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THE
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

1866.

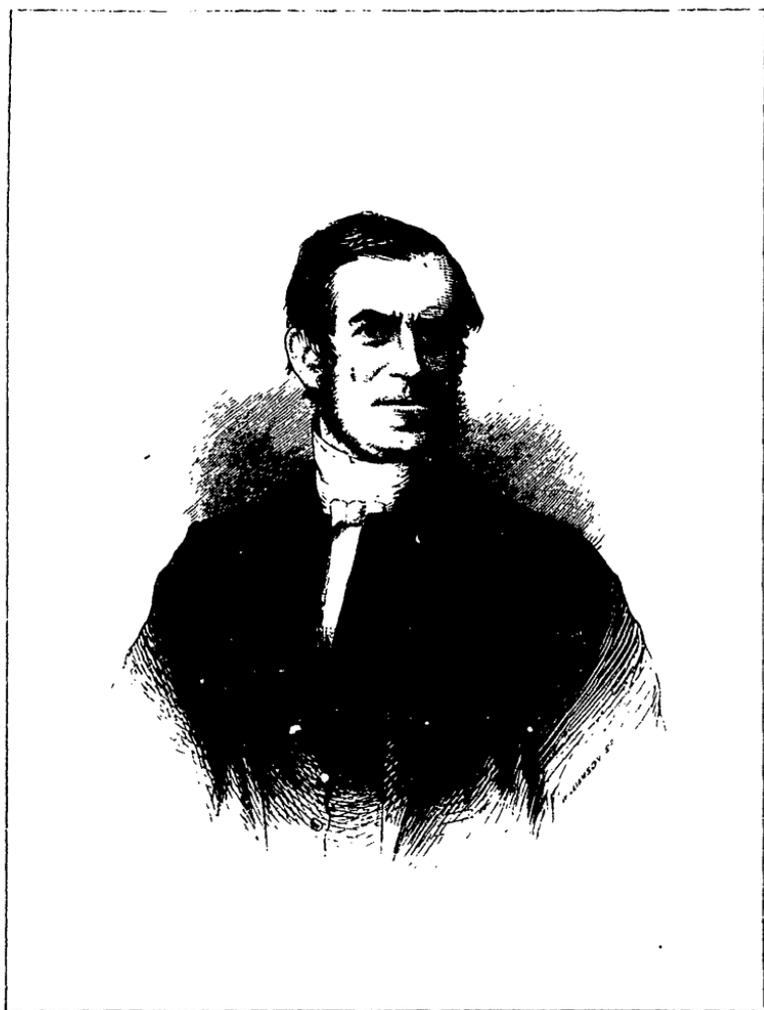
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Ever Yours &c
John Geddie

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

JANUARY, 1866.

We have much pleasure in presenting our readers with a portrait of the Rev John Geddie, our beloved Foreign Missionary.— Next month we expect to furnish a short biographical notice which will form a suitable sequel to the portrait.

THE YEAR 1866.

Most of our readers are aware that the year 1866, upon which we are now entering, has long been noted among the students of prophecy, and looked forward to as forming an important era in the world's history, particularly in reference to the dealings of God with the great apostasy. In the present article, we design briefly to set before our readers the views entertained by Protestant interpreters on this subject, the grounds upon which their attention has been directed to this period, and the indications in Providence that their expectations are likely to be realized.

The views of the great stream of Protestant interpreters depend on what is commonly called the year-day theory of interpretation. The theory however did not originate with the Reformers, but was held by many interpreters previous to the Reformation, even as early as the 3rd century. This theory is that in the great symbolical prophecies of Daniel and the book of Revelation a day is put for the year. It is not asserted that this is always the case in prophecy. There are prophecies pointing out particular eras, which are delivered in plain terms, such as the prediction of the flood after 120 years respite, and the seven years of famine in Egypt. The meaning of such

passages is plain. But in certain other great prophecies God has been pleased to employ pictorial representations, which afforded a miniature representation to the seer's eye, of the objects and scenes foreshadowed, and thus while revealing the future so as to encourage the hope of the saints, partially veiling it, so that they may at the same time be excited to watchfulness and prayer. In these it is maintained that the times of their fulfilment are also partially veiled by representing years by days.

In support of this theory appeal is made to various passages of scripture. Thus when the spies returned from searching the promised land even forty days, the threatening is "after the number of the days in which ye searched the land for forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Numbers xiv. 34. This passage though corroborative of the principle can scarcely be regarded as decisive, but the following seem clearly to establish it. In Ezek. iv., we have the following directions to the prophet:—"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; *I have appointed thee each day for a year.*" This is undoubtedly an example of the principle. But the main pillar of the year-day theory:

in the events of the past is the prophecy of seventy weeks in Daniel, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and the prophecy and to anoint the most holy. Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince shall be seven weeks and threescore and two weeks, &c. Dan. ix., 24-27.

Other arguments may be adduced in support of the same view, to which we cannot now advert. But especially is it held that this is the only theory which answers the demands of other prophecies, some of which it is believed have been fulfilled, as the Saracenic woe described in Rev. ix 5-10, and the Turkish woe, Rev. ix. 15, and also the other remarkable periods which are now being fulfilled, as for example that of the Beast described by John (Rev. xiii. 1) which is described as continuing for forty and two months, and which plainly is of long duration, as after continuing through a long previous period, it appears at the great final battle immediately previous to the millenium and is then destroyed. We are aware that this mode of interpretation has been decried by German interpreters and their followers in Britain and America, but if any thing were wanting to establish its truth, it would be found in the confusion and contradictions, the downright absurdities and even worse into which such interpreters have been plunged in their attempts to give a satisfactory explanation of these prophecies.

The next question is the connexion of some of the great symbolic representations of John and Daniel with the Papacy. On this question we can have little doubt, if we only use the keys which both these seers have placed in our hands. The latter in the 2nd chapter explains Nebuchednezzar's dream as denoting four great kingdoms that were to succeed one another, the Babylonian, the Medo-Persian, the Grecian and the Roman. In the 7th chapter, we

have the same four kingdoms represented under the image of four beasts. And to this is added the representation that the last had ten horns which Daniel explains as denoting ten kingdoms, which should arise "out of his kingdom." Now at the destruction of the Roman empire by the Goths and other Barbarians, it is admitted by all historians that such a division into ten or about ten kingdoms took place. The enumeration has been different by different historians, a fact easily accounted for, when we consider the confusion then existing—that one kingdom rapidly rose after another—and that the location and boundaries of different tribes were not definitely fixed. But it is a fact that even Roman Catholics have enumerated ten kingdoms as occupying the Roman empire at its overthrow.

In the midst of the ten horns Daniel saw a little horn with eyes like the eyes of a man, and a mouth speaking great things, whose look was more stout than his fellows, before whom three of the first horns were plucked up by the roots, which made war with the saints, and which prevailed against them, until the ancient of days did sit, and judgment was given to the saints of the most high; and the time came that the saints possessed the kingdom. That this is an accurate description of the Papacy few Protestants will deny, and that the circumstances in which this power arose concur with the history of those times, has been abundantly shown by many interpreters.

On these subjects however the visions of John in Revelation, are more particular, but we can only glance at them. In the 13th chapter we have an account of the rise out of the sea of a Beast (the symbol of a tyrannical and impious power) having seven heads and ten horns, and of another beast with two horns like a lamb, but which spake like a dragon,—the latter the same as is afterwards described as the false prophet. It would not be difficult to show how all the particulars in the description of these two powers apply to the Papacy in its double character of a great despotism, which for ages has controlled the affairs of the nations under its sway, and as a system of false doctrine working with all deceivable-

ness of unrighteousness in them that perish. But John has by the direction of the Holy Spirit left us without doubt on the subject, by referring us to the very point, where this anti-christian authority was to be set up (ch. xvii. 9.) "The seven heads are seven mountains, on which the woman sitteth." Every school-boy knows that Rome was built on seven hills, and the description at once points to the city of Rome as the seat of this power. He also like Daniel explains the ten horns, as ten kingdoms which should "receive power one hour (or more properly) at the same time with the beast."

This great power is represented as "making war with the saints and overcoming them, and having power given him over all kindreds and tongues and nations"—and as continuing for forty and two months. In other portions of the same book we have the church described as in a state of humiliation and distress for the same period. Thus we have in the 11th chapter the holy city trodden under foot forty and two months, and the two witnesses prophesying in sackcloth for 1260 days, and again in the 12th chapter we have a woman fleeing into the wilderness and there nourished for the same period. The state of things represented in these visions exactly coincides with what is described in the 13th chapter, only it is looked at from a different point of view. In the former we have the church described in her afflicted condition from extraneous causes. In the latter we have a description of the great power under which she suffers.

We come now to the questions which many will consider the most interesting, viz: the *time* of the duration of this power. Before referring to this we must state exactly what we mean by the Papacy. By this we do not mean the spiritual or ecclesiastical power which the church of Rome possesses, or which the Pope as its head administers. Neither do we mean the temporal power, which he exercises as a sovereign over a certain portion of Italy, through which he ranks as a sovereign potentate among the kings of the earth. But the Papacy as seen by the sacred writers,

as it has in fact existed in the world and in some measure still exists, consists in that junction of spiritual and temporal power, by which the Pope as the head of the church claims to exercise entire authority over the civil affairs of nations, and by virtue of a pretended divine right, to dispose of crowns and kingdoms according to his will. This authority the Pope has in past ages exercised to the full, and remnants of it remain in every Roman Catholic country in his power, which according to law the hierarchy of that church has in its civil affairs.

We are not left in doubt as to the duration of this domination. In all the visions referred to, the time fixed for its continuance is the same. In Daniel the power of the Little Horn is for a time, times and the dividing of time or three years and a half. So in Revelation the Holy city is to be trodden down forty and two months, the witnesses prophesy in sackcloth 1260 days, the woman is nourished in the wilderness for the same period, and the beast has power given to him for forty and two months. These all express the same time which, according to the year-day theory, will denote 1260 years. The great question then is what date is to be assigned to the commencement of this power. It is here that Protestant interpreters have differed and the difficulty in determining the question arises from the fact, that the rise of the Papal power was gradual. The church of Rome originally exercised only spiritual power, and it was only step by step that she rose to that height of power, which she afterward attained. There are four periods which have been fixed on as the date of the rise of the Papacy. The first is the era of Justinian. Between the years 529 and 533 the celebrated code of laws, which bears his name was prepared under his authority. In this the clergy of the church were invested with civil authority, and in connection with this in the last of these years an Edict was issued by him and at the same time a letter addressed to the Pope, recognizing him as the head of all the churches, and placing himself and kingdom under his protection. The second date which has been

assigned to the rise of the Papacy is the year 606, when Phocas the Emperor of the West gave the Bishop of Rome the title of Universal Bishop. Elliott, who is *facile princeps* of interpreters of the Book of Revelation, however fixes upon the years from 604 to 608, when a series of edicts were issued establishing the supremacy of the Pope. The third period fixed as the date of the rise of the Papacy is the year 756, when the Pope received from King Pepin, the grant of the sovereignty of the Exarchate of Ravenna and other portions of Italy, which till recently have formed the states of the church under Papal sovereignty. The 4th is the Era of Hekebrand, who became Pope in 1073, and who as Gregory VII. raised the Papal authority to the highest pinnacle of grandeur, so that Gibbon says of him that he "may be adored or detested as the founder of the Papal monarchy."

Undoubtedly were we looking for the period when the Papacy had reached its culminating point, we would fix on the era of Gregory. But as we are seeking for the *beginning* of its domination, we must look to an early period. All the principles of the Papal power were not only proclaimed but acted on for some time previous. Very able interpreters have argued very strenuously in favour of the third period mentioned above, and we would not pronounce dogmatically against it. The event alone can decisively determine its truth or falsehood. At the same time, however, we are strongly persuaded that the era we are seeking must be placed at an earlier date. The possession of sovereignty by the Pope, over a portion of Italy, has been a matter of slight consequence to the world, compared with that power which the Papacy has claimed and exercised as the mistress of the world, to dispose of kingdoms at her will. Hence the great majority of interpreters have fixed on the year 606 as the date of the rise of the Papal power, and by adding to this 1260 we reach the year 1866, which most interpreters have fixed on for the fall of the Papacy. The Rev. Robert Fleming, writing in the year 1701, used the following language: "If we may suppose

that Antichrist began his reign in the year 606, the additional one thousand two hundred and sixty years of his duration, were they *Julian* or ordinary years, would lead down to the year 1866 as the last period of the seven headed monster. But seeing they are prophetic years only (*i.e.* of 360 days) we must cast away eighteen years in order to bring them to the exact measure of time that the spirit of God designs in this book. And thus the final period of the Papal supremacy, (supposing that he did indeed rise in the year 606) must conclude with the year 1848." The majority of interpreters have rejected the idea of prophetic years, and have held that natural years are meant. But considering the events of 1848, when besides the other revolutions in the Papal kingdom, the Pope himself was driven from Rome and a popular government established there, and that ever since his temporal power has been assailed on every hand until now it is at its last gasp, we may give more weight to this view, and believe that the year 1848 does mark an important era in the fall of the Papacy, which, however, was not to be completed till the year 1866.

Events have shown that the era of Justinian cannot be the era of the rise of the Papacy, for 1260 years have elapsed without the end being reached. But Elliott has combined that era with the second, the era of Phocas, as marking two stages of the rise of the Papacy, and looked for two similar stages in its fall. Accordingly 1260 years from the era of Justinian's code, 529 to 533, brings us to the years 1789 to 1793, the years of the breaking out of the French Revolution, which he regarded as the commencement of the downfall of the civil power of the Papacy; and the same period added to the years 604 to 608 brings us to the years 1864-8, when he expected that its overthrow would be complete.

Our readers, however, must be careful to understand what we mean by the downfall of the Papacy. By this we do not mean the extinction of the Popish religion, but the overthrow of that ecclesiastical civil power which Rome has so long exercised in the affairs of nations. The Scriptures distinguish between Rome as a political power

and Rome as teaching a system of falsehood. In the first character she is described as a beast (the emblem of a tyrannical power) with seven heads and ten horns. In the latter she is described as the false prophet. Again she is described as a false woman (the emblem throughout Scripture of an apostate church) riding upon the beast, maintaining her elevated position and her onward progress by means of her political power. While therefore we expect that the Pope will soon be deprived of his political power, we by no means expect a speedy extinction of Popery. This we expect to linger, it may be for a lengthened period, as remnants of it have long lingered in Protestant countries.

From the above outline of the Protestant system of interpreting prophecy, it will be seen that if there do not occur some great event or events during the present year, or between the present and the year 1868, by which the civil power of the Pope as the head of the Romish church, then the commonly received theories regarding these portions of the word of God will be shattered, if not entirely overthrown. It is true we may still fall back upon the view of those who regarded the Papal power as commencing with the grant of Pepin, in 756, and therefore not expect its termination till the year 2016. But his view has been maintained by so small a portion of Protestant interpreters that many will relinquish the year-day theory altogether, and abandon the Protestant interpretation of those symbols of John and Daniel, which finds in them a figuration of Papal Rome, through long and dreary ages, wearing out the saints of the Most High. We must however not confound our interpretations with the word of God. The former may prove without foundation, without in any way diminishing the authority of the latter.

We may remark here that the events referred to will test another theory, which has been maintained by many good and worthy men in the Christian church. We allude to what is called the pre-millennial theory, that is that Christ is to come in person previous to the millenium and reign on the earth during that period. By most who

hold this theory it is maintained, that the Papacy is to be destroyed by the personal coming of Christ. This view is founded on such passages as 1 Thess. ii. 8, where it is predicted that the Lord shall "destroy the man of sin with the brightness of his coming." Others, of course, hold that Christ's coming is spoken of there, as in other places, where he comes in a work of judgment upon nations. The progress of events will soon test this phase of the pre-millennial theory, and in many minds the whole system.

But what are the indications in the Providence of God that the expectation of the overthrow of the Papacy is near at hand? Viewing the papacy as we have described it, to us there appears every indication that it is hastening to an end. There is scarcely a country of Papal Europe, in which there has not been during the last few years a demand for the deprivation of the Pope and the Popedom of all political power. It is true that Concordats have been entered into with several governments for the maintenance and increase of this power, but these have invariably ended by exciting deeper hostility against the combination of civil and spiritual power in the hands of ecclesiastical authorities, and a more fixed determination to separate the two. The measures of Louis Napoleon in France have already virtually placed the Romish church in that country under the supremacy of the State and little more is required to secure its separation from Rome. In Italy where the domination of the Popedom has been so long undisputed, the idea of the separation of the civil and temporal power has taken firm possession of the minds of the population. Thousands of priests have boldly declared in its favour, and among the laity the cry is, a free church in a free state. Even the Irish, long the most docile subjects of the Pope, are coming under the influence of the same opinions. Fenianism, which, in its primary object of setting up an Irish republic, we regard as the maddest scheme that ever entered into the brain even of an Irishman, is yet helping to indoctrinate the Irish population both in Britain and America with the idea, that the priest has no right to control them in their

political opinions or conduct. And to crown all, by treaty Louis Napoleon is bound to remove the French troops from Rome during the present year. The result of this can scarcely be doubted. Victor Emmanuel is indeed pledged to respect the Pope's possession of Rome. But he has only to abstain from all interference and to leave the Romans to settle their own affairs, and undoubtedly they will make quick work of the Pope's authority. These and many similar facts to which we might advert seem to indicate that the end of the Ecclesiastico-civil power of Rome is approaching so rapidly, that it is not unreasonable to expect it even during the present year.

At all events we are on the eve of important events. The Most High is coming forth out of his place to visit the nations of the earth, and seems ready by solemn judgments to destroy that gigantic system of evil which has so opposed itself to the progress of his kingdom, and thus prepared the way for the spread of truth and righteousness. Let us be found watching and praying. Let each be found faithful in his sphere. "Behold I come quickly, blessed is he that watcheth and keepeth his garments."

THE INSURRECTION IN JAMAICA.

During the last few weeks, as our readers are aware, this island has been the scene of an insurrection on the part of the negroes, resulting in the murder of a number of whites in circumstances of remorseless cruelty. Its suppression was as rapid as its rise, and has been followed by atrocities on the part of the officers of Government, which has shocked the civilized world.—These it is not our business to record, but we cannot help, in the name of humanity and for the honor of our British name, joining our voice in the loud protests which have arisen from the British press and people, against the wholesale and lawless slaughter committed under the sanction of the authorities there. We are indeed told to wait for further information, and not to judge them unheard. But the accounts we

have are from the parties themselves, and it is out of their own mouths that they stand condemned. When we read that over two thousand negroes were summarily hanged or shot down,—that villages had been entirely destroyed, and whole districts rendered desolate,—that rivers were thick with dead, and the huge trenches packed with corpses, threatened a pestilence,—and that for twenty-eight days slaughter thus run riot, we are reading the accounts of those who were the agents in the work, and who only regretted that the slaughter had ceased so soon. When we read of 170 negroes shot on the march of a single detachment, and that "the soldiers seem to enjoy it, the inhabitants have to dread it, and if they run away, they are shot for running away;" it is the British officer in command of the detachment who writes thus. In another case we are told that another British officer by holding a pistol at the head of a black boy obliged him to give evidence as to the guilty parties, and upon evidence so obtained had them shot the next morning; and it is the officer himself who communicates the fact. Sickening as are the details from the parties themselves, how much more might we expect them to be, if we had the other side. Who can wonder that these things and others, such as the murder of Gordon, for it was nothing else than murder, should have shocked the sense of right of the British public, and that the government should have seen it necessary to order a prompt investigation of the whole matter.

We have felt it our duty to refer to the matter however, in consequence of the manner in which the names of Christian missionaries have been used in connexion with the affair, and for the bearing of these events upon the cause of Christianity. It is impossible, however, to have a correct view of the state of matters there, without looking at the social condition of the inhabitants since emancipation. The leading facts on this point are so calmly and so concisely stated by a London Journal, that we transfer the account to our columns:—

"The discontent has been growing for years, and finds its ultimate root in two causes, one of which is ineradicable, except perhaps by long continued prosperity, while

the other is within the reach of parliamentary action. The two are the increase of population and the character of the Legislative Assembly. The negroes, always prolific, as very poor races are always apt to be, have since the emancipation multiplied with extraordinary rapidity. The climate suits them, the release from forced labor has increased the healthiness of the women, early marriage has been fostered as an antidote to the immorality customary in slave colonies; and though there is a terrible amount of licence remaining, it is not of a kind or degree to check greatly the increase of population. The pressure for subsistence becomes yearly greater, while the means of procuring it grow yearly less. Sugar, the grand staple of the export trade, cannot be cultivated to advantage without scientific appliances—that is, without capital, and capital has for years been leaving Jamaica, till only some 30,000 persons are now maintained by the ancient cultivation of the island. Other planting scarcely exists, and the negroes therefore are driven to hire little plots of ground, upon which they grow their food and some little tobacco, but scarcely anything else which can be converted into money. The island is therefore practically populated by cottiers, as poor as Irish cottiers, as dependent upon the harvest, and, if it be possible, still more unenlightened.

To this population—over-numerous, poverty-stricken, and ignorant—the Legislative Assembly adds a number of colored immigrants imported from India, and used up at a frightful pace, and refuses justice, education, and a sound system of conveyance. That Assembly is elected by less than 2500 voters, in a population of 441,000 and legislates exclusively in the interests of the planters. These latter are, as a body, inheritors of the slave-holding ideas, and sometimes of the slave-holding morality, and they have refused all measures in the interest of the blacks, wasted half a million sterling on coolies, who die like sheep, passed a whipping Act which recalls the tone of the old Black Code, and imposed enormous duties on English imports, duties so heavy that, as was publicly stated in the Assembly, the negroes were falling back upon nakedness to avoid the cost of clothing as raised by the last tariff. They could pay in kind, but they cannot in cash, and they have no means of raising more. The planters will not buy of them, the dealers do not like the half-cleaned produce which is all they as cottier cultivators can offer, and in many cases the right of eviction is used as in Bengal, to compel the tenantry to cultivate particular articles and sell them to the owner at a fixed price. Of one such case we have the details, as of others which prove that the true substitute for slavery,

fair wages for fair work, has not yet entered the island imagination. The greatest grievance of all, however, is the refusal of justice. Jamaica has been organized on the country-gentleman system, the owners being the sole magistrates, and the owners are said to be unfair towards the colored population. It does not matter much in a political point of view whether this charge is true or not. Observers like Dr. Underhill, a cool, shrewd man, whose evidence is distrusted because he is Secretary to the Baptist mission, but who is a layman and not a negrophile, think it has a foundation, the planter even when upright being swayed by a feeling of race engrained into his very heart. Successive Governors; too, have thought it, and have pleaded for stipendiary magistrates, but the Assembly is jealous of its electors' power, and absolutely refuses to change the system. Whether, however, the charge is true or false, it is believed to be true, and that belief is fatal to any confidence between governors and governed. The negro when injured, will not apply to the magistrates, and when summoned accepts his sentence as a "white oppression," while all civil contracts fall hopelessly out of gear. Knowing that he has to deal with a poor employer, the negro refuses to make a binding contract, and when engaged by the day bolts, unless regularly paid. He cannot recover his wages by law, and therefore can and will give no credit, while the planter who wants him for only half a year is often unable to pay till the crop is in, that is, until the negro has abandoned his own crop for the uncertain chance of obtaining his employer's wages. There are no county courts available, and the negro finding no redress from the civil law, believing in none from the criminal law, ignorant by legislative defect, and self-indulgent from the absence of result to his self-restraint, fall back absolutely upon the little plot which is not his, to which he can get no lease, and which he is not permitted by the conveyancing system to buy. When that plot fails the world falls from beneath his feet, and for the past two years it has failed from drought, failed till the people were in places actually without food—there is no poor law—till they, among the vainest of races, leave their children without clothing, till in places they deliberated whether they, like their fathers, had not better fly to the mountains. The accidental publication of a letter from Dr. Underhill to Mr. Cardwell, which had so impressed the Secretary that he forwarded it to Governor Eyre for a report, blew the discontent into a flame, and meetings of colored men were held, demanding higher wages, education, better representation, an end to immigration, and the exemption of raw materials from import duties. None of these demands were com-

plied with ; the governor, though admitting the badness of the governing class, condemned the negroes, and an unlucky placard was published by authority, headed "the Queen's Advice," and containing in other words the answer which Pharaoh gave to the children of Israel—"Ye are idle, ye are idle." This increased the irritation to its height.

Our readers are aware that serious charges have been made against Mr. Underhill, Sec'y of the Baptist Missionary Society, as an instigator of the outrages of the negroes. The simple facts show how groundless is the charge. Mr. U., during his visit to Jamaica, becoming acquainted with the state of matters described above, on his return home to London, addressed to Mr. Cardwell a manly letter pointing out some of the evils, with the view of directing his attention to the means of remedying them. The letter contained nothing inflammatory, and, indeed, was never intended for publication, but Mr. C. having sent a copy of it to the Governor of Jamaica, the latter published it. It is possible that unfair use of this letter was made among the negroes, but if so, the governor who made it public was answerable for this. But the letter had nothing in it encouraging violence.

We have not had full accounts from missionaries there since the outbreak, but we have received enough to show, that the missionaries and the members of the mission churches have been the friends of order, and that had the negroes generally been brought under the influence of some christian instruction, the outbreak would never have happened. The Rev. A. G. Hogg thus writes :—

"For more than two years there has been much depression—much poverty and suffering all over the island. Unfortunately here, as in Ireland, there are demagogues who put much nonsense and evil into the minds of the people. This is little needed. They are, like all semi-civilized and ignorant people, very suspicious ; and, from their antecedents, you might expect that there is a bitter feeling towards planters and employers. You have heard of Dr. Underhill's letter to the Colonial Secretary ; it was well meant, but it has been the innocent occasion of evil. Then came a letter from Mr. Cardwell to our Governor about 'the distress'—an excellent letter, which was published, and which we all explained to our

people, and which in substance told them that they were not the only people who suffered, that they must work more perseveringly and rely on their own exertions. To the idle and restless this was not to their taste ; but in general, where a minister explained the matter to the people, they were satisfied. * * * * *

I believe that the black people may have misunderstood evil counsellors who knew better, and that they may have been misled ; still there is no doubt that, especially among the heathens and non-church-going portion of the population,—a large proportion,—there has been of late a great deal of grumbling and dissatisfaction. Your people in Manchester had education and religion, and the visible efforts of their fellow-subjects to relieve them during their cotton famine ; but there is an immense mass of ignorance still in Jamaica, and there has been a want of kindly feeling towards the employed in many districts on the part of employers. I consider the grievances of the negroes as imaginary, so far as the rulers are concerned.

This is altogether an unexpected and discouraging ebullition of frantic passions on the part of the negroes, and another illustration of the fearful depravity of the human heart, and of the enormities that might be perpetrated but for the checks of providence and the restraint of God's grace. A sad blot has been brought on the negro character, and in the state of things in America and elsewhere at present, confidence in the emancipated negroes may be shaken. But I have earnestly to request that you will give especial prominence to the fact that the feeling of my people—the feeling, I am sure, in all our congregations, and among the great majority of those negroes who have been under sound religious instruction, is a feeling of shame, and grief, and indignation at these horrible outrages. All my elders have gone to Mandeville, and offered to be sworn in as special constables—some of them were so sworn in on Saturday last ; and I believe all our members will, if needful, exert their influence to preserve order and peace in all their districts. This, I trust, will be unnecessary. I think this very mail will carry home an expression of confidence on the part of the Government that the rebellion is suppressed, but it is overwhelming to think at what a sacrifice of human life."

So far as we have seen no reproach has been cast upon the Presbyterian missionaries or their congregations, during these proceedings. But attempts have been made to fasten odium upon preachers and others connected with other churches. We believe that when the whole truth is known, it will be found that these churches are equally

clear, and that the colony is much indebted to the missionaries of all bodies for the amount of social order actually existing.— It may be found, however, that individuals calling themselves preachers, or who have been actually thus employed, may have been instigators in the revolt. Those bodies which employ uneducated men in the ministry, have doubtless, in some instances, employed ignorant men recently reclaimed from Heathenism, who afterwards showed themselves utterly unworthy of their position. But such men are repudiated by the bodies to which they belong. That we may be convinced that the real cause of the outbreak is the heathenism, in which so large a proportion of the population are sunk, we have only to read the following sentences of a letter of Mr. Watson, written since the outbreak :—

“ Reports have come in to-day that other parishes have shown a spirit of dissatisfaction, and that a regular organized rising of all the people is contemplated. I have no fear on that head. *The district where the rebellion has broken out is notoriously the worst provided with missionaries, schools, and religious and educational appliances in the whole island. It is a locality full of African emigrants, for whose evangelization no efforts have been made.* Such was and is the destitution of the Parish of St. Thomas in the East, that our Synod has repeatedly made enquiry as to a mission there, and at one time we had fixed upon Moreton (which you will see on the map to be in the very centre of the disturbed district) as a missionary station, but want of funds prevented. *There are hundreds of negroes in these parishes as ignorant and as deeply sunk in barbarism as in Central Africa.*”

JAMAICA.

The terrible events that have recently taken place in Jamaica will render the information contained in the following article timely and acceptable. It is from the pen of the Rev. James Watson the oldest Presbyterian Missionary on the Island :—

Out of a population of 441,248 there are only 127,978 who attend any place of religious worship. The whole children in the colony attending any day or evening school are only 26,270. More than half the population of Jamaica are still nominally

heathen. It is true much has been done, many missionaries and ministers labour among the people; but still it is as true that thousands of the population do not avail themselves of the gospel, though placed within their reach. There are 200 ministers and missionaries in the Island: Church of England, 90; Wesleyans, 28; United Methodists, 6; Baptists, 28; Methodist Association, 3; London Missionary Society 8; Moravian, 14; Catholics, 5; Jews, 1; United Presbyterian, 20; American Mission, 5.

These 200 ministers divide amongst them something less than 800 people each; whereas, if reaching the whole population, each would have a charge of over 2200 souls. This proves that thousands do not avail themselves of the means of religious instruction; and of the 154,285 said to be under religious instruction, there must be a large abatement made for the merely nominal professor, the careless, the indifferent, and the backsliding, and children. When these deductions are made, the number under the influence of religion would not much exceed 100,000—not one-fourth part of the population.

Then if we view the whole island in regard to religion, and if only a fourth part of it has felt the evangelizing power of the gospel, need we be at all surprised that sin and immorality should be in the ascendant? Before freedom there were no penitentiaries. Crimes were punished on the estates except murder. Every estate had its own prison, judge, and jury. The amount of crime was then unknown, and it is unfair to compare the past and the present in this respect. Owing to the number of ministers and missionaries, schoolhouses, churches, and chapels, it has been supposed that licentiousness, cunning, malice, and crime of every phase, rampant and strong, and setting at defiance decency, law and religion.

It is plain that the outstanding heathenism of 300,000 people must to some extent neutralize and cast into the shade the character and conduct of the 100,000 who have embraced Christianity; but it is altogether unfair to reason from such premises that missions have been a failure in Jamaica.

This question is giving rise to much speculation. May God make us all more faithful, and out of these things lead every missionary of the cross to more humble reliance upon his God and Father. I do not care much about men's opinions; I know that the lives and death-bed scenes of multitudes attest the great success of the gospel in Jamaica; and I know also, that even within the last twelve months, bad and wicked as this city is, there have been sound and saving conversions in it.

THE UNJUST STEWARD.

Luke xvi. 1-9.

This parable has sometimes been seized upon by the enemies of the Bible, as a ground of reproach against the teaching of our Lord, as if he were found commanding fraud and immorality; and even sincere believers have sometimes felt perplexity on the subject. A close examination will, we trust, show not only that there is no ground for such an accusation, but that this parable evinces the wisdom of him "who spake as never man spake."

In explaining the circumstances referred to in the parable the most probable supposition is, that the steward was entrusted not merely with ready money, but with tracts of land, which he let to others on such terms as he saw fit. His master had placed such entire confidence in him, that he required no account until he had such evidence of his unfaithfulness, that he resolved to dismiss him. In the meantime the steward had carried on a system of robbery by paying over to the proprietor only a portion of the sums received from the tenants. An examination of the contracts, and a comparison of them with the sum actually paid, would expose his fraud and ensure his dismissal, and as he has spent all his fraudulent gains, he has only the prospect of beggary before him.

It is, however, to his conduct in these almost desperate circumstances, that our attention is particularly directed. He does not disguise or attempt to conceal his danger. He makes no delay in taking measures to avert it. He lays his plans wisely, and having laid them wisely, he carries them into execution with the utmost promptitude. His dealings with two of the tenants are given as a specimen. The measure adopted was to alter the existing contracts in favor of the tenants, so that they would only have to pay a lower sum. By this means the tenants would regard themselves as favoured, and would naturally feel gratified to him as the author of the favour. Perhaps it might help to screen him in the coming investigation. If the new contracts exhibited the sums actually paid to the owner, he might hope that he might ap-

pear to have acted honestly in the matter. At all events he had secured the friendship of the tenants in such a way, that if he lost his office, he could count upon being provided for by them. Now the morality of his conduct in this or in his previous conduct is not commended to us. On the contrary our Lord holds him up to our reprobation as a dishonest man. He is called the unjust steward, and the force of our Lord's exhortation is found in the very fact, that he was a wicked man. It is entirely in respect to his worldly wisdom, that his conduct is held up to us as an example; and the design of our Lord was by a contrast of the activity, wisdom and earnestness with which worldlings attend to the comparatively unimportant matters which occupy their attention, to condemn the indolence, carelessness, and want of tact, which better minded persons display in regard to matters of the highest importance. In this respect the comparison often presents features exceedingly unfavourable to God's children. Accordingly, the point of our Lord's lesson from this parable is found in his saying, "The children of this world (among whom plainly he reckons this steward) are in their generation wiser than the children of light." Would that all who name the name of Christ would learn the lesson of diligence and wisdom, which the conduct of the avowedly ungodly so often teaches them.

But like all the other parables, this is an image of heavenly things, and seems to present to us the following truths:—

First.—God is the universal proprietor, and whatever we possess is merely entrusted to us by him. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand it is to make great and to give strength unto all."

Secondly.—"It is required in stewards that a man be found faithful," and we as stewards must be called to give a strict account of what has been entrusted to us.—

Money, intellectual or moral gifts, influence, are all talents entrusted to us, and the command is "Occupy till I come;" and at his coming our great Lord will reckon with every one of his servants, even with those to whom the smallest gifts,—the one talent,—has been entrusted. "Give an account of thy stewardship," will then be the summons—"an account," says one, "of the blessings you have received, O children of fortune; an account of the fruits of trial, ye learners in the school of affliction; an account of the time measured out to you, ye sons of mortality; an account of the message of salvation which has been sent, ye that have been favoured with the true light." And how sad the loss of those who are at length condemned as unfaithful. We pity the steward, notwithstanding his wickedness, but what was the condition of any man deprived thus of earthly position, compared with his of whom it shall be said, "Bind his hand and foot and cast him into outer darkness. There shall be weeping and gnashing of teeth."

Thirdly.—Complaints are made to our heavenly proprietor, that we have wasted his goods, and who shall plead "not guilty" to the charge? Who has spent his time for God's glory, and man's good? Who has valued gospel privileges and profited by them as we should? Who has employed his influence and various gifts in the manner that God requires? And who has used his property as a steward of God, and not for his own glory and gratification?

Fourthly.—A short period intervenes before the time of final account, which we are urged diligently to improve. Life is the allotted period in which to prepare for giving in our account. When we stand before the tribunal of God, it will be too late to have our accounts rectified, and condemnation must be our sentence,—a sentence issuing in everlasting exclusion from the presence of God and of the Lamb. Time is the only period in which we can adopt measures to avert so awful a doom. Yet how short it is. "What is our life, it is even a vapour that appeareth for a little time, and then vanisheth away;" and yet uncertain as it is short. "We know not

what a day may bring forth," yet upon it depends the issues of eternity. "Whatever thy hand findeth to do, do it with thy might, for there is no device nor knowledge in the grave whither thou goest."

Lastly.—We are warned then to act with the same wisdom as distinguished the unjust steward. Like him, let us at once see our danger,—like him, let us have no carelessness or indifference in the matter, but awake to a sense of the importance of the crisis,—like him, let us act promptly, let there be no putting off till a more convenient season; but above all, see that we, like him, act wisely, by using the means in our hands, so that when death overtakes us, we may have provision made for our future abode. "I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."—By this our Lord did not design to teach that these friends were the means of *effecting* our entrance in heaven, or that benevolence will secure us a place there. These friends only *receive* us. The moral is the same as that of Matt. xxv. 34-40, where we are taught that the charitable deeds of christians will be appealed to as the evidence of the reality of their faith. Yet how pleasing this, to find friends already in the better land, meeting their benefactors, by the will of God, to conduct them to their future abodes. Who would so live to himself and so devote his wealth to his own gratification, that he should be without a friend there?

If grief, in heaven, might find a place,
And shame, the worshipper bow down,
Who meets the Saviour, face to face,—
'T would be to wear a starless crown.

To find in all that starry host,
Who meet before the eternal throne;
Who once, like us, were sinners lost,—
Not *one* to say, you led me home.

Oh! may it ne'er to me be said,—
No soul that's saved by grace divine,
Has called for blessings on thy head,
Or linked its destiny with thine!

THE EVANGELIZATION OF THE ROMANISTS.

BY REV. GEORGE SUTHERLAND.

Your remarks on a Roman Catholic mission have deserved the attentive consideration of the whole church. While not professing to grapple with the subject, you have presented the outlines of a field loudly claiming the dissemination of gospel truth. The question is one both important and difficult. Not a little obscurity and consequent misconception surrounds it. Yet the character of Romanism and its bearing upon the welfare of immortal souls and the future of our country, demand that those in whom God has implanted the love of the truth as distinguished from the bare possession of it,—the power to discriminate between truth and error, as distinguished from the latitudinarianism which refuses to interest itself in questions of doctrine; the pure principles of patriotism as distinguished from the shiftings of a selfish expediency; and an ardent zeal for the crown rights of our Redeemer Christ, the Lord of all kingdoms, as distinguished from the loathsome lukewarmness and neutrality which would tolerate the reign of Satan in every land—should take up this question, momentous as it is, in the spirit of humility as unequal to the task, and with fervent prayer for light, zeal and power, consider it in all its aspects as viewed from the positions of the mere politician, the latitudinarian, and the intelligent and fervent christian, and having grasped the whole subject, point out the course which the church in living faith on her omnipotent Head ought to pursue. The writer does not pretend to have mastered the subject; but owns the responsibility of communicating such ideas as he believes to be sound, adequate and practical. Is it supposed by any that I am exaggerating the difficulty of understanding the system or of counteracting and eradicating its influence. It is sufficient to answer that the most wise God calls the system the "mystery of iniquity;" that it has baffled the ablest of statesmen, and tested the patience, penetration, and courage of the most eminent christians; and that its representation by Scripture conveys the idea that it is the *master-piece of Satan*.

Can such be readily comprehended, or easily counteracted, or speedily eradicated? None but the ignorant or deluded can entertain such an idea.

In the four Lower Provinces occupied by our church there are at the present day about 850,000 souls, distributed thus: in Nova Scotia 360,000; in New Brunswick 260,000; in Newfoundland 140,000; and in P. E. Island about 90,000; of these about 250,000 or something less than *one-third* are Romanists. It is more than probable that correct tables will show that *one* out of every *three* individuals in these Provinces is a Romanist. Does this fact awaken no anxiety in the minds of the Protestant statesman, and of the sincere christian? Do I hear the mere politician and the heartless worldling who, without right, assumes the name of christian, exclaim, why should it? Is the system known? Are its claims to universal empire, and to unreserved and implicit obedience of body, soul and spirit, understood? It is, when put in practice, the most grinding despotism which ever enslaved lost man. Perhaps in theory this is admitted; but, while the admission is made, they smile at our supposed bigotry and senseless alarm, and in their imaginary intelligence and liberality of sentiment scout the idea that such despotism can ever be developed here. If it fail in reaching this end, it will be from no lack of will but of power,—and this loss of ability will be owing entirely to the successful resistance of those who penetrated its aims, and had the moral courage to bar its progress. If no resistance should be offered, if all its demands should be granted, if its various enticements should prevail over those for whom the net is spread, how long should it be before the gloom and superstition and idolatry of Italy and Spain would overspread these Provinces? Let the whole tone and bearing of these false liberals and latitudinarians proclaim aloud, let every barrier be removed, let Popery have free course—help her with open purse—and frown down the bigous who would say she has ought to do with Anti-christ. Is it not both strange and alarming that while Popery is dying out

in its ancient seats long withered and cursed by its presence, it is spreading, taking root, and growing strong in Britain and her colonies? Is it so that the cup of her sorceries is yet to be put in the mysterious Providence of God into the hands of Britain and her children? Nunneries and monasteries are disappearing in Spain and Italy, and springing up in Britain and America. Money is being taken from her in her old dominion, and lavishly paid out in her new field of conquest. In Italy education can be neglected, but to conquer the British empire, it will be diligently fostered.

It is a *solemn fact* that Popery is making marked progress in all these colonies. Fine churches, spacious nunneries, large colleges are erected, converts are made by schools and marriages, advantages are taken of political necessities, and favours are secured; the ground once gained is regarded simply as the vantage ground for a fresh victory; her emissaries are numerous, her organization powerful and complete; her oppression unceasing—her success inspiring.

What are we to do? Do battle for the truth as the soldiers of Jesus Christ. The church must do the work in the name of her Head. Intelligent Protestant statesmen will rejoice in our success,—they have no wish to feel the iron collar of the despot on their necks; they know the centralized power of the hierarchy, and would gladly see it broken. We have the truth—let us spread it. We are the strongest Protestant body in these Provinces; to us the rest may justly look to lead the van. Presbyterians have lost more blood at the hands of Anti-christ than all other Protestants put together. France, the Netherlands, Switzerland, Scotland, testify to this. Let us remember our noble ancestral martyrs in the faith. They loved the truth; and they proclaimed it at the risk of their lives. They died at the stake *rather than cease going among Romanists to teach them the gospel*. This was heroism indeed. Give the truth a chance, let it grapple with error, we dread not the result. Cannot our College give us two Gaelic speaking missionaries for Cape Breton? Will British

Colleges turn out active agents to operate among Protestants; and shall we have none to rival them in zeal and courage? Our brethren in Canada will send two to labour among our long neglected French population, if we can furnish the means. Cannot 150,000 Presbyterians, descendants of English, Irish, Scotch, and French, furnish two missionaries to 250,000 Romanists? Let us try in right earnest. Where are the Calebs who will go up and surround these Jerichos in faith? They may be derided; their enthusiasm despised, and their feebleness ridiculed; but God's word for it, their faith shall conquer. Every inch of the promised land shall be theirs. Who knows but the Lord may have many precious elect souls in this modern Babylon, awaiting the call of our missionaries. And shall we keep them back; or shall he refuse to send them. Let us remember how the truth reached our ancestors. Human voices taught it from door to door; human hands distributed the sacred book, and its bold and vigorous exposure of error opened the eyes of common people to their bondage, and showed them salvation in Christ.

This is the age of mercantile enterprise and mechanical skill; it is for the church to waken it, at the call of her captain; the age of evangelistic operations equalled by no preceding age. If you have faith all things are possible. With it will come both wisdom and gold. Faith is most prudent, but yet most bold; enthusiastic and yet firmly successful. Might not special *training* be given to the heroes among our students who will volunteer for this work. My language is not too strong. Look over that dark field. Christ the glory of heaven is concealed from the people—and *they perish*. Controversy is not the object of the missionary—he goes to preach the gospel from door to door, or to address small groups in private houses—but he must defend the truth. There will be much disputation—it may be keen discussion—but for a time it must be the truth in simplicity and love accompanied with constant prayer. *Let our students remember this field in their weekly prayer meeting, and when God says—Who will go for me to teach these benighted souls my love in Christ? May more than two respond—“Here are we, send us!”*

Some of your readers may judge these sentiments extravagant. Let them. If they fall on their knees and plead fervently for these dying sinners who are without the gospel, their views may change. I have some ideas on the evangelization of the heathen world, which I may lay before your readers in your next. In the meantime, my dear sir, let the evangelization of the Romanists receive your earnest advocacy.

CAPT. BURTON AND MR. HARRIS'S STATEMENTS ON AFRICAN MISSIONS.

The Baptist Missionary Society forwarded to their station at Cameroons a report of the discussion on African missions at the Anthropological Society in London in April last. To the statements made by Captain Burton and Mr. Harris on that occasion, the Rev. Alfred Saker, the senior missionary, has sent home the following effective reply:—

Cameroons, July 10.

Before me are extracts from the "Morning Star," dated April 20, 1865, containing a report of statements made at a meeting of the Anthropological Society, by Mr. Harris, Capt. Burton, and others, traducing missionaries, degrading their converts, and exalting to admiration the low vices of the heathen. Being one of the assailed class, and intimately acquainted with missionary work on the coast of Africa for nearly a quarter of a century, I am competent to write a few lines both for missionaries and their converts, and especially of the mission in the Bight of Biafra.

"Mr. Harris says—'Missionaries do not work. They wear the black coat and the white neckcloth. They live in the high house, and eat expensive dinners. This order we need not follow. He tells us 'they wear the black coat, &c.' And what if they do? Is there more disgrace in black than white? It would help Mr. Harris to a little knowledge could I have him here for six months, and make him go through our daily toil, and yet wearing the 'black coat and white neckcloth'—both of which by-the-by he must bring with him, for he would not obtain them here. But 'they live in the high house and eat expensive dinners.' I would this were true of all missionaries on the coast of Africa. If any class of men here need the high house and not the hovel, it is the missionary class; and they, if any do, need the good dinner to sustain them in their perpetual toil. Can nothing be done, Mr. Harris, by the English public to compel you to make this your charge, a true one? In my case the first part of this charge is true; I have the high house; but from whence comes it? You assert, 'missionaries do not work.' Did I not put tools into the hands of those natives, and teach them to fell the timber, to convert it into plank, and then to make the doors and windows? Did I not dig up the clay and make the first hundred of bricks, that the 'imitative animal' might do as I did? Did I not dig out the foundations and lay the bricks in mortar until these 'animals' could be trusted to build alone? The result is, I have a house, and it shelters me, and, compared with native huts, it is something more

than a palace. You say, 'the African, like the monkey, is an imitative animal.' True, and his imitative powers go a little beyond the 'animal.' He does 'copy the missionary,' and hence it is the mission has a second house also; and these animals have just completed a school room, and are now building me a chapel which bids fair to eclipse my house. These are all of brick! Hence, also, it is that you will find a body of artisans, who, twenty years since, had not seen the saw, the chisel, or plane. They now saw timber and work it; they make bricks and build; they hammer iron and weld it; and these men owe all their knowledge to the missionary. Yet you say 'missionaries do no work.'

"Mr. Harris have you thrown yourself among a heathen people, without book or other aid, and through long months of attention and study have, little by little, gathered up the sounds floating around you; giving these sounds a form in writing; step by step formed a vocabulary, and at last, after a long period, made an African tongue your own? And was this 'no work?' Or, having thus learnt a language, was it 'no work' to go among the heathen preaching six times every week, at the same time keeping the schools in daily and efficient operation?"

"If we preach, the people want the Scriptures. You may despise the book that teaches, not Iskunism, but that God has made of one blood all nations of men. We do not despise it, but we seek to secure a good translation. If the book be written it must be printed. These youths—'imitative animals'—must be taught to compose in type, and to work the press. Have you thus written, and taught and laboured till the entire New Testament is presented, and half of the Old? If you have done none of these things, you assert of the missionary, who has done it all, that 'he does no work.'

"And of that youth! It may be the one-time mechanic (all the better if he be, if he combines with mechanical knowledge devotedness to the loving Saviour, and deep sympathy with the objects of his life); will you assert of such a youth, who attempts to master the language only, and dies in the attempt, that 'he did no work?' Or of him who learns the language, and thenceforward preaches daily: journeys weary miles, battling oft with fevers, and daily with physical weakness? 'This work I see in others every day of my life.'

"Go to Calabar, and you will find a repetition of this toil. Go to the Gaboon, and you will find two languages written, and Scriptures printed in both: and the men you thus malign are carrying the light of truth into the deep darkness of Africa.—These things have not been done in a corner; they have been in progress for years,

and are open to the inspection of all the world. Yet, in sight of all, you say 'they do no work.' Mr. Harris, I have done with you. I am well-nigh worn out with labor. Weakness compels me to restrict my toil to twelve and fourteen hours daily, and sometimes prostrates me entirely, and I shall be ere long where lies will not assail me, and the perverse heart will work me no harm.

"We have been introduced to an 'imitative animal.' In his native state not a 'nice one,' says Captain Burton, 'but infinitely superior to the African converted to Christianity.' To this he adds a special charge against the converts in Sierra Leone. I can leave to others the special slander against a people 1,800 miles away, but I may speak of men nearer home. Captain Burton, you have been to Victoria; you have seen Horton Johnson. He was with us in the first stage of the mountain journey. You saw Joseph Wilson, probably several others. Is it there we are to look for 'animals so infinitely beneath the wild ones?' Twenty-one years since I preached at Fernando Po, and Horton Johnson, for the first time, heard of the way of reconciliation with God for fallen man. His eyes were opened, and his heart and life were changed. During these long years he has lived a holy life, and you know that he is manly and honourable—universally honoured. And Wilson, too, for twenty-two years, has borne the high character of a Christian man, and who, rather than remain with a prosperous business in the land where Catholicism forbade men to worship God, and substituted the worship of images and dolls, exiled himself and family to the then wilderness of Victoria. Sacrificing all that men of this world hold so dear, can you charge him with wrong-doing? I specify these because you know them.—What is to be said of that noble-hearted man William Smith, who for years maintained the worship in Fernando Po, during my much absence, who journeyed with and for me to mountain tribes. But why further individualise? I could go on to name a hundred converts once worshipping in the church in Fernando Po, whose Christian life showed they were freed from the disgusting vices of the 'not nice Pagan animal.'

"'Not nice,' you say. No! We found Biso, a chief, at Basipi: his head covered with the 'bosuper,' that mass of clay and fat with which those animals mat together the hair of their heads. He was painted, too, with earthly pigments, oil, and ashes, with sundry snake skins, incisors of the bush-cat, bones and feathers of fowls as ornaments round their neck, arms, and loins—the ordinary type of the Fernandian gentleman. He heard the tale of human redemption, and animal as he was, he be-

came interested; he heard till he believed in the power and willingness of the Son of God to save him, degraded and debased as he was. He washed his skin. He worked at his farm right manfully to clothe himself and maintain his family. He became a convert, and in after life spent much of his time in telling the tale of mercy to his fellows in their mountain homes, and doing this for three years, unpaid, till death laid him low. He was not alone. Many of the Fernandians followed him, whose Christian, manly life testified to the falsehood of the slanders heaped on native converts; and although two instances occurred where they returned to their mountain life for a time, yet I defy you or any other man, visiting or resident at Fernando Po, to point me a single instance of theft or drunkenness in converts from that wild race up to the time of our expulsion from the island.—Wrong-doing did occur among the resident converts at Fernando Po, but it led to their immediate expulsion from the Church.

"You tell us that 'converted Pagans lose their own code of morals, and do not acquire ours.' 'Ours!' Do you mean that code of morals Englishmen practice on the coast? Oh! at any cost keep the converts from such a code. In this you point us to 'incontinence in women.'—Captain Burton! Do you thus invite me to proclaim some fearful truths in the ears of the English nation? I forbear. Yet I may say that twenty-four years since we found the community at Clarence living in common, marriage unknown. Ten years later, and you could not find domestic union without marriage. Did it not become the complaint of men bearing England's proud name that 'Fernando Po was spoiled by the missionaries, that you could get no work done on the Sabbath; and as to the women, money would not buy them?' But chastity and piety were not a sufficient defence against the wiles of a few of our English visitors, and the daughters of Africa have oft fled to my house, and the houses of our principal men, to escape from vile and drunken attacks. Captain Burton, I do fearlessly and cheerfully assert, from long connection with the Church in Fernando Po, that its Christian women were, as a body, an ornament to their sex, and noted for ostentatious piety and steadfast faith.

"Enough of the Island! Go to Bimbia. On its hill side lived Moindu, who, in visage and life, reminded one of the degrading epithets your would be learned men apply to these Africans. At the end of a few months, she came to the teacher, with a heart nearly bursting with emotion, and in broken utterances, said: 'The teacher has told me much; I heard not these things before my eyes begin to open; but the

teacher comes no more: will he leave me to perish: who else can help me: oh tell me more of Him who died to save.' That woman did hear more, she became a lowly disciple, and for years adorned the Christian life, and died in the hope of a life beyond the grave. Moindu was not alone in the Christian path at Bimbia: men and women soon joined in the worship; many are dead. The devoted teacher too is dead, but some still live and are faithful to their profession. On the banks of this river lived Ediker, a chief. He was a Pagan; but was he an animal? For years he listened to the Word of Life. He thought much about it. He asked questions. Instruction was not lost on him. He became intelligent and inquisitive. He was oft with me. At length he said: 'Teacher, I am in the dark. I hear all you say: I feel it is true. But you English have had the Bible a long time: why did they not send it to my father? They sent ships; they bought and stole our people and slaves. Then stopped and began to buy oil. They bring us cloth and guns, and powder, and rum. They rob us, they cheat us, they kill us, rum makes the young men quarrel, and it kills the old. Your people do not fear God; they do not believe the Bible! How is this? I am troubled for my father. He was a good man. He did not steal, nor cheat, nor kill. But he never heard of the way of life by the Lord Jesus. No one ever told him; and where is He? Time would fail me to tell the tenth part of his words; yet I may ask you, was this questioning, thinking, and finally believing African, an ape? He became a convert; and where is the man who can point out a failing in that man's Christian life—even to the day of his death? And what a tale, too, might I tell of 'Ntpe,' of 'Tondi,' of 'Longe,' of 'Nkwe,' of 'Ngwa,' of a multitude, the living and the dead! And that body of converts who are around us—they are defective in knowledge, they oft err through ignorance, and to teach and lead them in the right way is our constant work. And you or any other man shall have our thanks if you reveal to us a single wrong act. It shall not be unredressed a single hour.

"Captain Burton I must close. I shall take an early hour to speak of Africa's "ignoble literature" if it be possible. In the meantime we part. I revere the memory of the dead—missionaries and converts. I respect the living whom I see struggling with difficulties, afflictions, and toils, and who are daily and manfully contending with temptations and evil influences, and, in the name of the dead and living, as well as my own, I hurl back upon you the gross calumnies you have uttered against African converts.

"ALFRED SAKER,
Missionary at Cameroons."

Our Foreign Mission.

AN APPEAL TO THE CHILDREN.

BY THE REV. DR. BAYNE.

My dear young friends:—In the appeal addressed to you, in the name of the Board of Foreign missions, in the November number of the *Record* there is an *overstatement* of the sum required from each child, and from each family in the Church, which I now hasten to correct. Instead of one penny per week, read two cents per year, and instead of one dollar, read ten cents or sixpence per year. This correction you will see makes your work *ten times* easier than it would have been. The greater number of our families are no doubt quite able to give; and it is confidently hoped, they will give one dollar yearly, but there are many that would find this sum too much for them. May it not be fairly questioned however, whether there be any family in the Church unable to give sixpence a year? I am sure no child that can read this appeal, and finds his heart interested in it, will say that two cents is too much for him or her to give every year for such a good cause. What child then, what family amongst us, will fail to put his two cents or their ten cents a year into the Mission Box? I fondly hope that the close of the year 1866 will justify the answer: NOT ONE. At all events, it may be confidently said that if but the one half of our children or families give according to their ability, the result will be more than enough to meet all *our* share of the expenses of the Mission Vessel from year to year.

Some additional information may now be given to you, as well as to your parents and teachers to help on the good work.—Many of you may very properly ask, Why does the Dayspring not support herself and return some profit to the owners, as we know merchant vessels are all expected to do? My answer is, the Dayspring is not a merchant but a mission vessel; in other words it was not built, and is not kept afloat for the purpose of *making money* but of aiding missionaries to *save souls*, and

you know, my dear young friends, that the Bible teaches us that one soul is worth more than the whole world. Again, even in a worldly sense your vessel has more than supported herself; as the following very moderate statement will show from her first year's service :

Passage of Missionaries from Nova Scotia to the Islands	- -	£250	stg.
Freight of Mission Goods	- -	140	"
Settlement of Missionaries on the Islands	- - - - -	40	"
Passage of Natives to and from the Islands	- - - - -	20	"
		<hr/>	
In all	- -	£450	"
Take from this, the fourth of her yearly expenses	- - - - -	250	"
		<hr/>	
And there will be left in favor of the vessel	- - - - -	£200	"

To make this still more plain to you, let us suppose that the same service and at the same rate had been given by a vessel in no way connected with the mission, our church would have had to pay £450 instead of £250 stg. Thus, you see, that on the worldly principle, which every child should know, and practice, "*a penny saved is a penny gained,*" your vessel has *gained*, because she has *saved*, to the funds of the Church, of which you, her owners, are members, £200 stg., or £250 of our money.

Satisfied, as I trust you now are, that the Dayspring has proved herself to be both in a spiritual and worldly point of view, a very profitable vessel to her owners, and that the fourth part of her support, is quite within your reach, you may still want to know more about the way in which your offerings are to be sent to those in charge of her. I have now to add, to what you were formerly told, that mission boxes have been sent to different parts of the Church for distribution. It is not, however, proposed that with the very limited supply now on hand each family but only each Sabbath School Teacher shall be provided with one, into which every scholar will be allowed to put whatever he collects, whether of his own earnings, or the gifts of others not in school. The teacher will observe on the box, a blank space in which it is expected the num-

ber of the class will be legibly written. When the Sabbath School is not in operation, the teachers may either visit the scholars or the scholars visit their teachers, and in this way the system of regular collection may be kept up throughout the whole year. At stated seasons, either quarterly, half-yearly, or yearly, each box shall be opened by the teacher, and its contents along with the number of the class marked thereon, shall be delivered to the Superintendent of the school, who shall pay over to one or other of the Receivers of Church monies. Those receivers are expected to publicly acknowledge in the *Record* the several amounts stating the number of each class, and the name of the Sabbath School; also to remit the whole sum received at their earliest convenience, to the general treasurer, Abraham Patterson, Esq., Pictou. The Board will then have it in their power to remit to their agent in Australia, from time to time, as those in charge of the vessel may require. Sabbath Schools will now be provided with boxes, on application to any of the following parties in their neighbourhood. Messrs. John S. McLean, Halifax; Robert Smith, Truro; George Hattie, Pictou; Roderick McGregor, New Glasgow; David Laird, Charlottetown, Prince Edward Island; and Rev. Thomas Sedgwick, Tatamagouche. No distribution can be made, at this season of the year in Cape Breton or Newfoundland or Bermuda, but it is hoped our young friends in these sections of the Church will be able, through their teachers, to forward their proportion of the general collection, just as readily as if they had mission boxes. By the opening of next summer a much larger number will be in readiness, so that not only every Sabbath School but every family shall be fully provided according to their desire.

Any further information necessary for the successful prosecution of this youthful scheme will be communicated through the *Record*. In the mean time, I have much pleasure in subscribing myself, my dear young friends, yours, very affectionately,

JAMES BAYNE.

Letter from Rev. Wm. McCullagh.

Aniweun, New Hebrides, Aug. 18, 1865.

Rev. and dear Sir,—I embrace the opportunity now afforded by H. M. Ship the "Esk" of writing you a few lines.

I am glad to say that we are all quite well at present.

The "Dayspring" left here on the 19th of June, and returned on the 29th of July, bringing Mr. and Mrs. Morrison and Mr. Gordon to be present at our Annual Meeting.

The "Dayspring" visited Lifou, Mare, Uea, Fate, Erromanga, Tanna, Aniwa, and Fotuna, concerning which places, Mr. Inglis will give a full account in the report.

I may mention that matters had assumed a serious aspect at Erromanga. In the absence of Mr. Henry who has a sandal-wood station there, a number of natives surrounded the house and Mrs. Henry's life was endangered. Several shots were fired at her, and a man named Fletcher who was in Mr. Henry's employment was barbarously murdered, cut in pieces, and devoured.

The "Esk" arrived here on the 28th ult., bringing news from Britain and America. We received no letters by the "Esk" though direct from Sydney. Mr. Gordon was the only favored one, through the kindness of a friend when the "Esk" was at Melbourne.

Captain Luce, a very gentlemanly, courteous man, informed us that he was ordered to bring despatches here for the Commodore Sir W. Wiseman who was at the Feejees, and would be here in a few days. Accordingly the "Curacoa" arrived here yesterday when it was agreed that the "Esk" should return to the Feejees to settle some dispute and then proceed to Sydney. The *Curacoa* will visit Tana, Erromanga, Fate, and the Solomon Islands.

I despatched a messenger on the arrival of the *Curacoa* to inform the brethren at Aname. The Revs. Messrs. Morrison and Gordon went to Aname on Friday after our business was finished here, and Rev. Messrs. Paton and Niven remained here. We are very desirous that something

should be done to impress the minds of the more daring and defiant savages that murder cannot be committed at pleasure. There were several natives of Fate massacred at Erromanga as well as the European referred to already. There is no prospect at Tana at present of any missionary residing there with safety. The effects of the sandal-wood trade are quite manifest in the indifference of the natives as to any religious interference, and their determined opposition to Christianity. Muskets are quite common at Port Resolution, and some lives have been lost.

We intend to memorialize Sir W. Wiseman to-day that he may take such steps as may be deemed advisable in order to teach a wholesome lesson at Tana and Erromanga, and afford missionaries and British subjects redress for wanton outrage and destruction of life and property.

This harbor is quite lively now with two large ships besides the *Dayspring*, and upwards of 500 men in all on board. Captain Luce of the "Esk" inspected the buildings here, and was much pleased with the church, and the neat, clean, orderly appearance of the whole station. High opinions were entertained of Aname station also. Captain Luce was appointed to succeed Captain Hamilton who was killed at New Zealand, and whose loss is much regretted.

On Monday the 1st inst., we went in a body to pay respect to Captain Luce, and he received us very courteously and kindly. On the previous day the captain with several officers came to the native service and witnessed the manner in which the natives conducted themselves. He also went into a school where a native teacher was conducting the exercises and was much pleased. He is very fond of bathing and is delighted to get a plunge into the river every morning. Many of the ships company also amuse themselves by bathing, hunting, fishing, botanizing, geologising, &c.

Yesterday the *Curacoa* arrived from the Feejees, with upwards of 300 men in all. One of the seamen died a few hours after the arrival of the *Curacoa*, and was buried -day beside Mrs. Matheson's grave. Th

Chaplain for the *Curacoa* is the Rev. Dr. Payne of Trinity College, Dublin. He has been in various parts of the world, and visited the Holy Land. He obtained a copy of the New Testament in Aneiteumese for Sir George Grey who is so enthusiastic in the study of languages.

Many of the officers, who smoked cigars offered some to natives who were standing by, but the natives refused in every instance that I witnessed, although they were pressed again and again to take them. It is usual for seamen to use tobacco in some form, and it is almost impossible to prevent the use of it.

In addition to the excitement caused by the arrival of the *Esk* and then the *Curacoa*, there is a sandal-wood vessel belonging to Mr. Underwood here, detained in the harbor on account of a murder committed by the captain. The name of the vessel is the *Curlew*. The investigation took place today, and I understand the captain whose name is Robinson is to be sent to Sydney. He shot the mate of the *Curlew* at Sandwich Island.

Add to all this the novelty of whaling, which has been carried on very successfully this season by Mr. Underwood. There have been six or eight whales caught within the last month. Lathella caught a young shark which had been close to a whale one day, and was harpooned.

Since these large ships arrived there is great demand for fowls, pigs, yams, &c., and surprise is expressed that we cannot supply them with beef, mutton, &c. We cannot afford to supply ourselves, however, and have to make the best apology we can.

To-morrow we intend to present our memorial to Sir W. Wiseman. Our friends from Aname have not arrived yet.

August 9th.—We have just returned from a visit to the *Curacoa*. The Commodore received us very courteously and promised to do all in his power at Tana, Erromanga, and Fate. As the wind was unfavorable for the brethren to come from Aname yesterday, Rev. J. G. Paton, Rev. J. Nivea, Captain Fraser and I went as a deputation. The *Dayspring* will accompany the *Curacoa* or be present at Tana and the other islands

with the Commodore so as to afford explanation. The Commodore can do nothing without an interpreter.

The *Esk* will sail to-morrow morning. The *Dayspring* will take my annual report, after her return from Samoa and the Hervey Islands. Meanwhile remember us in all your prayers, and forget not to write us often, for we need encouragement. Mrs. McC. joins in kind regards to Mrs. Bayne. The infant is quite well. Yours, very truly,
W. McCULLAGH.

The Sabbath School.

Sabbath School Lessons for February.

FIRST SABBATH.

SUBJECT: *Jacob's Journey* GEN. xxviii. 1-22.

Jacob is the heir of the covenant and around him clusters the interest of the sacred story.

V. 1.—Isaac does willingly what he did before without his own consent. He blesses Jacob and knows that he shall be blessed.

V. 2.—Padan Aram lies northward of Canaan. It is the same as Mesopotamia, and it corresponds to a large extent with the country subsequently known as Syria.

V. 9.—Both the act and the motive of Esau in taking another wife were atrociously bad. He was a hardened and ruthless scoundrel thus deliberately to vex his father. His "repentance" and "tears" rather hardened his heart than softened it.

V. 10.—*Beersheba*—A favorite resort of the Patriarchs, in the south of Canaan.—"From Dan to Beersheba"—from the extreme north to the extreme south. *Haran*—in the north-western part of Padan Aram or Mesopotamia. Here Abraham remained some time after his removal from Ur of the Chaldees, and the elder branch of Tera's family still lived there. It was once a large city. It still retains its old name and is occupied by a few wandering Arabs.

V. 11.—His father was rich and could have sent an escort with him, but no doubt the reason of his being sent away alone was to avoid exciting the suspicion or jealousy of Esau, who might have waylaid and murdered him. The place where Jacob slept on that hard bed was Bethel. The climate was mild, and it was no great hardship for Jacob to sleep in the open air, but no doubt he was weary, homesick, very lonely and sad. His condition at this time might be

included in the touching allusion in the confession of the Israelites. Deut. xxvi. 5. "A Syrian ready to perish was my father."

Vv. 11, 12.—The beautiful dream was sent to cheer his fainting heart by showing him God's care over his children. The "ladder seems to have been an emblem of the gracious care which the God of heaven takes of the inhabitants of the earth."—(Scott.) God often sends angels to do his errands of mercy. But Christ is the true "ladder" and link of connection between heaven and earth, between God and men.

Vv. 13-15.—This was the first time that God spake expressly to Jacob. He confirms to him amply the blessing of the covenant with Abraham.

V. 16.—Jacob felt convinced that the Lord was present in a special manner.

V. 18.—This was all the sacrifice he could offer. He took the best means within his reach to express his faith, gratitude, and loving remembrance of God's mercy. The stone pillar would enable him to identify the spot.

V. 19.—*Beth-el*—the "House of God." It became a place of much interest in Bible history. It has been recently discovered, 13 or 14 miles north of Jerusalem. Says a recent traveller, "Clambering to the top of a shattered tower which crowns the hill of Bethel, I looked long and in sadness over that dreary field of ruin, only inhabited by a few shepherds; and I saw how terribly time had fulfilled the city's prophetic doom: *Bethel shall come to nought.*" Amos v. 5.

Vv. 20, 21.—All the earthly good we have a right to pray for is "food and raiment," and preservation.

V. 22.—"A tenth" seems to have been appropriated to God from time immemorial. This was certainly no part merely of the Mosaic law. Abraham gave a tenth to Melchizedec.

LESSONS.

1. Parents should give good instruction to their children, and children should be ready to profit by it. Isaac advised Jacob, and he obeyed; Esau found out what would grieve his father and mother, and wickedly rushed to do it!

2. From God's intercourse with Jacob at Bethel let us learn that he can meet us and give us comfort at any time, and in any place, however desolate. He will not forsake his own children, but when most alone then he may be most near.

3. Observe how amply the precious promises of verses 13-15 have been fulfilled, let us plead them for ourselves.

4. From the vow (Vv. 20-22) let us learn that it is lawful to make religious vows.—But all Christians, be they children or adults, are under most solemn vows to God. Jacob performed his vow; let us not forget ours!

DOCTRINE TO BE PROVED.

Believers have intercourse with God.—1 John i. 3; John xvii. 21; Eph. v. 30.

SECOND SABBATH.

SUBJECT: *Jacob and Laban.* Gen. xxix. 1-30.

Jacob's long and solitary journey is over. We are introduced into Laban's family in the "Land of the people of the east."

Vv. 2-8.—A charming pastoral picture. Water is scarce in the east, and the flocks are generally watered from deep wells.

V. 9.—Rachel was an industrious girl, not ashamed to be useful. She was as beautiful as she was industrious. The care of a large flock of sheep is onerous.

Vv. 11, 12.—To meet friends and relations after long, weary, and lonely journeyings is deeply affecting. "Her father's brother"—he was her father's sister's son; but in those times the title of *brother* included this relationship, and even more distant ones. Laban at once acknowledges Jacob as his *brother*.

V. 15.—When he has spent a month with Laban an arrangement is made that Jacob is to serve seven years for the beautiful and well-loved Rachel. Long as the term was, to the loving Jacob the years seemed but days. At the close of the period Laban craftily gives Jacob the tender-eyed Leah instead of Rachel, and justifies himself by an appeal to the habits of the country.—Jacob marries Rachel also, and serves other seven years for her. Jacob was good at cheating; and here he finds himself cruelly cheated.

V. 19.—Relatives (certain degrees of affinity excepted) are always preferred in marriage alliances in the east.

Vv. 22, 23.—After the marriage feast the wife is led veiled to her husband's house.

Vv. 27, 28.—Laban gave Rachel also to Jacob. His second marriage was consummated in a "week." The marriage feast lasted a week, and it is to this that Laban refers. Jacob served the other seven years after his marriage with both daughters.—Polygamy was not expressly forbidden at this time.

V. 30.—Jacob thought, no doubt, that Leah had a hand in cheating him, and this would lead him to love her less than ever. Jacob was upwards of eighty years old when he was married.

LESSONS.

1. God allows Jacob to find out by experience how bitter a thing it is to cheat.—Be sure your sin will find you out. God forgives, but he still chastens.

2. Observe the extreme politeness and candour of Jacob to the shepherds, to Rachel and to Laban. We should be courteous and helpful to all.

3. God will raise friends for us wherever we have to go in obedience to the leadings of providence.

4. We can never serve God well till we love him, and when we do love him any service for him will be delightful. As Jacob felt seven years' toil short and sweet for Rachel, so all our years spent in God's service will be years of delight.

DOCTRINE TO BE PROVED.

Love lightens labor. Matt. xi. 28-30; 1 John v. 3; Micah vi. 8; Rom. xiii. 10; 2 Cor. viii. 24, with ix. 1, 2.

THIRD SABBATH

SUBJECT: *The word made flesh.* John i. 1-14.

The writer of this gospel was a fisherman, the son of a fisherman named Zebedee. His mother's name was Salome. John was about 25 years of age when called to follow Christ. It is said that Salome was the daughter of Joseph (the husband of Mary) by his first wife. If this was the case John and James were reckoned as our Lord's nephews. He was most intimately associated with Christ, who loved him with a peculiar affection. John was the apostle of *love*: yet he and James were called "Sons of Thunder." Besides this gospel he wrote three epistles, and the Book of Revelation. This gospel was written a few years later than the other three—probably between the years 68 and 70 of our era. It is the sublime completion of the other three, and lets us see more of the Being, the Thought, the Heart of our Saviour than the others. He begins his gospel in the unfathomed depths of eternity. Our lesson is at once a preface to, and a summary of, the whole book.

V. 1.—The other evangelists trace the genealogy of Christ upwards from Mary and Joseph to David, Abraham, Adam—and even to God. John begins with the unknown "beginning, before anything was made." See Gen. i. 1. "*The word*"—the Logos. This is a title of Christ as he existed from all eternity. It indicates him as the wisdom of God, the revealer of God, creating, quickening, enlightening. The *logos* is distinguished from God; he was with God; he was God. This shows that Christ is God, and was God "in the beginning"—before creation,—from all eternity. The meaning of "with God" is shewn in ver. 18. There was *no* time when Christ was *not* God, distinct from the Father but *with* him. Matthew, Mark and Luke proved that the man Jesus was indeed Christ: and now lest any should think that he was a mere man John here shows us his real Godhead.

V. 2.—He was with God when none else existed; but though in the beginning *with* God, he became man *with* men.

V. 3.—"All things"—the whole universe. In Heb. i. 2, and Col. i. 16, this doctrine is repeated—that Christ (the Logos) made all things: that the Father created all things *by* Christ. Among the philosophers who flourished when John wrote, it was a favorite notion that matter was eternal,—was independent of God. This notion he shows to be groundless.

V. 4.—All life is of God; without him every living thing, vegetable, animal, spiritual, would fall back into nothingness. Life and light go together, as also darkness and death.

V. 5.—*Darkness*—all sin, alienation from God, whether it exists in the form of simple blindness, or of devilish, wilful, active hate. Those under the dominion of the darkness rejected the light, the Logos. The whole gospel shows the conflict between the true light and the opposing darkness. Christ is the light; the darkness is represented chiefly in the devil, and in a lower degree in fallen mankind.

V. 6, 7.—The office of John was to tell about Christ, the light. God constitutes,—"makes"—and sends forth every true teacher. For more about John see Mark i. 4, Matt. iii. 1-3. John Baptist gave more "light" to the world than all the prophets before him. Men are not required to believe without a good testimony, a "witness."

V. 8.—The Baptist was thought by some to be the Messiah, but his real office was to bear witness of the "Light."

V. 9.—Christ is the true Light, and every one is free to enjoy that Light.

V. 10.—He (Christ, the Light) was always in the world; he made it. But the impious love of the world prevents men from knowing the maker of the world, though his chief end in creating it was to make himself known.

V. 11.—His own—the children of Israel especially.

V. 12.—As many as received him,—be they Jews or Gentiles,—the line of demarcation is now wiped out. "Power"—he enables them to receive the Light and become the sons of God. Ver. 13. The adoption was irrespective of nationality or parentage.

V. 14.—The Word—Logos—the light, the truth, became incarnate, "was made flesh." Mystery of mysteries! he *became* flesh but did not cease to be what he was before. *Flesh* often denotes corrupt human nature. Here it means a human body. "We beheld his glory"—especially his transfiguration—his miracles, his death, resurrection and ascension. (See John ii. 11; Luke ix. 32, &c.)

The following words should be carefully studied by the classes, as they are used with a depth of meaning not met with except in the writings of John:—

LOGOS—WORD: meaning Christ as he existed from all eternity. It was this eternal Logos that became man.

LIFE: this is essential life, the life that death cannot touch, and of which all the life in the world is but as it were a shadow. "I am the resurrection and the life." "He that *liveth* and believeth on me shall never die." It is the moral, spiritual, eternal life which is here spoken of; and it is in this profound, far-reaching sense that the word is used by our Saviour through this gospel.

LIGHT: This word is also moral and spiritual in its meaning; it refers to the "true light" that is in and with God, and which Christ brings to men. "Light" is the best symbol that can be found for this great reality. The opposition to this light is not natural darkness or the night of ignorance, but moral darkness, sin, selfishness, hatred. God dwells in light, is light, and his light shines on us through Christ.

LESSONS.

1. See the infinite dignity of Christ.—He was with God, and was God from the beginning. Christ therefore is not a mere creature as Unitarians blasphemously affirm.

2. Our Saviour is man as well as God. We should love him as our elder Brother while we adore him as God over all blessed forever.

3. Awake thou that sleepest and arise from the dead and Christ shall give thee the light. Let us eagerly welcome him who is the Word, the Life, the Light, the Truth.

4. God sends many messengers, "burning and shining lights," reflections of the Sun of Righteousness, to testify of the true Light—as he sent John the Baptist. If we go with the multitude we will reject the Light, but if we receive it, Christ will give us power to become the sons of God.

DOCTRINE TO BE PROVED.

Pre-existence of Christ. John i. 1-4; Col. i. 15-17, &c.

FOURTH SABBATH.

SUBJECT: *Birth of John foretold.* Luke i. 5-25.

V. 5.—*Herod*—called Herod the Great, son of Antipater, an Idumean, a bold, ambitious, irreligious, cruel man. He was forced on the people by the Romans, and was the first foreign king who ruled in Judea. The sceptre had now departed from Judah. Gen. xlix. 10. Herod reigned 37 years; married 10 wives, had 7 children, several of whom he put to death. *Course of Abiah*—The priests were divided by David into 24 courses. Each course ministered by turn. 1 Chron. xxiv. 3-10. *Daughter of Aaron*—of the priestly family or caste. John the Baptist therefore belonged to a highly respectable family which could trace

its genealogy up to Aaron, Moses and Amram.

Vv. 6, 7.—Mark the excellent character of Zacharias and his wife. Elizabeth was barren and old, and for her to give birth to a son was miraculous, the result of the mighty hand of God, as in the case of Sarah.

V. 8.—*Before God*—in the temple, or rather in the sanctuary, the inner portion of the temple.

V. 9.—*Lot*—the various duties of the priestly office were assigned to men by lot. It was Zacharias's lot to burn incense.—Incense was burnt twice a day, morning and evening, in the temple. It was an emblem of the prayers and praises of the people, and of the great atonement and the intercession of Christ.

V. 11.—No angel or prophet had spoken to the Israelites for 400 years before this.—He now came to announce the first of a series of stupendous and matchless miracles which changed the course of the world.

Vv. 12-18.—Zacharias had long prayed for a son, and for the salvation of Israel: the prayer is to be fully answered. The son's name was to be *John*: that is Hebrew *Jehochanan*, meaning the *grace or mercy of Jehorah*. "John" was therefore a most appropriate name for the forerunner of "Jesus" He was to drink neither wine nor *strong drink*, i. e., any sort of fermented liquors. He was *filled with the Holy Ghost* before or as soon as he was born. He was to be like Elijah in his austere manner of life, his faithfulness to God, the boldness with which he would rebuke sin, even in Kings. It was on this account that he was called by Malachi "Elijah, the prophet." To "turn the hearts of the fathers to the children" is to restore parental love, (which was cold in that generation,) and lead parents to take a due interest in the salvation of their offspring. Perhaps the "fathers" referred to are "Abraham, Isaac and Jacob," and their hearts would be turned to their children when their children would reform in consequence of the preaching of John.—This is Adam Clarke's explanation.) Bengel's paraphrase of ver. 17, deserves attention, "John shall bring it to pass that parents and children alike, the disobedient and the just, men of every age and character, be prepared for the Lord."

V. 19.—*Gabriel* means the *hero*, or the *strong man* of God. This angel is mentioned in Dan. viii. 16, ix. 21, &c. He is the same that was sent to Mary, Luke i. 26. To "stand in the presence of God," is to be high in his favor. A prime minister is said to stand in the presence of his sovereign.

V. 20.—Zacharias is made to keep silence for nine months, on account of that one unbelieving word of his. He required a sign, a proof, and verily a sign has been given him which he cannot disregard. He did

not believe, therefore he could not speak.

V. 21.—The time occupied in burning incense while the people were engaged in silent prayer, was about half an hour.—Zacharias had remained in the sanctuary much longer than usual.

V. 23.—Dumbness would have excused him if he had at once given up his work, but he loved it well and continued till his time was fulfilled.

Vv. 24, 25.—Elizabeth did not boast of her blessing, but thanked God for it. Barrenness was held as a great reproach among the Jews; and children were regarded as a great blessing.

LESSONS.

1. We have here a striking instance of the value of prayer. It was in answer to prayer that the angel came; he came at the hour of prayer, into the place of prayer.

2. Mark the gentleness of the heavenly messenger: his first word is "Fear not!"

3. There are two lessons in the 15th v. We cannot be filled with the Holy Ghost and with wine or strong drink; and children may, from their birth, be regenerated by the Holy Spirit. We may also learn what God means by being *great*: (1) John was great because he was filled with the Holy Ghost; (2) because he was always doing good; (3) because he had courage to speak the truth and to rebuke vice and sin; (4) because he testified of Jesus.

4. From Zacharias's punishment we should learn to take heed not to cherish or express unbelieving feelings, and from the fulfilment of the angel's promise let us be encouraged to believe all that God tells us.

5. John was a cause of "joy and gladness" to his parents. Children should so live as to be like John in this respect; but, alas, how often do they break their parent's hearts!

DOCTRINE TO BE PROVED.

Children may be regenerated. Luke i. 5; Jer. i. 6; Matt. xix. 13, 14.

News of the Church.

Presbytery of P. E. Island.

This Presbytery met in the West St. Peters Presbyterian Church on Wednesday, the 22d inst. In consequence of the inclement weather and bad state of the roads, but few members of Presbytery were in attendance. Those present were the Rev. James Allan, Moderator, *pro tem.*, the Rev. Henry Crawford, and the Rev. George Sutherland, clerk; and Messrs. Benjamin Coffin, and David Auld, elders.

The special business before the court was the ordination and induction of Mr. Daniel W. Cameron. It was cheering to see, notwithstanding the violent rain, the church well filled by a large and attentive audience. The usual preliminary steps having been gone through, the Rev. Mr. Allan proceeded to the pulpit and preached an appropriate discourse from Rom. i. 16. A narration of past proceedings in regard to the call and ordination followed; the usual questions before ordination were satisfactorily answered, after which Mr. Daniel W. Cameron was solemnly set apart to the work of the holy ministry by prayer and the laying on of the hands of the Presbytery. After receiving the right hand of fellowship, Mr. Cameron was kindly and encouragingly addressed by the Rev. H. Crawford. The congregation were then addressed by the Rev. Mr. Sutherland on the duties which they owe, in their present relationship, to themselves, their pastor, and the cause of God. After engaging in the praise of God, the congregation were dismissed with the benediction, and on retiring gave their pastor a hearty welcome. God has in his great mercy so far enlarged our borders, and enabled us to fill the waste places of Zion, that we have now settled our *twentieth* pastor. Let us give Him all the glory; and instead of boasting of our numbers and strength, let us rather feel humbled that we have been so long in attaining to our present condition. Two extensive charges will soon be ripe for division into four; and mission stations must be opened or resumed. There is ample room for expansion, without including the much neglected Romish population to whom the gospel must be carried if we are to be guiltless. May God be a wall of fire around our Zion, and the glory in the midst.

The Presbytery adjourned to meet in the Free Church, Charlottetown, on the last Wednesday of January, 1866, at 11 a.m.

Presbytery of Halifax.

This Court met at Lawrencetown on Tuesday, 6th inst., in Calvia Church. There were present Rev. W. Maxwell, John McLeod, W. Murray, A. Stuart, *Ministers*; and R. Murray, *Elder*. Mr. McLeod, Moderator. Rev. Mr. Maxwell preached an able and appropriate sermon, after which the Presbytery proceeded with the visitation of this section of Mr. Stuart's charge.

It appeared that this section of the congregation has promptly paid their share of the minister's stipend, which is raised by annual subscription, and paid quarterly on the Lord's Day in Church. This is found

a great improvement on the old system of collecting. There are four Elders, and districts are allotted to each. The temporaries are managed by a Deacon's Court. There is one Sabbath School and a fortnightly prayer meeting. The services of the minister are highly acceptable, and the regular attendance on ordinances is large. Others beside Presbyterians attend. There is some prospect of the congregation increasing. There are thirty-one families and forty-one communicants connected with the Church. They contribute £40 a year to the stipend. The largest subscription is £4. Porter's Lake is nine miles distant in one direction, and Cow Bay eight miles in another. There are twelve families at Cow Bay, a few at Porter's Lake; and it is proposed and desired that this portion of Mr. Stuart's field should have a larger share, if not the whole, of his services.

The Presbytery expressed themselves very much pleased with what they had seen and heard, and they recorded on their minutes a recommendation to this portion of Mr. Stuart's extensive charge to exert themselves to secure the whole of his services. There is no doubt that Lawrencetown, Porter's Lake, and Cow Bay could raise as much as the whole charge now does. Mr. Stuart cannot possibly continue long to travel and labor as he has done of late years. It were cruel to him and unjust to the whole church, to expect such service from him. We were glad to see that the suggestions and recommendations of the Presbytery fell on willing ears, and we have no doubt that the substantial and earnest men of Lawrencetown will do their duty.

On Wednesday the Presbytery met at Musquodoboit Harbor. Rev. John McLeod preached an able and excellent sermon. The visitation of this section of Mr. Stuart's charge was also satisfactory. It appeared that though they were considerable in arrears, speedy steps are being taken to pay all. Reluctant as they are to part with Mr. Stewart as their pastor, they are convinced that the time must soon come when they must be a portion of a new charge.

There are 21 families. They have a neat Church, well kept. From the situation of the harbor, it is likely to form part of a new congregation, which will include Meagher's Grant, Antrim, and Clam Harbor.

The Presbytery appointed Mr. Robert Murray to supply Kennetcook on Sunday, the 17th inst., and the Gore on the 24th. Rev. W. Maxwell was appointed Treasurer of the Presbytery Fund, in place of Rev. P. G. McGregor, resigned. Several congregations are in arrears to this Fund, and the Fund itself is considerably in debt.

The Presbytery adjourned to meet in the College Hall on Thursday evening for the examination of Students and other business.

The Presbytery of Cape Breton.

The Presbytery of Cape Breton met at Big Bras d'Or, Boulardarie, on the 21st Nov., ult., for Presbyterial visitation, &c.

A letter was read from Richard Brown, Esq., of Sydney Mines, intimating that in accordance with the Presbytery's application the General Mining Association had agreed to give a site for a place of worship, at Cow Bay, in connection with the Presbyterian Church of the Lower Provinces. It was moved and unanimously agreed to that the Moderator be appointed to convey the thanks of the Presbytery to the Association, through their agent at Sydney Mines, C.B., for this handsome and generous gift.

Thereafter, Mr. McIntosh reported that agreeably to the appointment of Presbytery he visited Cape North in the course of last summer; that he preached several times there, and held meetings with the people; that he found more than two-thirds of the Protestant population staunch adherents of the Presbyterian Church of the Lower Provinces; that they secured a site and materials, and raised upwards of a hundred pounds cy., for a place of worship, which sum about a year ago was placed by them in the hands of Mr. Donald Sutherland, who then laboured amongst them as a missionary; and that they were not at present prepared to call a minister, but would contribute about £40 were a judicious minister sent them for half a year. The Presbytery appointed Mr. McIntosh to correspond with the Home Mission Committee in reference to a suitable missionary for Cape North; also to ascertain from Mr. D. Sutherland what he had done with the money raised by the people towards the building of a Church there.

The Presbytery then adjourned to meet at Sydney, on Tuesday, the second day of Jan'y next, at 11 o'clock, A.M.

The Presbytery of Tatamagouche.

This Presbytery met at Tatamagouche on Dec. 12, for the visitation of the congregation, and was constituted after sermon by the Rev. W. S. Darragh, from Matt. xvi. 17. The Presbytery met again next day at River John, for the same purpose, and was constituted after sermon by the Rev. J. Watson, from Isaiah lii. 7. Both congregations were found to be in a satisfactory condition.

The thanks of the Presbytery were given to Mr. Watson, for his sermon, and he was asked to furnish a copy of the same for publication. Mr. Watson intimated his willingness to comply with this request, and

arrangements were made for carrying into effect the Presbytery's resolution.

The Presbytery took up the subject of Union with the Presbyterian Church of New Brunswick, as to which an expression of opinion had been invited by Synod. Considerable discussion ensued. All were agreed as to the desirableness of such a Union, but fears were expressed, arising from various indications since the meeting of Synod, that there would be a disposition on the part of the New Brunswick brethren, or an influential part of them at least, to tie up the hands of the United Church from dealing with the question of instrumental music in public worship. It was felt that a distinct understanding should be had on this point, affecting as it did, not the worship only but the government of the church. The following was unanimously adopted as the deliverance of Presbytery,—cordially approve of the proposed union with the Presbyterian Church of New Brunswick, due care being taken before the union be consummated that purity and uniformity of *worship* as well as of *doctrine, discipline and government*, be secured in the United Church.

The Rev. T. Sedgewick was appointed to supply Prof. Smith's pulpit on the third, and the Rev. H. B. McKay on the fourth Sabbath of February.

Other business of a less important nature was transacted, when the Presbytery adjourned to meet at New Annan, for visitation, on March 20, the Rev. W. S. Darragh being appointed to preach on that occasion.

MISCELLANEOUS ITEMS.

THE RECORD FOR 1866.—We look for a largely increased circulation this year. Can you do anything more for us in your congregation? We know several districts where a short but earnest canvass placed a copy of the *Record* in every family.

REV. MR. GEDDIE.—Our pioneer missionary expects to leave for the New Hebrides, by way of Britain, in the first steamer for February. Letters, parcels, &c., for him or for any of our missionaries now in the foreign field, should be forwarded to the *Witness* office, Halifax.

FUNDS.—Our readers must not forget to make regular contributions for Home and Foreign Missions, and for education. These three funds require large collections. We have not had enough for Home Missions and for Education for several years past.—In fact, we have not had half enough for *Home Missions*. The field is vast; the need is urgent, but the laborers are few, and

the contributions for their support are not what they should be.

THE COLLEGE.—The Church may well be thankful for the number of young men that come forward as candidates for the ministry. But still more encouraging than their number is their character for learning, talent, and zeal combined with discretion. No church in this or any other country but would rejoice to have such workmen. Let our people pray earnestly for our students that they may be taught of God's Holy Spirit.

SABBATH SCHOOL LESSONS.—The Synod's Committee on Sabbath Schools have issued a series of Lessons for 1866, which can be had for *fifty cents* per hundred copies. The whole year's lessons are on one card. Comments on those lessons will appear in the *Record*. The committee strongly recommend teachers of Sabbath Schools to give these lessons a trial. Suggestions and criticisms will be thankfully received.

Orders for the lessons should be sent to the *Witness* office, Halifax. Payment should accompany the order.

At a meeting of the Presbytery of Pictou held in New Glasgow on the 12th ult., a call was laid before the Presbytery from the congregation of Lochaber and Goshen in favour of Rev. Alex. Ross, of Pictou. Intimation was appointed to be given to the congregation of the latter, that they may appear for their interests at the next meeting, which will be held in Knox's church, Pictou, on Tuesday, 9th January.

DONATION.—The Ladies of Dartmouth congregation presented the Rev. Alex. McKnight, on Christmas day, with a purse containing \$71.

NEW BRUNSWICK.—All who love the cause of the Redeemer will rejoice to learn that there is a prospect of largely increased evangelistic labours among the Presbyterians of New Brunswick, in connection with the Union to be consummated in June next. The field is very extensive. The necessities of the people are very great.—Our brethren are labouring diligently, but their number is comparatively small, and there are many extensive sections of the country which they cannot undertake. Our young men did good service last year, and we trust that at least an equal number of them will be found in the same field next summer. From all that we can learn the prospects of the Union are as cheering as ever. Should any difficulties at any time arise we doubt not they would vanish under the influence of prayer and loving brotherly intercourse. But we anticipate no hind-

rance, no difficulty. The Lord who made our path so clear and so delightful in other Unions, will not fail us now if we put our trust in Him.

It is probable that before the end of 1866 two more new congregations will be formed within the bounds of the Halifax Presbytery. We need more missionaries for the Home as well as for the Foreign work.—We need also funds to set young and weak congregations "on their feet."

Scotland.

DR. NORMAN MACLEOD, of Glasgow, has astonished the churches, by boldly announcing it as his belief that the Ten Commandments have been *abrogated*! He is particularly severe on the fourth commandment and the Sabbath day. He has gravely proclaimed both before the Presbytery of Glasgow and in his own pulpit, the Lord had never brought *him* out of Egypt and the house of bondage, and *therefore* he had nothing to do with the ten commandments! Dr. Macleod is one of the Queen's Chaplains for Scotland, and is a very popular writer and preacher; but we believe he will fail to convince the people of Scotland that the Decalogue is dead and buried, although he is even boastfully confident on the point. Professor Tulloch of St. Andrew's, a bout the same time, came out with a long tirade against the Confession of Faith, showing—trying to show—that it was a mere "growth of the seventeenth century," and hardly worthy of respect in this nineteenth century! Dr. Robert Lee has his prayer book, his liturgy, and his organ in Old Greyfriar's Church in Edinburgh.

Against all this sad news we have to set the cheering fact that very able men in the Established Church contend against the views and practices of the three doctors we have named. The great and good men of the Free Presbyterian Churches are all of one mind in defending and maintaining the Lord's day and the purity of the faith; Dr. Cairns, Dr. Robert Buchanan, Dr. Fairbairn, Dr. Gibson, Dr. Andrew Thomson, and men of that stamp, are all on the right side.

The prospect of Union in Scotland is brighter than ever. There seems at present no serious difficulty in the way of the Free and the United Presbyterian Churches becoming one. No doubt the Reformed Presbyterians will come in in due time.

Australia.

There has been a very satisfactory Union of Presbyterians in New South Wales. It comprehended the United Presbyterians, the Free Church, and the Church of Scot-

land. There are now about 200 Presbyterian ministers in Australia, and a loud call for many more.

Jamaica.

This island has been the scene of fearful atrocities. The negroes of Morant Bay commenced by massacring about fifteen white people, some of them high in authority. The authorities took awful vengeance on the blacks. It is reported that over two thousand of them have been shot or hanged! The British Government are to institute a searching investigation into the whole case. We are glad to say that the missions of our United Presbyterian brethren were undisturbed, and that their people behaved in a most exemplary manner. There are about twenty-five Presbyterian congregations on the island.

Canada.

Favourable reports have been received from the Red River, where our Canadian sister has two missionaries. The annual report of the Students' Missionary Society, Toronto, speaks hopefully of the Society's operations among Roman Catholics. Regular missionary meetings, under Presbyterian superintendance, are now being held in Canada. A new Presbyterian Church has been set on foot in Ottawa.

THE MISSIONARY SOCIETIES OF THE WORLD.—A Berlin correspondent of the "Boston Traveller" writes:—"I have just received a very carefully prepared sheet from the pen of Dr. Grundemann, of Gotha, which will be of interest to religious readers. It gives in an epitomized form the number and names of all the missionary societies in the world. Dr. Grundemann is to give the labor of five years to the preparation of an atlas of Missions, and his first work is to tabulate the whole subject. The whole number of missionary societies in the world is eighty-five. These are of all degrees of magnitude from that of the American Board and the British Wesleyan Society down to those which support a single missionary.—The number of British societies is twenty-two, of American twenty, of German thirteen (mostly small), of Dutch nine (mostly among their own possessions in the Pacific), of Scandinavian seven, of French one, and of Colonial seven. In the magnitude of operations the United States stand second only to England. The oldest society is an English one, that for the Propagation of the Gospel in Foreign Parts, founded in 1701. Its sphere of operations is still extensive. Three societies were formed in England before the work began with us."

PROGRESS.—The beneficial change that has been wrought by the Gospel among heathen people and savage tribes is so widely recognized in our day that there is a general willingness to lend a helping hand in sending Christian missionaries to those who are still under the reign of heathen darkness and cruelty. The revolution effected is so great and so manifestly beneficent that even worldly men, who value physical progress and social comfort, are willing to aid. At the beginning of the present century there were no missionary societies in the United States; and now there are 100, which have raised the past year four and a half million dollars for missionary purposes. Then there were no missionaries among the heathen; now there are 3000 and 7000 native assistants. Then there were no churches on the heathen soil; now there are 4000 christian churches where heathenism once prevailed. Then there were no heathen converts; now there are 380,000 church-members of converted heathens, and as many nominal christians. Then there were no christian schools; now there are 3,000 with 555,000 children under christian instruction. Then the Bible did not exist in a single heathen language; now it is translated into 120 of the most important heathen tongues. And this has been the work of the church in our day!

NOTICES, ACKNOWLEDGEMENTS, &c.

The Committee on the Ministers' Widows and Orphan's Fund will meet (D. V.) in Knox's Church, Pictou, on Tuesday 9th inst., at 4 o'clock.

JAMES BAYNE, Chairman.

With reference to the Treasurer's accounts published in our last the Rev. G. Roddick writes that \$7.00 should be placed to the credit of his congregation in the Educational column.

The Presbyterian Church of the Lower Provinces, in account with John I. Baxter, from 30th June, 1864 to 30th June, 1865.

	DB.	
1864.		
July 1	To paid bal. over last year	£6 19 11
	" Bal of sund small debts,	5 15 0
Nov. 11	" Freight on Bibles 30s,	
	Land carriage 12s. 6d,	2 2 6
Dec. 31	" Agent's salary to date,	12 10 0
1865.	" C. B. Archibald £30,	
	Interest 36s.,	31 16 0
Jan'y. 2	" Thos. Dawson, £7 22	
	stg. exchange 35s. 6½	8 17 6½
Jan'y. 2.	To paid J. Tarn, £6 4 7stg.,	
	Exchange 31s 1½d,	7 15 8½
Feb. 10	" Bill on New York \$600,	
	Discount \$300,	75 0 0

"	"	Freight on books \$2.45	0 12 3
" 20	"	W. J. Slowan, £23 11 8 stg	
		Exchange £6 0 7	29 12 3
"	"	R. McGregor Bal or bill	10 0 0
"	"	Postage and Stationery	1 5 0
June 30	"	Deposit in Union Bank	50 0 0
"	"	Agent's salary to date	12 10 0
"	"	Balance in hand,	4 0 2
			£258 16 7
1864.			Cr.
Dec. 10	By donations in Hx ackn	£28 17 6	
" 18	" New Glasgow, "	18 17 2½	
" 26	" Pictou, "	10 11 10½	
	" Green Hill, 60s., 1st		
	West River, 40s.,	5 0 0	
1865.	" Truro, £18 11 10½		
	Onslow £6 9 10,	25 1 8½	
	" M. Stewiacke, 43s. 9d.		
	Clifton, 45s.,	4 8 9	
	" Sund. Col. and Con.	11 17 6	
	" Maitland,	8 17 6	
	" Tatamagouche,	2 15 2½	
	" John S. McLean,	25 0 0	
	" J. McKinlay, Esq.,	25 0 0	
	" C. B. Archibald, Esq.,	30 0 0	
	" Mr. David Carlisle,	10 0 0	
	" C. McMillan, 20s.,		
	John Hall, 43s. 0½d.	3 3 0½	
	" J. Maxwell, £13 0 6½.		
	J. Baxter, £10 16 1,	23 16 7½	
	" James Farquhar, £5,		
	" Rev. R. S. Patter-		
	son, 32s. 6d,	6 12 6	
	" Books sold from dep. 18	17 2	
			£258 16 7

	DEBTS.	
1865.		
Jne 30	To J.S. McLean, Halifax,	£25 0 0
	" J. McKinlay, Esq., Pictou,	25 0 0
	" C. B. Archibald, Esq., Truro,	30 0 0
	" David Carlisle, Onslow,	10 0 0
	" P. P. Archibald, Halifax,	6 12 6
		£96 12 6

	ASSETS.	
1865.		
Jne. 30	Deposited in Union Bank	£50 0 0
	In hands of J. Farquhar, Hx.,	20 0 0
	" C. McMillan, old stock,	34 13 9
	" James Gordon, old stock,	20 0 4½
	" John Maxwell, part do.,	42 4 2½
	" James M. Baxter, do.	24 11 6
	" In depot,	77 15 4
	Cash in hand,	4 0 2
		£273 5 4

JOHN I. BAXTER,
Con. Com. Colportage.

Monies received by the Treasurer from 20th Nov. to 20th December, 1865.

FOR FOREIGN MISSION:	
Additional from West Bay, C.B. . . .	£1 0 0
Proceeds of Tea Meeting, Noel. . . .	15 0 0
Donation from Mr. J. McAllister,	
Moueton.	5 0 0
Do. from W. Logan, Stewiacke. . . .	2 17 7½
Assend to print the Book of Psalms	
in the Anietemese language,	

per Rev. J. Geddie.....	12	10	0
Dec. 2.—Collected farewell meeting at New Glasgow to Rev. J. Geddie for printing Psalms in Aneiteunesse.....	16	10	0
HOME MISSION:			
Jan. 13.—Carriboo River Section of Rev. A. Ross's cong. for 1864.....	6	5	0
Nov. 22.—Knox's Church, Pictou.....	12	0	0
Dec. 7.—Do. do. additional.....	1	4	0
Carriboo River section Rev. A. Ross's congregation.....	3	3	3
SEMINARY:			
Dec. 7.—Summerside P.E.I. for 1865.....	3	0	0
" 9.—Prince St. Ch. Pictou, addit.....	3	13	4

The Treasurer of the Ministers' Widows and Orphan's Fund, P. C. L. P. acknowledges the receipt of the following sums:

Twelve months interest on joint note \$666.67, James Muirhead and others to 31st Aug. 1865.....	\$40	00
Dr. Mitchell, Merigonish.....	2	00
Andrew Stewart.....	2	00
Twelve months' interest on joint note \$1000—J. Falconer and others to 12th Oct. 1865.....	60	00
Rev. K. McKenzie, Baddeck.....	20	00
Mrs. Thomas Sullivan.....	1	00
Mrs. Wm. McIntosh.....	1	00
Mrs. Robt. Dundas.....	0	50
Mrs. Capt. Waters.....	1	63
John Matheson, Albion Mines.....	2	00
Angus Cameron, East River St. Mary's.....	1	50
Twelve months interest to 25th Nov. on \$500 mortgage on property at Sum- merside, P. E. I.....	30	00
Rev. Thos. Downie, Antigonish.....	15	00
Rev. J. D. McGillivray.....	20	00

\$ 196 63

Amounts previously acknowledged... 3921 22

Total amount received to date... \$4117 85

HOWARD PRIMROSE,

Treas. M. W. O's Fund, P. C. L. P.
Pictou, 14th Dec., 1865.

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The Publisher acknowledges receipt of the following sums:—

John Murray, Esq., Mabou, C. B.....	\$8.00
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Rev. Jas. Fraser, Bouladerie.....	4.00
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1866.	
John Hattie, Esq., Glenelg.....	\$5.00
J. McAllister, Esq., Moncton.....	1.00
Mr. Thos. Proudfoot, Salt Springs.....	3.00
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Mr. James Tate, Cape Canso.....	0.60
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Mr. Alex. McKay, Albion Mines.....	10.00
Mr. Henry Archibald, St. Mary's.....	8.50
Mr. Alex. Cumming, Melrose.....	5.00
J. B. Dickie, Esq., Truro.....	0.60
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Rev. J. D. McGillivray, Mid. Stewiacke	20.00
G. C. Lawrence, Esq., Port Hood.....	0.60
David Freize, Esq., Maitland.....	5.00
Mr. Alex. Hill, Noel.....	5.00
Mrs. McLean, Halifax.....	1.20

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THE HOME AND FOREIGN RECORD.

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