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THE  
**HOME AND FOREIGN RECORD,**  
 OF THE  
*Presbyterian Church*  
 OF THE  
**LOWER PROVINCES**  
 OF  
 THE  
**BRITISH NORTH AMERICA.**

JUNE, 1865.

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**JUNE, 1865.**

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**MEETING OF SYNOD.**

The Synod of the Presbyterian Church will meet, God willing, in Poplar Grove Church, Halifax, on Tuesday, 27th June, at 7 o'clock in the evening. Rev. D. B. Blair, Moderator, will preach the opening sermon.

It is desirable that the meeting should be large; and we trust that ministers and elders will use every effort to be present. The supreme court of our church meets only once a year. The peace, well-being, and prosperity of the whole church will depend more or less, on the deliberations and decisions of the Synod. Questions of importance have always to be dealt with, and all the representatives of the church should be in attendance to discuss them and decide upon the best course to be pursued with regard to them.

Especially desirable is it that ruling Elders should attend and take an active part in the proceedings of the court. They have, as members of Synod, the same rights and privileges as ministers, and they should avail themselves of those rights. Sessions should take care to select as their representatives men who have the will and the ability to attend the meetings of Synod; and those who are chosen should make it a matter of conscience to fulfil their trust.

Among the questions that must come before the Synod we may name two or three:—

1. The extension of our Foreign Mission operations by undertaking a mission to the Jews.

2. The election of a Professor to supply the chair left vacant by the death of the lamented Professor McCulloch.

3. Union with the Presbyterian Synod of New Brunswick.

4. Final arrangements relative to the Fund for Widows and Orphans.

We might enlarge our list, but it is not necessary. There is always a great deal of routine business to occupy the attention of the Synod. The presence of our pioneer Missionary will add to the interest of our Missionary discussions and meetings.

We trust that congregations will not forget the collections that should be made prior to meeting of Synod. The SYNOD FUND, and all the other funds, will, we trust, be attended to. The statistical returns should also be filled up, and forwarded without delay to the Presbytery clerks.

Finally, we trust that every member of the church will pray earnestly for God's presence and blessing upon the approaching Synod. Without the guidance and support of the Head of the Church our wisdom is folly; our strength is weakness; our light is darkness; our order is confusion.

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**THE CHILDREN.**

CHRIST took children in his arms and blessed them, and called them heirs of heaven. Children are the hope of the church and of the world. If they are properly trained, "in the nurture and admonition of the Lord," their influence for good may tell on countless generations. If they are allowed to grow "wild," their influence for evil

will be immense, incalculable. The law of the land now provides that a Common School Education shall be free to all. The means of learning to read and write and count are now, or will soon be, within the reach of our poorest children. This is right. The State is doing a good work where it promotes a sound and useful education.—But what is the *Church* doing? What, especially, is *our Church* doing? It is emphatically the duty of the Church to educate her children for the Kingdom of Heaven.—The training which, by the grace of God, will help to make them useful members of the Kingdom of Christ on earth is equally adapted to prepare them for the duties and the joys of Heaven.

What of our SABBATH SCHOOLS? Their object is to bring souls—the souls of children—to Christ. Are our Schools accomplishing their mission? Too often the Sabbath School is a place for repeating ill-learned tasks—for much misbehaviour on the part of children and inefficiency and lack of discretion on the part of teachers. We, teachers, are not loving enough; not earnest, simple, faithful enough; not sufficiently given to prayer with and for our children. If ever a revival was needed, it is needed in our Sabbath Schools. Our attendance is not large enough. Our teachers are too few. Many who are eminently qualified for the work of teaching stand aloof from our Schools from indolence or carelessness, or a nervous distrust of their own qualifications. MINISTERS can do much in the way of organizing Sabbath Schools. They can pray for them. They can press their claims on the attention of the people. They can occasionally visit them. But it is too much to expect of the Minister to be Superintendent of the Sabbath School. In many cases it is impossible for him to act in this capacity without sacrificing health, and overtaxing his energies. But faithful ministers never forget that they are commanded to preach the Gospel to *Children* as well as to adults. In the family, in the Sabbath School, in the ordinary services of the Church, the “lambs of the flock” are ever to be remembered, tended tenderly, fed regularly and faithfully.

But the grave responsibilities of Sabbath

School teachers, of Ministers and Elders, do not in any measure lighten the responsibilities of PARENTS. If your children are lost to society, lost to the church, lost to God, of your cruel hands shall their blood be required. Primarily and peculiarly is it your duty to train them for God. Their usefulness in the present life and their happiness in the future can be secured, under God, by you. Take heed then that you fulfill your baptismal vows. The State, the Church, the great Head of the Church, the immortal souls of the children themselves, have claims upon you the importance of which cannot be exaggerated.

Heaven itself cannot present a lovelier spectacle than when family circles, broken here by death, are reunited in the everlasting sunshine of Christ's presence—not one missing: father and mother and brothers and sisters together again forever! What parent would not prize such a blessed consummation! It were a worthy object of holy ambition. To gain this object we must all believe in the Lord Jesus and learn to love Him. By bringing our families, our Sabbath School Classes, our congregations to CHRIST, we put them on the sure and safe way to Heaven.

The lessons we teach, the books we give to the children, the sermons we preach, the discipline we exercise in our families, must contribute to the one great end of making our Children the children of God. For this let us send them to Sabbath School; let us go with them in private to the Throne of Grace. This end gained we gain everything: to fall short of this is to suffer a loss that is irreparable, unutterable, infinite.

The greatest heresy is want of love, and nowhere are the effects of this heresy so disastrous as in our dealings with children.—Imitating Christ let us take them up in our arms, cherish them in our hearts, plead and pray for them as for our own souls.

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### MEN OUGHT ALWAYS TO PRAY.

He who has told us that we should always pray, has left us an example that we should follow in his steps. Jesus prayed without ceasing; do we not need the strength and

the blessings which come from constant prayer infinitely more than He did!

Pray therefore in the morning that God may strengthen you for the toil and the trials of the day. Pray in the evening that His hand may protect you when sleep the twin-brother of death holds you in its grasp. Let thanksgiving and praise well evermore like a gushing fountain from your purified and chastened heart. What so beautiful in the Universe as to see the children of men lifting up their hearts to the everlasting FATHER with childlike love and trust and receiving in return His precious benediction! By his grace our prayers can bind and loose his hands. As Jesus could do no miracles in certain places because of the people's unbelief,—so God could not destroy Israel in the wilderness because of the might of Moses's faith and the urgency of his prayers.

Pray for your family. As you wish to meet them all in Heaven, as you hope to find them all on Christ's right hand, pray for them—always! Faint not, though years pass without any apparent answer to your prayer. The prize you seek is of vast value—well worth the agony of a lifetime: God will not fail to fulfill his promise.

Pray for your church. Your money, your countenance, your time are all valuable. Do not refuse them to the Master's cause; but above all pray for that cause. Pray for your minister. His hands need to be upheld constantly; his heart needs to be cheered both by human kindness and God's love.—Pray that neither of these may be withheld from him. Pray for the congregation that it may flourish in the enjoyment of that peace of God which passeth all understanding; that office-bearers and members may be faithful to their vows and fight bravely the battle of the Lord. Pray for the Sabbath School—teachers and children; for the Prayer Meeting; for those who neglect the Sabbath School, the Prayer Meeting and the ordinances of God's House.

Pray for our Schools and for our College; for the Professors and Students. Especially is it needful now to ask our Lord and Master to put it into the hearts of parents to consecrate their sons to the work of the ministry; to put it into the hearts of devout,

pious, zealous and talented young men to give themselves up to the Church and the Church's Head; Pray that a way may be opened for young men who are poor in this world's goods but rich in faith for securing the necessary training for the work of the ministry. Pray for the success of our Home and Foreign Missions. Pray for our Church courts—Presbyteries and Synods: especially for the Synod shortly to meet in Halifax.

O how inexhaustible the themes for prayer! Our own souls—the souls of all others; our own earth-life; the concerns of Christ's Kingdom; the glory of God, and everything connected with it, furnish constant occasion for confession, petition, adoration, thanksgiving! Verily, verily men ought always to pray!

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#### "BEGINNING AT JERUSALEM."

Such is the Saviour's commission. His disciples must tell the good news of salvation to all the world; but they must begin at Jerusalem, in the heart of their own country, among kindred and acquaintances. So must it be with us. Our commission includes the whole world; we cannot go too far away. Wherever there is darkness to be dispelled and ignorance to be enlightened; wherever there are tears to be dried and broken hearts to be bound up; wherever men sit in sorrow under the shadow of death, there the Gospel-messenger is authorized, commanded to tell the tidings of redeeming love. But we must begin at home. Home must never be neglected. Its claims are first in order to us. Home is our Jerusalem, which the Saviour commends to our special care.

Christian reader, your Jerusalem is primarily your own family. Take heed that Christ be not as a stranger in your household, or as a wayfaring man that turneth aside to tarry for a night. Take heed that your children be all His children, and that your influence, your word and deed be ever on His side. Having paid due attention to your own family look to the interests of your friends and neighbours. The village, the town, the section of country in which you live is your "Jerusalem." There Christ bids you to begin.

Our influence is ever greatest on those with whom we come into contact. Hence the necessity of watchfulness over our *home-life*. Be faithful, gentle, true, loving, devout, if any where, *at home*. A candle sometimes throws its light far off. Distant objects are illuminated by it. But round its own base there is a circle of darkness, a shadow all the more noticeable for the light that shines around it. In this respect be *not* as a candle. Let your light shine most brightly in your own house, among your children, your servants your neighbours.

Our Church must never forget to "begin at Jerusalem." All depends on the faithfulness, the energy, with which we work the home field. God has done great things for us for which we should bless His name.—Let us do what we can for Him. There are in this country, small as it is—there are in these Maritime Provinces, many thousands to whom we are bound to send the word of life—among whom we should set up the standard of our Redeemer. Beginning at Jerusalem, let us send catechists, preachers, pastors to destitute localities wherever souls are perishing for lack of the means of grace, wherever within the bounds of our Church there are moral wastes for which no man cares. We need not tell any one that our Home Mission might safely and most profitably redouble its operations and still leave much undone. Every one knows that this is the truth.

"Beginning at Jerusalem," let us organize our congregations well; let us give them every opportunity to contribute of their substance to the cause of Christ; let us lead them in peace and love to do all they can for Christ; let us cherish our Sabbath Schools and Prayer Meetings; let us do all that our hands find to do for Him, whose love for us knows no limit and whose work for us is of infinite value, Let all be done in the name of Christ and for His sake.

"Beginning at Jerusalem" let us, following the footsteps of Christ and His apostles, *not stop there*. The field is the world. Our home work will prosper all the better if we diligently obey the command, "Go ye into all nations."

### The Colenso case—Position of Colonial Bishops.

During the past few weeks a decision has been given by the judicial committee of the Queen's privy council, in the case of Bishop Colenso, which has attracted some attention, not only from the particular case involved, but from the unexpected results upon the position of episcopalian bishops in all the Colonies. Sometime ago, as most of our readers are aware, J. W. Colenso, who had been appointed Bishop of Natal in South Africa, published a work in which he assailed the genuineness and authenticity of the five books of Moses, and attempted to show that the author has made such a series of woful blunders, that not only were his writings destitute of any claim to our deference as inspired, but that he himself lacked common sense. Such gross infidelity, natural enough if coming from open unbelievers, as Paine or Holyoake, was certainly something new as coming from a bishop of the church of England. Yet with that characteristic of the infidelity of the present day, which would betray the Son of Man with a kiss, there are mingled with these destructive tenets a profession of respect for the bible and christianity. And when the public opinion of the christian world was roused at the scandal of a dignitary of the church of England, thus endeavouring to subvert the very foundations of the christian system, Colenso maintained his right to hold his office, and regarded it as an act of tyranny to deprive him of its emoluments.

The bishop of Capetown had been constituted by the Queen's letters patent, metropolitan of South Africa, by which he received the powers of an archbishop, the bishops of Grahamstown and Natal being suffragan bishops, or subordinate to him. The words of the Queen's letters are, "We do will and ordain that in case any proceedings shall be instituted against any of the said bishops of Grahamstown and Natal, when placed under the said metropolitan see of Capetown, such proceedings shall originate and be carried on before the said bishop of Capetown, whom we hereby authorize and direct to take cognizance of

the same. And if any party shall conceive himself aggrieved by any judgment, decree or sentence pronounced by the said bishop of Capetown, or his successors, it shall be lawful for the said party to appeal to the said archbishop of Canterbury, or his successors, who shall finally decide or determine the said appeal." And the letters patent creating the See of Natal, contain the following: "We do further will and ordain that the said John William Colenso, and every bishop of Natal, shall, within six months after the date of their respective letters patent, take an oath of due obedience to the bishop of Capetown, for the time being, as his metropolitan." Dr. Colenso accordingly took the oath as follows: "I, John William Colenso, doctor in divinity, appointed bishop of the See and diocese of Natal, do profess and promise all due reverence and obedience to the metropolitan bishop of Capetown, and his successors."

All this seems plain enough. The jurisdiction of the bishop of Capetown over the bishop of Natal, appeared by these letters to be clearly enough established. Whatever might be our opinion of the mode of trying the question, it did seem as if, according to the episcopalian system, a competent tribunal was established, by which the doctrine and conduct of Colenso might be made the subject of judicial investigation. Accordingly the bishop of Capetown cited the bishop of Natal to his bar for heresy, and, having found him guilty, deposed him from his office. Colenso, however, appealed, not to the archbishop of Canterbury, but to the Queen in council.

The decision was looked for with interest, not only in the church of England, but among other christian bodies, whose members naturally were anxious to know whether a bishop of the church of England might deny the inspiration of the scriptures and still hold his office. The decision has now been given, but, unfortunately, this question upon which evangelical christians everywhere felt the deepest interest, has not been touched. The judgment given merely decides the question of the legality of the authority claimed and exercised by the bishop of Capetown. The questions

before the court were thus stated, "First, were the letters patent of the 8th December, 1853, by which Dr. Gray was appointed metropolitan, and a metropolitan See or province was expressed to be created, valid and good in law? Secondly, supposing the ecclesiastical relation of the metropolitan and suffragan to have been created, was the grant of coercive authority and jurisdiction expressed by the letters patent, to be thereby made to the metropolitan, valid and good in law. Thirdly, can the oath of canonical obedience taken by the appellant to the bishop of Capetown, and his consent to accept his See as part of the metropolitan province of Capetown, confer any jurisdiction or authority on the bishop of Capetown, by which this sentence of deprivation of the bishopric of Natal can be supported?"

The lord chancellor, in giving the decision of the judicial committee of the privy council, discusses the first of these questions very fully. The result of the whole is that the Queen's letters patent constituting these bishoprics are simply "void in law." It is admitted that the Queen has the right to command the consecration of a bishop, but when he has been consecrated, she has no power to assign him a diocese, without the concurrence of parliament. In England or Ireland, the Queen has no power to create a new diocese, without an act of legislature. Even in a crown colony, such as India, she can only do so with the concurrence of an act of the imperial parliament. But in those colonies which have legislatures of their own, new dioceses can be established, and new bishops appointed to them, only with the sanction of their legislatures. Therefore, the colonial bishoprics already founded, with the exception of Calcutta, Bombay and Madras, sanctioned by acts of imperial parliament,—and Jamaica, sanctioned by the local legislature, have no position in the eye of the law.

The second question is held as decided by the first.

On the third question, which is of some interest to other bodies, the lord chancellor says: "If then the bishop of Capetown had no jurisdiction by law, did he obtain any by contract or submission on the part



of the bishop of Natal? There is nothing on which such an argument can be attempted to be put, unless it be the oath of canonical obedience taken by the bishop of Natal, to Dr. Gray, as metropolitan. The argument must be that both parties being aware that the Bishop of Capetown had no jurisdiction or legal authority, as metropolitan, the appellant agree to give it to him by voluntary submission. But even if the parties intended to enter into any such agreement, (of which, however, we find no trace,) it was not legally competent for the bishop of Natal to give, or to the bishop of Capetown to accept, or exercise any such jurisdiction."

This decision is of sweeping consequences. It denies the right of bishops, in colonies having legislatures, with the single exception of Jamaica, even to assume legally the title, till an act of the legislature be passed for this purpose, and assented to by the Queen. In the case of all colonial bishops not so sanctioned, all jurisdiction is taken away. Thus the bishop of Natal is under no obligation to submit to the bishop of Capetown, but the inferior clergy of the diocese of Natal, are under as little obligation of submission to bishop Colenso. The decision of Bishop Gray in deposing the latter as bishop of Natal is a nullity, and he is as much bishop of Natal as ever he was, but then according to this decision, he never was bishop of Natal at all,—the Queen's letters constituting him such, being simply void in law. This is the curious position in which the case now stands, and the great question whether a man can deny the inspiration of the scriptures, and yet remain a bishop of the church of England, is as far from being decided as ever.

If the judgment of the bishop of Capetown be thus a complete nullity, it is difficult to see what ground there could be for the court to take up the case at all. On this point the lord chancellor endeavors to make out a case as follows: "It was contended before us, that if the bishop of Capetown had no jurisdiction, his judgment was a nullity, and that no appeal could lie from a nullity to her Majesty in council. But that is by no means the consequence

of holding that the respondent had no jurisdiction. The bishop of Capetown, acting under the authority which the Queen's letters patent purported to give, asserts that he has held a court of justice, and that with certain legal forms he has pronounced a judicial sentence, and that by such sentence he has deposed the bishop of Natal from his office, and deprived him from his See. He also asserts that the sentence having been published in the diocese of Natal, the clergy and inhabitants of that diocese are thereby deprived of all episcopal superintendance. Whether these proceedings have the effect which is attributed to them by the bishop of Natal, is a question of greatest importance, and one which we feel bound to decide." Surely not very important when the chancellor had just decided that he never had a See as bishop of Natal at all, and that the clergy and inhabitants were never under any episcopal superintendance. The lord chancellor proceeds, "We have already shown that there was no power to confer any jurisdiction on the respondent, as metropolitan. The attempt to give appellate jurisdiction to the archbishop of Canterbury, is equally invalid. This important question can be decided only by the sovereign at the head of the established church, and depository of the ultimate appellate jurisdiction."

At first sight this decision may appear to affect seriously the position of the church of England in the colonies. To have it declared that its bishops are not bishops at all, or, at least, have no dioceses, seems to upset their whole church organization. But this is only in appearance. While it is decided that the Queen's letters constituting them bishops of particular places are null and void, and that therefore they have no right to assume such titles as Hibbert Nova-Scotia, so, nor to exercise jurisdiction over the clergy in their several provinces, it is admitted that by the act of consecration they are bishops. Their position is analogous to that of a minister without a congregation. But, besides, it will be seen that the lord chancellor's decision particularly refers to their position as part of an established church, and the jurisdiction he

refers to is "the coercive jurisdiction" connected with such an institution.

Now this we conceive to be really no great loss, or no loss at all. An intelligent episcopalian who believes that that system of church government is based on scripture, and that his church has been founded by Christ and his apostles, and owes its origin to no earthly government, need care but little whether the office and jurisdiction of its ministers be recognized by act of parliament or Queen's letters, or not. He knows that the church long existed without any recognition from the state except occasional persecutions, and its office-bearers were as much and as truly office-bearers of the church then as ever they were since the church was established by Constantine, and it need not disturb his equanimity what civil courts may decide as to the status of their ministry. So at least we feel as presbyterians. Believing in the scripturalness of the presbyterian polity, we would not care a straw though all the lord chancellors and civil courts in Europe were to decide that our ministers were not ministers at all. Such a decision from any civil court any sound-hearted presbyterian would laugh to scorn. Believing that the church owes its existence and constitution to Christ, he would regard his ministers as holding the same position after such a decision as before. It is true that this would place the church of England in the colonies, in the eye of the law, in the position of voluntary associations, as other religious bodies are regarded. But whether this is liked or not, it is the position to which the members of that body must make up their minds. The present decision plainly implies that churches in the colonies will just have the position which the legislatures of these colonies choose to give them. And in our own, and most other colonies, it is very certain what that will be. The policy will be to place all denominations on a footing of equality, with entire liberty to manage their affairs according to their own views, so long as they keep within bounds of the law. The fact that certain bodies are established in England or Scotland, will not give the slightest pre-eminence to members

of bodies affiliated with them in this province. Our friends of the Kirk, we may note in passing, may as well make up their minds to this fact. It is simply ridiculous to hear ministers of that body in this province, talking of their status as ministers of an established church, and the Queen being bound to do so and so for them on account of their holding that position. She may be so bound in Scotland, because by the law of Scotland there is a presbyterian church established there; but, in governing Nova Scotia, she is just as much bound by the law of Nova Scotia as she is by the law of Scotland, in Scotland, and, if in the latter, she is bound by the law to recognize one body as established, she is equally bound in Nova Scotia, by the law of Nova Scotia, to recognize none as established, and all as on an equality.

It might appear on a first reading of the lord chancellor's decision, as if the church of England in the colonies had not the power, by voluntary association, to establish the jurisdiction of bishops, metropolitan or suffragan. But he distinctly refers to their position as part of an established church. There would be no difficulty were they merely claiming the position of other bodies and simply wishing to establish among themselves all the parts of the episcopalian system of church government, as what they believed to be most in accordance with scripture. In this case their bishops would hold a position to their flocks analogous to that of the bishops of the Romish church in protestant countries, or of the episcopal church in the United States. When the power and jurisdiction claimed by ecclesiastics is dependent on the consent of their own adherents, and the only means of carrying out decisions is by influencing the conscience by spiritual means, no protestant government will interfere with them. And we have no hesitation in saying that this is all the power the ministry should have. The union of the spiritual powers with the civil has always been found subversive of liberty, and has probably, in the past history of the world, been the occasion of more strife than any single cause, apart from the general one of human depravity, and we are jealous even of its shadow.

After this decision our legislature may be asked to pass some law recognizing the status and jurisdiction of the church of England bishop. To this we would decidedly object. It is unnecessary, because our laws already accord the fullest toleration to all denominations, and give the most complete power, consistent with the rights of others, to establish what system of government they choose, and to manage their spiritual affairs in any way they please. The adherents of the Church of England have the privilege as decidedly as any other body. If any doubt should arise on this point in consequence of the relation in which it stands to the established church of England, a short declaratory act might be passed clearing up any doubts of this kind. But more than this should not be granted. Judging from the exhibition made when the bishop's synod bill was before the House, the laity of that body will not desire more, whatever certain dignitaries might do. More than this would be actually introducing, if not the emoluments, at least the principles and the partiality, and the worldly honour for ministers of religion, characteristic of establishments but so opposed to the spirit of the gospel.

One curious circumstance must not be omitted, and that is, that while the evangelicals in the church of England may not be supposed to sympathize with the views of Colenso, they are generally pleased with this decision. The reason of this is that they dislike, and perhaps fear, Bishop Gray of Capetown, who is known as a man of strong high church tendencies. We must still, however, wonder that good men should be satisfied with such a state of things. This, with the statement of the lord chancellor, tracing all ecclesiastical power to the crown, shows how entirely crastian is the position of the church of England.

It is curious to observe how the question of the relation of church and state is forcing itself upon the attention of public men everywhere, particularly in the old world. It is the question of the day. And we doubt not that all the discussions of the subject will tend to the elucidation of this important subject—and by clearly defining

the true place of both, and their mutual bearings, render them both more extensively instrumental in promoting the good of man and the glory of God.

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### On the discrepancy in the Synoptical Gospels, as to the scene of Christ's miracle in healing the two men possessed with devils.

BY REV. JAMES SMITH, D. D., PROFESSOR OF BIBLICAL LITERATURE.

While in Matthew it is said to have been in the country of the Gergesenes, in both Mark and Luke it is said to have been in the country of the Gadarenes.—Matt. viii. 28, Mark v. 1, Luke viii. 26, 37. And a corresponding discrepancy has existed in MSS. and ancient versions, from the earliest period of which we have any record. Altho' there may have been slight variations in the spelling of words, even in the original MSS. as is found to be the case in the word *Nazareth*; yet we cannot admit that there could have been such a divergence in their narratives, as there is between Gergesa and Gadara, for these were different, and so far apart, and so very differently situated, that what may be predicated of the one, could not possibly apply to the other.

The sacred text is at present in a very satisfactory state. Its condition is now very fully and accurately ascertained. God has guarded the sacred and heavenly treasure with extraordinary care. It has indeed passed through many hands; and although not one doctrine, or announcement of divine truth, has been either marred or misrepresented, yet it is no more than might be expected that slight errors and mistakes would sometimes take place, owing to men's well known fallibility, even when most careful. The discrepancy respecting the scene of the miracle referred to is one of those mistakes. Some early transcribers have very unnecessarily made an alteration in the MS., although it may have been done with the best intention.

There is a very marked difference in the readings of the early, and, as is generally allowed, the best MSS. A and B are very often found antagonistic. This may well

call in question the present policy of editors in rejecting all MSS. later than the fifth century; and deciding readings by the authority of one or two early MSS. to the exclusion of a host of others, many of them being of good authority. Again, B and D have *Gadara* in Matt., but *Gerasenes* in Mark and Luke. This may not seem very surprising, because it may be alleged that the MS. of Matthew's gospel had one reading, and that of Luke's another. But then there is a surprising uniformity in the system observed in ancient versions. They differ indeed among themselves in their readings, but each version has invariably the same readings in *all the three gospels*. The greatest number of MSS., both uncial and cursive, support the reading of *Gergesa*; and it is interesting to observe how many ancient versions concur in the same readings, namely, the Arab, Aeth, Goth, and Armen. Each of these has *Gergesa* in all the four passages. The Vulgate and the Latin versions have *Gerasenes*. The Peshito, alone, has *Gadarenes*. I have all these versions in my possession, except the Goth. and Armen, and have ascertained these facts by personal inspection. The versions of the principal languages of Europe, have all the same readings as those of the "Textus Receptus," and our own version; except the Spanish, which closely follows the vulgate in every thing: it has *Gerasenes*.

The revolutions of time made great changes in the cities on the east of Jordan. Some were destroyed and in course of time well nigh forgotten, at least by people living at a distance. This was the case with *Gergesa*. Others rose into distinction, and became well known everywhere: such was the case with the neighbouring city of *Gadara*. For this reason, transcribers who had a little geographical knowledge, but not enough to keep them from error, would be tempted to tamper with the MS. with the mistaken design of making the narrative better understood. They had some acquaintance with the locality of *Gadara*, and they might suppose, as Alford and others do to this day, that the scene of the miracle was in its near neighbourhood.

Now, our critical editors give themselves

no uneasiness about all this discrepancy in the sacred text. They proceed very coolly to determine the reading in each gospel by the greatest number of the oldest MSS. found in its favour, just as one solves a question mechanically in the Rule of Three. Thus, Lachmann and Tischendorf have *Gerasenon* in all the three gospels. Alford has *Gergasenon* in Mark, *Gadarenon* in Matt., and *Gerasenon* in Luke. Bloomfield, 5th, Amer. Edit has *Gadarenon* in all the passages: very bad this, and unjustifiable! Doubtless, objective evidence is the best authority, when it is judiciously employed. And it may be said what can an editor do but follow his MSS. That is the sole ground they go upon! Tregelles says: "the geographical difficulty need not to be discussed here." But why not? It is an important element in the settlement of the question. If there be corruption in the MSS. will not the adjustment of this point greatly aid in purging out the corruption? Alford says: "although the fact may be confirmed of *Gergesa* having been a name actually used for a town near the lake, that determines nothing as to the reading here, which must be settled purely on objective evidence." This rule is very objectionable. Surely in the case of a difficulty, internal evidence is entitled to be consulted; and where the question turns upon a topographical enquiry, like the present, surely that ought also to be discussed. Dr. Bloomfield freely admits the existence of such a city as *Gergesa*, near the sea, though he gives his own admission the go by. Alford says: "it appears very doubtful whether there ever was a town named *Gergesa* near the lake." In fact, all these editors, contrary to very good objective authority, incline to give their verdicts in favour of *Gadara*, for no other reasons that I can see, than the fact that it was best known in early times.—And so they seem to take pleasure in augmenting the discrepancies in the gospels, rather than removing them.

Now, in this dilemma, it is due to the purity of the sacred text, to direct our enquiries to the topographical indications which may have any bearing on the problem, and to consider the internal evidence

afforded in favour of Gergesa. And this is the more necessary, inasmuch as the remains of a town have lately been discovered by Dr. Thomson, the American Missionary in Syria, on the eastern shore of the lake, nearly opposite to Capernaum, and to which the Arabs give the name of Gersa, or Chersa, and identify it with the ancient Gergesa. The current of scriptural narrative clearly identifies this with the veritable scene of the miracle. Dr. Thomson, standing on the spot, and surveying the whole country, says emphatically: "The miracle *could not have occurred at Gadara*. It is certain from all the accounts we have of it, that the place was near the shore of the lake. Mark says, that when our Lord came out of the ship, *immediately* there met him a man, &c. with this precise statement the tenor of all the narratives coincides, and therefore we must find a locality directly on the shore, and every place must be rejected that is not consistent with this ascertained fact. Again the city itself, as well as the country of the Gergesenes, was at the shore of the lake. All the accounts imply this fact. Lastly, there was a steep mountain so near at hand, that the herd of swine, rushing down it, were precipitated into the lake. Now, Gadara does not meet any one of these necessary conditions."—(*The Land and the Book*.)

Further, Luke says, they arrived at the country of the Gadarenes, *Katepleusan*, literally they arrived *in port* in the country, &c. Now that could not possibly be in the country of the Gadarenes, for there was no part of that territory bounding the lake. Gadara was the capital of the province of Perœa, and nine miles distant from the lake. Gergesa was in the province of Gaulonitis, and there was never any connection between them. Gergesa is situated within a few rods of the shore, near the mouth of wady Semak, the gentler declivity of which must have formed the *port* or landing place, and afforded an easy ascent from the deep lake below, up to the table land. A mountain rises directly from the city, in which are ancient tombs, from which the two men possessed must have issued to meet Jesus; and, according to the narrative, they would

pass through the city from the tombs, and from their position and vicinity to the lake, they must have seen our Lord as soon as he landed. This, then, was the scene of the miracle; and all these places were in one locality, and all near one another, and all not less than 16 miles from Gadara, and the vast gorge of the river Jarmuk lying between them. Alford says: "there is nothing in any of the three accounts to imply that the city was close to the scene of the miracle, or the scene of the miracle close to the herd of swine, at the time of their possession close to the lake." This is the straining of a man who is compelled to support a forgone conclusion. Luke says, there was *there* a herd of many swine feeding on the mountain. *Makran*, then, cannot mean a very great way off, in Matt.

In conclusion, Professor Fairbairn approves of the suggestion of Dr. Thomson, and says, in his *Bible Dictionary*, "this seems quite probable"—referring to the account Dr. T. gives of the swine rushing down the steep mountain into the sea, and getting choked—"and it is also possible that the country of the Gerasenes, or Gergesenes, may, as Dr. T. thinks, have been the original reading in all the three evangelists, the reference being to this town of Gersa, or Chersa." Setting aside one ancient version, and two or three MSS. at the most, all the remaining authority, and that is of vast amount, will resolve itself into Gergesa, or Gerasa; and these, I believe, to be but two different ways of spelling the same word. Thus the question is solved; and the original accuracy and agreement among the sacred writers are confirmed.

Stewiacke, May 19, 1865.

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SANDWICH ISLAND CHURCHES.—There are now in these islands, so recently heathen about one hundred meeting houses, erected for the most part by the people themselves, at a cost of not far from one hundred and fifty thousand dollars. Some of them are valuable and durable. The one at Honolulu is built of coral rock, and may stand for centuries.

## Book Notices.

**THE LAW OF GOD**, as contained in the ten commandments, explained and enforced, by William S. Plumer, D. D., L.L.D., author of the "Grace of Christ." Philadelphia. Presbyterian Board of Publication. 12 mo. pp. 644.

In this work the author having in some introductory chapters, treated of law in general, the Moral law as given by Moses in particular, its general character, its uses and the nature of the obedience it requires, and condensed the opposite systems of legalism and Antinomianism, devotes the greater portion of his space to an exposition of the ten commandments. He follows the system in the Shorter Catechism, showing first what each commandment requires and then what it forbids. The exposition, so far as we have been able to examine it, is sound, pointed and practical. The author's style is pithy and terse, and with so important a subject, we have a work much needed and well fitted for general usefulness.

**TRUTH IN LOVE**, Sermons by the late Rev. Josiah D. Smith, Pastor of Westminster Presbyterian Church, Columbus, Ohio, 12 mo. pp. 320. Same publishers.

The author of these sermons, is one of those brilliant stars, whose course is destined to be short, and whose removal at the very time when they give the most abundant promise of usefulness, is among the most inscrutable mysteries of Providence. A few discourses are here given, which prove him to have been a man of vigorous powers of mind, carefully cultured gifts, and devoted piety. The sermons are on various subjects, such as "Orpah and Ruth," Ruth i. 14; "Harvest time neglected," Jer. viii. 20; "The sin of not loving Christ," 1 Cor. xvi. 22; "Absalom's death," 2 Sam. xviii. 14-17; "The finished work," John xix. 30, &c. They all contain sound gospel truth, are clear and vigorous in statement, and eminently practical in their tendency. We may add that the work is printed in the best style, and has prefixed to it a beautiful steel plate engraving of the author.

**BIBLE LESSONS ON PALESTINE**, by the Rev. William P. Breed. 18 mo. pp. 132. Same Publishers.

This is a small question book of some 130

pages on the Holy Land, for use in Sabbath schools, Bible classes and family instruction. There is generally among our youth a want of information regarding the geography of the countries of Scripture, and those teachers who wish to remove this defect will find this a most convenient manual. It contains questions regarding Palestine in general and the particular places most frequently mentioned in Scripture, with answers, and then questions on the leading events of which they have been the scene, without answers, but with Scripture references to direct the enquirer.

**THE CHURCH OF CHRIST**, its constitution and order, a manual for the instruction of families, Sabbath schools, and Bible classes, by the Rev. Samuel J. Baird. 18 mo. pp. 144. Same publishers.

Presbyterians in the instruction of the young, have generally been diligent in their efforts to make them acquainted with the doctrines received by them, but they have too often given but little attention in their training of youth to the system of order and principles of government held by Presbyterians. The present manual is designed to afford the means of supplying this deficiency. The object we regard as of importance, and the manner in which it is executed merits, as it has received, the warmest encomiums.

Of the Board's "Series for youth," we have received the following.

**BESSIE HAVEN**, or the little girl who wanted to shine, by Nellie Graham, author of "Little Annie's first Bible lessons." 18 mo. pp. 72.

**CARRIE TREEMAN**, or the girl who disobeyed her parents, by the same author. 18 mo. pp. 107.

**RUTH CUMMINGS**, or the girl who could not deny herself, by the same author. 18 mo. pp. 108.

**HATTIE WINTHROP**, or the little girl who could not guard her tongue, by the same author. 18 mo. pp. 106.

The titles of these books speak for themselves. Their design is to warn against the particular vices mentioned, and to guide the young to the opposite virtues. The style and contents are suited to youth.

**WILLIE MAITLAND**, of the Lord's prayer illustrated. 18 mo. pp. 144.

We are disposed to welcome any attempt to make this model of prayer better understood and better appreciated, and the present little work is well adapted to be useful in this respect among those for whom it is intended.

**ELLEN AND HER COUSIN**, of Piety at home. 18 mo. pp. 216.

**KITTY FOOTE**, of the true way to peace. 18 mo. pp. 180.

**FRANK NETHERTON**, of the talisman. 18 mo. pp. 252.

**EMMA HERBERT**, or be ye perfect. 18 mo. pp. 179.

**THE FREE GIFTS and HARRY'S HONEST PENNIES**. 18 mo. pp. 72.

**UNCLE ALICK'S SABBATH SCHOOL**. 18 mo. pp. 180.

We can only acknowledge the above and say of them that, so far as we have been able to examine them, they fully sustain the character of the board's series of juvenile works.

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## Foreign Missions.

### MISSION TO DAMASCUS.

Some time last winter the Board of Foreign Missions received a letter from the Board of Foreign Missions of the United Presbyterian Church of the United States, inviting us to co-operate with them in a mission to Damascus. Our Board directed their Secretary to write to that Board requesting fuller information on the subject, and received the following letter, which it has been resolved to publish, for the information of the church, as the subject will come up for consideration at the approaching meeting of Synod.

PHILADELPHIA, April 20, 1865.

Rev. James Bayne,  
Secretary, &c.

*My dear brother*.—Your very welcome and gratifying letter of the 22nd ult. came duly to hand, and at the stated meeting of our Board of Foreign Missions last week, was listened to with much interest. It was

specially pleasing that your Board are so warmly in sympathy with us in the good work of missions,—and while we would not feel at liberty to urge your church to be co-workers with us in seeking to evangelize the thousands and hundreds of thousands of persons in Syria, yet we would rejoice and are sure our whole church would participate in the joy, if it could only be happily and usefully so. May the good spirit and providence of our Divine King and Head, whose is this cause, direct in all this matter.

In regard to our mission in Syria our Board will very gladly give you all the information in our power. We have one principal mission in the city of Damascus, where there are about 120,000 inhabitants, over 5000 of whom are Jews, and 15,000 or 20,000 nominal christians of the Greek, Armenian, and Maronite or Roman Catholic creeds. In this mission there is a regularly organized church, and the ordinances are regularly dispensed. At present the Rev. John Crawford is the only missionary from our U. P. Church. Some of his former associates have been removed to our mission in Egypt, and his longest and latest fellow-laborer, the Rev. James A. Frazier, died a year ago last August, after being in the field about thirteen years. We have not been able, as yet, to supply his place as well as we would like. Besides the regular preaching of the gospel in Damascus, the mission has always had schools both for boys and girls, more or less under its care, and very happy results have followed the instructions given in them. This mission has always had very happy and useful co-operation in carrying it on, from the devoted labors of missionaries from the Presbyterian Church of Ireland,—men of an excellent spirit, and between whom and our brethren the most cordial and pleasing relations have always existed.

This mission in Damascus has also very useful and promising stations under its care at Nebk Yabrud, Deiv-Atiya, and Rasheiya. In most of these stations, lying from one to two or three days (horseback) ride from Damascus there are regularly received and consistent members of our church, and the sacraments are duly administered to them from time to time. In each of these places there are schools, taught by native teachers, who are members of the church, and who are appointed to the work by the mission in Damascus, and are superintended by it. The earnest and unceasing call in all these places is for more men to carry on the work, as the field is so white for the harvest.

In regard to the expenses of a mission to Syria, I may mention the following particulars, as you very properly desire information:

One standing rule with us, in regard to

all foreign missionaries, is (as you may see by a series of rules and recommendations which I will take the liberty of sending you herewith,) to allow every married missionary an outfit of \$400, for every foreign field; and if he is unmarried, \$200. His passage from New York to Damascus, by Liverpool, and steamer thence by Gibraltar, Malta and Alexandria, to Beirut, and thence over Lebanon, by the newly constructed French road to Damascus, is about \$200—has seldom exceeded it, and has been less. In the history of the mission we have paid the annual salary (which we have always left to the missionaries themselves to fix, as they found would be necessary and proper,) from \$850 to \$1000. The most common amount has been \$900, or \$950 a year. At present, in view of the increased rates of living, we have resolved to give our missionary \$1000 a year, and allow \$50 additional for each child in his family.

The expenses of the mission, including the work in Damascus and all the stations, was, last year, about \$900. This is as high or higher than it has ever been. Half of this expense has been borne by the Presbyterian Church in Ireland, and they will continue to bear it, as they have just sent out a very deserving new missionary to the field. If you should join this mission and enter into the co-operating plan, arrangements will, I presume, be made by which each of the parties would bear *one third* instead of *one half* of the expense. By these expenses, you will understand, are of course all those that are called for in paying rents, hiring teachers, and all the necessary things outside of the salaries of the missionaries themselves.

As to the erecting, or purchasing, suitable buildings for this mission, I may say the mission does not at present own any missionary premises, but there are several thousand dollars now in the hands of the mission, some of it by contribution both in this country and in Ireland, for this purpose,—some of it by generous bequests; so that whenever it may be thought best hereafter to undertake to secure missionary premises, the money will be found largely in hand for that purpose. At present these funds are invested, and are constantly accumulating, as they have been for several years.

We have usually recommended our missionaries to go out to their good work married, rather than single. They need companionship; are more likely ordinarily to be happy and permanent in their work, and have an excellent opportunity of shewing among the degraded people of the east, the excellency of the christian family relation, and the true position which woman ought to occupy.

But, my dear brother, I fear I will weary you, and your brethren, with my long de-

tails. The effort has been to meet your enquiries, and if I have succeeded in any way satisfactory to you, I will rejoice. If anything further occurs to you I beg you will feel entirely free in laying it before me, and if in my power to answer you I will be happy to do so at once.

Whether anything like co-operation should result from this correspondence or not, we rejoice to have it, as it seems to cheer our hearts, and strengthen our hands in this good work, to hold converse with brethren of like precious faith, and sympathies and hopes.

Praying that you my brethren, and your missionary committee, and your church, and the blessed cause of missions, may enjoy every blessing.

I am, very truly yours,

J. B. DALES, *Cor. Sec.*

### Missions of the American Board.

The following statement of the present standing of the Board's Missions was made at the Anniversary held in New York a few weeks ago:—

The missions of the American Board are twenty-two in number. They exist among three tribes of the aborigines: of our own country in West and South Africa; in Greece, Syria, and Turkey; among the Nestorians of Persia; in the west and south-east parts of India and in Ceylon; in Southern, Eastern, and Northern China; at the Hawaiian Islands, and on three groups of the Micronesian Islands in the Pacific ocean. One-third of its missionaries and more than a third of the expenditure on the missions, are in the Turkish empire.

The number of laborers sent from this country, at the date of the last annual report, was 328, of whom 150 were ordained ministers. These occupy 111 stations; at which, and at 212 out-stations, wholly manned by a native agency, there are 740 native helpers, including 41 ordained pastors and 251 unordained preachers and catechists; making the whole body of laborers to be 1,068.

The printing done last year, consisting largely of the Holy Scriptures, so far as reported, was nearly twenty-eight million pages. Twelve theological schools contain three hundred and twenty pupils; there are three hundred and eighteen pupils in other-boarding schools, including none at the Hawaiian Islands.

In the fifty years of the Board's existence, not fewer than 55,000 converts had been gathered into Christian churches; of whom about 20,000 were then living in the 144 churches which were at that time under the care of its missions. The number of churches has arisen from 139 to 166—an



increase of 27 in four years. In these years an addition of nearly 5,000 to the membership of the churches has been made; the number last reported in connection with them being not quite 24,000. For every year in the history of our work there has been an average of more than one thousand, and for the last fifteen years of more than 1,400 souls added to the communion of the Church of Christ by the instrumentality of our missions.

We give a brief abstract of a speech made at the Board's Anniversary by a Missionary from North China, Rev. Mr. Doolittle :

He alluded to the necessity of preparing a Christian literature for the Chinese. Any book clothed in their language could be understood by four hundred millions of the people and one third of the inhabitants of the globe. A commentary on the Bible was very much needed, especially by the native helpers. There were many obstacles in the habits and customs of the Chinese. Seven years had elapsed after the establishment of a mission there before one Chinaman was baptized, and 28 years before a church was opened. There are now several churches, and the Christian religion is making great progress. There are, however, less than 3,000 Christians out of four hundred millions of people. There are 20 different missionary societies in China, from the English Church, the Methodist Episcopal and the American Missions; there are less than ninety missionaries from all these, and there are 250 native converts along the shore from Canton to Peking, an area of 1,500 miles. In Fuhchau there are nearly 200 Christians. The Reverend gentleman exhibited an idol which was worshipped for centuries under the name of "the goddess of mercy," by married ladies in the family of the first man who was baptized. The Chinese had inflated notions of their importance. Dr. Williams, in deference to this idea, called it the middle (or central) kingdom in his book. The speaker meant to have shown a Chinese map, which exhibited their country as occupying the centre and most all of the world, a mere rim being given to all the rest of the world. England was not as large as one's thumb nail, and the United States were nowhere! Confucius, who lived 2,300 years ago, is their idol, and they even worship him. One of their poems reads :

Confucius! Confucius! how great is Confucius!  
Before Confucius, there never was a Confucius!  
After Confucius there never will be a Confucius!  
Confucius! Confucius! how great is Confucius!

The departed dead are the gods of the Chinese. Tablets are erected to their

memory by the eldest son, which are kept for five generations and incense burnt before them. Portraits of the dead are made and worshipped. (One of these was exhibited, which was presented by a converted Chinese, who died subsequently a true believer in the Saviour.) Recently the Rev. Mr. Burns had given a translation of our "Pilgrim's Progress" to the Chinese, which was read with avidity. The difficulties in the way of missionaries were very great, but with the blessing of God, these difficulties were being cleared away, and the truth as it is in Jesus is taking root among the people. The grandest work of nature the speaker ever saw was the Falls of Niagara, the most sublime effort of art was a large bell in China, but more sublime and beautiful and grand was the death-bed of a Christian Chinaman, who exclaimed, looking up to heaven, as he was dying in a poor dilapidated room: "In the temple of heaven is my heavenly Father!"

## Religious Intelligence.

### UNITED PRESBYTERIAN CHURCH.

The Synod of the United Presbyterian Church, Scotland, met on the 15th May. The *Record* for April contains the financial statistics for 1864. The substance of these is contained in the following statement:—

*The Income for Foreign Missions.*—The Table shows that on three sources—namely, congregational, foreign and individual contributions—there is an increase for 1864 of £1576; that on two sources—namely, schools and societies and legacies—there is a shortcoming of £1027; and that the total income from all sources for foreign missions is £20,084—being £460 more than it was in 1863.

*The Income for Home Missions.*—It will be seen from the Table that on two sources—namely, congregational and school contributions—there is an increase of £970; that on three sources—foreign contributions, individual donations and legacies—there is a deficiency of £206; and that the total income from all sources for home missions is £8683—being £730 more than in 1863.

*Total income from all sources for Home and Foreign Missions.*—This is £28,768—being £1191 more than the income of 1863. This is a most gratifying circumstance, which calls for devout gratitude to the Giver of all good. It indicates that our Church is, in the matter of liberality, still making progress; and it is an encouraging

consideration that congregational contributions are £477 more than they were in 1863. In reality, the income for 1864 is the largest that we have ever had from ordinary sources. The only year that exceeded it was that of 1862, when we had £32,000; but that sum included £6000 of special donations. There were not in 1864 any special donations, so far as we know; and therefore it is with peculiar thankfulness that we state that the income for 1864 is the best that the Church has yet given.

*The Foreign Expenditure.*—This was £20,731—being £771 less than it was in 1863; but still it is £647 more than the income.

*The Home Expenditure.*—This, for home missions and the gospel ministry, was £9338—being £601 more than in 1863; and leaving a deficit, as compared with income, of £653.

*The Total Excess of Expenditure over Income.*—This is £1302. Such a sum is not a formidable matter to a Church of 578 congregations, but it is on the wrong side; and it shows that the income, though happily growing, is not yet equal to the expenditure. The deficit for 1863 was £2663; while that for 1864 was, as we have said, only £1302, or rather less than one half. This fact warrants the hope that, by the favouring providence of the Lord Jesus Christ, and the gracious influences of the Holy Spirit, the members of the Church, interested in the work of missions, furnished with the means, and disposed to part with them, will give in such a measure as that the income will not merely meet the expenditure, but so exceed it, as to put in the power of the Home and Foreign Committees to avail themselves of those openings for usefulness which the Lord gives, and thus of extending the operations of the Church. Looking at the facts which have been thus briefly stated, we feel that it becomes us to render thanks to God for the growing spirit of liberality which these accounts manifest, and to cherish the expectation that he will yet enable us to do still greater things for the glory of his blessed name and the good of our fellow-men.

**MADAGASCAR.**—The London Missionary Society, the first on the ground in this interesting field, reports a continuance of encouraging indications. "One of the largest churches in the capital has recently taken a step, the most important that any church has yet taken, tending to the stability and permanency of Christianity in the country. They have agreed to provide an annual stipend adequate to the necessities of their two native pastors; and there is no reason to doubt that they will fulfil their agreement,

or that other churches will follow their example.

"Increased attention has been given to the schools in connection with the several congregations, and proportionate encouragement has resulted.

"Glad tidings of the extension of the Gospel in distant parts multiply upon us, and the congregations and churches, both in the immediate and more remote villages, manifest tokens of steadfastness and prosperity. New chapels have been erected in several, and others are in progress. At Ifaty, about five miles to the north of the capital, the people have built one of the best finished native chapels which we have yet seen in Madagascar. They have fitted it up with minister's room and vestry; and, though large, it was, on the day on which it was opened, well filled."

Agents of the Church Missionary Society have commenced operations at Vohemare on the north, where they have been well received, while missionaries of the Society for the Propagation of the Gospel (High Church) have landed at Tananarive on the East. The simple minded natives have been at times embarrassed to distinguish them from Roman Catholics.

The new treaty with Madagascar now only waits the final sanction of the British Government, which there is every probability will be given, to render it valid. The article respecting Christianity, is described by the Rev. R. Toy, of the London Society's mission, as being, upon the whole, all that he and his colleagues can desire. He says, however, that in addition to Ambohimananga, mentioned before as being closed against all foreigners, the native ministry "now wish to include Ambohimanambola and Amparafaracato, all being in the same district. With these exceptions, the whole country is open to us; but the Government will undertake to ensure full protection only in such places as are under the control of a duly authorized governor. The principal reason for this is that they hold only a nominal rule over a great portion of the country.—*Evangelical Christendom.*

**ITALY.**—Nearly 600 children are in the Protestant schools of Naples. Money and teachers are called for by the Society for Diffusing Gospel Knowledge in Naples through these schools. The subject of a union of the various Evangelical churches of Italy is under discussion. It is greatly needed.—Desertions have reduced the Pope's army from 8000 to 5000; a poor preparation for the withdrawal of the French army from Rome next year.—Among the indications of the spirit and power yet remaining in the priesthood of Italy, we take the following: The pulpits of Florence this

Lent season are filled with able monkish preachers whose passionate bursts of invective against the Government, more unrestrained than in former years, are the subjects of astonishment and indignant protest on the part of newspapers and townspeople. A priest in Monza refuses to baptize a child by the name of Evangelico Filippo, and a colporteur in Venice is imprisoned and fined 20 florins, with the seizure of 150 Bibles.—Several officers in Florence have seized all the Testaments given by Miss Burton (a lady who has been laboring among the soldiers) to the men of their regiments, and had the men themselves put under arrest, and one man placed in irons.

THE PUBLIC CHARITIES OF ITALY are still monopolized by the priests. The correspondent of the *Evangelical Christendom* says:—"The Christian pastors of Milan have found their sick members so exposed to the tormentation of monks and nuns in the public hospitals, and have been able to obtain so little redress or promise of amendment on the part of the authorities of these charities, that they have now unitedly arranged to support all the ailing adherents of the Gospel cause in a Convalescent Home, already established, and in which the charge is three francs per diem. In Florence a British Charitable Fund, similar to that which has been for thirty years in operation in Paris, has this month been established, for the purpose of aiding in every way distressed British subjects."

The correspondent of the *Christian Work* writes of the dowries which, he says, exist in many parishes, for the well-conducted daughters of the poor. To obtain these dowries a certificate from the parish priest is necessary, and, of course, the slightest odor of Protestantism is quite sufficient to lead the priest to refuse it. Not a few of these charities have our poor Evangelicals to sacrifice, in addition to those pecuniary losses which often come upon them, the result of active persecution, such as loss of employment, ejection from habitation, and the like.

DON AMBROGIO is a talented and eccentric priest who is evangelizing through Piedmont and Lombardy on his own account. His habit is to move about, without any fixed plan, and to address crowds of people who are charmed with his manly bearing and eloquent speech, in the market places and from the steps of cathedrals and churches. At Ivrea, the people were so fascinated that they took possession of him, and, shoulder high, bore him in triumph to the parish church, where he yielded to their solicitations and preached. The priests sued for

1500 francs of damages and a long term of imprisonment, but the court only granted 50 francs of fine and three days of prison. The priests were dissatisfied, and appealed. Don Ambrogio, too, appealed to be let free. The case lately came before the Court of the Senate, which corresponds to the House of Lords. The exciting political affairs of September last led to a frequent postponement; but finally the case was decided against the priests, for their appeal was rejected and they had all the costs to pay.

The colporteurs who follow in his wake make large sales, as he is constantly urging the reading of the Bible upon every one. The people, therefore, ask the colporteur not for the Bible, but for Don Ambrogio's book. The priests may well dread him, for he is constantly crying out, "Don't give your money to the priest, but to the poor; the death of Christ has brought us the pardon of our sins, and not the absolution of the priests."

TURKEY.—The intelligence from Turkey is far from satisfactory. There seems to be a settled determination on the part of the Turkish authorities to render civil and religious liberty in Turkey, so far as it relates to the Turks themselves, a dead letter, and to treat the Hattihumayon, that splendid monument of the wisdom and genius of Lord Stratford de Redcliffe, as a piece of waste paper. Protestants are in the outlying districts often saddled with doubled taxes; in no case is it allowed that a Turk should turn a Protestant. This is curiously illustrated by the fact that whereas hitherto the firman for the establishment of a Protestant community directed the pashas to enroll any Turk who might profess the Protestant faith—though such an enrolment never in fact took place—now the merely nominal permission is taken away, and the firmans direct only Greeks and Armenians who profess Protestantism to be enrolled.

Mehemet Pasha, the Naval Secretary, the only really honest and incorruptible member of the Turkish Government, died in February, under circumstances which have led the people generally to believe that he was poisoned. It is a sad comment upon the morals of this empire, that his very virtues are believed by the Turks themselves to have been the cause of his untimely death. Mehemet Pasha had been in England, and once went on a special visit to America.

The Rev. H. Jessup writes from Beyrout:—"Two Mahomedans have become Christians in Damascus, and one of them has been brought to Beyrout in chains, and is now confined in the barracks here, exposed to insults and suffering. Chains are on his neck, and he will probably be speedily put out of the way. No one is allowed to

see him. It reminds one of the old days of Pagan Rome in her persecution and hatred of Christians. The eases of converted Moslems are multiplying all over the East. There are forty in one part of this empire inquiring in secret."

**MEXICO.**—There are several converted Roman Catholic priests now holding meetings in American cities with the view of awakening an interest in the Protestants of Mexico. A powerful reform movement is expected in that country.

**THE CHRISTIAN REBELLION IN CHINA**—The profession of Christianity by the Taiping rebels in China appears to be little better than a political ruse, but it may involve the most important consequences, and open that immense and populous country to the Gospel. The rebel chief has lately issued a remarkable appeal to the Christian powers, asking them to assist him in overthrowing the Tartar dynasty from religious as well as commercial motives. He refers to the fact that he first received the Gospel from the American missionary, Roberts, and says: "From this you will see that your nations and our Chinese, in a universal point of view, are as one. But the Tartars believe in Buddhism, despise Christianity and turn a deaf ear to its doctrines. It may be argued that belief or disbelief rests with them, and they will afterwards reap the fruit of their conduct. Well, why then do they persecute Christian converts so that their lives are in jeopardy? Therefore my Lord reluctantly took up arms, raised an army, and coped with them. This has been going on for these more than ten years, and through the mercy of our Heavenly Father the Almighty God, and Jesus Christ, and through the assistance of your various nations, my Lord has taken many cities and provinces and killed innumerable Tsing devil. Still to conquer and subdue an empire of eighteen provinces, combined with a strong army of Mongols and Chinese who have ample armunitions of war and provisions, must be extremely difficult."

**KNOX COLLEGE.**—The Library of this institution has been increased by large and valuable donations this Spring. The Halifax College stands in need of more books—especially *new* works.

**WHERE ARE THE JEWS?**—It is said that there are twice as many Jews in the city of New York as in all Palestine. The side of the town below 17th street and east of the Third avenue is rapidly filling up with them.

They are also becoming almost the exclusive dealers in large branches of trade. Our sympathies are largely called out, and justly too, in behalf of those who do not know Christ and are afar off. But here they are at our own door, thousands of Jews who do not receive Christ the Lord.—*N. Y. Observer.*

**THE TAHITIANS IN PARIS.**—Seven young Tahitians, including the son of Queen Pomare, came not long ago to Paris, to receive a European education. They were all placed in a Catholic institution. One of them, a Protestant, died soon after their arrival. Of the remaining six, four, including the Queen's son, were discovered to be Protestants. The Government allowed the other three to enter a Protestant seminary, at Nerac, in the south of France, but the Queen's will not being known in regard to her son, he was still retained in a Catholic institution. Yet Pomare had written specially to pastor Grandpierre, in Paris, to visit her son as often as possible, to watch over his studies, and report his progress to her. Grandpierre felt it his duty to answer, informing her of the impossibility of executing her commission. Last September he received her reply, dated Papete, May 6, 1864, in the following terms:

"I have received your letter, informing me that the door of the institution in which my son is placed is shut against you. Upon mature consideration, I have decided it to be better to leave my son there for the moment, as he will very probably soon return to Tahiti, and because the measures which you suggest for his removal might be attended with unpleasant consequences to you and to him. I have frequently written to my son, earnestly charging him to remain true to the religion which we ourselves profess, and to beware of the wiles of the Catholics, confining his attention rather to those sciences which may be of use to him in this life. I cease not to pray God to keep my beloved son faithful to our holy religion. I am rejoiced to learn that three of his fellow travellers have been placed under your care. I greet you in the name of the true God.—**QUEEN POMARE.**"

Doubtless it would have been better and more consistent for the Queen to have insisted upon her son's removal from circumstances so unfriendly to his faith, lest the bad seed sown in his heart might spring up and bear evil fruit, inflicting upon her country far more "unpleasant consequences" than those referred to in her letter.

Lord Ebury a talented and pious member of the Church of England, and an influential peer, has commenced to re-agitate the question of Church Reform. His views are re-

markably sound and practical. He would put an end to the mischievous idea that the clergy are a kind of separate caste. The *laity* really constitute the Church. He would have immoral and heretical clergymen tried by the highest judicial authorities; in other words, he would abolish the present cumbrous ecclesiastical courts. He would have such legislation as would enable the bishops to check extravagances, such as have been witnessed (in Father Ignatius and his followers) at Norwich; and also the Romanizing practices which the Bishop of Exeter lately condemned. He would give to parishes and congregations the power of dealing with incumbents introducing dissension and bitterness, or who, by neglect and worldliness, leave the flock to be devoured by the wolf. He would dispense with that "unscriptural" form, proxy in baptism.—He would shorten the services, two or three of which are now rolled into one; and, in a word, would so deal with the Prayer-book as to remove its notorious blemishes, and make it acceptable to the great body of the people. If these reforms are not granted, he considers the Church in the greatest danger. She will be still further rent by her own divisions, and the result will be a great catastrophe.

**TESTIMONY TO THE GOOD ACCOMPLISHED BY MISSIONARIES.**—At a recent meeting of the Royal Geographical Society in London, Mr. Taylor, English consul at Diabekir on the river Tigris, read a paper, at the close of which he paid tribute to the character and success of the American missionaries in Eastern Turkey and Persia.—He has said that it was impossible to overrate the improvement which has taken place under their efforts. These were begun in the city of his residence about fourteen years ago. Then there was not a single Protestant among the Koords, who were a wild and savage set among whom no European could go without danger of being stoned or otherwise treated with violence. "Those faithful men," he remarked, "commenced their labors; and with very little help, just enough for the most careful manner of living, they have effected an entire change in Diarbekir, and have gathered around them a congregation of five hundred families. I desire to bear strongest testimony to the excellence and the faithfulness of these noble men. Nothing draws them there but the desire of doing good, and I am persuaded that they are doing more to further the civilization of the Koords than all other means combined. In a missionary point of view, they leave far behind anything thus far attempted by England. They have solved, by means of their excellent schools and their faithful efforts one of the greatest questions of the age."

**MISSIONARY SCHOOLS.**—The principal Missionary School in India is that established by Dr. Duff, in Calcutta. The *Free Church Record* for April says:—

During the last session the average daily attendance exceeded *one thousand*—all, all under predominating Christian instruction and influence. The final public examination took place on the 10th December. In the great hall upwards of four thousand of the senior pupils were assembled, with a large company of influential Europeans and natives. The Viceroy and Governor-General of India—Sir John Lawrence—presided on the occasion. This fact is memorable, inasmuch as it is the first instance on which a Viceroy presided at the examination of a missionary institution. Most of our Indian Viceroys had no heart for such an office; and even the few who were well disposed were kept back by overruling political and other motives. The presidency of the present Viceroy, therefore, on such an occasion may well be regarded as a notable fact and significant sign of change for the better in the tone and temper of the higher authorities that sway the destinies of our Indian Empire.

**PROGRESS OF RELIGION IN THE UNITED STATES.**—In the half century ending with 1850, the population of the United States increased nearly four and a half fold. In the same period the number of evangelical ministers, churches, and communicant church members, increased more than *nine* fold. In 1832 there was one evangelical minister to every 1437 souls of the entire population. In 1855 there was one such minister to every 937 (and a fraction) inhabitants, not including religious teachers among the friends, or the more than 12,000 local preachers in the Methodist denomination.

In 1855 there is one communicant in an evangelical church to every five and a half persons above ten years of age, or one to every seven and two-third persons in the total population. There is reason to believe that the rate of increase in the churches over the growth of the aggregate population which took place between 1800 and 1850, still continues.

The above statement is made on the authority of the late Rev. Dr. Baird, who reported the statistics, with great particularity, to the meeting of the Evangelical Alliance in Paris, in 1856.

**CONSTANTINOPLE.**—The *Evangelical Christendom* for February says: "From the letter of our Constantinople correspondent, it will be seen that all questions

affecting liberty of conscience are treated to the full satisfaction of the missionaries, in the absence of Sir Henry Bulwer. Mr Stewart, the Charge d' Affaires, understands his duties to the English missionaries and the native converts in the same sense that Lord Stratford Redcliffe understood them, and all others connected with the Embassy, except Sir Henry Bulwer. Nor does it appear that Mr. Stuart's remonstrances against those outbreaks of Mussulman persecution which from time to time occur in the provinces are ever followed by those dreadful consequences of the downfall of the ministry and the loss of English influence which haunted the dreams of Sir Henry Bulwer. Our correspondent mentions one or two such cases where the complaints were received most courteously at head-quarters, and were met by at least the promise of redress. We can only hope that Earl Russell will not allow the professions and the acts of a long life to be falsified at last by the obstinacy of a diplomatic subordinate."

Communications from the missionaries speak of an improved state of feeling in the Protestant Armenian community, and of some signs of good which give them great satisfaction. The Turkish convert Ahmed has been permitted to return to Constantinople, maintaining his integrity as a Christian, and he announces himself ready to "make another missionary tour at the expense of the government." Mr. Herrick reports that the violent action of the government "has rather strengthened than weakened the cause of Protestantism throughout the country," and assigns weighty reasons for a prompt reinforcement of the part of the mission engaged in the Turkish work.

Tidings from Nicomedia and other places near the capital are more cheering than for a considerable time past. Dr. Van Lennep, of Smyrna, describes a case of severe persecution by the Armenians at Magnesia, which was stopped by the Turkish authorities, the whole affair resulting in great good. A new spirit of union and prayer had exhibited itself among the members of the church in Smyrna.

THE GENERAL ASSEMBLIES of the American Presbyterian Churches held their Annual meetings on the third week of May. They were largely attended. Great efforts are being put forth to heal the dreadful breaches made by the war. Church extension in the Border States is the order of the day. Special attention is paid to the freedmen. Foreign missions are prospering. There has been some talk about a reunion of the old and new schools.

## News of the Church.

### Presbytery of P. E. Island.

This Presbytery met in the Free Church, Charlottetown, on Wednesday, the 26th April. There were present the Rev. W. Ross, Moderator, *pro tempore*, Rev. I. Murray, Rev. A. Munro, Rev. H. Crawford, Rev. G. Sutherland, Clerk, Rev. D. McNeill, and Rev. A. Falconer,—and Messrs. K. Henderson, P. Grigor, M. Gillis, and D. Laird, elders.

Mr. Stephen G. Lawson, student in divinity, had exercises prescribed to him for the summer vacation. Congregations in arrears for the labours of probationers were enjoined to make the necessary payments without any further delay.

The districts of Bonshaw and Tryon made a strenuous effort to secure the services of Mr. William Stuart, probationer, as their Pastor. Messrs. Robertson, Holm, Marchbank, and Howatt represented these districts; and were listened to with much interest by the Presbytery. The sum offered was far in advance of any sum formerly offered by these sections, and held out the prospect of their ability to obtain a settled pastor at a very early day. Certain preliminary steps were, however, necessary, and for the attainment of these, so far as Bonshaw is concerned, Rev. Messrs. Campbell and Sutherland were appointed a deputation to West River and Bonshaw.

The Presbytery resolved to apply to the supplement committee for £20 for West Cape, &c, for a short period. Mr. W. Stuart then informed the Presbytery, that while deeply concerned for the welfare of Bonshaw and Tryon, he felt it his duty to accept the call from the Brae, West Cape, and Campbellton.

Mr. Stuart's trials for ordination were then heard; and on a conjunct view of the whole, were unanimously sustained. His ordination was then appointed to take place at West Cape on Wednesday, the 17th May, Mr. J. D. Murray to preach, Mr. Fraser to preside and address the pastor, and Mr. Frame to address the people; the edict to be served by Mr. Fraser on Sabbath the 7th May.

The Clerk informed the Court that the H. M. Board had sent to this Presbytery Messrs. D. McDougall and S. Fraser, students, who had finished their college course and are now under trials for license; that he had sent Mr. McDougall to St. John's, N. L., and that Mr. Fraser was awaiting his appointments. The Presbytery approved of the appointment to St. John's N. L.; and appointed Mr. Fraser to Bonshaw and Tryon for two Sabbaths, and thence to West

St. Peter's for four Sabbaths. Mr. Bernard was appointed to the Magdalen Islands for four weeks, and the H. M. Board were requested to meet the liabilities. Rev. Mr. Crawford was authorized to secure the whole right to the Union Church, at Souris, as it appears that others are anxious to dispose of their claim.

The Presbytery resolved to hold the next meeting in Charlottetown, on the second Wednesday of June, in Queen Square Church; and then adjourned to meet at West Cape on Wednesday the 17th May, at 11 a. m.

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## The Sabbath School.

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### Sabbath School Lessons for July, and the first week of August.

#### FIRST SABBATH.

**SUBJECT:** *The call of Abraham.* Gen. xi. 27-32; and xii. 1-20.

"Ur of the Chaldeans" was ABRAHAM'S native place. He had two brothers, Nahor and Haran. The latter, Lot's father, died before his father Terah. The whole family, in obedience to a divine call, removed from Ur, intending to go to CANAAN, but they stopped at Haran. Abraham married Sarah, who is supposed to have been the daughter of Haran. Her first name was SARAI, which means "contentious;" her new name, SARAH, means "Princess." ABRAHAM, means "father of elevation;" ABRAHAM, father of a multitude." Sarah is supposed to have been the same as *Iscah*, mentioned in v. 29.

XII. 1, 2.—Abraham was 75 years old, and was, no doubt, much attached to his kindred and his dwelling place. God designs to make him the "Father of the Faithful." The blessing given to Shem (ch. IX. 26) is taken up, enlarged and pronounced on Abraham. He is now the representative of the chosen race through whom salvation is to come to all nations. When Abraham, in obedience to God, commenced his wanderings from his fatherland, he knew not whither he was going. God shewed him but a step at a time. HE knows the end from the beginning; but HE leads His people step by step.

V. 3.—*I will bless, &c.* God promises to bless those who sympathise with His servant,—who have the same hope and faith. HE will curse those who hate Abraham and Abraham's God—who reject his faith and despise the promise. Abraham and his seed are blessed, not to keep the blessing

selfishly to themselves, but that it may embrace all nations. In regard to covenant blessings SHEM was chosen out of the family of Noah, and ABRAHAM out of the family of Shem. The call is made particular that in due time it may become universal, "In thee." Christ was of Abraham's seed, and all believers may be called children of Abraham. Beginning with one the blessing widens in ever-spreading circles till it includes the world. "All the true blessedness the world is now or ever shall be possessed of is owing to Abraham and his posterity. Through them we have the Bible, the Saviour, the Gospel. They are the stock on which the Christian Church is grafted. Their very dispersions have proved the riches of the world."—(Fuller.)

Vv. 4, 5.—Mark the prompt obedience to God's call. Lot was not called. They were separated by and by.

V. 6.—The "land" belonged first to the descendants of Shem, but the "Canaanite" occupied it now.

V. 7.—Canaan was very fertile and beautiful. No sooner did Abraham enter it than the LORD promised it to his seed. He made an open profession of his religion in a land full of idolatry.

Vv. 8, 9.—The route traversed by Abraham is still remarkable for varied loveliness. He went "unto a mountain" probably for defence. He constantly attended to the duty of public worship.

V. 10.—God does not direct him to go to Egypt. Canaan is subject to famines occasioned by want of rain. Egypt has for ages been the granary of surrounding countries.

Vv. 11-20.—In escaping one danger—famine—he falls into the awful peril of losing the promised seed. Abraham is guilty here of deceit. The "father of the faithful" doubts Providence and has recourse to an unmanly device. (Till CALVIN'S time commentators were wont to justify Abraham's conduct; but Calvin made the matter so plain that he has been universally followed.) Sarah was more than 60 years old, but still very beautiful. Abraham's object was to gain time. Regarded as his sister, the suitor would ask her for her, and so there would be time to escape. But she was violently seized and taken to Pharaoh's harem. God then proved to Abraham that in every trial HE could save. The most powerful monarch then in the world is made to yield to a defenceless wanderer. Pharaoh is a title always given to the monarchs of Egypt,—it means "King." The king dealt honourably with Abraham; but the latter was made so bluish for his departure from truth.

## LESSONS.

1. We should obey God, even though we see no reason for his command.

2. God will bless those who love him and his people.

3. He will curse those that curse them: examples,—the Egyptians, the Canaanites, the Syrians, the Assyrians, the Chaldeans, the Greeks and Romans.

4. All believers are "children of Abraham," and the promise is to all.

5. We should never trust in falsehood, knowing that God is able to protect us in all trials. Half a truth may be a whole lie.

## DOCTRINE TO BE PROVED.

The duty of forsaking all for Christ. Heb. iii. 17, 18; Luke xviii. 28-30; Matt. xix. 29; Col. iii. 1-4.

## SECOND SABBATH.

SUBJECT: *The inheritance promised to Abraham.* Gen. xiii. 1-18.

While in Egypt Abraham is surrounded with temptations. He leaves for the land of promise as soon as the necessity for his sojourn in Egypt ceases. The promise is not yet fulfilled, but he continues to look for it. Looking for a "city that hath foundations, whose builder and maker is God," he scorns to remain in the noble cities that rise proudly on the fertile banks of the river of Egypt.

V. 1.—"South," the southern part of Palestine.

V. 2.—He prospered in Egypt, and wherever he went; but he did not set his heart on the "mammon of unrighteousness."

Vv. 3-5.—He is still steadfast in worshipping the true God and resorts to places endeared by previous intercourse with Jehovah.

Vv. 6, 7.—Increasing wealth often occasions new troubles, contentions, separations, heart burnings, heart breakings.

Vv. 8, 9.—A noble and rare example of self denial, magnanimity, and courteous kindness! The "Canaanite and the Perizite" would like nothing better than to see Abraham and Lot "fighting it out." But the "father of the faithful" avoids all appearance of evil, and leaves a lesson of disinterestedness to all the future.

Vv. 10, 11.—The separation took place near Jerusalem. Lot at once chose the fertile but wicked country to the eastward—the valley of the Jordan—the cities of the plain—Sodom and Gomorrah. In his choice he had reference to no consideration but worldly advantage.

Vv. 12, 13.—Abraham avoided cities; Lot did not. Abraham continued in the land of promise: Lot went to Sodom, a

place notoriously wicked and marked out for vengeance.

Vv. 14-18.—Abraham's conduct meets with God's approval who renews His covenant with him. He who sought the world lost it; he who was willing to give it up obtained a promise of an inheritance "forever." Israel was driven out of the land for 70 years, and more recently for 1800 years; but God's promise has not failed. The land is awaiting the return of the wandering tribes of the chosen race. Vast multitudes have descended from Abraham,—Israelites, Edomites, Arabians, &c. But his spiritual seed is innumerable. He is directed to go through the land, to take possession of it in advance for his posterity, though still he is childless! Hebron is one of the oldest towns in the world. It is now called by the Arabs, *el-Khulil*—"the friend"—in honor of Abraham.

## LESSONS.

1. Whenever we are drawn into strife let us imitate Abraham's good example.

2. We should not choose our earthly lot merely or mainly with a view to worldly advantages. To live in Sodom is to pay too high a price for wealth, however vast.

3. God is true to His promises and threatenings.

## DOCTRINE TO BE PROVED.

Heaven the inheritance of believers. 1 Pet. i. 3-5; Col. i. 5; Matt. xxv. 34; Psalm xvi. 11; John xiv. 3. Compare also Heb. xi. 8-17.

## THIRD SABBATH.

SUBJECT: *Abraham and Melchizedec.* Gen. xiv. 1-24.

This is the first war of which we have an account in history. It would, no doubt, have been passed over in silence only for the part Abraham and Lot had in it. *Shinar* was the old name of Babylonia. All the places mentioned in v. 1, were in the great plain of the two rivers, the Euphrates and the Tigris. The places mentioned in v. 2, were in or near the valley of the Jordan.

V. 3.—The *Vale of Siddim* is said to be the "salt" (or dead) "sea."

V. 10.—*Slime pits*—bitumen pits.

V. 12.—Lot chose Sodom from worldly motives, and he is in imminent peril of losing all. War is a fearful calamity. It involves great guilt on the part of those who provoke it; but God makes it fulfil His wise purposes.

V. 14.—Abraham was wealthy and powerful; loved his kindred so well as to risk his life for their sake. This is the only instance we have of his engaging in war.

Vv. 15, 16.—The invaders were numerous and powerful; they expected no attack.



Abraham assaults them at night, and in the confusion and darkness defeats them utterly. He already acts as lord and protector of the promised land.

V. 17.—*Shareh*—a “dale” (probably) in the neighborhood of Jerusalem.

V. 18.—*Melchizedec*, king of righteousness; equivalent to *Adonizedec*. *Salem*, Jerusalem. The word *Salem* means *peace*: thus this wonderful man was by name *king of righteousness*, and by rule *king of peace*. He was a true priest of God, “the last remaining blossom of a past development,” retaining the knowledge of God as revealed to Noah. He was “greater than Abraham” in that he was in full and peaceful possession of a place to which Abraham only looked forward. *Melchizedec had already the kingdom and priesthood which in future were to be possessed by Abraham’s seed*. CHRIST is the true “king of righteousness” and “king of peace,” and “priest of the most high God.”

*Melchizedec’s genealogy is not told*: read Heb. vii. “*Bread and wine*” to refresh Abraham, and to serve as symbols of that refreshment enjoyed by the true children of Abraham in the Lord’s supper.

V. 20.—*Tithes*—a tenth part of all the spoil was given by Abraham to *Melchizedec as a priest*. Thus the Aaronic priesthood paid tithes “in Abraham” to a priest of a different order, the type of Christ.

Vv. 21–24.—Abraham’s conduct shows that he did not go to war for spoil. Lot goes again to Sodom!

#### LESSONS.

1. We should help our friends when they are in difficulty.

2. God is the possessor of heaven and earth.

3. From Lot’s experience let us learn the great danger of associating with the wicked.

#### DOCTRINE TO BE PROVED.

*Melchizedec is a type of Christ*. Psalm cx. 4; Heb. v. 6, and vi. 20.

#### FOURTH SABBATH.

SUBJECT: *Abraham justified by faith*. Gen. xv. 1–21.

Let it ever be borne in mind, in these lessons, that God’s design in calling Abraham, was to separate a people from the nations fast sinking into idolatry,—Josh. xxiv. 2; and to found in the world a visible church, in which should be preserved the knowledge and worship of his name as the one living and true God. With this view God repeatedly appeared to Abraham, and trained him to exercise implicit faith in his being, faithfulness, and power. Abraham was to be the father, and, in a sense, the

founder of the church, and for that high office God trained him.

V. 1.—Abraham has just returned from his expedition against the confederate kings, having thoroughly humbled them, and rescued the captives and the spoil taken in Sodom. On reflection it would appear to him not improbable that these powerful chiefs would rally their forces and attack him in his quiet home in Hebron. To meet these fears, God promises him protection. Fear not, *I am thy shield*. Abraham had generously refused to retain any of the spoil,—xiv. 23; and as the reward of his generosity God says, *I am thy reward*.

Vv. 2, 3.—Abraham has been encouraged to expect a numerous seed, and God’s blessing upon them, and through him all the families of the earth; and, consequently, as long as he remains childless, there is no prospect of the promise being fulfilled. He has already waited long for the promise, and his faith begins to waver. He has even thought of adopting as his heir, his servant Eliezer.

Vv. 4–6.—*Here God corrects Abraham’s rising fears*, and assures him that his own child shall be his heir. And to impress this more forcibly, leads him forth from his tent, on a bright starry night, and bids him count the stars, if he can; and adds, *so shall thy seed be*. Abraham’s doubts vanishes, and he believes in the Lord; and *he counted it to him for righteousness*. In Rom. iv. the apostle refers to this incident in the life of Abraham, as an example of justification by faith. Be careful to explain that it is not the act of faith or believing that is counted for righteousness, but the object of faith. Abraham’s eye had regard to the promise, and his faith rested on God’s faithfulness. So we must be saved, not by works, but by believing in Jesus. This may be illustrated by the wounded Israelite looking to the serpent,—Num. xxi.; John iii. 14.

Vv. 7–11.—Having promised Abraham a numerous seed, God now renews to him the promise of Canaan, as the home of his posterity. Verse 7. Abraham having experienced the happy effects of a sign asks another, not from unbelief, but to strengthen his faith. Ver. 8. At God’s bidding he prepares a sacrifice. Ver. 9, 10. While Abraham is waiting, probably, for fire from heaven to consume the sacrifice, in token of God’s acceptance, the birds of prey come down on the carcases. In like manner, when we would worship God, sinful thoughts like unclean birds, often interrupt our worship; let us, by watchfulness and prayer, drive them away. Jam. iv. 7. On another occasion Abraham left his servant and asses behind him, when he went to offer sacrifice. Gen. xxii. 5.

V. 12.—Abraham has been engaged with God all the day. The vision mentioned in

ver. 5 occurred during, or before, sunrise. Now the sun is going down; and, with external darkness, a feeling of deep horror seizes his mind. This would fill him with feelings of reverence, and be, in accordance with the dark future, awaiting his seed. Here Abraham is taught that his seed are to be strangers and sufferers in a foreign land for 400 years; that God will at length execute judgment against their oppressors; that he himself shall die in peace; that, in the fourth generation, his seed shall enter on the possession of Canaan; that all this must be deferred in the mean time, till the time of the probation of the Amorites, the present possessors, shall have been fulfilled. How remarkably was all this fulfilled!

Vv. 17-21.—The *smoking furnace*, and the *burning lamp*, may refer to the future history of his posterity; the former signifying their affliction in Egypt, as deep in Deut. iv. 20, an *iron furnace*; and the latter, their deliverance. Or if, like the pillar of fire, the burning lamp represented the divine majesty, its passing between the pieces of the slain victims would denote God's entering into covenant with Abraham. Thus covenants were made. Lev. xxxiv. 18. In this way God entered into covenant with Abraham, giving Canaan to his seed, the boundaries of which, with the nations included in it, are next mentioned. The promised land thus extended from the Nile to the Euphrates. Jer. ii. 18.

#### LESSONS.

1. God has a promise to meet our every want and every difficulty.
2. Those who follow God may count on his protection. 1 Pet. iii. 13.
3. Learn here the importance of faith in Christ. See Short. Cat. 2. 86.
4. Our whole future is known to God, and in wisdom and mercy provided for.
5. God enters into covenant with his people; and Jesus is the surety of it.

#### DOCTRINE TO BE PROVED.

We have acceptance with God only through faith in Christ. Rom. v. 1, 2; iii. 28; Eph. ii. 8; John xiv. 6; Eph. i. 6.

#### FIFTH SABBATH.

SUBJECT: *The covenant renewed and sealed.* Gen. xvii.

The sixteenth chapter describes the plan Abraham adopted to secure the promised seed. God permitted this plan so far to succeed; and Abraham had a son. Though that son has been obtained by a course worse than doubtful, Abraham yet seems to have been satisfied. His crooked policy has succeeded, and thirteen years pass away in this unsatisfactory state. But God is faithful, and again visits Abraham.

V. 1.—*I am the Almighty God.* Of this Abraham needs to be reminded. *Perfect.*—Sincere, upright, and implied reproof. Our duty is to walk before God in sincerity, leaving him to accomplish his own designs in his own way.

Vv. 2-8.—This covenant includes (1) a numerous seed, including the descendants of Isaac, Ishmael, Esau and Keturah; and, indeed, all believers. Rom. iv. 16, 17. (2) Illustrious kings, as those of Judah and Israel, the kings of Edom, the Saracen kings of Arabia, Babylon and Egypt. and, above all, Jesus the Kings of kings, (3) a new name, Abram, meaning great father, and Abraham, father of a multitude. This is the first recorded change of name. The practice became common afterwards; and the change of name expresses a change in the position and circumstances of the individual. Thus, Jacob was changed to Israel. Gen. xxxii. 28; and Simon to Peter. Mat. xvi. 18. In like manner all believers obtain a new name. Isa. lxii. 2; Rev. iii. 12, (4) an interest in God. Ver. 7. See Heb. xi. 16; Jer. xxxi. 33; xxxii. 38-40. This is the covenant of grace made with Jesus, and all believers in Jesus. (5) A renewed grant of Canaan. Ver. 8.

Vv. 9-14.—To this covenant Abraham's consent is required, and the rite of circumcision is to be the expression of that consent. Circumcision was the sign, the seal of God's covenant; and Abraham and his posterity were to wear it, as a badge, to distinguish them from the gentile nations. To reject the seal of the covenant was regarded and treated as rejecting the covenant itself; and the person so acting was to be cut off—excommunicated from the church and privileges of an Israelite. This rite is expressive of moral purity. Deut. xxx. 6; Phil. iii. 2. Under the gospel baptism is the seal of the covenant, corresponding to circumcision.

Vv. 15-22.—Saraï was included in the covenant, in token of which her name was changed. Saraï means *my princess*, or as some understand the word, *contentious*.—Sarah means *princess of a multitude*. Abraham *laughed*, not in scorn, as Sarah did. Gen. xviii. 12. His words were much the same as hers, but the feeling was very different. The same act may possess a different character, according to the motive that prompts it. Ver. 18. Hitherto Abraham has regarded Ishmael as the promised seed, and when Isaac is promised, he can with difficulty let Ishmael go from his place in his heart. But though Isaac is to be the heir of the covenant, yet, from his relation to Abraham, Ishmael is not to go unblest. Gen. xxv. 12-16.

Vv. 23-27.—All Abraham's objections are silenced, his difficulties vanish. Mark three features in his obedience 1.—It is

*prompt.* In the self-same day God commanded, he obeyed. 2.—It is *particular*, to the very letter. All is done as commanded. 3.—It was in *old age*, when men are naturally unwilling to engage in anything new.

## LESSONS.

1. Nothing is to be hid for God.
2. Learn the happiness of communion with God. Our facilities for such communion greater than Abraham's. He had no bible; we have. He had a Saviour dimly revealed, in the distance; we have God manifest in the flesh.
3. In all our religious duties let us have strict regard to the revealed will of God. Let our enquiry be, What saith the Scripture?
4. We have the seal of the covenant, but have we given our own consent?

## DOCTRINE TO BE PROVED.

Baptism and circumcision signs of the same covenant, (1) both rites represent moral cleansing or regeneration. Deut. xxx. 6; Col. ii. 10, 11; Rom. vi. 3, 4. (2.) Circumcision was the sign or seal of the Abrahamic covenant; and those who are baptized and receive the signified blessing, become Abraham's seed, and heirs of the promise. Gal. iii. 27-29.

## FIRST SABBATH OF AUGUST.

SUBJECT: *Abraham entertaining Angels*. Gen. xviii. 1-33.

V. 1.—*Plains of Mamre*, so called from Mamre, an Amoritish chief and ally of Abraham,—Gen. xiv. 13; called also Hebron, from the town of that name that stood in the valley. Gen. xiii. 18. Hebron was a very ancient city, originally called Kirjath-arba,—Gen. xxiii. 2; and lay about twenty miles south of Jerusalem. In Num. xiii. 22. it is said to have been built seven years before Zoan, the ancient capital of lower Egypt. It was the house, and became the burial place of Abraham, Isaac and Jacob; and after the return from Egypt fell to the lot of Caleb. Josh. xiv. 13. Here David reigned over Judah seven years and six months, and here he was anointed king of all Israel. 2 Sam. 1-5.

Vv. 2-8.—To this incident reference is made in Heb. xiii. 2; from which it appears that these visitors were angels, and that, at first, Abraham was not aware of their rank and dignity; and from it the duty of hospitality towards strangers is enjoined.

In the conduct of Abraham towards these strangers there is much that is beautiful and commendable. Mark his *courtesy*. Though an old man, and very wealthy, and though the strangers are probably much younger looking, how respectful and deferential is his manner. Observe his *attention* to their

wants. He provides water for their feet, invites them under the shade of the tree, asks Sarah to make cakes, runs himself to the herd for a calf. Mark also the *delicacy* of his conduct. Some people, in shewing kindness, do it in such a way as to make you feel that they are laying you under great obligations. Abraham speaks as if they were doing him a favour, (ver. 3) and though he provided his best, yet he speaks of *a little water* and *a morsel of bread*.

Vv. 9-15.—*Where is Sarah?* Probably this question was the first thing to suggest to Abraham that his guests were more than men; for who could know that name except God, by whom it was given a little while before? This impression would be confirmed by the *subject* and *manner* of his speech. Ver. 10. This is so like what Abraham had heard a little before from God himself, that he now feels that he is standing in the presence of a divine being. In ver. 13, the speaker is called Jehovah, or, the Lord. The general belief is, that one of the three was God in human form,—the second person of the Trinity, who is again and again styled Jehovah, and who remained behind with Abraham,—while the other two, who were created angels, went on towards Sodom.

V. 12.—*Sarah laughed*, from scorn and unbelief, and not from joy like her husband,—Gen. xvii. 17; otherwise she had no need to be ashamed of it.

V. 16.—The three strangers leave Abraham's tent, and proceed towards Sodom, Abraham designing to accompany them a little way.

Vv. 17-19.—The one of the three called Jehovah, addressing, as it would seem, the other two, gives the reasons why Abraham should be informed of the doom awaiting Sodom. The reasons are: 1—Abraham is God's friend, and *the secret of the Lord is with them that fear him*. 2—The land is given to Abraham and his seed, and, in a sense, with the land, the inhabitants, so that Abraham has an interest in all that concerns Canaan and its people. 3—Abraham will make a good use of the information. Ver. 19. The destruction of Sodom would be to Abraham a solemn lesson, from which he would instruct and warn his household of the danger of sinning against God. He would hold it up to them as a warning.

Vv. 20, 21.—From what is here said Abraham gathered that it was God's design to destroy Sodom. *I will go down and see*. This is spoken after the manner of men, and indicates that God is just in all his ways, and does nothing rashly.

V. 22.—*And the men*, that is, the two angels, (Gen. xix. 1,) went towards Sodom; but the third, called Jehovah, remained with Abraham.

Vv. 23-33.—Regarding Abraham's pay-

er for Sodom, it may be noticed: 1—What use he makes of the knowledge confided to him. He knows the doom awaiting them: they do not,—and, as a friend, he stands in the gap and tries to avert it. 2—He does not pray that the wicked may be spared for their own sake, but for the sake of the righteous he believes to be there. Our prayers can be heard only for the sake of Jesus, the righteous one. 3—He is charitable in his judgment, and hopes there may be not a few righteous men in Sodom. 4—God spares the wicked for the sake of the righteous among them. Ten would have saved Sodom. Why are we spared? See Isa. i. 9. 5—How humble, and yet earnest, is Abraham in prayer! 6—Be thankful for the Great Advocate.

#### LESSONS.

1. Be courteous and respectful to all, especially seniors and superiors.
2. Be kind to all, especially strangers, and do it in such a way as not to hurt their feelings. Lev. xix. 33, 34.
3. We should believe God's word, without reserve. Our question should not be, How can such things be? but, Has God said it?
4. It is vain to try to hide anything from God. Isa. xxix. 15.
5. Beware of trying to cover sin by a lie. Remember Ananias and Sapphira. Acts v.
6. It is good to be a friend of God. John xv. 14, 15.
7. God sets a special value upon family religion.
8. God's judgment upon others should be a warning to us.
9. Wicked people are still under the government of God, and he will call them to account.

#### DOCTRINE TO BE PROVED.

*The prayers of good men have power with God.* Gen. xix. 29; xx. 17; Ex. ix. 33; xxxii. 10-14; Num. xxi. 7-9; 1 Kings xiii. 6; Dan. ii. 18-23; Hos. xii. 3, 4; Matt. vii. 7-11; xxi. 22; Acts xii. 5-11; James v. 16.

## Fireside Reading.

### The Ships in the Ice.

Some years ago an emigrant ship left England for this country, having on board nearly four hundred and fifty passengers. For ten days they had fine weather and light winds, when a furious gale sprung up from the south and drove them northward. After this gale had lasted for a week, the wind changed to the north and the weather be-

came very cold. One very dark night, the man whose duty it was to look ahead of the ship, to see if there was anything in the way, saw something large and white floating just before them. He at first thought it was a ship and sung out as loud as he could, "Ship ahead! starboard! hard a starboard!" which meant, that the man at the helm must turn the ship to the left, to prevent striking the object in the way. At these words, the second mate, who had charge of the vessel at the time looked out on the dark water and at once cried out: "It's no ship. It's an iceberg! All hands wear ship!" The sailors sprang to their posts: the captain and other officers, and those of the crew who had been sleeping below, rushed to the deck startled by the noise, and all helped by skilful management of the sails to "wear," or turn the ship away from the fearful mountain of ice before them. They were none too soon, for they barely cleared the ice, which had they struck it would have broken the ship to pieces.

They remained in this position till morning, fearing to move in the darkness lest they should strike the ice. When the light came they found themselves surrounded by fields of ice, having several icebergs on them looking like mountains on a plain. There was only one way to escape and that was by a narrow channel leading to the north-east; and fearful to tell, this passage was gradually closing up. But with all sails set, and a fair wind, they managed at length to get through; and they reached the open sea only a few moments before the ice came together, and the channel was closed.

In the meantime there was, about three miles to the westward, another ship in a far more dangerous situation, for she was completely surrounded by ice, and it was rapidly closing in upon her. Nearer and nearer it came. There was no way of escape for the other ship. The poor wretches on board fired guns and hoisted signals of distress, but alas! none could help them. Those in the other vessel had as much as they could do to save themselves. So the ice, like a great giant moved nearer to them with its huge arms, until at last it closed up all around the ship and broke it into pieces as easily as a child would crush an egg-shell. The stout timbers were broken, the tall masts tottered and fell, and in a few moments all was over. Prepared or unprepared, they went to meet their God!

If a little boy is tempted to do wrong—to lie, or steal, or swear, or break the Sabbath—he must remember the ship in the ice. Conscience will keep a look-out for you, and when danger comes will cry, as the man did on the ship, "starboard! hard a starboard!" You must then "wear ship."—That is, you turn your heart away from those great icebergs lying, or stealing, swear-

ing, and Sabbath-breaking, and let God's good Spirit guide you to the open sea of righteousness and love.

### The Seed is the Word of God.

Luke viii. 11.

The sowers sow from year to year,  
Obedient to their Lord's command ;  
And if but few the fruits appear,  
They cannot yet withhold their hand.

Though often "weeping as they go,"  
They still pursue their patient toil:  
The seed, the living seed, they sow;  
But hard and rugged is the soil.

Do Thou, O Lord! break up the ground;  
Do thou destroy each noisome weed;  
And then shall many hearts be found  
Waiting and ready for the seed.

Send dew by night, by day the shower,  
Yea, times of "sweet refreshing" give:  
For oh! 'tis *not by might nor power,*  
*But by Thy Spirit sinners live.*

### A Pastor's Sense of Responsibility.

Said an eminent minister at a late meeting:—"I believe it depends on me, whether or not my congregation shall do as well as the last year. I am persuaded that if I am faithful to Christ—if the influences of prayer and holy living, and faithful presentation of truth, are brought to bear, the people will not be backward. If I can only fill my own mind with the magnitude and glory of this great cause, and keep it filled—if in all my intercourse I make it manifest that my heart beats with love to Christ and to a dying world, I know that not only the previous measure of liberality will be attained but a vastly greater one. I say this with fear and trembling. How great is my responsibility! How inexcusable shall it be, if, through my unfaithfulness, my people shall be kept back from doing what they might and ought to do! I came here because I was weighed down with my responsibility. I hoped it would prove a means of grace to my own heart—that I might obtain here that strong and holy impulse that needs nothing else to urge me to the full extent of my ability in my Master's service. And so it has proved."

### Reading.

Cultivate a taste for reading; always have a good book at hand to take up in your odd moments. In this way gather up the fragments of time, that nothing be lost—John vi. 12. You may thus read many volumes and acquire much useful knowledge. And thus, too, you may avoid many snares into which others fall and are lost. And beware

of neglecting the Bible. Let not other books exclude this. This is the best of all books. Read it daily; meditate upon it; pray over it; accept its invitations; render obedience to its commands. Know the truth; love the truth; obey the truth; and the truth shall make you free.

### Gates of an Eastern City.

Gates are frequently mentioned in the Bible as the most public places of resort—The judges, in ancient times, held their courts at them. This our readers can see by referring to Deut. xvii. 5-8. All of you who can read, and have not already read the story of Absalom's rebellion against his father, the good and pious David, would do well to read it in 2 Samuel, from the 15th to the 18th chapters. At the close of Absalom's wicked rebellion David was waiting at the gate for tidings from the battle-field. A man was stationed on the top of the wall over the gate to watch for messengers, and when he saw one coming he reported to David, who was below. At last when tidings were brought to David that Absalom was slain, the king went up to the chamber over the gate and wept; and as he went he said, "O my son Absalom, my son Absalom! would God that I had died for thee, O Absalom, my son, my son!"

The lips are called the gates of the heart. Be very careful, then, dear children, to guard them well, and let no bad words ever come from them.

### The Secret of Happiness.

"Whoso trusteth in the Lord, happy is he." Trusting in God will teach us how to be happy at all times and under all circumstances. This is the great secret of happiness.

Some years ago there was a poor slave in one of the West India Islands who had become a Christian. He had learned well this lesson of trusting in God. The missionary whose church he attended was talking to him one day. "Well, Sambo," said the missionary, "if your driver should lay you down to flog you, what would you do?"

"Me love God, and trust him all de same."

"But if you get no meat to eat, what would you do?"

"Me eat, me tank me Fader; me no eat, me tank me Fader. Me live, me tank me Fader; me die, me tank me Fader!"

What a noble answer that was! How much like Job's saying, "Though he slay me, yet will I trust him!" How happy we should be, indeed, if we could learn *thus* to put our trust in God!

### Mouth-Mud.

A converted Hindoo, on being assailed with a torrent of profane words by his idolatrous neighbours, went up to them, and asked,—

"Which is worse, the abusive terms that you are just using, or the mud and dirt that you see lying on yon dunghill?"

"The abusive terms was the reply."

"And would you ever take into your mouths that mud and dirt?"

"Never."

"Then why do you fill your mouths with the abusive terms, which you confess to be the worst of the two?"

Confounded with this rebuke they retired, saying, that "the argument was beautiful."

**THE POWER OF CHRISTIAN EXPERIENCE.**—Rev. H. H. Jessup, of the Syrian Mission, furnishes the following narrative which appears in the *Missionary Herald* for May:

"I have been frequently comforted, during the past week, by the spirit and conduct of a dear young native brother from Bano, near Tripoli. He belongs to an aristocratic Greek family, and has come out boldly on the Lord's side, amidst the opposition and hatred and persecution of the whole family. His brother in Beirut, who is his partner in business, sent for him to come here, to answer for his defection from the faith. On his arrival he said, 'My brother, you are older than I am; command what you will in business matters and I will obey; but in religion, I will obey none but Christ, though I lose all things.'"

His brother's wife entreated him to return, saying that she "believed as her father and grandfather did, and if they went to perdition she wished to go too; the family ought to stand by one another." He replied to this: "How can you speak thus when Christ has died for you? My sister, I love him because he loved me, and I must obey him. O how much he loved me! Even if I knew that heaven were full, and there were no room for me, I should still love him, and live for his honor and glory."

Several of the ablest in controversy of the Greeks in Beirut, were invited by his brother to call, that they might convince him of his errors. After expending all their strength upon him they retired, having produced no impression. After their departure he said to his brother, "You brought them here and all their arguments have not affected my mind. But even should they be able to bring sophistical arguments which I cannot answer, I should not be troubled. I have an inward experience of the love of Christ, which can never be shaken or removed."

After exhausting argument and intimidation, they began to lament over his fall into Protestant heresy. All one night he was kept awake by their weeping over him; and he said to me, "Threats I can bear; arguments do not shake me; but the hardest thing to bear is the persecution of tears. Poor things, they think I am lost, and in their ignorance they weep over me. It almost breaks my heart to hear them; but not even for this can I leave Christ."

At another time he said, "They gave out word in Bano that I was summoned to Beirut, and that I would surely return to the old faith again. I thank God that he has helped me to stand firm for their sakes. There are many enlightened in the Bano, and should I go back they would all be discouraged. No, even if my own soul were not worth saving, I would cling to Christ in order to bring them to him also."

You may well believe that such language sounds sweet and refreshing to the heart of a missionary. Such love to Christ, and steadfast faith amid persecution, remind one of the early days of Christianity. How uniform is Christian experience in all ages and in all lands!

### NOTICES, ACKNOWLEDGEMENTS, &c.

*Arrears for the Record should all be paid up during the meeting of Synod. We hope that ministers, and agents, in general will bear this in mind.*

The Presbytery of Pictou will meet in John Knox's Church, New Glasgow, on Tuesday, 13th June, at 11 o'clock. Sessions are required to forward by that time commissions of their Synod Elders.

GEORGE PATTERSON, *Pby. Clerk.*

The committee on bills and overtures will meet at James' Cottage, New Glasgow, on Monday, 12th June, at 11 o'clock. All papers to be laid before Synod are required to be forwarded previous to that date.

JAMES BAYNE, *Convener.*

The Treasurer of the Ministers' Widows and Orphans Fund P.C.L.P. acknowledges receipt of the following sums:—

Mrs. Crockett, Antigonish.....	\$2.00
William Crockett ".....	1.00
David Grant ".....	0.25
George Pushie, Antigonish.....	10.00
James Robb ".....	2.50
Doctor Hattie.....	10.75
Rev. Mr. Thorburn, Bermuda.....	20.00

\$46.50

Amts. formerly acknowledged.....\$2792.55

Total amt. received to date.....\$2839.05

HOWARD PRIMROSE, *Treas.*

Pictou, May 22, 1865.

## PAYMENTS FOR HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums in payment for the *Home and Foreign Record*:-

Mr. Hugh Dunlap, Stewiacke.....	\$0.50
Mr. D. McInnis, Albion Mines.....	5.00
Rev. D. McMillan, L'Anse.....	1.50
Mr. Donald Sinclair, Goshen.....	5.00
Miss Nesbit, Shediac.....	0.75
Mr. Charles Taylor, Lawrencetown.....	5.50
Mr. Hiram Smith, Newport.....	0.25

Monies received by the Treasurer from 20th April to 24th May, 1865.

## FOR FOREIGN MISSION.

Low. Salmah Missionary Society..	£3	5	9	
Cascumpeque, Rev. Allan				
Fraser's cong'n.....	£16	13	4	
Rev. James Allan's do... ..	3	2	8	
Col'd by Miss E. Thomson, Tryon.....	1	0	10	
	£20	16	10	
Loss on remittance.. ..	0	4	2	
		20	12	8

Amt. received by A. K.

Mackinlay.....	£54	13	1½	
Less paid on T. Hall....	3	15	0	
		50	18	1½
Merigomish congregation.....	6	6	5	
Piedmont Val. per Mrs. A. Haggart	1	5	5	
Barney's River, col'd on Mr. Geddie's visit.....	2	10	0	
William Fraser, teacher, Scots Hill, per Rev. J. Bayne.....	0	5	0	
Robert Smith, Esq., Truro.....	26	8	4	
Collect'n Prince St. Church, Pictou.....	27	8	0	

## HOME MISSION.

Evangelical Soc'y, Fish Pools, E.R.	£1	10	0	
Cascumpeque, Rev. Allan				
Fraser's cong'n.....	£5	0	0	
Rev. J. Allan's cong'n... ..	0	10	5	
	£5	10	5	
Loss on remittance.. ..	0	1	1	
		5	9	4

Annual collection Primitive Church, N. G.....

## SEMINARY.

Cascumpeque, Rev. Allan				
Fraser's cong'n.....	£3	6	8	
Loss on remittance.. ..	0	0	8	
		3	6	0
Received by Mr. A. K. Mackinlay..	8	0	0	
do. R. Smith, Esq., Truro.....	10	1	3	

## JEWISH MISSION.

Cascumpeque, Rev. Allan				
Fraser's cong'n.....	£3	6	8	
Loss on remittance.. ..	0	0	9	
		3	5	11
Rev. James Allan.....	0	5	0	

## SYNOD.

Rev. J. Allan's congregation.....	0	5	3
Received by A. K. Mackinlay.....	1	4	1½

## MISSION VESSEL.

Sab. School, Hamilton, Bermuda..	1	5	0
Received by A. K. Mackinlay.....	8	0	0

## NOTICE.

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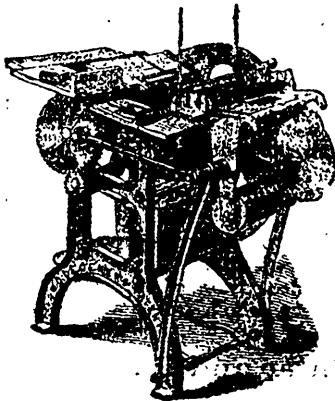
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