of food, I always give small quantities. In cases of sickness if I buy ½ lb. tea and 1 lb. sugar, I take it home and divide them among several, giving a little to each. And sometimes a little soap is as much a luxury, and as much needed as anything else. I like to make unex-

pected visits that I may see what progress they are making in cleanliness.

Said a coloured girl one day, "why did you not call and see us to-day? I had the house scrubbed for you."

I am often asked to advise as to what kind of a dress will be the best to buy, and sometimes am requested to make little purchases, and in this way I gain the confidence of the families. Of course, I am an authority on the latest fashions, which rules as supremely in Barrack Street as in other places.

It is a matter of regret, to find much evil speaking of neighbors and great curiosity to know what their neighbors have said about them. I point out the evil of this practice, and to a considerable extent have lessened the evil, at least while talking with me. A great mistake in their creed is the belief that because their lot is hard here, they must be better off hereafter. And this they expect without reference to any moral change. I find that early religious training leaves indelible traces, and those who have had most care taken of them when young, resist temptation the longest and sink the slowest into the depths of sin.

I have endeavoured to present religion in the aspect of an elevating force, which lifts up down-trodden humanity and makes men and women happier, by making their homes brighter, cleaner and more attractive. These influences are the handmaids of religion, and I find that those who learn of me most diligently how to keep their houses, will listen all the more attentively when I read the Bible to them. I find I have the confidence of many a house I visit, and am therefore not deceived by those false appearances which are often assumed to gain benefits of money or clothing from benevolent clergymen, or Christian gentlemen and ladies who visit the poor.

In visiting Roman Catholics, I, as a rule, do not give anything, for they would be apt to think such benefits were only conferred to buy them over from their faith. Four-fifths of the people I visit, never put their foot inside a Church. It follows therefore, that they are ignorant of much that Christian children are familiar with. They have low views of God, and scarce any knowledge of their own souls. Of Heaven, Hell and Immortality, they are ignorant and superstitious and are afraid of ghosts, and place great confidence in dreams about future events. And in all that relates to the spiritual world and eternity they are much in the state which missionaries describe as characteristic of the heathen. Many are so hardened as to be careless of death, and there is little of that love which is so beautiful a bond in the Christian household. There is a great deal of wife beating and cruelty to children. The consequences are

jealousy and hatred, heartburnings and sorrow. Children are saucy to parents, and parents are often unreasonably cruel to their offspring. In a few houses there is not a single bedstead. The people lying on their rags in a corner. And in many rooms there is abject poverty, and want which it has not entered into my hearers' hearts to conceive.

I have been near two years in the mission work, and the conclusion at which I arrive is that there is still much work to be done, which it is the duty of the church to have done. For if these were not visited they would never hear the Gospel, and many of them would not understand a sermon if they were brought to listen to it. May our earnest prayer to God be, that His Spirit may be poured out, that these dry bones may live.

Our Foreign Missions.

NEW HEBRIDES MISSION.

No letters, so far as we are aware, either to the Secretary of the Board or to friends, have been received from any of our missionaries during the past month. We therefore avail ourselves of the opportunity of laying before our readers an able and most interesting paper on Erromanga, from the pen of Rev. Mr. McNair, who is, and we ask all our readers to remember the fact, one of the missionaries of our own Church of the Lower Provinces. Mr. McNair having been recently from Scotland, has addressed the subjoined appeal to the students of the Free College, Glasgow, designed to interest them in the mission, and sent the paper to us for perusal. Believing that its publication here would be gratifying and useful to our whole Church, we retained a copy, and feel persuaded that the ministers and students will read it with deep interest, and that its perusal will tend to add volume and intensity to the prayers now being offered throughout the Church on behalf of Erromanga.

We also publish letters from the missionaries of the Reformed Presbyterian Church of Scotland on the New Hebrides. The acquaintance of large numbers in our congregations with Mrs. Copeland, formerly Mrs. S. F. Johnson, and with Mrs. Neilson, formerly Miss Lucy Geddie, will give addi-

tional interest to these communications from their husbands, and in the intelligence furnished respecting their work, present and prospective. The mission is in fact *one*, and our desire is to keep our readers acquainted with the situation, labours, trials and progress of all who are doing the Lord's work on the islands.

Letter from Rev. Mr. McNair.

ERROMANGA, August, 1867.

To the Secretary of Free College Missionary Society, Glasgow.

When I had the pleasure of addressing your Society in December, 1865, I forget whether I then promised to write occasionally from this sunny clime or not. Be that as it may, I shall now take for granted that such a communication will not be much out of place; and if I only succeed in expressing myself clearly, cannot be otherwise. I think, than interesting to you. I shall also, with your pleasure, take for granted that you have hitherto paid little attention to this group of islands as a mission field, and that, therefore, you will not be offended if I should attempt to give you an account *ab initio*.

THE FIELD ITSELF

Consists of forty or more islands, twelve or fourteen of which may be conveniently compared with the larger of our *old* Hebrides, such as Bute, Arran, Islay, Jura, Mull, Skye and Lewis, from between 15 and 20 South Lat., and from between 165 and 170 East Long.—in other words 1500 miles N. E. of Sydney, or 1200 miles almost direct north of Auckland, New Zealand. No one at present can tell the exact population of these islands. It may, however, be estimated at 100,000.

GEOLOGICALLY

Speaking, these islands are of igneous origin, with not unfrequently a superstructure of an aqueous character in the shape of coral. The igneous formation, however, everywhere prevails; without which, it is very doubtful if the other would ever have made its appearance. Consequent on the volcanic origin of the group, some of the islands are extremely grand, picturesque, fertile and beautiful; giving rise to magnificent mountains and precipitous hills, lovely valleys and delightful glens, cascades and waterfalls. The mountains, in some cases, shoot up almost perpendicularly to a height which would have required the attitude of Arthur's seat to have been multiplied by four in order to overtop them. The valleys between these mountains are extraordinarily rich in soil, consisting of a kind of black loam, in some cases several feet deep. This vast accumulation of mould is easily ac-

counted for—the tropical rains wash the face of these precipitous hills almost bare of soil, which is carried along the valleys and level ground beneath, and which in return give rise to a prodigious crop of

VEGETATION,

In the form of trees, and shrubs, and parasites, and reeds, fruits and flowers of almost every hue and colour, shape, and size, and taste, and smell. Such richness of soil and superabundance of crop allowed to decay year after year, without being molested by the hand of man, constitute one of the drawbacks to the evangelization of these islands. It may sound strange, that the very richness of the land should be against it—should be one of its great drawbacks. Yet so it is, and *how*, we shall presently see. From the latitude of the groups, you will easily conceive that

THE CLIMATE

Cannot be very cold. If you, therefore, consider the vast amount of vegetation which is constantly decaying as well as constantly growing in the valleys referred to, you will readily come to the conclusion that they must be capital generators of fever and ague, and so they are. But in addition, there are many swamps or marshes, which are also prolific sources of the same malady. These swamps are formed by allowing fine springs, which issue forth at the foot of the mountains, to spread themselves over level land. The natives prize the swamps very highly for the purpose of growing *taro*.—But this will lead us to speak of

THE FRUITS AND FOOD.

The *taro* resembles our home rhubarb. There are two kinds, one of which grows in dry land, the other in the marsh, covered with water. The root is large, something like a Swedish turnip, but much tenderer, and more mealy and satisfying than even potatoes.

The *yam* resembles peas or vines, and has to be supported after the same fashion; but the root, on the other hand grows to a great size, sometimes six feet in length, and twelve or fifteen inches in circumference. It is more like our potatoes in taste and colour than the taro.

The *banana* grows in great abundance and in great variety. The leaf of the banana is very large as well as very fine. The fruit grows in bunches, from the stem of the tree. A tree has only one bunch, but a single bunch may contain 100 bananas, which, in form and taste, are something like a very ripe pear.

The *bread-fruit* is exceedingly pretty, both in colour and form. I am not aware that we have any fruit at home like it, either in shape, colour or taste. The natives and most foreigners prize it very highly, as they also do the banana; for my

own part, however, I cannot say that I am too fond of either. The bread-fruit is as large as a good sized turnip, or nearly as large as one's head. The tree itself grows to a large size, so that they occasionally make canoes out of the trunk. It is a handsome tree, somewhat resembling our ash.

The *cocoa-nut palm* is a remarkable tree, a study in itself. It would require a long letter to do it justice. It is to the natives what the reindeer is to the Laplander—From its straight stem they can build their houses, and thatch them with its feathery leaves; of the fibrous net-work protecting its young branches, they can make clothes; its nut supplies them with drink, food, oil, material to make their fish nets, and *cinct* to tie their thatch and fences. It is one of the commonest and tallest trees in this region. These valuable nuts, in tens of thousands, are allowed year by year to drop and decay. The natives sell them to the traders at the rate of half-a-dozen for a tobacco pipe. There are many other nuts, as well as apple, bearing trees, but the fruit of them is not very much appreciated by Europeans, however highly esteemed by the natives.

The *sugar cane* grows most luxuriously. You may see the savage carrying his dinner over his shoulder in the shape of a stalk twelve or fifteen feet long, and as thick as your arm; and when he takes in his head to commence the operation of chewing, or rather tearing, he does so at such a rate, and after such a manner, as to cause any one who has had the misfortune to have the toothache to envy the freshness and firmness of his *incisors*, as well as the strength and power of his gums and his jaw-bones.

The *pepper, indigo, arrowroot, castor oil plants, &c.*, grow spontaneously. *Pine apples, oranges and cotton* have been introduced, and they all flourish exceedingly. Mr. Inglis, one of the older missionaries, planted a few orange seeds about twelve years ago, and now he has, to speak after native fashion, as many oranges as would fill the quadrangle of your college. At all events I wish one-half of your number were here to help us to consume them, for Mr. Inglis's injunction is not to spare the oranges but to spare ourselves.

ANIMALS.

There is a great scarcity of the larger sort of animals on these islands. With the exception of hogs and fowls, there is hardly any other useful for food to man. The pigs are plentiful on most of the islands, and are sold sufficiently cheap by the natives to the traders for tobacco, muskets, powder and shot, &c.

A few cattle and goats have been imported by the missionaries, which thrive very well, especially the latter. There is, how-

ever, no lack of insect life, such as fleas and flies, ants and cockroaches. Rats, too, are sufficiently numerous, and more than troublesome.

FISHES

Are pretty numerous, and the natives are pretty ingenious *fishers*, but neither in quantity nor in quality are they equal to our home fish. Shell-fish are to be had in great abundance and in great variety, but I dare say their shell will constitute their chief value in the eyes of Europeans. Turtles, whales and large sharks are occasionally caught.

FORESTS.

If you were to examine the tops of the mountains from the Firth of Clyde to Cape Wrath, I suspect you would find them composed of several feet of moss, and in that moss whole forests in decay. Here, on the other hand, the tops of the highest mountains are covered with magnificent forests in full vigour and bloom. The South Sea pine and mahogany, the iron and famous sandal-wood, the stately palm and the huge banian, grace these forests,—in short, one of the drawbacks here is the dense woods and no less dense and huge vegetation. Was the climate of the Old Hebrides once similar to that of the New? or has the forest there come to grief? might be a nice question for geologists to discuss, but for us meanwhile it will be more important, if not also more interesting, to consider the *genus* found on these isles of the sea.

THE RACE.

In most books that you are likely to read on the subject, you will be told that they are Papuans of the Papuan race; but what in all the world does that mean? that they are improved asses minus the tail? or that they form a sort of intermediate species between the higher kind of monkeys and Hottentots, that they have dark skins and white teeth, and are bountifully provided with hair and nails?

Looking at a naked painted savage sitting at a short distance, I confess he does not give one the most exalted notions of humanity, viewed even from his physical side, but even here he is deficient. Get him started to his feet, and let your observation be more accurate. Mark how erect he stands—his natural position too. Can a monkey accomplish that? Notice, too, how symmetrical and proportionate that form is. Are Messrs. Darwin, Page, Lyell and Co. themselves much ahead of him in this respect? His head may not be so large as that of Sir James Young Simpson and Chalmers, nor yet his forehead so broad and high as that of Dr. Candlish, Hugh Miller, and Sir William Hamilton; yet it is far from being ill-shaped, and I should say far

in advance of our Connought, Cowgate and Saltmarket friends. In short, physically and impartially viewed, the natives of these islands are, I think, very little if anything behind ourselves. We are, indeed, a little taller, but not more symmetrical or better formed. In the lanes and closes of the High Street, Trongate and Saltmarket, you will even physically find very bad looking characters, so here on Mallicola and Erromanga you will find sufficiently bad looking fellows—devilishly so. I use the word advisedly, as giving one the idea of fiends along with their physical deterioration. But this will lead us to a short analysis of their

MENTAL AND MORAL CONDITION.

In simple apprehension they are quick—but then “there is an end to it”—to a process of reasoning they seem to be strangers, and reflection proper appears to be at zero with them. Hence you have in these natives a parcel of big children, whom you may lead wheresoever you list—if so be that you have first gained their confidence and good feeling. They are emphatically an unthinking people, and with the negation of honorable ambition and positive laziness, together with insecurity to life and property, you may easily guess their sad plight.

SOCIAL STATE.

Their houses are of the most primitive order, very much like tinkers tents, both in shape and size, open at one end and sometimes at both, and no windows. Their canoes are of the rudest description,—consisting of a single tree hollowed out, with an outrigger very rudely fastened to it.—Their plantations are small, miserably fenced and planted, and as miserably attended to. Their clothing, as regards the men, is simply negative. The women in general wear a kind of petticoat, made of long leaves. Both men and women use paint freely, and that of red colour is most popular. They oil their bodies occasionally, and wear ornaments in the shape of shells round their arms, heads, shells and little smooth stones round the neck. Tortoise shells, carved bits of sticks and tobacco pipes as ear rings—together with a complement of boar's tusks tied to the hair round the head. In short, to see some of these fantastical fellows decked off after their approved notions of fashion, with their paint and trinkets in full style, one would suppose that they had been sorry that they had not been created with horns and other appendages peculiar to the lower animals.

LANGUAGES.

Almost every island in this group has its own language, not merely a dialectical difference, but so far as practical purposes are

concerned a radical one. To say that they belong to the same family proves nothing. Latin, Greek and Gaelic belong to the same family, yet my knowledge of the latter did not avail me much in acquiring the former, with the exception of the numerals, which may be said to be the same in the three languages, and yet that much cannot be affirmed of those here. The Tannese differ from Anciteumese, the Erromangan from the Futunese, and both from the Fatese; and in the names given to their surprising results and mental calculations, for they have actually reached No. 5 from what I have asserted regarding the thinking powers of this people, you cannot expect to find many logical or metaphysical terms in their language. Yet it is far from being poor, or ill-adapted to express their ideas. We don't consider it harsh, or very difficult to acquire, and in many respects it is very definite and accurate—e.g., they have two forms of the pronoun we; now, if we were speaking of a certain gentleman, say Prof. Smeaton, and intended to include him, our Erromangans would use *kos we*, if intended to exclude him, they would employ *kam we*.

The verb in Erromanga is most elaborate, quite a puzzle. There is another somewhat strange tongue spoken here called sandal-wood English, or another, but I fear I cannot say an improved, edition of negro-English, as written by Mrs. B. Stowe and Artemus Ward. It is very amusing to hear the natives talk in this novel dialect—as there is no neuter gender in their language, so you cannot expect them to be too ready to insert it into their *new* tongue, hence you have almost everything becoming *masculine*, even women themselves are not excluded from this gender, for they all become *he* in this wonderful speech.

WARS

Are almost constant, not merely between two or three tribes only, but between it may be half-a-dozen tribes or half an island. Their wars, however, are more cruel than destructive. They don't kill many, but they must wound a great number. When they do kill one or two the war ceases, for a month or so, and then it is resumed with possibly greater vigour than before. They burn whole villages, destroy one another's plantations, and in other respects act as one would suppose demons in such circumstances would have done. Their laws of revenge are very intricate, cruel and cowardly, taking advantage of the innocent and defenceless. Their implements of war are spears, bows and arrows, clubs, hatchets and muskets. The spears and arrows are sometimes pointed with poisoned bone. The chiefs are many, and have very little power, and with the exception of a few extra ornaments, they cannot be distinguished

from the commonest of the people; indeed they are common enough, and after our notions of a highland chieftain have been formed, it is rather hard to regard these filthy naked savages, pretending to be chiefs, with any other feelings than those of pity and contempt. Of tenderness of heart, nobleness of spirit, and self respect they appear to be destitute, and if it be added that they are mean and cowardly, as well as *notorious* cannibals, how can they be respected! Yet this is not all. They are also gross polygamists, whose laziness and inhumanity entail upon their poor wives burdens too grievous to be borne. They not only compel them to be hewers of wood and drawers of water, but also cultivators of the soil,—truly female life here is miserable in the extreme, so much so indeed that they not unfrequently seek relief in suicide. Most of the men as well as the chiefs would, I presume, have more than one wife, were it not for the simple reason that they cannot have them, because, generally speaking, there is *one-third* more men on the island than there are of women.

THEIR WRETCHEDNESS.

An account of their superstitions and religious ceremonies we shall leave for a future occasion. Meanwhile, suffice it to say, that the poor savage is far from happiness. He is ever in dread of enemies from without. He is tortured by superstitious fears from within. He is afraid of ghosts. He is afraid of night. He is afraid of his fellows. He is afraid of the shaking of a reed. He is afraid of himself. Such is a brief and imperfect sketch of the field and the materials on which to work, and now for the *cure*, viz.:

THE GOSPEL OF CHRIST.

Fully nineteen years ago the Presbyterian Church of Nova Scotia sent out the Rev. John Geddie (now Dr. G.) in order to labour on this group. He settled on the island of Aneiteum, where four years afterwards he was joined by Rev. John Inglis of the Reformed Presbyterian Church in Scotland. Soon after Mr. Inglis' arrival, all the people, with very few exceptions, declared themselves Christians, and the good work has gone on very well since. They have now Genesis, Exodus, the book of Psalms, and the whole of the New Testament printed in their own language. Life and property are safer now on Aneiteum than in any part of Scotland. Doors are left unlocked at night. Goods, house and all may be left exposed from morning to night, and nothing will be touched. I have seen, I dare say several thousand pounds worth of mission stores left exposed in open shades on that island last year, while the mission ship *John Williams* was undergoing repairs in Sydney, and so far as I am

aware not a single article was missed. Several attempts have been made to establish a mission on the noble island of Tana; but, hitherto, all these attempts have failed. In 1842 Messrs. Turner and Nisbet, of the London Missionary Society, after a residence of six months, were glad to escape with their lives. Messrs. Johnson and Matheson from Nova Scotia, died after being there for a short period. Mr. J. G. Paton from Scotland, was also obliged to quit that field about five years.

To do justice to Erromanga would require a volume. You remember it was on the shores of this romantic isle that the famous Williams and the youthful Harris fell under the clubs of the savages in November 1839, and where within half-a-mile of the same bloody spot Mr. and Mrs. Gordon from Nova Scotia fell under the tomahawk of the cannibal in May 1861. The bodies of Harris and Williams were cooked and eaten, but not those of Mr. and Mrs. Gordon. Mr. G. lived on the island about four years, and did much in reducing the language to a written form. There is now a Church on Erromanga, consisting of about a dozen members and fifty adherents, and they have the gospel by Luke printed in their own tongue. There is also a small Church formed on Fate or Sandwich Island, who have the gospel by Mark in their own language. There are now nine missionaries on the group, and we are distributed as follows, viz.,—Messrs. Geddie and Inglis on Aneiteum; Jos. Copeland on Fotuna; J. G. Paton on Aniwa; Messrs. Morrison and Cosh on Fate; T. Neilson likely to be on Tana; Mr. Gordon, brother of the martyr, and your obedient servant on Erromanga. But what are we among so many? Tana would require at least three missionaries; Erromanga three; Api two; Ambrim two; Whitsuntide two; Aurora one; Isle of Lepers two; Mallicola six; and the largest of all, Santo, ten,—*i. e.*, twenty-eight more as a reasonable number for the evangelization of the whole group. Now the Presbyterian Church of Canada is ready to send one; the Nova Scotia Church is advertising for more; New South Wales is ready to send two; the young Church of New Zealand is wishing to send one, and, I understand, the Reformed Presbyterian Church in Scotland is ready to send one more. But where are they to come from? Why from your ranks, *you are the men*.—The New South Wales, the New Zealand, and shall I add the Nova Scotia and Canadian Churches, lo! in some measure, to you for aid; and will you refuse to give it? dare you do so? Pray consider if a Church rising up on the vast plains of Australia and amid cannibal New Zealand, ready to send the gospel of peace to cannibal Polynesia, yet so it is; and glory to God in the

highest, who can but rejoice to see these young Churches declaring themselves ready to extend the knowledge of the truth, as it is in Jesus, in the Southern Pacific. True, they have not yet Free Colleges, Professors, Fairbairn's, Smeaton's, Davidson's and Douglas's to instruct their youth, in order to make them fit foreign missionaries, but they have the will, the means, and the heart to send you. Will you comply? If you do not, unless you have very adequate and cogent reasons, I think you better, at the same time in order to be consistent, cease to pray "Thy kingdom come," so far at least as the foreign field is concerned. Just consider for a moment, as in the presence of the heart-searching Jehovah, the case of one who is called on in Providence to go to the heathen, but refuses to go, yet prays for the extension of Christ's kingdom among the nations; does not such conduct appear to you a little like sham and mockery? To me it is quite a puzzle, far more difficult to unravel than any metaphysics Kant and Hamilton ever wrote, that any of you who are really born again, made new creatures in Christ Jesus, should refuse to go anywhere to declare the glad tidings of great joy! But some of you may tell me that you have already made up your minds for India, Africa or China.—All right I rejoice to hear it. By all means go. But how many of you may go? The great majority will remain at home, and will put forth such sickening reasons, or rather poor excuses, as the following for doing so,—1. There is enough to do at home. 2. We have plenty of home heathen to evangelize. 3. We are not called upon to leave our native land in order to be cooked and eaten by savages. But surely such miserable excuses are not worthy of you, although they might satisfy the blunt consciences of the fossil moderates of the latter end of the last and beginning of the present century. No doubt there is much to do at home, but consider the many that are at home to do it. As a medical student, and visiting as such some of the worst places and most degraded persons in Edinburgh, I know something of the home heathen, but that has not made me feel less for the foreign heathen. I like fairness, and meanwhile I plead only for fair play to the latter—give them the Bible in their own tongue, and place schools and churches within their reach, and have the former not all that in abundance already? Difficulties and trials, dangers and violent death you may expect on heathen shores, and among cannibals; but if you are afraid to meet these you better make up your mind at once not to come. We don't want you. We have had enough of that sort. You can stay at home. You may make good home policemen, but not fit soldiers for

Christ. But, dear brethren, we are persuaded better things of you. Be loyal to the *Prince of Peace*. Notice how loyal the children of the world are in erecting statues! What displays, demonstrations and turns out, sufficient to make one sick. Will you be behind them in showing your liberality to the King of Glory? Will you not turn out to the foreign field, and thereby show your compassion for the poor heathen, as well as your regard for the last command of the risen Saviour?

A letter from you at your convenience will oblige.

Yours very truly,
J. McNAIR.

Should any of you think of offering yourselves to any of the Churches referred to for this mission, either Dr. Gould or Prof. Smeaton, Edinburgh, will be glad to assist you.

Letter from Rev. Joseph Copeland.

ALL WELL—CLIMATE—INTERCOURSE WITH NATIVES—DISCOURAGEMENTS ETC.

FOTUNA, April 30th, 1867.

My Dear Sir,—We have now been six months on this island, and as the *Dayspring* is due, we are preparing our letters in the hope that by forwarding them to Aneiteum, they may by and-by reach some post-office. Since the mission vessel left us early in December, we have had no opportunity of sending letters in any direction.

I am thankful to say that since I last wrote you have been well. Fotuna is reputed to be healthy, and free from fever and ague; but so far as our experience of its climate goes, it does not differ much in that respect from the other islands. The past summer has been very hot. The average minimum temperature in the shade was 77° for January and March, 78.5° for February, and about 45° for this month. From this you can form some idea of what the average maximum has been. On the other hand, we had no hurricanes, not even a gale, and not much rain. The natives have enjoyed good health, and the number of deaths has been small. Food had been plentiful for Fotuna, peace has prevailed, and there has been little to cause excitement. For these and other favourable circumstances, we desire to feel especially thankful in the early months of our residence among a superstitious people.

We have had a good deal of intercourse with the natives, more particularly at first. Many came to see us and our house with its contents, while others came to dispose of food. In bartering with them we have found them to be greedy, selfish, hard to please, and unreasonable.

They have shown little desire to live with us as domestics, notwithstanding their mania for the white man's property. They are probably under the influence of some superstitious fear, which prevents them from coming into too close contact with us.

For manual labour, such as fencing, we have had to pay them well. We cannot say that they have idolised us, or spoiled us with kindness. Their gifts have been exceedingly rare. Generally, we have been treated civilly. A few have been troublesome, and disposed to annoy us. At times we have felt pleased with their general conduct, and at other times we have felt disgusted and dispirited. The greatest tax has been laid on our patience. It has been tried by their inquisitiveness, sometimes by their persistency, occasionally by impudence. For some months our cook house was the place where passers-by came to lounge, to get their pipes lighted, (and who does not smoke on Fotuna?) or a brand to kindle the fire in their own house, so that Mrs C. had often difficulty in getting near the fire. So much fuel was carried off, that our servants complained that the Fotunese got quite as much of the wood as we did. At times our own house would be so full that we could get nothing done for the din of voices, the stifling heat, and having to watch their movements. Then they would take up the bread on the table and smell it, or try on a hat or a pair of shoes; while we were assailed unceasingly with their, Give me this, that, and the other thing. But of late they have improved. Curiosity has been somewhat gratified, and they know that it is one thing to ask and another to get. We are no longer troubled with crowds of them in the house; we can forbid a man from coming in by the window; and we have now no fear of telling some one who has stretched himself out at full length for a nap on the floor, to seek for a couch elsewhere.

The island is divided into seven districts, and the population is at least nine hundred. Divine service is conducted at three places on Sabbaths. About fifty attend in all, with tolerable regularity. My opinion of those professedly favourable to Christianity has greatly fallen of late. So long as there was nothing to try them, they appeared to be attached to us, and our mode of worship. But some have left us because I did not give hatchets as part payment for work done by them, others threaten to abandon the cause if they are not taken to Anciteum in the *Dayspring*, while all of them have lately taken part in the worship of the gods of the island, and in sacrificing to them. Neither their external appearance, their religious knowledge, nor their practice, becomes their profession. Without under-

valuing the labours of those who have directly or indirectly been seeking to evangelise Fotuna, I may safely say that Christianity has but the merest hold on the island. The people are all idolaters, and superstition holds unbroken sway. The institution of tabu exists in great force. The sea has been tapu, the roads, and even the water. The symbols of the rain maker, the calm maker, the food producer, etc., meet you in all your rambles, while the sounds of their midnight dances, and the shrieks of those pretending to be possessed by spirits, often drive sleep from us.

We seem to have been wisely directed in the matter of our location on the N.E. part of the island. This district, though not the most populous, is the seat of the idolatrous worship. If we can, by the blessing of God, cut its roots here, it will soon die out over the island, but if we cannot succeed around us, we are not likely to accomplish much in the distance.

From not knowing the language we have been to a great extent in a quiescent state. Mrs C. met with a few of the women living near, two or three days in the week, to teach them sewing, by making garments for themselves, the materials being found gratis. As the time for their annual heathen festival drew near they came less regularly, and when it began they withdrew altogether. This class has been suspended for a time. This is the less to be regretted as it was not productive of much good. Had Mrs C. been able to give them *viva voce* instruction, the results might have been different. We have not started a school, as we judged that the natives were not sufficiently interested in the acquisition of knowledge to attend. I have not attempted public speaking in the language. For some time I have conducted family worship in Fotunese. Sometimes a native or two are present. With the help of one of the Rarotongan teachers I have prepared four hymns, a brief catechism, and a rough version of Mark.

Of the three teachers now on the island, two are anxious to leave by the first opportunity for Rarotonga. One of them has been here for seven, and the other for three years. One wishes to go home for the sake of his children, the other, very properly, as he and his wife do not live happily together. We hope their places may be supplied from Anciteum.

Yours, truly

JOSEPH COPELAND.

Letter from Rev. Thos. Neilson, Jun.

"DAYSRING"—ANNUAL MEETING—APPOINTMENT TO TANNA—HOPEFULNESS, ETC

ANEITEUM, NEW HEBRIDES, }
September 17th 1867. }

Rev. and Dear Sir,—I wrote you last in the month of July from Fomina New Caledonia, on board the *Dayspring*, and received your welcome letter on 29th August, on the arrival of the vessel here, bringing the missionaries to the Annual Meeting. Mr. M'Farlane came with me from Lifu, in order to be present at our Annual Meeting, chiefly for the purpose of making arrangements for the support and sailing of the vessel. Mr. Inglis goes with him to attend their Annual Meeting, which takes place at Uea in a week or two. We wish, now that the *John Williams*, is lost, to manage all the mission work in Western Polynesia by the *Dayspring*; and if the Loyalty brethren raise £300 or £400 a-year, I think we shall see the way plain to her support. She is going to be a much more expensive vessel than was at first supposed. Our annual charges will amount to £1700 or £1800, with an additional £400 or £500 every fifth year for coppering. The only way that I know of for making her expense less is to send out more missionaries, and then, instead of the annual charge for her support being almost £200 a-head for every man in the field, it will be proportionally reduced.

Our annual Meeting took place here on the first week of this month, beginning on the morning of Tuesday, the 3d, and ending on the evening of Saturday, the 7th, so you see we have had a pretty long time of it; and I daresay if you had been present, you would have thought that our debates were as keen, and, perhaps, as ably conducted, as those in the Synod at home. The most important matter to me was, of course, my appointment to Port Resolution, Tanna. It came about in this way:—Last year I was appointed to Havannah harbour, Teahè. But on going there in the vessel it was found that the chief of the only village where it was possible for a missionary then to settle, was not in the humour for receiving us, so there was nothing for it but remaining on Aneiteum during the last rainy season, and I brought a couple with me from Teahè for the purpose of learning the language from them, with a view to my settlement this year. The *Dayspring*, however, on her last voyage to the north, brought word that the people of Mèl had murdered the crew of a vessel, and pillaged her; this rendered it dangerous for white men to live in the vicinity until this outrage should be punished. At the same time a vessel arrived from Tanna, having

on board Nawa (the principal chief at Port Resolution), and a number of natives, who expressed themselves willing to receive a missionary. In these circumstances I was then (in the end of December) recommended to devote my attention to the study of the Tannese language, with a view to my settlement there. The matter was brought up before the Annual Meeting by the reading of this minute, and by my requesting that my appointment should be reconsidered. On this being agreed upon, I expressed a decided preference for Port Resolution, to which station I was finally appointed.

The *Dayspring* is away north, landing the missionaries on their various islands, and on her return here, which we expect in a day or two, she will take on board Mr. Inglis and Mr. M'Farlane for the Loyalty Islands, and Dr. Geddie and myself for Tanna. She will leave us, on her way, with the frame of a house, and some natives to put it up. She will call again to bring back the natives, and in the end of the year to bring over Mrs. Neilson and the baby. On the 3d of September, last year, the first land that I saw in these seas was the island of Tanna, rising up in lofty peaks to the sky. On the 4th of September, this year, a year and a day afterwards, I was appointed to Tanna as my sphere of labour.

Thirteen years ago the first native preachers from Aneiteum were settled on Tanna—my wife, then a little girl on her way home to school in England, acting as interpreter for the London Missionary Society's missionaries in their settlement.

It is now twenty-five years since Messrs Turner and Nisbet were settled on Tanna, and it does not seem any more inviting for the Gospel now than it was then. God only knows what success may attend the present attempt again to plant the standard of the Cross on that dark island. We make it at least in humble dependence on Him who holdeth the hearts of all men in His hands, entreating that you who are far away may sustain us by your fervent prayers, that this dark island, perhaps the most beautiful in the group, on which so many efforts have been put forth, and put forth almost in vain, may now at least be won for Christ. The Tannese seem to me to be an active and energetic race, beyond the average of natives in these seas; and the very fact that missionary enterprise has hitherto been so unsuccessful on this island, instead of discouraging the Church at home, ought to nerve her to put forth still more vigorous efforts on its behalf; for if the natives of Tanna embrace Christianity, it will not be long ere we have a band of native teachers fit to carry the glad tidings to all the islands of the New Hebrides, and even beyond them.

It is very encouraging to your servants here to see the large amount of unanimity that prevails in the Synod at home with reference to union, and also to hear that you are about to send out another missionary to this group. In point of catholicity of spirit, and energy in the diffusion of the Gospel, our little Church, commonly thought to be so narrow and reserved, to be so selfish and contracted, will bear favourable comparison with any Church in Christendom. Yours truly

THOMAS NEILSON, Jun^r

Religious Intelligence.

The Christian World.

The Reformed Church Monthly, a new magazine just commenced in Philadelphia by Rev. Dr. Bomberger, of the German Reformed Church, gives the following review of the statistics of Christianity at the present time throughout the world:—

The population of the world may be set down at 1,385,000,000. In a religious view these are classified as follows:

Nominally Christian. 358,668,000

This includes:

The Evangelical Catholic Church,
(mostly members)..... 94,835,000
The Romish Church (population). 182,041,000
The Greek Church..... 75,000,000

N.B.—In the Romish and Greek churches the whole population is given. In the Evangelical Churches only the actual members are commonly reckoned. Hence the apparent numerical difference.

The Evangelical Catholic Church may be classified under the following heads:

Reformed, numbering 15,200,000. This includes the following branches:

1. Churches bearing the general title Reformed, as that of Germany, Switzerland, France, Holland, Hungary, etc., in Europe, and the Reformed (Dutch) and (German) Reformed Churches in America 13,300,000.

2. The various branches of the Presbyterian Church, in Scotland, England, Ireland, America and mission stations, numbering in members 2,900,000.

Lutherans, numbering 27,584,000. Under this title are included the Lutheran Churches of Germany proper, Sweden, Norway, and other European countries, and of America.

Episcopalians, including the church in Great Britain, the Canadas, the United States, etc., numbering 14,200,000.

Methodists, of all branches, in the United States and other countries, members, 2,916,763.

Baptists, members, of all branches in the United States, etc., 2,500,000.

Moravians, members, 100,000.

Congregationalists, members, 1,425,000.

In the preceding classification the title *Evangelical Catholic Church* has been intentionally used to designate what are commonly called *Protestant Churches*. This is, indeed, a somewhat new term. But it is so obviously proper on historical and doctrinal grounds that no defence of its use will be required. In comparison with the Romish and Greek Churches the Evangelical Churches of Christendom have the best claims to true catholicity, as well as all other essential attributes of the true Church of the Lord Jesus Christ. Of course, open and half-disguised advocates of Romanism will sneer at this as an unwarranted innovation upon long established usage. But their motive in any such ridicule is sufficiently apparent. They are willing to relinquish the prestige of the Catholic name assumed by the purely sectional Church of Rome. Let them prove our use of the title to be wrong. Until then this monthly will continue to call the various branches of Evangelical Protestantism the *Evangelical Catholic Church*.

The new Era in China.

A Baptist missionary writes from Swatow: "Think of three or four English and Continental insurance companies having officers in this port and supported mainly by the Chinese. Nobody will insure a junk. Therefore junks must go to the wall. And the Chinese like well, in typhoon times, to have in their pockets an insurance policy for a cargo of northern produce on the way down. A person here in China without special inquiry would never imagine what a vast amount of foreign tonnage is employed in purely Chinese commerce. Most remarkable of all is the business done on Canton river, and that magnificent stream, the Yangtze, the Mississippi of China. Large, capacious and well-built American and English steamers penetrate to the heart of China, laden with passengers and freight. Chinese prejudice may grow and shake its fists; but that does not stop the engine. Meanwhile those who take advantage of the new improvements move ahead; those who do not, fall behind. This is the *argumentum ad hominem* which never fails to convince a money-loving people like this."

The writer speaks also of the great influence, in dissipating prejudice and introducing new ideas, exerted by the return of

thousands of Chinamen from a residence in California, and adds:

"A question of more interest to us is, How far will the evangelization of the Chinese be promoted by all these changes? There will be greatly increased facilities for missionaries and Christians at home communicating with each other; increased facilities for transporting the means of usefulness. The working hand will be nearer the throbbing heart and the sympathy will be closer and more quickly felt. And here many of the barriers which exclusiveness has erected will be taken away; fewer difficulties met with in getting access to the people; and there will be an abatement of the contempt which is felt for everything which comes from abroad. But beyond this, I expect nothing worth feeling elated about. Contact with foreigners does not always civilize, much less does it necessarily Christianize. The Chinese who go to California quickly learn to wear foreign pantalons; but they do not put on the garments of holiness at the same time. But may not a great deal be expected from those who have lived in a Christian community so long? A Christian community and a sinners' community are always found side by side; and these heathen seem to find the latter much more congenial than the former. They come back with 'the root of all evil' in their pockets, but not 'the root of the matter' in their hearts. I have in my mind now several Chinese, whom I could name, who have been years in America or England, and have enjoyed collegiate advantages there; but we do not look to them for usefulness corresponding to these advantages. No, the Church, under the guidance of the Holy Spirit, must do the work, and it must be done here on the ground, among the people, and by converts from among the people. God's seal of approval especially set upon this plan. The work of evangelization in China thus far has not been done by travelled Chinese, but by men taken from the fields and the fish nets, and endued with power from on high. These do the work; the others merely applaud."

Great and Good Progress.

A missionary writing from Constantinople, says:—

From every quarter we hear of progress in the right direction in the missionary work. The native churches are assuming the support of their own pastors, and are organizing themselves into Presbyteries or "Unions," in a manner that gives every reason to hope for permanent and great results. One of these bodies, the "association of Bythinia" has just held an impor-

tant meeting in the city of Brusa. There were eleven native pastors and delegates present, and three missionaries, who were corresponding members of the association. Many important and difficult questions were considered and settled to the satisfaction of all concerned. Mr. Parson of Nicomedia, has decided to remove to Brusa, to join Messrs. Green and Richardson, in their labors for that extensive and important field. Experience goes to show that *strong, central stations*, well manned and covering a large extent of territory, accomplish far more than when the same number of missionaries are scattered about at isolated points in the same territory. The demand for more native pastors and preachers, in the whole of Asia Minor, is far greater now than it has ever been before. The work of the missionary, therefore, is becoming more and more, that of training men for the ministry and superintending the infant churches, until they are fully able to take care of themselves. The association of Bythinia, at its recent meeting, organized a new church of 13 members in the Greek village Demedersh. All the exercises were deeply solemn and impressive.

Progress in India.

The *London Christian Times*, in an article on India, gives the following encouraging account of the progress of the truth in the Indian Empire:—

"We have a well-founded hope that a glorious future is before the vast Indian Empire with its two hundred millions of people. The marvellous change which, of late years, has taken place in the public opinion of the country, has filled Englishmen with amazement. Hindooism, so long the formidable antagonist of the Christian missionary, is giving way; the conviction has become general that idolatry is false, that caste is a great evil and not a blessing, and that Christianity is true. Since the mutiny, in 1857, a new spirit has entered into the public government of the country, and during the last seven years a degree of improvement, and a solid advance have taken place, in the course of legislation and the material wealth of the country, of which none, except men who have seen it, have any idea. The direct results of Christian Missions in India are of the most gratifying character. There are now in India some 50,000 communicants of all churches; there are congregations of 250,000 people, together with 200 native clergy. But, as Dr. Mullens recently pointed out, there is a fact to be contemplated which is of greater value than any tabulated statement of direct results:—the general impression which has been made by the Gospel in India upon a

a large scale. It is a striking fact that a healthy change in the religious knowledge and convictions of people in general may take place to a great degree before direct conversions to Christianity become numerous, or the native churches grow very large. The condition of the Indian Empire, and the influence which Christian truth is now exerting upon it, illustrate this fact in a remarkable manner. Under the influence of a wise and just Government, trade and commerce are extending, schools are multiplied, and the annual examinations at the three universities in the English and native languages attract hundreds of native students; a sound system of education is spreading more widely every year. Besides the progress which has been made in female education, there is a vast class of young men who have lately been casting off all respect for the idols of their fathers and the customs of their ancestors, who though they remain in Indian families, and do not openly break their caste, are free in their condemnation of it, and preparing for that grand step which shall bring them out of it altogether. Throughout the Presidencies the natives of all ranks are able to get spheres for themselves within the Government, and some of them now sit as judges in the highest court of appeal. A class of young men have come to England to obtain education, and by and by some as barristers, and some as civil servants, they will return to their own countrymen as missionaries of Western civilization. Natives also are associated with Europeans in great commercial enterprises, and nearly every country in the world is trauced with. Railways are stretching out and reaching towards the frontier, and while giving the Government an immense increase of power, have also given a power to the stagnant East never known before. Telegraphs carry intelligence from place to place, and localities the most distant are thus in constant communication upon matters of importance. Such are a few of the surprising changes which have taken place in India of late years, and as we contemplate them we may well derive hope for the future. At the same time, we think that the appeal which the Bishop of Oxford has made, in the speech which he lately delivered at Plymouth, is worthy of the best attention. He has made an appeal to England to christianize India; to organize a missionary crusade in that vast country on a scale commensurable with the magnitude of the stupendous work which lies before us.

Never Lost.

The efforts of the Colporteur, or the private Christian, in the distribution of tracts, are not always graciously received. But

let no one be discouraged. The bread cast upon the waters may return after many days. The late Daniel Fanshaw, of New York, one day gave a tract to a young infidel, who received it with the indignant soliloquy, "what right has he to interfere with me or my opinions?" In a cool and contemptuous manner, he first read the tract, then set fire to it, and lighted his cigar. A tract lost! An act of love thrown away! So it seemed. Twenty years passed. Mr. Fanshaw died. The man who had destroyed his tract, and remained in sin, saw the notice of his death. The old transaction was reproduced in memory. The contents of the tract came up afresh, and the despiser was convinced of his sin, became a converted man, and was led to peace and joy in believing. The Holy Spirit acts in His own time and in a mysterious manner.— That burned tract was not lost.

Every tract, every religious book, which goes forth from our press does its work. The results may not always be known in this life. The judgment day will declare them.

Presbyterian and Methodist Liberality.

Much has been said of late about the large sums raised by the Methodist Church during its Centenary Year. While we desire to give all due credit to our Methodist brethren, and rejoice in their liberality, we think it ought to be known that our Church gave last year for benevolent purposes more per member than the Methodist Church.

According to "the Amended and Completed Summaries" of their Church, recently published in the Methodist journals, their 1,146,081 members gave last year for benevolent purposes, exclusive of Centenary objects, the sum of \$933,318 25, or less than eighty-two cents per member. The Minutes of our last General Assembly report that our 256,350 members gave for corresponding objects last year \$1,045,356, which is \$4 24 per member, or more than five times the average of the Methodist Church.

The Centenary Collections, it is stated in the same journals, will amount to over \$7,000,000, and may reach \$8,000,000, of sum \$900,000 has been given by one individual. Admitting that the Centenary with the other collections already stated will reach the sum of \$9,000,000, we have an average of less than eight dollars per member reported by the Methodists for all objects, exclusive of ministerial support. The Minutes of our last General Assembly report contributions including ministerial support of \$3,731,164. Allowing an average support of \$1000 to each of the

1700 ministers that were reported as drawing their support from particular congregations, (an allowance \$300 beyond the highest average we have seen by any one who had investigated the subject), we have from our 246,350 communicants amounting to \$2,031,164, or an average of \$2 24 per member, or nearly 25 cents per member more than the corresponding average of the Methodist Church, including Centenary gifts.

We publish these statistics, not in any spirit of invidious comparison or of boasting, (which latter is excluded by the fact that our gifts but little exceed an average of two cents a day from each member of our Church), but because we have noticed of late too many Jeremiads over our illiberality, and too little disposition to thank God for what he has inclined our people to give for the spread of His kingdom. To gratefully record what we have received opens the way for more, since to him that hath shall be given, and he shall have abundantly.—*Record of Old School Presbyterian Church.*

News of the Church.

Poplar Grove Church.

The annual business meeting of the Missionary Society was held in the basement on the 12th inst., Rev. Mr. McGregor in the chair.

Mr. Blackwood read the report of Miss McVicar, a Bible woman or missionary agent, sustained chiefly by the contributions of the young men in the congregation, and shewed the excellence of the work in which she was engaged, and how desirable it was that the work should be continued. The Sabbath Bible class contributed \$25 in aid of this effort.

Mr. Patterson, the city missionary, followed with statements respecting his work in Albro and City Streets, which were heard with deep interest, and followed by brief speeches from Messrs. Robson, McLean, D. Fraser and Mr. James S. Hutton.—Some fifty dollars were required to make the young men's effort, to support their agent, balance, and a collection in aid was taken.

Mr. Robson then submitted the financial statement of monthly receipts and disbursements, which, when supplemented by Mr. Blackwood's account of expenditure in connection with the young mens effort, and the *Dayspring* contribution recently made, presents the following sums for the objects named:—

Financial Statement.

Paid for Colportage.....	\$61.00
City Mission.....	153.00
Foreign Missions:	
Cash for Goods.....	\$20.00
Goods contributed.....	60.00
	80.00
Home Missions:	
Sheet Harbor cong.....	\$40.00
General Fund.....	34.08
	74.08
Dayspring Fund:	
From Sabbath School.....	87.22
Bible Woman:	
Young men and Bible class, with aid.....	240.00
Ladies allowance for poor in Miss McVicar's district, \$1 per week.....	52.00
	\$747.30

Primitive Church, New Glasgow.

This congregation has for years maintained a high character for liberality in contributing to the various schemes of the Church, and to religious objects generally. This character has been fully sustained during the year past, the sum of \$1600 having been raised in the Church for congregational objects and the schemes of the Church.

This large amount is a free-will offering to the Lord. It has been raised by following the recommendation recorded in the first epistle of Paul to the Corinthians, xvi. 2,—“Upon the first day of the week let every one of you lay by him in store, as the Lord hath prospered him,” or, according to McKnight “Let each one of you lay somewhat by itself as he may have prospered, putting it into the treasury.”

Why was the name of *Primitive Church* chosen? We cannot give an authorized reply, but it seems to us a sufficient explanation, that it presents to the whole body an example of the truly primitive way of maintaining the ordinances of religion and extending the Redeemer's cause; no debts and no duns, no rents and no constraint, but all giving—and such as he *purposeth in his own heart*,—not grudgingly, nor yet of necessity, but as cheerful, happy givers, realizing in all their hearts that it is “more blessed to give than to receive.”

The New Church at Springfield, N. B.

Was opened for public worship on the 19th ult., and the pastor, Rev. Mr. Jack, was assisted on the occasion by Rev. A. Stirling of Fredericton, who preached in the morning, and Rev. Mr. Gray of Norton, who officiated in the evening. The audience on both occasions were large and attentive, but in the morning passages as well as pews

were filled, and numbers were unable to gain admittance at all. Both services were conducted with great ability; and the people separated, highly appreciating the whole religious exercises of the day, and with only one opinion about the elegance and comfort of the building, which, externally and internally, is beautifully finished, reflecting credit alike on the congregation and on the contractors, who so faithfully fulfilled their engagements.

On the Monday following, Mr. Stirling preached with even *more* than his usual power and unction, from the words "Ought not Christ to have suffered these things, and to enter into his glory."

The pews were subsequently disposed of to good advantage, for the results more than covered the debt on the building.

May the Lord from that glory into which He has entered, grant times of refreshing to the minister and people of Springfield and English Settlement; and when He writeth up the people, may it be found that their new place of worship was the birth-place of many souls, so that the record will be "This and that man were born in her."

Congregation of Lower Londonderry.

Rev. Mr. Wyllie reports the distribution of the Funds of his Congregation as follows:

Foreign Missions Gen. Fund.	\$69.03
" " to Trinidad special	9 23
	\$78 28
Home Missions.	63.68½
Ministerial Education.	44.50½
	\$191.42

In connexion with these very liberal appropriations, Mr. Wyllie also adds a donation from Dr. William Peppard of Great Village of \$40, making in all, the sum of \$231.42.

Respecting Mr. Peppard's donation, Mr. Wyllie states that the donor having been laid aside from active life through the entire loss of sight, in making a disposition of his property here, as an expression of thanksgiving to God for many mercies, bequeathed \$40, to be equally divided between the Home and Foreign Mission Funds along with \$20 for the Bible Society.

Subsequently however, he concluded that the more excellent way was, at once, to hand over these sums to the cause which they were designed to aid; and they were then placed in Mr. Wyllie's hands for transmission. We think the first resolution came to an indication of sanctified affliction. We regard the second as still better, and the *more excellent* way. Although reluctant at first, to have his name mentioned at all, in connection with this donation, we

trust that the very mention of the name in connection with the affliction and the gift, will be the occasion of *many prayers* to God, that the donor may experience richly and abundantly, the blessedness of giving to the Son, and that God, who is able to make all grace to abound toward Him, may grant him *all sufficiency* of grace, mercy, and peace, as well as of all temporal good.

New Church at Saltsprings, N. B.

For some time past the people of Saltsprings, Kings County, New Brunswick, have been actively engaged in erecting a place of worship. They have made a great effort, and have succeeded even beyond their expectations. On the right hand side of the Saltspring road, as the traveller reaches a point about two miles from the Dorchester post road, he will come suddenly, in rounding a turn of the road, upon one of the handsomest places of worship in the Lower Provinces. It is small but exceedingly neat, with a well-proportioned spire elegantly finished, with the windows of the tower tastefully occupied by green venetian work. The building is well painted, and white as the snow that covers the surrounding landscape. Within everything is in keeping with the exterior. The plastering is of first rate quality, and the pews and pulpit are very neat and suitably painted. The windows are tastefully provided with linen blinds and elegant lamps, and plenty of them are suspended by small chains from the ceiling; even the step-ladder, necessary in lighting and trimming the lamps, stands in readiness in the lobby. The building stands on a lovely and well-chosen site, freely granted by Mr. Henry Smith.

This Church was opened for public worship on the 9th inst. The opening services, at the request of the worshippers, were conducted by the Rev. N. McKay, of St. David's Church, St. John, who preached appropriate discourses in the morning from 1 Chron. xxix. 5, "And who then is willing to consecrate his Saviour this day unto the Lord?" and in the evening from Phil. i. 27, "Only let your conversation be as becometh the gospel of Christ." The weather was most unpropitious. The wind blew a gale that day, and carried with it in the morning a blinding snow storm, and in the evening a torrent of rain. The audience, notwithstanding, in the morning filled the Church to the very door, many of the people having come from a distance of many miles. In the evening, too, the audience, considering the night, was very good; several persons walked to the evening service from two to three miles, in the face of the drenching rain and almost knee deep in the melting snow. It was edifying to see these earning for themselves a reputation some-

thing better than that of "fair weather Christians," shaking the water from their dripping garments as they took their places in the house of God. The collections taken were very liberal; and the whole debt on the Church property is little over \$40, and it will be speedily wiped out altogether. Let us all fervently pray that the blessing of God may rest upon the good people of Saltsprings as they bow before him in their new place of worship.

Presbytery of St. John.

The Presbytery of St. John met on the 12th February, in the Session Room of St. David's Church, and in the absence of Rev. J. Bennet, moderator, was constituted by the Rev. L. Jack. There were present, the Revs. L. Jack, A. Donald, J. Gray and N. McKay, together with Mr. Robert Greenlow, elder. The Rev. W. Alves and Rev. J. D. Murray were, on motion, invited to sit as corresponding members. The first item of business that came before the Presbytery, after the reading of the minutes, was the resignation of the Lower Norton Section of his charge by the Rev. James Gray. Messrs. Baxter and Greenlow appeared for the congregation, and after they were heard in explanation of the position of the state of things at Lower Norton, Mr. Gray addressed the Presbytery, pointing out the peculiar difficulties of working so large and scattered a charge, and the absolute necessity of concentrating effort upon the most important points, if any progress is to be made. On motion the following resolution was unanimously adopted,—
"That in view of the difficulties attending the present position of the Lower Norton congregation, and inasmuch as our people in that congregation are within possible reach of one or other of the surrounding stations—and further, in view of the additional attention which Mr Gray will be enabled to pay to the other sections of his charge, the Presbytery accept Mr. Gray's resignation of Lower Norton.

The next business was a joint call from Saltsprings and Golden Grove to Mr. Simon Fraser, preacher of the gospel. The call was regularly proceeded in, being cordial and accompanied by a guarantee of support, which, though small, is much in advance of anything previously attempted by these settlements for the support of religious ordinances. The call was therefore sustained and put into the hands of Mr. Fraser, who was present at the meeting of Presbytery, and accepted by him. Trials were then prescribed for Mr. Fraser, and in prospect of these trials being sustained, Mr. Donald was appointed to serve the edict for his ordination, which is appointed to take place on the 12th of March next.

The Presbytery then took up a memorial from the Presbyterian congregation at Moncton, intimating their cordial desire to call the Rev. J. D. Murray to be their pastor, and asking the Presbytery to appoint one to moderate in a call. On motion the prayer of the memorial was granted, and the Rev. N. McKay was appointed to preach at Moncton on Tuesday evening, the 25th inst., and moderate in a call.

Reports of missionary labor at Moncton, by Mr. J. R. Bearisto and Rev. J. D. Murray, were submitted and approved; and after attending to matters of routine the Presbytery, on motion, adjourned to meet at the new church, Saltsprings, on the 12th of March, at 2 o'clock, p. m.

Presbytery of Pictou.

The Presbytery of Pictou met in Blue Mountain Church on the 21st January, and after an able and appropriate sermon by the Rev. Alexander Ross, from Ezekiel xxxiii. 1-10, was constituted by the Rev. George Patterson, moderator, with whom were present the Revs. James Bayne, D. D., D. B. Blair; John MacKiunon, Alex. Ross, C. B. Pitblado, A. J. Mowitt, A. McL. Sinclair, and J. F. Forbes, Ministers, and Messrs John Meikle, Alexander Sutherland, and James Grant, Ruling Elders. After the roll was called, the Presbytery proceeded with the visitation of the congregation, by the moderator putting the questions of the formula in their order to the minister, elders, session and managers, all of which were most satisfactorily answered.

Of the minister's faithfulness and exhausting labours as a pastor, it is unnecessary to speak, as they are well known throughout the Church. The elders intelligently and conscientiously perform the duties of their office. They teach in Sabbath Schools, hold prayer-meetings, and visit the sick. So great is the interest they feel in the welfare of their own congregation and in the prosperity of the Redeemer's Kingdom in general, that they have from the beginning assumed the management of the financial affairs of the congregation, collect the minister's stipend, and even collect for the schemes of the Church. It is not surprising that under the superintendence of such men, this portion of Mr. Blair's congregation should be found steadily growing in Christian liberality and in a very flourishing condition. The prosperity of a congregation to a large extent depends upon the sincere piety, faithfulness, and Christian liberality of its elders. Elders who are governed more by mere worldly policy than by the spirit of Christ—who are illiberal in supporting the cause of Christ—and who are remiss and unfaithful in the discharge

of their official duties do much injury in the congregations to which they belong. They are a drag on the forward movements of the congregation, seriously hamper their minister in his work, and to a considerable extent neutralize his influence for good. Not so with these elders. They are faithful and delight in every good work. The Presbytery were well pleased with the state of matters in the congregation and recommended it to take steps in connection with the Garden of Eden section, with a view of assuming as soon as practicable the responsibility of supporting a minister among themselves and thus relieve their present minister from a large amount of his physical labour for which his health and strength are not now sufficient.

The Presbytery met the next day at New Glasgow when there was a good attendance of both ministers and elders.

The Rev. Mr. Grant reported that he had fulfilled his appointment to Wine Harbour, and had also preached at some of the neighbouring harbors. His report was approved and his diligence highly commended.

The attention of Presbytery having been called to the growing importance of Acadia village, and the number of members and adherents of our Church residing there, it was agreed to supply it in the meantime with evening preaching, and that Mr. Mowitt be appointed to arrange with the neighboring members of Presbytery for such supply.

Fisher's Grant was also referred to as a place requiring the attention of Presbytery—whereupon Dr. Bayne was directed to obtain as much assistance as possible in supplying it with preaching the members of Presbytery.

It having been officially intimated that the Rev. Dr. McCurdy of St. John Church, Chatham, had died on the 1st inst., the Presbytery in removing his name from the roll, agreed to place the following minute on their records, viz. :—

“The Presbytery in removing the name of the Rev. Dr. McCurdy from their roll feel it due to place on their records an expression of their personal esteem for him as a co-Presbyter, and their sense of the value of his services to the Church. He long occupied a sphere remote from his brethren, in a living peculiar difficulties.

“The Presbytery regret that distance and other circumstances prevented their extending to him, and to his congregation, the benefits of ministerial intercourse and Presbyterial care to the extent that they would have desired. They, therefore, appreciate the more fully the perseverance and diligence with which he maintained his position, amid the discouragements of an

isolated situation and other difficulties of no ordinary character.

“The Presbytery also record their sympathy with the congregation in their bereavement; their prayer is that this event may be blessed to them, and that the Great Head of the Church may speedily provide for them a pastor after His own heart, who shall feed them with knowledge and understanding.

“To the widow and family of the deceased the Presbytery would tender the expression of their heartfelt sympathy.— Their prayer for them is that the God of the widow and fatherless may richly fulfil to them all the gracious promises of His word, and supply all their need out of His riches in glory through Christ Jesus.

“This being the first death, not only in the Presbytery but in the Synod since the union in 1861, the Presbytery feel it due to record their heartfelt gratitude to the Great Head of the Church for the special care which He has taken over the lives of our ministers. Conscious that the same state of things cannot continue, and not knowing how soon the summons may come, or to whom it may first be addressed, they would feel called on the more earnestly to work while it is day, for the night cometh when no man can work.

“It was agreed that the Rev. Mr. Law of Richibucto, be requested to preach in St. John's Church, Chatham, at his earliest convenience—to read this minute to the congregation, and, as the Presbytery's deputy, to intimate the vacancy and tender such advice as he might judge suitable.”

The Presbytery then proceeded to religious conference. The subject for discussion, as formerly announced, was “The cultivation of piety in ministers.” The Rev. Mr. Patterson opened up the subject, by showing its very great importance, and pointing out the dangers into which ministers were specially liable to fall in reference to it.— These were, familiarity with the subject of religion, treating it in a professional manner, temptations to pride, personal and spiritual, the opposition which they frequently encounter in their pastoral work, causing discouragement, and sometimes leading to despondency, so that they are ready to exclaim with the prophet, “We have laboured in vain, we have spent our strength for nought and in vain.”

The remedies which he pointed out were self-examination, reading the Bible and other religious books devotionally, reading the biographies of ministers and other good men, preaching sermons on the gospel ministry, and special prayer.

After various remarks and prayer by a number of the members of Presbytery, the conference ended, and the Presbytery adjourned to meet next in John Knox's

Church, New Glasgow, on the third Tuesday (27th) of March, for ordinary business and for religious conference and prayer. The subject for conference to be "The pastoral care of the young." Mr. Walker to open the subject. Concluded with prayer.

JOHN MACKINNON, *Clerk.*

LIBERAL.—We learn from the *Canada Record* that a gift of \$4000 has been made to Knox Collage, Toronto, by W. C. McLeod Esq., Wodstock. Donations of this magnitude are not often made in these Provinces, but they are by no means rare in Britain and the United States.

ANOTHER LIBERAL GIFT.—Dr. Willard Parker of New York has given \$2000 "to the Union Theological Seminary, the interest of which is to be expended in an occasional brief course of lectures to the students on hygiene, or the art of preserving their health and usefulness. His attention had been called to the matter by seeing Theological students and young ministers, one of his own family in a missionary field, faint and fall, when a knowledge of a few simple lessons in physiology and hygiene might have lengthened their lives and usefulness to three score years and ten. Besides the money, he has just given the first course of lectures himself—as no one could do it better. They were familiar, fatherly, plain, and practical. Those students in theology, and the friends of a healthy, vigorous, and useful clergy, will not soon forget the judicious gift, and practical kindness, of one who is an honor to the medical profession."

It would be of great importance to our students if they had the benefit of a short course of this character.

FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.—The Foreign Mission Board of this Church contemplate an enlargement of their foreign mission work, which will require six or seven additional agents. Three of these missionaries are required for India, two for Jamaica, one for Calabar, and one for Ningpo, in China. Their *Home Missionary Record* for last month states that the trustees of the late John Henderson, Esq., of Park, have intimated to the Treasurer that in May next they will pay, free of legacy duty, the sum of £20,000, being £10,000 for Foreign Missions, £6000 for India, and £4000 for China; and that in 1871, the bequest of the late Alexander Paton Esq., of Cowden Park, Alloa, will come into operation, which, it is expected, will, for ten years, yield annually about £1500 for foreign missions.

UNION. The Presbyterian Churches in England are likely to unite before the Scottish Churches. Dr. Begg's party in Scotland have taken up a position of very determined hostility to the Scottish Union.—There has been a Union recently in Victoria, Australia.

The directors of the Church Missionary Society appeal for additional contributions in order to maintain their work. They say—"A great increase in the cost of living in India involves a large outlay for the maintenance of the society's position in that important dependency. In other parts of mission-field, and more especially in China, the onward progress of the Gospel is retarded by the paucity of labourers. The income of the current year, though probably not less than an average, will, unless strenuous efforts be made, be upwards of £10,000 below the expenditure. Strong ground for their appeal is found in the fact that nearly one-third of the names of the society's roll of ordained missionaries are those of native ministers."

CHURCH PARTIES IN PARIS.—The Presbyterian elections were held in January and resulted in the triumph of the orthodox party. M. M. Delessert, Thiery, Pourtales and Mettetal were elected, and the return of M. M. Triquetal and Reigbeder was subject to a second election."

This dispatch relates to the annual struggle between the orthodox and rationalistic elements in the French Protestant Church.

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Fireside Reading.

"If Riches Increase, set not your Heart upon them."

We have often seen those who, when in comparative poverty, were generous with their little, but who have become penurious in becoming rich. While their means were small, their outgoes trod close upon their incomes; their habit of giving was exercised and strengthened in some proportion to that of receiving, and the passion for accumulating had not room to spread its roots. But when the gains began sensibly to advance beyond the outgoes, a habit was formed of calculating how long it would take to reach such and such a sum; and with no active principle of benevolence proportionally counterworking the growing passion for gains, every little increase served to feed the passion, and every call for charities was resisted, because it postponed the time of reaching the proposed

amount to be laid in. Aware of this principle of human nature, divine wisdom has given the caution, "If riches increase, set not your heart upon them;" hinting to us that the "setting of the heart upon them" is a common result of increase.

How many thousands have said in their hearts, O if I were as rich as such a one, how would I multiply the streams of my bounty; I would do nothing else than employ my wealth in doing good. But all such talk is vain; the process of becoming so rich, would expose you to the fiercer heats of temptation, consuming all benevolent affections. The process of increasing wealth, without the outgoes of benevolence, is a process of confirming a feeling of poverty, a grasping desire for more, which like the grave will be ever crying, Give give. A case has been known of a man at the age of three score and ten, with his hundred thousand dollars, free from debt, and well invested, and yet crying like a child in apprehension of a possible experience of poverty. And this state of feeling was induced by a most natural process, by a mind given up to the passion of accumulating, without the counter-process of distributing. This is an invariable result of human experience in like circumstances, and it shows the importance of some law of conduct to keep our benevolent activities in use. Our condition is like that of a leaky vessel, which needs the constant labour of the pump in throwing out, to prevent its being submerged.

This fact in human nature should be well considered by the young, who are just entering upon a course of business, and upon the formation of character. Here is a powerful element in the production of character, which one cannot overlook without great damage to himself. Whether the young person regards his happiness and usefulness for time or for eternity, it is immensely important that he adopt this divinely appointed method of enlarging his heart.

And the church as a whole, and each professed Christian has a special interest in this matter, because *covetousness is more especially the sin of the visible church*. It is so, because it is of such a nature that it can better conceal itself under a Christian profession. Spurious conversions more often consist of a change of the dominion of one lust for that of another; and as long as the heart remains unchanged, the lesser changes must consist in some substitution like this.—*Rev. Parsons Cooke.*

"The Heavenly Way."

'The tract entitled "The Heavenly Way," says Dr. Scudder of Madras, 'was given to a young man at one of the

public markets. He read it; was convinced of the folly of idolatry; came to me for the purpose of obtaining a more full knowledge of the Christian religion; received instruction; and became, as I hope, a true follower of the Redeemer. But this is not all the good which this tract has been the means of doing. Through it the little brother of this young man became connected with one of my schools, and also attended church. After he had attended preaching for some time, he begged me to admit him to a profession of his faith. As he was quite young, not eleven years old, I hesitated to receive him. In this, perhaps, I did wrong. He never openly joined the church on earth. He, however, soon went to join the church in heaven. He was attacked with the cholera, and died. In India, when children are very ill, the father or mother take up a cocoa-nut, or a few plantains, and run to the temple, and say, "Swammie (the name given to the idol), if you will cure my little boy I will give you this cocoa-nut or these plantains." The mother of this little boy saw that he was in great danger, and she told him that she wished to go and make offerings to one of her idols, in order that he might get well. But he begged of her not to go. "I do not worship idols," said he; I worship Christ, my Saviour. If He is pleased to spare me a little longer in the world, it will be well; if not, I shall go to Him." The last words which he uttered were, "I am going to Christ the Lord," and then he died.—Through the means of the same tract, also, the young woman, who afterwards married the brother (the first-named receiver of the tract), was converted; and, to crown all, the hoary-headed father, after having bowed his knees for half a century before idols, was through its means brought to yield his heart to the Saviour.

Did you mean that Prayer?

Do you know what your prayer means, that the Lord would "send forth" labourers into his vineyard? It implies far more than a quiet commissioning of men, and then dismissing them to go forth in their own time. The verb employed signifies forcible action; *cast forth*. It is the word used by one classical author in relating how a crew of pirates determined to cast out a passenger from the ship into the sea, and drown him, that they might possess themselves of the wealth he was bringing homeward from distant lands; and again, where the same author mentions the driving of a ship a long distance out of its course by a storm. The word is applied to the expulsion of an enemy from a country; to the contemptuous ejection of a disagreeable person from a house; to the casting forth

of an untimely birth by a woman in travail. It is emphatically not to "send forth" in a regular and formal way, but to cast, or drive forth.

"Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." The harvest is precious; the time is short; the labourers are standing in the forum all the day, idle, and excusing themselves by saying, "no man hath hired us;" or else promising, "I go," yet they go not. Now, Jesus says, plead that God will cast them out, it matters not by what means, so that they are compelled to go to work.

Here is a direct prayer that the fortunes of parents who pamper their children, and bring them up in sloth, may be snatched away, and that poverty may humble and purify them. Here is a petition that the father and mother who stand in the way of a devoted son, who is willing of himself to go out as a missionary to the heathen, may be struck with a mortal disease, and like stumbling-stones be removed. Here is a justification of the contempt with which old and settled congregations reject a crowd of ease loving applicants for the vacant pulpit, and dismiss them mortified to seek remote and humble positions. Here the church is taught to prefer war, pestilence, and famine in a Christian land; anything, indeed, that will chasten, and sanctify, and scatter abroad to all its corners, and to the very ends of the earth, the multitudes that sit down to commerce, to the pursuit of learning, to the enjoyments of home and quiet, and stop their ears to the shouts of the dying millions, struggling for life in the stormy sea of the world's false creeds, and ceaseless crime. Here is a prayer to give the church no rest or comfort till she drive, or hurl forth, the unwilling labourers, until the harvest-field shall be fully supplied, and its last sheaves be gathered safely in.

So did the Lord cast forth the primitive church, by repeated and bloody persecution. Such has been the rule of the periods of great reformation in the past. Are we ready to pray for this violent expulsion of Christians into the broad, white harvest-fields of the earth now—and go ourselves?

Power of the Missionary Church.

Wherein lies the real power of the Missionary Church? (I use this term because my Bible gives me no other idea of a true Church than a missionary—aggressive, reformatory, soul-saving body of working believers.) Wherein lies her power? Manifestly not in her numbers; for she embraces less than one-fourth of the human race.—Manifestly not in her earthly resources; for mammon has more wealth than the Church, and Antichrist possesses cunninger state-

craft and mightier armies. Her power lies in her living union with the living God. And in proportion to her closeness of union with Christ Jesus, will she be sagacious in plain, steadfast of purpose, fertile in resources, zealous in labour, prevalent in prayer, and victorious in achievement. Christ is in the Missionary Church. He is not in heathenism, or in Moslemism, or in Rome. When He gave the Church her commission, "Go teach all nations," He sealed up with it the priceless promise:—"Lo, I am with you to the end of the world."

With one slender rod Moses cleft the Red Sea asunder; but God was in the rod.—With a herdsman sling David brought down the Philistine, but God strengthened the young shepherd's arm, and guided the fatal stone. Out from the doorway of a prayer-meeting in Jerusalem, a handful of plain people issued forth to turn the heathen world "upside down," and to carry the cross from the Euphrates to the Tiber.—But Christ went with them, and in them, from that "upper chamber." Christ flamed on Peter's tongue; Christ reasoned from Paul's cultured brain; Christ spoke from Apollos' lips; Christ throbbed in the pulsations of John's warm heart; Christ shone from Stephen's face, when it was like unto the face of an angel. *Lo, I am with you always*, blazed on the banners of every apostolic corps; *Lo, I am with you always*, rang as her bugle-call to every march to victory. The power of that Missionary Apostolic Church lay in her piety; for her piety was the measure of her union with Jesus Christ. And in our day, the Church's piety is the Church's power. Do not forget, my brethren, this truth of truths, for a moment.—The power of the Missionary Church is her living, self-denying piety. For this there can be no substitute. The church may increase her agencies as she will; she may multiply her machinery an hundred fold; but it will be all for naught, unless Christ Jesus be the "living Spirit within the wheels." What the Missionary Church now most needs is—another Pentecost. And all ye who would see new vigour in the work of missions—who would see a new zeal, a new liberality, a new inspiration in the Church at home, must besiege God's mercy seat for a powerful, soul-quickening revival.—*Rev. Dr. Cuyler.*

"And the Door was Shut."

How sudden, how complete the change! One moment the light streams out from the scene of gladness within, through the open door; the next the blackness, the darkness, the gloom of midnight: the darkness the more profound by reason of the light so bright but the moment before. Such is the picture presented in our Saviour's words.

How profound and original his teachings, that could find in the simple closing of a door a lesson so solemn as this. It is the door of salvation. It is the Lord Jesus, the Master of the feast, who himself shuts the door; and when he shuts, no man can open.

But when is it shut? When is mercy's door shut? No question more important can be asked by a sin-laden son of Adam.

"How far may we get on in sin?

How long will God forbear?

Where does hope end, and begin,

The confines of despair?"

No man knows when this door will be closed to any soul. Always at the end of life, but whenever the soul is finally left off by the Holy Spirit, the seal is set. No more strivings of the Spirit; no more hope.

Thank God if you have not already grieved away his Holy Spirit, and hasten to enter in. If the door is closed, and you are within, think how blessed your state. A guest at the marriage supper of the Lamb, you will walk in the light and share its eternal joys. Nothing from without can get in to break the peace of your soul. No foe can assail, no sin disturb, no care becloud your soul for ever. But if without, then no ray of light breaks in upon the gloomy darkness. No hope cheers the soul; but bitter regret for opportunities lost will add intensity to all its misery.

Gleanings from Old Books.

The slanderer harms three persons at once: him of whom he says the ill, him to whom he says it, and especially himself in saying it.

You will perhaps be amazed when I tell you that it is not so necessary to watch against great crimes as against faults which may appear to us small and indifferent.

As ointments, unless they are stirred, are not smelt afar off, and as aromatic scents do not give out their fragrance unless they are burned, so it is in their tribulations that the saints give forth their excellencies.

It is the devil's part to suggest; ours not to consent. As often as we resist him, so often we overcome him; as often as we overcome him, so often we bring joy to the angels and glory to God.

Know that shouldst thou let thyself be stabbed a thousand times a day, and come to life again; shouldst thou let thyself be strung to a wheel, and eat thorns and stones; with all this, thou couldst not overcome sin of thyself. But sink thyself into the deep unfathomable mercy of God, and Christ will give it thee out of His great kindness, and free goodness, and love, and compassion.

Desire and strive to die well, which cannot be without living well. The rest com-

mit to God; Who brought you into this world unasked, but Who, when you are about to leave it, will not introduce you to His kingdom unsought.

Where you are is of no moment, but only what you are doing there. It is not the place that ennobles you, but you the place; and this only by doing that which is great and noble.

Bethink thee heartily of the wonderful kindness of God, Who was so high and so worshipful in heaven, that He should come down so low, and be born of the maiden, and become our brother, to buy us again, by His hard passion, from our thralldom to Satan.

That shall be a dreadful doom and a fearful Doomsman. For Christ, Who shall be Judge there, is now meek as a lamb, and ready to bow to mercy; but there he will be stern as a lion to all that are damnable, and shall doom according to righteousness. Before this stern Doomsman all men and women shall yield reckoning of all their living on earth.

It is by gradual advances, rather than impetuous efforts, that victory is obtained; rather by patient suffering, that looks to God for support, than by impatient solicitude and rigorous austerity.

The closet, long continued in, becomes delightful; but when seldom visited, it is beheld with reluctance, weariness, and disgust.

This life is a battle. Whether we will or not, we cannot choose but fight, either on God's side or the devil's.

As Christ is the head of the Church and of all believers, from Whom flows down all virtue and all grace to all the members, so the devil is head and chief of all the wicked and unbelieving. Unbelievers are members of the devil; and as of Christ and the Church is fashioned one mystical body, so of the devil and Church or Synagogue of Satan is composed one devilish body.

If thou art desirous to know whether thou art chosen to everlasting life, thou art chosen to everlasting life, thou mayest not begin with God, for God is too high, thou canst not comprehend Him; but begin with Christ, and learn to know Christ, and wherefore He came, namely, that He might save sinners.

Mix your pleasers with the remembrance of Christ's bitter passion.

He that hath Christ for his God and King, let him be assured that he hath the devil for his enemy, who will work him much sorrow, and will plague him all the days of his life.

The Holy Ghost hath so ordered and tempered the Scriptures that in them as well publicans, fishers, and shepherds may find their edification as great doctors their erudition.

The Power of Prayer.

Jacob prays—the Angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

David prays—Alithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away his anger and smiles.

Elijah prays—the little cloud appears; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is turned back; his life is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a moment.

Ezra prays—the walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shkaes; the door opens; every man's bonds are loosed.

Working with God.

“Work, for it is God that worketh in you.” This beautiful union of holy fear, and yet holy courage, of entire dependence upon God, and yet unabated and jealous “diligence to make our calling and election sure,” is attainable only, nay, I might say, intelligible only to a spiritual mind. Not that there is any inexplicable mystery in their connection; men are continually acting in the affairs of life in the same way.—They clear their ground, sow their crops, go through all the toils of husbandry with unremitting diligence, and show they can do more: they watch the increase, they think of it, they talk of it with the deepest interest, while yet it is undeniable that they cannot make a single blade of wheat to spring up or bear produce. The sun must shine upon it, the rain must water it; the earth must nourish it. They can command none of these.—*Bunyan.*

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, Secy B.F.M.

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

HOME MISSIONS.

West St. Peter's Benevolent Society, per Rev D. W. Cameron, £3 7s. 9d.	
I. Cy.....	\$11.30
Richmond and Woodstock.....	9.00
Poplar Grove:	
Special for Con. of Sheet Har. \$40.00	
For General Fund.....	34.08
	74.08
A Presbyterian, N. E. Margaree.....	4.00
Little Harbour Cong., per Rev. J. A. F. Sutherland.....	4.00
Murray Harbour, P. E. I., £8 3s. 6d., I. Cy.....	27.25
Lot 14, P. E. I., £2 4s.....	7.33

FOREIGN MISSIONS.

Brackley Point Sectiou of Rev. Mr. Allan's Cong., per Mr. J. McCallum, £4 15s., I. Cy.....	15.84
Friend to Missions, Malpeque, £6 I. Cy.	20.00
Per Rev. D. W. Cameron:	
Fran. in Sterns, Morrel,	
Family Mission Box.....	£0 14 6
Kimble Coffin, do., do.....	0 6 3
Young Peoples Society..	0 7 0

I. Cy. £1 7 9 4.62

West St. Peter's Benevolent Society, per Rev D. W. Cameron, £8 15s. 3d.	
I. Cy.....	29.20
A Presbyterian, N. E. Margaree.....	10.00
St. John Church, per Rev. J. Forrest,	18.00

"DAYSPRING."

St. Peter's, P.E.I., per Rev. D. W. Cameron:	
Col by Gordon Douglas,	
Hillsboro'.....	£0 1 5
Hamilton Douglas, do....	0 2 11
Albert Douglas, do.....	0 3 5
B. Ferguson, St. Andrews, 0	4 8
Mrs. Wm. Anderson, St. Peter's.....	0 1 3
Sarah McEwan, do.....	0 2 11
Hannah McEwan, Lake..	0 2 3
A. Coffin, Savage Harbor,	0 3 5
Ella Jane Clark, Pisiquid,	0 2 0
E. Cummings, Mt. Stewart 0	3 5
Franklin Coffin, do.	0 12 3
Bessie M. C. Cameron, do.	0 4 0
Francis Ross, do.....	0 17 4

I. Cy. £2 19 7 \$9.934

Col. by Miss Isabella Crowe, Noel, per Rev. T. S. Crowe.....	3.62½
Per Rev. A. McKnight: Dartmouth Sabbath School.....	\$8.28
Lily Sutherland's Card.....	5.20
	12.48
Mabou, per Rev. W. Sinclair: Miss Esther Smith.....	\$5.20
" Louisa McKeen.....	5.00
" Eva Murray.....	4.25
" Eliza Smith.....	3.10
" Euphenia McLeod.....	2.62½
Master Duncan McDonald.....	3.90
" Thomas W. Smith.....	2.42½
	26.50

Lunenburg Sab. School, per Mr. F. W. George: Class 1.....	\$1.21½
2.....	0.32
3.....	1.25½
4.....	1.25
5.....	1.25
6.....	0.27
7.....	1.04
Col. by R. Lockart, class No. 2.....	5.62½
" C. Dowling, ".....	1.97½
John George's Missionary Box.....	1.25
	15.45

Children of Kennetcook and Rawdon, per Rev. A. Simpson: Col. by John W. Ward.....	\$3.45½
" Lydia Scott.....	4.12½
" Isabella Scott.....	1.40
" Edgar Casey.....	3.17
" Hattie Madill.....	1.93
" Annie Wier.....	4.05½
" Frederick McLearn.....	3.15
Name omitted.....	1.46½
	22.75

Sabbath School Chalmers' Church, per Mr. J. C. McIntosh.....	59.73
Little Harbour, per Rev. J. A. F. S.: Col. by Miss E. Christison.....	\$3.17½
" Elizabeth Morton.....	1.35
" Elizabeth Grant.....	0.82½
" Master James Elliott.....	0.86½
" J. Ballantyne.....	0.83½
" Thomas Reid.....	0.61
" D. McQueen.....	2.10
Birthday present of Master J. S. S.....	1.00
	10.76

Sherbrooke Congregation: Miss Mary McDonald.....	\$5.00
" Mary McLean.....	2.70
" Agnes Pye.....	2.35
" Elizabeth McDonald.....	2.25
" Elizabeth D. McIntosh.....	5.70
" Susannah McLean.....	2.62
Henry McLean, Stillwater Missionary Box.....	2.10
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