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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1867.

REVIVAL.

Our church stands greatly in need of a revival of true religion. By a revival we do not mean a mere spasm of fright about the condition of the soul, or an eagerness to hear eloquent or startling preachers, or even a loud profession of religion. Profession may exist without much reality at the root of it. Serious impressions may vanish like the morning dew. There are thousands who listen with "holy rapture" to eloquent preaching, but who leave the house of God more hardened than when they entered it. A true revival is known by its fruits—by a consistent life, by liberality towards the cause of Christ, by self-denial and eagerness to do everything possible for extending the Redeemer's kingdom. This is the kind of revival we, as a church, must pray for, with redoubled earnestness.

Evidences of our "leanness" are too many to be recounted, but we may specify a few:—

1. We have only eight theological students in our Divinity Hall? Only eight students, while the foreign field is white for the harvest—while the cry for help comes from every continent and island. Eight students, while our home mission field extends from Labrador to Bermuda—from Newfoundland to Madawaska. Three times eight students would not be too many, and yet we have but eight! Young men, consider this fact; parents, think of it; let the whole church think of it, and mourn and pray over it.

2. Many of our ministers are but ill paid—so ill paid that they stand as beacon-lights

to warn young men from a calling where such poverty has to be encountered. Christian congregations promise fairly; but by and by the devil tempts them; they break their promises; they neglect or refuse to pay their minister, dishonouring their own pledged faith, sinning against God, breaking their minister's heart, unnerving his hands, disqualifying him for his work, and writing on his very face the deep, sad lines, of anxious fretfulness. We have seen it often and often; men promising, subscribing liberally, and then shamefully disgracing themselves by breaking their promises.—Nothing, we are persuaded, can afford more satisfaction to Satan than this conduct on the part of christian congregations. Let us, as a church, go before God in sackcloth and ashes, to bemoan our sin in this respect, and to plead that he would purge this sin from among us.

Is it any wonder that God should send leanness to our souls—that we should be DEAD when some of our congregations thus tamper with the plainest principles of common morality? Is it any wonder that our theological students should become fewer and fewer?

3. Our old and well-organized congregations are too selfish. The grand characteristic of christianity is its usefulness. All selfishness is sin. Let us remember this, and let the strong help the weak, and the weak those that are weaker still. A revival of true religion in our hearts, would set us to seek out ways of doing good; and assuredly we shall not have far to seek.

4. Do we, as churches, pay enough at-

tion to prayer meetings. It happens that months pass without a single meeting for congregational prayer in some congregations. In other congregations there are prayer meetings, so called, but prayer is not offered by any one except the minister, and the meetings are very thinly attended, very cold and dead. A revival would surely revive our prayer meetings.

We have had a week of prayer in common with all the evangelical churches. Let us plead with God not to let the fire of devotion die among us. Let us plead that he would give us grace to honour him in all things by obeying his commands, and doing what we can for the promotion of his cause.

THE GOSPEL MINISTRY.

"It is a poor business," from a worldly point of view. Nobody has ever amassed a fortune by preaching the gospel. A politician may secure an office worth six or ten hundred pounds a year. A lawyer may make his thousand, or more. A successful merchant may count his monthly gains by thousands. A rumseller may accumulate riches. Even so. But the chief end of man is not to gather worldly gear. If it were so, piracy, theft, and robbery would be justifiable. If it were so, ministers would be of all men the most short-sighted if not the most miserable.

It is *not* a poor "business"! Emphatically it is the noblest and the best in which a man can engage if he has a call to it.—Even in a literary and intellectual point of view it is a noble business. Your mind comes into almost constant contact with the greatest and purest minds of the past and the present. All that is most sublime in poetry, most fascinating in history, most glorious in science, you lay under heavy tribute. Your model, your *ideal* of perfection is the God-Man who spake and acted as never man did.

In a philanthropic point of view the gospel ministry occupies the very highest rank. You "minister to the mind diseased."—Your place is the bedside of the sick and the dying and the sorrowful. You cheer the desolate and forsaken. You instruct

the ignorant, and you lead the erring and the vicious into the ways of truth and virtue. Disease in its causes and effects, moral and physical pollution, all that retards men's progress, it is your mission to combat.

But there is a far higher view of the gospel ministry. You are an ambassador of Christ. God speaks through you to rebellious sinners. Christ holds you as a "star" in His hand to give light to a dark world. You are instrumental in rescuing souls from eternal perdition and in leading them to God and Heaven and everlasting joy.—What number of hundreds of pounds would you take in exchange for a position such as this? Would you take anything earthly? It is good and honourable to serve God in the humblest calling; but it is better to serve Him in the ministry of the gospel.—What if you must be poor all your days; what if your coat must be threadbare, your hat seedy, and your table very plain?—From the beginning it has been so with prophets and apostles and martyrs. Nay, it was so with the blessed Jesus himself.—If God honour you with a call to preach the gospel—to be His ambassador—will you not say, Come, want and penury! Come, peril and death! I will fulfil my Master's commission. Trampling under foot mammon, and pride, and earthly ambition, I go forth bearing if need be the reproach of the cross!

But what is a call to the ministry of the Gospel. This is not difficult to tell. There is now no miraculous call such as marked apostolic times. It is in vain that we look for such a call. But God speaks to our hearts in His gracious and providential dealings with us. We ask His guidance in deciding what is our duty, and He will not refuse our prayer. The internal call to preach presupposes piety towards God and honesty towards men. It implies an earnest desire to engage in the work of the ministry, and delight in it. It implies the talents, the means, the opportunities and providential circumstances that could qualify us for serving God in this calling. Conscience speaks; its voice is to the pious, enlightened, docile christian, the voice of the Master. "I delight to do thy will, O

God!" "Necessity is laid upon me, yea, woe is unto me if I preach not the gospel." Those whom God calls He qualifies; and those whom He qualifies He calls. Place yourself therefore in His hands, and cheerfully respond to His call. As Baxter says, "Hearken to conscience if you will have peace of conscience." As Bernard says: "He who is called to instruct souls is called to God, and not by his own ambition; and what is this call but an inward incentive of love soliciting us to be zealous for the salvation of man?" Quesnel says to the same effect: "One of the most certain marks of the divine call is where it is the purpose of a man's heart that he will live to labour, and to possess nothing but for Jesus Christ and His church."

To find that the church recognizes your fitness for the ministerial office, that your labours are owned and blessed of God,—these circumstances will strengthen your conviction of the reality of the inward call, and will, so to speak, seal it. Be not afraid therefore, young man, to devote yourself to this great work, if God in His providence open the door before you. The ministry as a profession is most honorable and ennobling. We become fellow-workers with God in the highest sense in which it is possible for mortal man to be so. In the light of eternity, which, after all, is the ultimate test, it is infinitely higher than any earthly profession. Is it too much to expect, then, that we should be willing to encounter many difficulties and hardships, and if need be, *perpetual poverty*? But there is no such need. Our Father will provide our bread and our water shall be sure.

COLONIAL MISSIONARY ENTERPRISE.

Having nothing new or specially important to communicate from our missionaries in the February Record, we will occupy a page in noting signs of progress in the evangelistic operations of Presbyterian brethren in some other colonies, in whose movements our readers will, we think, be deeply interested.

First,—Allusion has been made in our columns repeatedly to the energetic mission-

ary operations of the Victorian church both at home and beyond their own great country. They have nobly contributed both to the support of the *Dayspring* and to the outfit of missionaries from Scotland. They applied for the transference of Dr. Geddie to them that they might commence a mission of their own in the New Hebrides, and as our readers know our Synod gave a partial consent to their application by placing Dr. Geddie at their disposal for a time.—They have now farther secured the services of Rev. Messrs. Paton and McCosh, and may be therefore said to have three missionaries already at work in the field of heathenism.

Secondly,—The church of New South Wales has recently shewn a determination, not merely to aid existing missions, but to break ground for herself and to be represented also in the New Hebrides. Her General Assembly contemplates, and may be said to have resolved, on missionary enterprise in three directions.

1. To the aborigines of Australia, and all that hinders is the want of such an agent as Nova Scotia has in the person of Mr. Rand, who has laboured so perseveringly and with so much faith to save the souls and to elevate the status of the native Micmacs.

2. To the Chinese in New South Wales, and here also the want of suitable agents is the grand hindrance; and so it is now found nearly everywhere that it is the want of labourers which is hindering the progress of the cause of Christ.

3. Their third project is a mission on some one or more of the islands of the New Hebrides.

The action taken by this sister church on the New Hebridean Missions will be best understood by giving in part the report of their committee on missions to the heathen, adopted by the Synod, at the time of Dr. Geddie's visit to Sydney on his return to Aneiteum.

"With reference to the New Hebrides mission, your committee at its first sitting came to the conclusion that, in fulfilment of the duty devolved upon them by the General Assembly, they resolved to look out for a missionary to be engaged in the service

of the Church in the New Hebrides mission." They also agreed to recommend to Sabbath-schools the continued support of the missionary ship *Dayspring*, and the support of native teachers, it being ascertained that one native teacher can be maintained on the New Hebrides at an annual expense of £5.

Your committee need scarcely represent to this General Assembly that a very deep interest had already been awakened among our people in behalf of this mission by means of the visits and addresses of Presbyterian missionaries connected with the Reformed Presbyterian Church in Scotland and the Presbyterian Church of the Lower Provinces of British North America. Liberal contributions had been made towards the mission, and the children of many of our Sabbath-schools had collected for the building of the missionary vessel *Dayspring*, and were in a manner pledged to contribute to its support. An auxiliary to that mission had also been in existence; but after the union of the Presbyterian Churches it was dissolved, in the hope that the United Church would more effectually do the work the auxiliary had contemplated. Your committee were therefore prepared to take part in this mission as soon as they could find a suitable missionary and had made arrangements for his support.

In concluding this branch of their report, your committee would recommend the employment of a missionary by the General Assembly of this Church, to labour on one of the islands of the New Hebrides, and they would suggest that an attempt should be made to secure the services of the Rev. James D. Gordon, now labouring as one of the missionaries of the Church in Nova Scotia, on the island of Erromanga. Your committee are persuaded that if the Church had a missionary of its own, much interest would be taken in this christian enterprise, and that there would be no lack of support on the part of our people.

Your committee would also recommend the support of the mission vessel *Dayspring* to the liberality of the Sabbath scholars belonging to the Church, in the full assurance that they will cordially continue what they have so auspiciously begun in this interesting and beneficent enterprise.

The great King and Head of the Church has smiled upon the New Hebrides mission, and has now opened doors for the entrance of His blessed gospel, which is the only means of elevating a people so degraded to the light and privilege of civilization and religion."

The preceding extract has a double source of interest for our church, the one arising from the fact of another Christian church

preparing to be fellow-laborers with us on our chosen field on the other side of the globe,—and the other, arising from the fact that an application is thus really made for another of our missionaries. What answer the Board and Synod may make to this proposal, we cannot anticipate; but we would be deaf indeed if we did not hear a loud call from the Head of the church for laborers to gather in his harvest.

Thirdly. The proceedings of our *Canadian Brethren* on this subject, at their last meeting, held in Hamilton, are still more interesting, and, in our great need of laborers, seem worthy of study and of imitation. The facts of the case are, that that Synod, after long waiting for offers from ministers and probationers, at length appointed a committee to select one of their own number, with the following result:—

"The Synod called for the Report of the Committee appointed last night, on the third clause of the Deliverance on the Report of the Foreign Mission Committee, with a view of ascertaining whether a member of this Church could be secured as a Missionary for the South Sea Islands.

Mr. McLaren, the Convener, reported verbally, that the Committee had held three meetings,—that they had had no difficulty in finding a suitable minister of this Church to go as a missionary to the South Seas,—that were two or three required instead of one, they could readily have been procured, and that the Committee had now very great pleasure in bringing before the Synod the name of Mr. Neil McKinnon, of Wardville, with whom they had held conference, on the subject, and whom they confidently recommended the Synod to appoint as missionary to the South Sea Islands.

It was moved by Mr. R. F. Burns, and seconded,—That the Synod receive the Report,—approve of the Deliverance contained therein, and, in accordance therewith, resolve, as they hereby do, to call to missionary labour in the New Hebrides, Mr. Niel McKinnon of Wardville.

The Moderator, in calling for a vote on this motion, suggested that the unanimity and cordiality with which the call of the Synod was addressed to Mr. McKinnon, would be best shown if the assent of the members were given by standing up,—whereupon every member of the Synod arose to his feet.

The call of the Synod was announced to Mr. McKinnon in warm terms, by the Moderator. Mr. McKinnon replied,—saying that though he would not attempt to

analyze his feelings in the peculiar position in which he had been brought, yet that he was prepared, in dependance on Divine aid, to accept the call,—that he should part with the loving and beloved congregation over whom, for same time, he had had the oversight, with no little pain,—but that he regarded the call now addressed to him with so much cordiality by the Synod, as the call of God,—that such was his love for the Fathers and Brethren of this Synod, and his confidence in them, that he was willing to undertake any work which they might assign him, and that he would go forth on his mission, assured that he would be sustained by the generous confidence and the prayers of the Synod and of the whole Church.

Mr. J. McTavish, Mr. Proudfoot, and Mr. Daniel McKenzie, briefly addressed the Synod, bearing testimony to the character and qualifications of Mr. McKinnon, as eminently fitting him for the work to which he had been called.

On motion of Mr. D. H. McVicar, seconded by Professor Caven, it was agreed,—That the Synod record their great satisfaction with Mr. McKinnon's acceptance of the call addressed to him, and instruct the London Presbytery to take the necessary steps to louse him from his charge, and direct the Foreign Mission Committee to carry out the decision of the Synod in the matter.

The Synod engaged in devotional services, Dr. Taylor, at the request of the Moderator, offering prayer, giving thanks for the conclusions to which the Synod had been conducted, and commending the newly appointed Missionary to the grace of God."

We present this extract just as it appears in the Synod minutes of the Canadian church. Here is a call presented and accepted, at a single sederunt, and we trust the whole proceedings may be owned and blessed by the great Head of the church.

While our brethren in Canada are thus preparing for action in the direction of Polynesia, their mission to the Cree Indians has been commenced. Rev. Mr. Nisbet and family, with assistants, to aid in erecting buildings, and other missionary work, left Red River settlement on the 6th of June for the camping grounds of the Cree Indians, near the Saskatchewan. The mission will probably be located near Fort Pitt. They take with them all the various tools and instruments necessary for their undertaking—for building, farming, and fishing, besides a good stock of provisions and other necessaries, so as not to be de-

pendant on the whims and caprices of the Indians.

Mr. George Flett, who was previously on the ground, is to be interpreter. The party have reached their destination, and from their published letters it appears that they have spent considerable time in examining different localities, and in observing the disposition of the natives in different places before determining on their site.

Mr. Nisbet had been four years employed as a missionary in the Red River Settlement, and possesses the knowledge and experience so desirable in a man going forth as a pioneer missionary among a tribe of savages. His place at Red River has been already filled up by the appointment of Rev. A. Matheson, who at once proceeded to his post.

The Canada Church has her missionaries already in Red River Settlement and the Saskatchewan, and in British Columbia, where Messrs. Jamieson and Duff are persevering amidst great difficulties; and from the harmony of the appointment to the South Sea islands, and the high character of the missionary selected, we anticipate no great delay in the departure of Rev. Mr. McKinnon to his sphere of labour. May the Lord's presence go with him southward as well as with his brethren who have moved northward; and may our sister church realize to the fullest extent the meaning of those memorable words of the Lord Jesus, "It is more blessed to give than to receive."—Dispersing abroad and sending a portion to the poor, may the Canada church receive seven-fold into her bosom!

A HINDU'S VIEW OF CHRIST.

An unconverted Hindu, a very able and learned man, delivered a lecture in May last in Calcutta, on the influence and history of christianity. The eloquent lecturer's name is Babu Kissub Chander Sen. He is a Brahmin and a man of extensive influence. We have the lecture in full before us, and have perused it with deep interest. He first describes the position of Palestine as between the two continents of Europe and Asia, accessible to both, influencing.

both. Here the church of Christ commencing as a "small rivulet," "increased in depth and breadth as it flowed along, swept away in its resistless tide the impregnable strongholds of ancient error and superstition, and the accumulated corruptions of centuries, and, by spreading its genial currents on humanity, fertilized it, and produced cheering and magnificent harvests."

He then describes the condition of the world when Christ came. "As after a long and gloomy night, when creation lies prostrate in death-like sleep, the great luminary of the day rises in the east, clad in glittering gold, and travels towards the west, shedding warmth, light and life in all directions, so rose christianity in the east, amidst the deep gloom of ignorance and corruption, and gloriously careered westward, awaking slumbering nations to truth and righteousness, God and salvation. Yes, the world was enveloped in almost impenetrable darkness when Jesus was born. Grim idolatry stalked over the length and breadth of the then known world, and prejudices and corruptions of a most revolting type followed in its train. Greece, Rome and Egypt, each had its pantheon of varied and countless deities, who ruled the mind of the age with iron sway. The principles of morality had also suffered a wreck amid the surges of extravagant luxuries and sensuality; and unbridled dissipation and debauchery prevailed on all sides."

He speaks in terms of just and eloquent appreciation of Socrates, Plato, Aristotle, and adds,—“Judaism alone stood in solitary grandeur and prominent relief amid this scene of universal degradation, for it contained within itself the precious truths of Theism; but even that had come to be encumbered with empty rituals and ceremonies, and lay divided between the conceited and hypocritical Pharisees on the one hand, and the cold-hearted and skeptical Sadducees on the other.”

He then speaks of Christ as “coming in the fulness of time,” and sacrificing himself for the good of mankind:—“It cannot be denied that it was solely for his thorough devotion to the cause of truth and the interests of suffering humanity, that he patiently

endured all the privations and hardships which came in his way, and met that fierce storm of persecution which his infuriated antagonists poured on his devoted head.—It was from no selfish impulse, from no spirit of mistaken fanaticism, that he bravely and cheerfully offered himself to be crucified on the cross. He laid down his life that God might be glorified. I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God, one which is calculated to quicken the higher feelings and aspirations of the heart, and to purify the soul, and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol.”

He gives a brief sketch of the life of Christ and of the history of the Church, including the “wicked system of Popery.” He describes the Reformation as a restoration of Primitive Christianity. “For this great work Providence raised up Luther, and to him the world is indebted for its emancipation from the errors and absurdities of Popery. By his spirited protests, in the midst of the assembled potentates of Europe, and in the face of furious opposition, against the galling despotism of the Romish Church, and his fearless advocacy of the primitive truths of the gospel, and the rights of private judgment, he pulled down the huge fabric of corruption that had been built up, reviving the drooping energies of Christendom, and once more establishing the glory of Christ.”

Of modern missionaries and their work he says:—“They have braved all hazards, crossed oceans and deserts, surmounted insuperable difficulties, and, with patience, perseverance, and self denial, have planted the cross in many a land. Through their labours Christianity has penetrated the farthest extremities of the globe, and has made proselytes among nearly all races of men. Many a country, where barbarism and bestiality prevailed, has now become the abode of civilization, refinement, and peace; and many a nation, long immersed in the mire of idolatry and immorality, has been reformed and purified. The stream of Christianity, which first flowed westward,

has wheeled round towards the east, and has diffused the blessings of enlightenment from China to Peru. East, west, north and south—on all sides we behold the glory of Christ. His Church has been planted in Greenland, British Guiana, the West Indies; West Africa, East Africa, Cape Town, Madagascar; Turkey, Arabia, Persia, India, Tartary, Japan, China; the Indian Archipelago, Australia, Polynesia, and New Zealand. There are now three hundred millions of christians in the world, or three-tenths of its entire population. It has been said, with some truth, that on Sundays Christian service is held every hour of the day in some place or other."

Towards the close he asks:—"Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural heroism to Jesus Christ and him crucified? Was not he, who by his wisdom illumined, and by his power saved a dark and wicked world—was not he who has left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not he above ordinary humanity? Blessed Jesus, immortal child of God! For the world he lived and died. May the world appreciate him and follow his precepts."

The learned lecturer is "almost persuaded to be a Christian." His enthusiastic words might certainly bring a blush to the cheek of many a professed christian. He is almost on a level with the author of *Ecce Homo*, and Colenso, and high above Renan. We may fairly hail with admiration language from the mouth of a Hindoo which from a professed Christian would deserve censure for its defects. The extracts we have given do not recognize Christ as God; the lecturer puts himself on a level, in this respect, with the Unitarians of England and the United States. Let Christians pray that the able and candid men like him whose noble words we have laid before them, may be led in sincerity and simplicity to the foot of the cross, and to worship Christ as He is indeed "God over all, blessed forever."

THE POPE.—The present condition of the Papacy excites the deepest interest.—The Pope has now but the most slender claim to be considered a temporal king.—The number of his subjects is about equal to the population of Nova Scotia and New Brunswick; but the great majority are well known and admitted to be deeply discontented, and eagerly expecting deliverance from priestly rule and union with the kingdom of Italy. Revolution is kept in check through the influence of the Italian Government, which is anxious to patch up a peace of some sort with the Pope and thus retain him in the Italian peninsula. Should the inhabitants of Rome revolt, the old man would probably seek an asylum in some part of the dominions of the heretic Queen Victoria!

Frail as is the Pope's power he has recently exercised it for the suppression of every semblance of toleration existing in Rome. He forbade the services held in connection with the Established Church of Scotland, and also those in connection with the United States Embassy! What a lesson this in the face of Christendom in this year of grace 1867! Here we have the head of the Roman Catholic Church exercising his authority as king to expel Protestant worship in every shape and form from his dominions. How would Roman Catholics like to be thus treated in return? Thank God! there is little danger of Protestant Governments following the cruel and tyrannous example of the "Holy Father." What is he better than the Coreans who recently murdered his priests? The Pope would, if he dared, have consigned to death those Scottish "heretics" whom he has driven outside the walls of Rome.

There are symptoms that the boasted "unity" of the Romish church is about to be rudely shattered. Gallicanism is awakening to new life in France. The Emperor is strongly in favour of a "French" church; and if the Pope persist in his present policy it is likely that another year or two will put a new face on the relations between the churches on the different sides of the Alps. Italy is rapidly becoming weaned from the spiritual as well as the temporal sway of

the Pope. A free church in a free state is the policy of the government. The most intelligent of the laity are infidels. Garibaldi and his most enthusiastic followers are protestants; and evangelical protestantism is making real and rapid progress.

The Russian Emperor has ceased to exchange courtesies with the Pope, in consequence of the curses hurled by the latter against the former relative to Poland.—Whatever the Pope has lost, his inclination to curse is not diminished.

Most important events are on the wing. Let christians hope and pray, and use every exertion to hasten the day of the downfall of this man of sin, and the conversion of the world.

REGIUM DONUM.—The Irish Presbyterian Assembly have resolved, by a considerable majority, to apply to the government for an addition to the *Regium Donum*; but the application was opposed by such men as Dr. Cooke, Mr. Gibson, Mr. McNaughton, and others of the greatest influence. There is not the faintest probability of the government granting the aid requested, and it is extremely doubtful if it would prove beneficial to the church.

RITUALISM.—Infidelity on the one hand and Popery on the other are eating into the heart of the English Church. Most sorry are we to say so, but it is the truth; and the best friends of the church of England proclaim the fact with all boldness and earnestness. JOWETT may be regarded as the head of the Infidel party, as Pusey is the leader of the Ritualists, *i. e.*, the disguised Romanists in the church. Many clergymen are passing over to the church of Rome; but Pusey and men of his stamp remain still in the church of England to help others out of it. So far have matters gone that there are chapels in which the service is conducted in so popish a style that an ordinary observer would be led to suppose that he had entered a Roman Catholic place of worship. The confessional is revived. Priestly absolution is proclaimed. Obscene books, like those authorized by the Romish church, are placed in the hands

of boys and girls to prepare them for "confession." Union with the Greek and Roman churches is boldly advocated. The doctrine of transubstantiation in all its blasphemous grossness is taught. Prayers are offered for the dead. Everything is being done to assimilate the English church as closely as possible to that of Rome. The Bishop of Oxford is a leader in the defection; and a majority of the Bishops seem to side with him. It is strange that when Popery is dying in Italy it should be reviving in the bosom of a Protestant church.

It is noteworthy that the same falling away, and the same anti-scriptural developments of High Churchism, are manifested in the Episcopal Churches in the Colonies and in the United States. What we see every day in the ecclesiastical world on both sides of the Atlantic furnishes fresh ground of thankfulness for the position held by the Presbyterian church, and fresh illustrations of the necessity of scriptural discipline as well as freedom to secure the purity and evangelical activity of the church.

THE GREAT WEST.—The Canada Presbyterian church has a very promising mission to the Indians on the Saskatchewan River, far inland. Rev. James Nisbet is at the head of it. They are countenanced by the Hudson's Bay Company's men. It is proposed to gather as many Indians as possible to one district, and teach them the arts of civilized life as well as the truths of religion. Special attention is to be paid to the young. The Canada church has her brave pioneers at the Red River and in British Columbia.

UNITED PRESBYTERIAN CHURCH.—The Foreign Mission Committee of the United Presbyterian Church advertise for six missionaries, two for California; two for Old Calabar; and two for India. A larger number would be accepted if suitable ones offered. The church is putting forth strenuous efforts to raise the stipends of her ministers. Last year the number of stipends below £150 was 261, a decided improvement on previous years. One of the Jamaica Missionaries, Mr. Newhall, died in

November. He had laboured eighteen years in Jamaica. The operations of this church in India and in Africa are extending, and are attended with great success.

LONDON MISSIONARY SOCIETY.—The *John Williams* has been repaired at Sydney, and is on her way back to the Islands. Twenty-two natives of Aneiteum kept the pumps of the ship going from that island to Sydney. They refused pay for their services.

The Society expect each of their Missionaries in the East to cost at the rate of £500 a year.

The clergy of Natal have elected a new Bishop instead of Colenso. This step was taken after two days of debate and division. The motion to elect was carried by the casting vote of the chairman. New difficulties are springing up in Natal.

All the Roman Catholic Bishops in the world are summoned to meet at Rome in June next.

FREE CHURCH.—Special efforts are being put forth to increase the Foreign Mission Fund. The legacies and donations are unusually small, and hence the need for gathering with greater care the small contributions. The Presbyteries are unanimous in recommending Rev. Dr. Duff for the Professorship of Evangelistic Theology in the new College. The next Assembly will, no doubt, make the appointment accordingly. Dr. Duff's health is now greatly improved.

The Missionaries who have been so long detained as captives by the Emperor of Abyssinia are again kept in irons.

Missionary physicians have access to great numbers of the heathen, who come to them for healing. Dr. Chester, of the Madara mission, India, sometimes sees seventy in a day. Dr. Green, of Ceylon, had in six months, 3,510 out-patients and 172 in-patients. Dr. Parker, of China, states that in ten years there were received at his dispensary no less than 16,000 patients. Every one of these patients receives daily instruction in the word of God and the way of salvation.

Correspondence.

To the Editor of the Home & Foreign Record.

BRITISH AND FOREIGN BIBLE SOCIETY.

Dear Sir,—In the January Record there is a letter signed "Alexander Sutherland, minister, Roger's Hill," "John Munroe, minister at Wallace," containing grave charges against the British and Foreign Bible Society. Permit me as the agent of the Bible Society in this Province, briefly to reply to that communication.

The British and Foreign Bible Society is first charged with not printing Bibles with the Scottish metrical version of the psalms, while the National Bible Society of Scotland is praised for furnishing "precisely what we require." That is, Bibles with psalms, paraphrases and hymns; as the National Bible Society of Scotland *does* issue such Bibles.

I reply, the British and Foreign Bible Society issue just such Bibles *now* as it has done these sixty years past,—as it did when both the writers were presidents of its branch societies. It gives the *whole* word of God—no more—no less. If it furnished the psalms, paraphrases and hymns which Presbyterians use; it would need to print "Tate and Brady's" version of the psalms which the Church of England requires, and the hymns which the various denominations supporting it use. Even-handed justice must be done to all. But were this course adopted its work of translating, printing and circulating the word of God for the world would be greatly retarded. It would become *more* than a Bible Society. It would lose its Catholic nature; and even *then* could not please all. It could not please *all* Presbyterians, *even in this Province*.—Some use the psalms alone. Others in addition use the paraphrases and hymns.—One of the writers of the letter visited, several months ago, a Presbyterian minister in his own county, who has for many years been the president of a Branch of the British and Foreign Bible Society, asking him to assist the National Bible Society of Scotland. The minister enquired for one of the Bibles issued by the latter Society. Turning up the paraphrases at the end he enquired, "What part of the word of God these were?" and declined to break off from the Society with which he had been so long connected. The Edinburgh Bible Society for years printed only the metrical version of the psalms in their Bibles. *What* did not please. Nor is it possible, whatever course be adopted, to please all. More advantages, and fewer disadvantages, are connected with the simple plan of the British and Foreign Society, which prints the

Scriptures of the Old and New Testament *alone*, than by any other plan which can be devised. I venture to affirm there are few Presbyterians in Nova Scotia who wish to disconnect themselves from the British and Foreign Bible Society, and thus estrange themselves from the common ground on which all evangelical denominations meet, simply because that Bible Society adheres to the basis on which it was formed sixty-three years ago—to print and circulate the Scriptures of the Old and New Testament alone without note or comment.

But your correspondents make a far graver charge. They say:—"The British and Foreign Bible Society do, on the continent of Europe, circulate versions of the Scripture which contain almost *all* the essential doctrines of popery,—*Mariolatry, penance, angel worship, priesthood, celibacy, purgatory, sacrament of marriage, merit of good works, &c.*" This charge—unsubstantiated by a single proof—is either true or false. If true, then undoubtedly the British and Foreign Bible Society is an important auxiliary of popery. And both the writers of the letter were (as I shall presently shew) for years helping on the work. If true, then we might expect that Pope Pius, his cardinals and the Romish priesthood generally would be office-bearers, or at least members of the Society. If false, what can be thought of those so recklessly making the assertion?

What are the facts? Of the 213 versions of the Scriptures circulated less than 10 have been made by pious Roman Catholics, chiefly from the Latin Vulgate. The versions to which exceptions have been taken are, so far as I am aware, Van Ess and Kiestmaker's in Germany; DeLacy's in France; Martin's in Italy; Scio's in Spain; Perier's in Portugal. Some of these have been circulating at the cost of the Society since 1812; all of them (with the exception of Martin's, which is now discontinued) since 1820. This fact was always recorded in the Society's reports, and referred to in its meetings. From 1820, the year in which the last (complained of) version was adopted up to about 1838, no exception was taken to them. During the Apocryphal controversy, though frequent references were made to these versions, they were never objected to. Robert Haldane, who opposed the Bible Society in that controversy, and who was well acquainted with several of these versions, denounced them because they *then* contained the Apocrypha, —but on that ground alone. In 1839, the matter was fully discussed in London, chiefly through the efforts of the Trinitarian Bible Society. The fullest explanations were given. The vast majority of the christian people of England were fully satisfied, some few were displeased and left, se-

veral of whom afterwards returned. Since 1839 there has been comparatively little heard on the subject. Five years ago, while circulating the scriptures in Earltown, I first met the Rev. A. Sutherland. He, I presume, knew nothing of this matter then, as about that time he formed a Branch Society in Earltown connected with the British and Foreign Bible Society. Two years ago he very kindly assisted me in forming a Bible Society in West Branch River John, of which he was elected President. To the funds of the Bible Society he very liberally contributed. About five years ago, when circulating the Scriptures in Wallace, I met Rev. John Manro. He had been, was then, and for nearly a twelvemonth after, continued President of the Wallace Branch of the British and Foreign Bible Society. At that time he wished me to do something to revive the interest of the Bible Society in Wallace. He said nothing, I presume he knew nothing then, of the British and Foreign Bible Society circulating "versions of the scripture which contain almost all the essential doctrines of popery."

It would occupy far too much space to enter on a defence of these versions. Besides, the attack made is *so general*. No one version is named, no particular country or countries are specified. A few general remarks only can be offered.

Perfection cannot be claimed for any modern translation of the Holy Scriptures. The Old Testament in the original Hebrew, and the New Testament in the Greek, were undoubtedly perfect. Our (perhaps unequalled) English version is not perfect. Nor are those so called Roman Catholic version, which the Bible Society circulate. But they are on the *whole* faithful translations. Each version was examined by Protestants in whom the fullest confidence could be placed. They were recommended by Protestants and Protestant ministers of undoubted orthodoxy. They have been circulated in R. C. countries in connection with Protestant versions, *when, and only when the Protestant version would not be taken*. If these versions "contain nearly all the essential doctrines of popery," will the writers of the letter, or will any one be kind enough to show their fruits. Again, and again, in connection with this discussion in England, it was asked, "Point to the case of a single Protestant who has been perverted by reading these scriptures, or to a single Roman Catholic confirmed in his errors by them." And no case (so far as I have learned) has ever been alleged. On the other hand, in each of the countries where these versions have been circulated, God's blessing has accompanied them. I could fill page after page of the Record with facts proving this. In France

nearly every Roman Catholic who, by the Holy Spirit's blessing on the reading of the scriptures, has been led to the knowledge of the truth—has been so led by reading *DeLacy's version*.

The great revival in Maderia years ago, (when 1500 Protestant converts emigrated, chiefly to the United States,) was brought about by the instrumentality of Dr. Kalley, in connection with *Perier's version*. An application was recently made in Halifax by a Protestant minister for some copies of *DeLacy's version* to circulate among the French Roman Catholics in this Province. When Father Chiniquy was in Halifax, Mr. Farquhar, the Cor. Secretary of the N. S. A. B. S., asked him whether *DeLacy's version* was the best to order. Mr. C. told him by all means to *get it*. "It was the one he and his people used." "It was the only one that would be received."

The assertion met me in Wallace that I had circulated the Douay Bible. I denied it then. I repeat the denial now. I never sold or gave away a copy of the English scriptures but those of the authorised version. But suppose either of the writers of the letter had visited (as I have done) R. C. families, where there was no Bible in the house, and where the statement met me—'I'll not take the Protestant Bible, but if, you have a Catholic one I'll buy it. Suppose they had a Douay Bible without the *Apocrypha*, and without the notes, would either or both of them turn and say, "No. If you will not have the authorized version you shall not have the Douay." Well, the British and Foreign Bible Society instruct their colporteurs labouring in Roman Catholic countries to take with them both the *Protestant and Roman Catholic versions*,—without the *Apocrypha*—without note or comment,—to offer first the Protestant version. If that is refused, then to offer the R. C. version. And the most imperfect version circulated by the Bible Society is much better than the Douay. The Douay, the *Rhenish* and the *Bordeaux* versions are not now, and never have been circulated by the Bible Society. It has frequently been urged to circulate the former; it has steadily refused. Although the Irish Church Missionary Society circulate it, and God's blessing has accompanied its perusal.

The Romish Priesthood oppose the work of the Bible Society. Pope after Pope has denounced it, its agents and books: condemning without exception or discrimination all the books circulated. Some of these Roman Catholic versions (*Marteni's* for example) have been placed on the list of prohibited books. The writers of the letter, should their influence to any extent lessen the circulation of God's word, are unconsciously, I know, but not the less

really) doing Rome's work. The Pope and the opposers of the circulation of these R. C. versions, are at one on this point. As a Protestant, a Presbyterian, and a lover of the word of God, I prefer being on the other side.

The Committee of the British and Foreign Bible Society have issued the following statement regarding the versions objected to. "They all teach substantially one and the same Truth—they set forth the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all proclaim who and what the Saviour is—His one great sacrifice for sin—His intercession with the Father—His coming again to judgment—man's guilt, condemnation and helplessness—the Holy Spirit's grace, power, and work. They are all, your committee solemnly believe, able to save the souls of men: to make men wise unto salvation through faith which is in Christ Jesus." They all say, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The Pope and the whole Roman Catholic hierarchy know and feel that these versions are the word of God,—they know and they feel that they do bring light among the people,—they feel that these versions cut "like a two edged sword." A greater joy could not be caused at Rome than that which will be occasioned by this fresh attack upon the labours of the Society.

I deeply regret that in this Province such an attack has been made upon a Society which God has honoured to circulate his word in 173 languages or dialects, and to the extent of more than 50,000,000 copies. God helping me, I shall endeavour to meet it, (as three months ago I met it in Wallace) wherever the necessity appears. The British and Foreign Bible Society has outlived former attacks. It will, and in this Province too, survive this also. Greater is He that is for it than all they that can be against it.

I conclude with the solemn words of the excellent Dean Milner: "I would not for all that this kingdom can bestow have my conscience loaded with the bitter reflection that I had ever, directly or indirectly, been instrumental in obstructing the free progress of the British and Foreign Bible Society."

I am, &c.,

ALEXANDER RUSSELL,
Agent of N. S. A. B. S.

Truro, 16th Jan., 1867.

The Sabbath School.

LESSONS FOR MARCH.

FIRST SABBATH.

SUBJECT:—*Passover instituted.* Exodus xii. 1-30,

Every part of the Old Testament speaks to us of Christ; but it contains no more striking representation of the great work of redemption than is exhibited in the institution of the Passover,

V. 1.—*The Lord spake* would be better rendered had spoken, as the order had been given before Moses' last interview with Pharaoh, and probably before the three days darkness.

V. 2.—*The beginning of months.* From this time the ecclesiastical year commenced with this month, Nisan answering to our March, the civil year commencing, as previously, with the month of September. This change of style was recommended by God, whose prerogative Antichrist usurps when he "thinks to change times and laws."

V. 3-5.—The rule followed by the Jews was that not less than ten, nor more than twenty persons, should partake of one lamb.

V. 9.—*Solden*, the past participle of the obsolete verb, to seethe, meaning to boil.

V. 11.—These directions indicate preparations for travel. The dresses of Orientals ordinarily long and loose, were drawn up and fastened by a girdle when they were about to travel. Shoes or sandals in eastern countries are usually worn by those who are abroad or preparing to go out.

V. 12.—From this verse, and Numbers xxxiii. 4, it appears that some signal judgment was executed on the idols of Egypt. They were probably destroyed and their temples shattered. It is remarkable that some of the ancient temples of Egypt exhibit marks of having been subjected to some tremendous convulsion.

The Paschal lamb, without blemish or spot, in the prime of its strength, is a striking type of the Lamb of God that taketh away the sin of the world. As it was set apart from the flock, and killed the fourth day afterwards, so the Lord Jesus was solemnly set apart when the Holy Ghost descended on him at Jordan, and put to death in the fourth year of his ministry. He was crucified at the passover, and made his public entry into Jerusalem four days before, on the very day that the Paschal lamb was set apart. The lamb was slain and roasted with fire, to denote the death and great sufferings of the Messiah, which were inflicted by the Jewish nation, even as the lamb was slain by the whole congregation. Of the Saviour it was true, as of the lamb, that not a bone was broken.

The sprinkling of the blood denoted the application of the merits of Christ's death to our souls, and constitutes an argument for baptism by sprinkling rather than by immersion. The blood was not sprinkled on the threshold, perhaps to caution us from trampling under foot the blood of the Covenant. Heb. x. 20. The eating of the lamb denoted that we are to derive spiritual strength and nourishment from Christ. The bitter herbs pointed out the bitterness of sin, as felt by every true penitent. The lamb was to be all eaten to point out that Faith receives a whole Christ as He is offered in the Gospel. The preparation for a journey typified the separation of the Christian from the world and all sinful habits and practices.

The feast of unleavened bread, v. 17-30, lasting for seven days, typifies the Christian life. The absence of leaven denoted freedom from all impurity of heart and life. Fermentation, or leavening, being a process of decomposition, is a species of corruption. Hence we read of the leaven of malice and wickedness, and the leaven of hypocrisy.

In verses 21-30, we have the commands of God concerning the Passover conveyed by Moses to the Israelites; their observance of the Ordinance, and the destruction of all the first-born of Egypt. As judgment was executed on every family in Egypt, so the wrath of God will be poured out on all impenitent sinners. As even an Israelite would not have been safe any where but under the shelter of the sprinkled blood, so nothing but the blood of Jesus will save his professing people.

LESSONS :

1. Children should take an interest in all matters connected with religion, and diligently seek after religious knowledge. V. 26.
2. It is the duty of parents and others to impart such knowledge to children.—V. 27.
3. God's commands are to be received with the utmost reverence. V. 27.
4. There is no salvation but through the blood of Jesus.

DOCTRINE :

Salvation through Christ. Acts xvi. 31; John xi. 25, 26; 1 Tim. i. 15.

SECOND SABBATH.

SUBJECT:—*First born sanctified.* Ex. xvi.

V. 2.—*Sanctified* here means set apart, hallowed, consecrated to the service of God. The first born of Israel were sinners as were the Egyptians, and might justly have been cut off; and God, to remind the nation of His mercy, claims the first-born as stand-

ing in a peculiar relation to himself. The redeemed in Heaven, to mark their sanctity, are called the church of the first-born. This solemn consecration of the first-born was calculated to produce a deep impression on their minds, and to promote family religion. God afterwards ordained a commutation by which the tribe of Levi was taken to minister in holy things in the room of the first-born. Num. iii. 12.

V. 3.—Remember, here means not only a mental act, but such public celebration of the event as should keep it in perpetual remembrance.

V. 4.—The month Abib, also called in Chaldee, Nisan, corresponded to part of our March and April.

Vv. 6-7.—The Israelites were not specially enjoined to observe the feast of unleavened bread while in the wilderness. Indeed, we find that they kept only one Passover during their wanderings, probably because circumcision, which was a pre-requisite, was during that period omitted. After they should reach the promised land, however, the regular observance of the ordinance was enjoined. The care with which leaven was to be excluded from their dwellings, was designed to teach them and us the necessity of sincere endeavours after personal holiness on the part of all those who would worship God acceptably. We must wash our hands in innocency if we would compass God's holy altars.

V. 8.—The Israelites were expressly enjoined to train their children in the knowledge of all the wonderful works of God. Indeed, the annual recurrence of the Passover and the feast of unleavened bread were admirably adapted to perpetuate this knowledge among the successive generations of God's chosen people.

V. 9.—The sign upon the head and the memorial between the eyes, were probably only figurative intimations that these great events should be held in constant remembrance. So in Proverbs iii, 3, "Bind them about thy neck, write them upon the tablets of thine heart." Among the Jews in later times, however, they led to the use of the "Phylacteries," or strips of parchment with portions of the law written on them, of which our Saviour speaks. Matt. xxii. 5.

Vv. 11-14.—The laws disposing of the firstlings of their domestic animals were not to be strictly enforced till they reached the promised land. After that time those of clean beasts, such as calves, lambs and kids, if males, were to be sacrificed. Ex. xxii. 30. The firstlings of unclean animals, if not redeemed with a lamb, were to be destroyed. The ass alone is specified, because it appears to have been the only unclean animal at this time domesticated by the Israelites. The phrase translated

"break his neck," might be more properly rendered cut off his neck.

Vv. 14-16.—The frequency with which reference is made to the systematic instruction of their children by the Israelites, is well calculated to impress on our minds the importance of that duty. We can tell our children of all the wonderful things which the chosen people had witnessed, and of many far more wonderful.

Vv. 17, 18.—The direct route from Egypt to Canaan would have occupied but five or six days; but the Israelites were dispirited by slavery, and therefore unfit, without previous discipline, to contend with the trained and warlike hosts of the Philistines. In such a contest God, indeed, could have given them the victory; but he works no unnecessary miracles, and it was therefore his will that they should be prepared, by the hardships and combats of the wilderness, to encounter the Canaanitish nations. It was necessary, also, that they should cross the Red Sea, in order that God might fulfil his promise of destroying the Egyptians, and might signally manifest his majesty, power, goodness, and hatred of sin, in the events which occurred in the wilderness.

V. 19.—The removal of Joseph's bones was a fulfilment of the oath sworn by their fathers to him previous to his death. From the language used by Stephen, Acts vii. 16, we may infer that the remains of the other sons of Jacob were also taken to Canaan.

V. 20.—There was probably an intermediate resting place between Succoth and Etham, which appear to have been about forty miles apart. Etham is supposed to have been about eleven miles to the northwest of Suez.

V. 21, 22.—From Ps. cv. 39, it appears that the cloudy pillar overshadowed the whole host of Israel by day, defending them from the fierce heat of the sun in the journey through the wilderness. Its base, therefore, must have been very large, while the summit probably mounted to a vast height. The whole mass, opaque by day, might become luminous by night, or an interior splendor, invisible by day, might shine through openings in the external covering during the hours of darkness. This pillar was the shekinah, which in the early times of the Jewish church, in both the tabernacle and the temple, manifested the presence of God; and afterwards on the Mount of Transfiguration revealed the divinity of the Saviour. From Ps. xcix. 6-7, and Exod. xxxiii. 9-11, we learn that God spake to the Israelites out of the cloud; and indeed, the latter of these passages, if the italics be omitted, declares that the cloud itself spake. From Isaiah iv. 5, 6, we may infer that this wonderful manifestation of the Divine glory symbolized the presence of the

Saviour with his Church in all ages, to guide, protect, and comfort his people.

LESSONS :

1. We should be willing to resign to God whatever is dearest and most valuable.
2. We must be solicitous to put away all sin.
3. We must diligently instruct our children.
4. On suitable occasions we must not hesitate to speak of the wonderful works of God. V. 9.

DOCTRINE :

God claims our best services. Lev. xxii. 20; Mal. i. 13; Luke ix. 16, 17.

THIRD SABBATH.

SUBJECT :—*John beheaded.* Mark vi. 12-29.

V. 12.—Repentance means turning from sin. This was the burden of John's preaching, and was prominent in the teaching of the apostles. The Jews were called on to forsake their sins, because the Messiah had come to offer forgiveness to the penitent.

V. 12.—Demomonal possession seems to have been permitted during the time of our Saviour, in order that his almighty power might be manifested in expelling evil spirits, and in enabling the disciples to do the same. Anointing with oil was supposed to have a remedial effect in many diseases, but it seems to have been performed by the Apostles as a symbol of the miraculous cures which they wrought, as the Saviour himself anointed the eyes of the blind man with clay.

Vv. 14-16.—The Herod here mentioned was Herod Antipas, the son of Herod the Great, who ruled over Galilee and Perea. He had basely and cruelly killed John the Baptist for reasons subsequently stated; and so great is the power of a guilty conscience, that though, as we learn from history, he inclined to the views of the Sadducees, who believed neither in angel nor spirit, yet on this occasion he could not resist the superstitious impression that this wonderful teacher, suddenly appearing after John's decease, and performing such marvellous works, must be John himself, whom God had permitted to return to life, and from whom therefore he might expect a terrible retribution. Others, however, believed that Jesus was Elijah, whose return had been predicted by Malachi, or perhaps that he was the Prophet, like to himself of whom Moses had written.

Vv. 17-29, contain an account of the murder of John the Baptist, and the circumstances which led to it. Herodias was a granddaughter of Herod the Great, and therefore niece to Herod Antipas. She had been first married to his brother Philip, by

whom she had a daughter named Salome. Herod, having become enamoured of her, put away his former wife, and persuaded her to leave her first husband and live with him. Hence they were living in both adultery and incest, as marriages between such near relations were forbidden. Lev. xviii. 16.

From verse 20th it appears that when Herod first heard John preach, he was deeply impressed by his eloquence, earnestness, and faithfulness, listened to him with pleasure, and did much to show how highly he appreciated his holy character. So men may often delight in hearing the gospel, may liberally contribute to the cause of religion, may show great kindness and respect to the ministers of Christ, and like Herod may do many things; but like him also they may still cleave to their sins. John's noble boldness and faithfulness furnish an admirable pattern for the imitation of every minister of Christ, and indeed of every Christian. He was highly honoured by this haughty monarch, and had the strongest inducements to temporize: but as he had been sent to denounce the sins of the nation and to urge them to repent, so he could not be unfaithful to this great sinnet because he was a monarch.

From the way in which Herod at first treated John, it is probable that he would not have imprisoned him, if he had not been urged on by the bitter malice and rage of the wicked Herodias. For a long time he resisted her solicitations that he would put John to death, but her perseverance was at length successful. At a sumptuous entertainment given by Herod on his birth day to the dignitaries of his court, Salome, the daughter of Herodias, danced before them with so much grace and spirit, that Herod, carried away by his admiration, rashly promised that she should have whatever she might ask, if it were the half of his kingdom. The conduct of this young lady, which violated all the rules of modesty and propriety then existing among eastern nations, shows that her abandoned mother had too faithfully trained her daughter in her own ways. Salome having consulted with Herodias, demanded that the head of John should be given her in a large dish, in order that she might take it to her mother, and let her feast her eyes on the proof that the man whom she hated had been destroyed. Herod was shocked by this brutal request; but regard for a sinful oath, and respect for a false code of honour, induced him to grant it; and John was accordingly beheaded.

The judgments of God descended on the heads of all the actors in this shameful crime. Herod's army was defeated in a war which arose out of his marriage with Herodias. They were both subsequently

banished to Gaul, where they died in obscurity; and Salome herself is said to have met with a sudden and terrible death.

LESSONS :

1. A guilty conscience is itself a terrible punishment.
2. In religion, no external reformation is of any value so long as we do not abandon every known sin.
3. Sinners are often led by their associates into a depth of wickedness from which they would at first shrink with horror.

DOCTRINE :

One sin leads to another. Prov. x. 16; Prov. xii. 26; 2 Tim. iii. 13.

FOURTH SABBATH.

SUBJECT:—*Jesus walking on the sea.*—John vi. 15-40.

V. 15.—The multitude, who had just been fed by Jesus miraculously, believed him to be the Messiah; but they altogether misconceived the nature of his kingdom, and as they saw that he would not publicly lay claim to kingly authority, they wished to precipitate matters, and compel him to assume the throne. To prevent this he secretly departed. Matthew tells us (Ch. xi. 23,) that he spent the night in prayer. In his love for prayer, as in everything else, he was an example to his followers. Surrounded by enemies, and grieved by the selfishness and wickedness with which he everywhere came into contact, he longed for, and was strengthened and supported by communion with his Heavenly Father.

Vv. 16-21.—Mark says that Jesus instructed his disciples to go to Bethsaida, Mark vi. 4, 5. John states that they went to Capernaum. Both these cities were on the shores of the lake of Genesaret, the former on the east, the latter on the west coast. The disciples were already on the east side. They probably designed to go first to Bethsaida and afterwards to Capernaum, but the violence of the gale may have prevented them from reaching the first named place, and have driven them across the lake to Capernaum. Mark tells us that the wind was contrary, and they perhaps strove against it for a long time, hoping to reach Bethsaida; for when Jesus, walking on the sea, came up with them in the fourth watch of the night, that is, early in the morning, they had only rowed 25 or 30 furlongs, or a little more than three miles.—The Jews originally divided the night into three watches, but they adopted from the Romans the practice of dividing into four, each of which therefore contained about three hours. Jesus therefore came up with the disciples between three and six o'clock in the morning. There was not sufficient light to enable them to recognize

him, and they were seized with a panic, because, as Mark informs us, they supposed that he was a spirit. As soon as Jesus was received on board, the vessel appears to have miraculously transported to its destined haven. It was on this occasion, as we learn from Matthew, that Peter, with characteristic impetuosity and self-confidence, asked permission to walk on the sea to Jesus. When he saw the waves heaving around him, his faith failed, and the supporting hand of his master alone saved him perishing. The story of these remarkable events, as given to us by the three evangelists, is one of the many proofs to be found in the gospels, that there was no collusion among them, but that each one described the occurrences which he saw just as they impressed his own mind. While their accounts often differ, however, they never disagree; and this makes their testimony, in the estimation of enlightened criticism, all the more convincing.

Vv. 22-27.—The multitude which had been miraculously fed by Jesus, finding that he had unaccountably disappeared, and knowing the place to which his disciples had gone, followed in vessels which left next day; and when they found Jesus at Capernaum, were anxious to know by what means he had come thither. Our Lord instead of satisfying their curiosity, directed their attention to their own hearts, and the motives under which they were acting, not from true faith, from mere selfishness.—They sought him not because his miracles proved him to be the Messiah, but because he had miraculously fed them and they hoped that the same power which had done this, would make them rich and great. He solemnly cautions them against that worldliness which is engrossed by the objects of time while it neglects those of eternity.—He does not intend that they should not labour for their daily bread, but that they should be still more diligent in seeking spiritual food—the doctrines of the gospel, which nourish the soul; the more precious part, as bread supports the body. This nourishment, enduring to everlasting life, he himself would bestow; and his miracles were the seals, or credentials which proved that the Father had sent him for this purpose.

Vv. 28, 29.—Impressed by this warning they ask what good works it was necessary for them to perform, for the idea of meriting salvation by his own performances, is usually the last delusion that the sinner abandons. Jesus informs them that the great work of God, which alone he required of them, was to believe in the Son whom he had sent, and to look to him for salvation.

Vv. 30, 31.—The sentiments expressed in the verses under consideration are so various, (compare 34, 41, 43) that we have

reason to think that those who had been miraculously fed had been joined by others who had not been so deeply impressed, and who gave utterance to different sentiments. These we here find cavilling at Christ's miracles and insinuating that they were not equal to those of Moses. Moses, they asserted, had fed the whole Jewish nation, and for that purpose had brought down bread from heaven.

Vv. 32, 33.—Our Saviour informs them that the bread given by Moses was not really heavenly bread, being a material substance given for the support of their mortal bodies; but that he who came down from God, and through whom eternal life was given to the whole world of believers, and not to one nation only, was alone entitled to be spoken of as bread from heaven.

V. 34.—Though they did not fully comprehend his meaning, yet many of them felt that he spoke of something precious, and greatly to be desired. Hence the prayer, "Lord, evermore give us this bread."

V. 35.—Our Lord here claims, as no other religious teacher ever did, to be himself the nourishment of those who received his doctrines. The great and glorious truths connected with his person, character and work, convert the soul and impart spiritual life, and as we are in daily need of bread to maintain the life of the body, so constant meditation on these truths, constant communion with Christ and prayer to him, are necessary to maintain the life of the soul. They who thus live near to Christ shall find all the restless longings of the heart satisfied, and shall enjoy that peace which passeth knowledge.

Vv. 36, 37.—The Jews had witnessed the most wonderful proofs that Jesus was the Messiah and yet had not been convinced. No man can come to Jesus, if he be not given to him by the Father. Those who are chosen by the Father, that is, the elect, will alone choose Christ. The gracious declaration in the end of the 37th verse, is an ample encouragement to every sinner to come.

V. 38.—The Saviour comes not to carry out any private purpose of his own. His will in all respects corresponded with that of the Father.

V. 39.—Proves the doctrine of the perseverance of the saints. It is the will of God that all who are given shall come, and that all that come shall be saved.

LESSONS :

1. It is our duty to pray in secret.
2. Nothing is too difficult when we act by the command of Christ.
3. In times of trouble and danger Christ will come to our relief.
4. Pride often comes before a fall.
5. We ought carefully to examine the

motives which govern our conduct in regard to religion.

DOCTRINE :

Christ is our hope in trouble,—Matt. xi. 28; Matt. xiv. 30, 31; Luke xxiii. 42, 43.

Missionary Intelligence.

The Missionaries and the Bombardment of Tanna and Erromanga.

The Foreign Mission Committee of the Reformed Presbyterian Church of Scotland being met in Glasgow, on the 8th of Nov., 1866, entered upon the consideration of the share which their missionaries had taken in the bombardment of Tanna and Erromanga, by H. M. S. Curacoa. The secretary [the Rev. John Kay, of Castle-Douglas], read the following statement of facts, as submitted by Dr. Steel, at a public meeting held in Sydney, in August, 1866:—said statement being the result of an interview between Drs. Laing and Steel and Sir Wm. Wiseman, Commodore in H. M. Navy.

The Rev. Dr. Steel addressed the meeting. He said, having had an earnest desire to arrive at the truth respecting the connection of the *Curacoa's* visit to the New Hebrides and the Presbyterian missionaries on these islands, I was very happy to have an opportunity of an interview with Commodore Sir William Wiseman. Nothing could exceed the courtesy or the frankness of the Commodore. He readily and fully answered all inquiries, and indicated his willingness to give us copies of any papers he possessed that we might wish.

1. He stated that his visits to these islands did not then originate with the missionaries, and that his conduct was not in consequence of the request of the missionaries. He had reports and despatches from the Home and Colonial Governments that required him to visit the islands. There had been considerable delay in prosecuting the matter, for the New Zealand war and the wreck of H.M.S. *Orpheus* had prevented any of the vessels of the navy visiting these islands since the complaints and memorials had been sent to the Government—all the documents had been lost in the *Orpheus*. The visit of the *Curacoa* in 1865 was the first opportunity since the visit or H.M.S. *Pelorus* in 1861. The last-named vessel made a very hurried visit, and there was not sufficient time to enter into the matters requiring attention. The report sent to the Admiralty directed special attention to Tanna and Erromanga. Since that period other outrages have been committed on British subjects. It was, therefore, the intention of the Commodore to

visit Tanna, Fate, Erromanga and other islands, and to deal with them according to the reports he had received.

2. The Commodore said he went to the island of Aneiteum for interpreters. There he found the missionaries assembled at their annual meeting. They had been apprised by the commander of H.M.S. *Esk*, then in the harbour, of his projected arrival, and they had, after conference with Capt. Luce, prepared memoranda of the outrages committed by the natives of these islands. They presented these to the Commodore, believing that in so doing they were carrying out the original memorial sent out to Sir John Young.

3. The Commodore stated that his intention was to seek a meeting with the native chiefs, in order to get their promise to refrain from acts of violence and wrong on British subjects. He asked them to come on board and guaranteed their safe return. Mr. Paton, at the risk of his life, went four times to treat with the natives, and to induce them to visit the Commodore. Twice, with tears, he entreated the Commodore to delay any firing, that the chief might have longer time. When at length after two days and a-half waiting, and after their threats to fight the big ship, Sir William Wiseman judged it to be necessary on account of the insulting challenge of the Tannese, to take strong measures, he purposely abstained from endangering life. Nor was there any one killed by the guns of the *Curacoa*. One seaman was killed by a Tannese chief, who was cut down immediately by a naval officer; but the chief is now alive and well. He had heard it reported that three individuals were killed accidentally on the following day by the bursting of an unexploded shell against which they had been duly warned. Sir William stated that it was in the interests of humanity that he took the course he did—a course that would have been taken had none of the missionaries been present.

4. In answer to inquiry, Sir William stated that the account of the *Curacoa*, published in the *Sydney Morning Herald* in October last, was neither correct nor authorized, and was simply a narrative obtained by a reporter from some on board. Sir William Wiseman had sent his report of the whole affair to the Admiralty, and had received the approbation both of the Admiralty and of the Foreign Office.

5. Sir William stated that the missionaries were present only as interpreters, and had no responsibility whatever for his conduct. His conduct was according to the regulations of the navy and as the representative of the British Government. The principle upon which he proceeded was this, that the natives were quite at liberty to keep

Europeans out of their island and to forbid missionaries to reside; but if they granted or sold land to British subjects, they were bound to protect those residents, and, in case of injury, the British Government was bound to interfere. They had violated the pledges which they gave to Commodore Seymour and the captain of the *Cordelia* to protect the missionaries.

6. The Commodore also informed us that he had orders with respect to Erromanga, and that others beside the missionaries had requested his intervention there. Mrs. Henry, wife of a trader there, one of whose European servants, besides thirty others, natives of neighbouring islands—had been barbarously murdered, had sent a complaint to the Governor of this colony. With regard to Rangī, against whom a complaint had been made to Sir John Young by the missionaries, in 1862, he could not find evidence to convict this man of the murder of the Gordons. He found that at that period Rangī's own life was in great peril in that part of the island. He could not pursue the murderers of the Gordons, as he had no means of land warfare; but he did not consider the case yet closed or beyond punishment. He stated to the chiefs who met him on Erromanga that the vessel would return next year for this purpose. He did not think that Rangī could be removed without force, and, perhaps, much bloodshed, as he was allied to several chiefs.

7. The Commodore was asked whether his conduct in receiving the written document from the missionaries was affected by their unanimity, and whether he had stated that he would not act if they were not unanimous. He replied that such was never before his mind at all, and that he had made no statement with respect to their unanimity—he knew nothing of it. Sir William stated that the chiefs on Tanna had pledged themselves to protect Mr. Paton in the presence of Commodore Seymour and the captain of the *Cordelia*, that there they had entreated Mr. Paton to remain, and promised protection. But they had violated those pledges. Besides, their conduct on the occasion of his visit was such as to leave no alternative but to act as he did.

9. Sir William stated that he was in possession of all the information which the missionaries gave him previous to his interview with them, and to the presentation of their document. His visit to Tanna was occasioned by the information which he had received before he proceeded on his cruise. But as the documents had been lost, he was glad to receive the memoranda supplied.—He felt sorry to think that the missionaries should be blamed for a matter that was entirely in his hands. So far as he had heard, the result on Tanna had been to render the

life and property of British subjects much more safe. I have only to add that, having read the above statement to the Commodore, he has been satisfied with the correctness of the report.

The committee, having carefully considered the above statement, unanimously agreed to place upon record the following resolutions:—

1. Resolved, That the committee express their regret that opinions injurious to the missionaries and to the mission, should have been formed and spread abroad both in this country and in the colonies. These opinions they believe to have rested upon reports destitute of foundation—reports in which the missionaries were represented as the instigators of the attack—as actuated by a spirit of revenge, and as desiring to coerce the natives by physical force into receiving the gospel.

2. The committee are unanimously of opinion that the interference of the missionaries was altogether in the interests of the natives, and that by their accompanying Sir William Wiseman, they facilitated intercourse between the inhabitants of the islands and her Majesty's officers—that their presence was a means of preventing much bloodshed which might otherwise have taken place, through the recklessness and violence of the natives, and that so far from meriting censure, the missionaries deserve the approbation of the committee.

3. Upon the general question of missionaries requesting the interference of the civil power, the committee believe that, where property or life is endangered,—but more especially the latter,—it is the duty of their missionaries to invoke the protection to which, as British subjects, they are entitled. They have confidence that in all cases where such a necessity may arise, their missionaries will act with that prudence and respect for the highest interests of the natives which have hitherto characterised their conduct.

Progress of Christianity in the South Sea Islands.

The cocoa-nut tree grows on the margin of the sea. The briny surge, dashed high upon the shore by the force of the winds, which so vitally injures other trees, not only does not injure this palm, but causes it to thrive and prosper. And so, close by the wave, it may be found flourishing and bearing its fruits throughout the coral isles of the South Sea.

And thus it is that its fruit, when ripe, falls into the waves, and is wafted across the ocean until it finds a resting-place on some reef, the commencement of a future island, which has just risen above the bed

of the ocean, and there it germinates, and becomes a tree.

Thus from isle to isle, and from group to group, this palm has reproduced itself, until its presence is almost universal throughout the numberless groups of the South Sea Islands.

It seems to typify the remarkable and interesting way in which christianity is extending itself throughout these island homes of man, which are set in the midst of the great Pacific waters.

Elekana, a native convert, and a deacon of a native church at the Samoa, or Navigator's Islands, was driven to sea in a canoe with eight companions, by a gale of wind, in April, 1860. After nine weeks of exposure, with great suffering, they were cast upon the island of Nukulaelae, about 600 miles north west from the Samoas. Here they were treated with great kindness, and learned that the people, several years before, advised so to do by the captain of a vessel, had burned their idol and its sacred house, and were now, seemingly, waiting for some one to teach them respecting the true God. The ancestors of these people were from the Samoas. Elekana could easily make himself understood by them, and as soon as he recovered sufficiently from the effects of his exposure, he commenced holding religious services on the Sabbath, and soon started a school. He had with him three books—a Rarotonga Testament, a Hymn book, and Notes on the Gospel of Matthew—and soon had many scholars, each one of whom must have a leaf from one of the books.

After a time Elekana found an opportunity to leave Nukulaelae, and at length, after many detentions, and visiting several other islands, he reached the Samoas, where he said, "I have come from a heathen island to beg bibles and teachers from you." He was now placed in a Missionary institution to receive further instruction, while waiting for an opportunity to fulfil his commission and return to Nukulaelae.

The Missionaries at the Navigator's group soon designated one of their number to visit the islands, respecting which Elekana made such interesting statements, and which were called "Lagoon Islands," apparently because of their formation, each island, or cluster, being a coral reef, with little islets upon it, surrounding a lagoon, as is the case with many islands in the Pacific. He sailed from Apia in May, 1865, with Elekana and two other teachers and their wives, "bound," he says, "for the islands known on the charts as Ellice's Group, and other islands beyond these, known by various names."

The company reached Nukulaelae, May 16, and found that, since Elekana left, Peruvian slavers had visited the island and taken away about two-thirds of the people,

leaving a remnant of less than one hundred, most of whom were women and children.— One of the teachers was left with the remnant of those who had been so wronged, and the company proceeded to another island of the range, Funafuti, about sixty miles distant, in lat. $3^{\circ} 30' S.$, and lon. $179^{\circ} W.$ The missionary writes:—

The first words of the chief, when we called upon him, were striking and affecting. "We are all in darkness," he said, "and are just waiting for some one to teach us." The needful preliminary arrangements having been made, Matatia, one of our teachers, and his wife, Nazareta, took up their abode on Funafuti."

Leaving Funafuti, they went again about sixty miles, to Nukufetan, where, happily, the slavers had been in a great measure baffled in their attempts to carry off the people. Several canoes came off to us as we were making our way up the lagoon towards the anchorage. In one of these was the son of the chief of the island, a very interesting young man, named Taulie.— Taulie has had a great deal of intercourse with foreigners, and understands and talks English amazingly well. When he learned that a missionary and teacher were on board his eyes sparkled with joy. He told us he had determined to go to the Fijis when an opportunity should offer, with a view to get a teacher, it we had not come. Thus we found here, as elsewhere, an open door, and had nothing to do but enter in. The movement which has led to the present state of things on this island is connected with the occurrences at Nukulaelae and Funafuti, already mentioned. They heard what had been done on these islands, and, following their example, destroyed their gods and renounced idolatry; and for years they have been observing the Sabbath, and keeping up some sort of public worship on that day. They have a chapel, a very decent place, about forty-five feet long by forty broad, which is kept neat.

"At Nui the first thing calling for special notice is the remarkable state of preparedness in which we found all the islands we have visited, for the reception of the gospel. The three islands, Niutao, Nanomen, and Nanomago, which were not visited, are in a similar state to that of the others, having, like them, renounced heathenism, and being earnestly desirous to have teachers. These with the islands visited, eight in all, stretched over a space of from 300 to 400 miles, and containing a population of about 3,500 or upwards, have all renounced paganism. Every vestige of idolatry is swept away, the idols are utterly abolished, and they are thirsting for something better than idolatry can supply."

Thus the missionary efforts of settled churches, like the fruit of the palm tree, are

borne on the waves to new islands, and new families of the human race, and christianity is being rapidly reproduced throughout the numberless isles of Polynesia.

Interior of Africa.

Rev. A. Bushnell, a Presbyterian missionary at Gaboon, West Africa, writes under date of October last to the *New York Evangelist*:—

A JOURNEY AMONG CANNIBALS.

A few months before this, a native young man, formerly a member of our school, started from the Rembwe with a company of cannibal Pangwes to go into the interior, in a north-easterly direction, on a trading expedition. For a long time nothing was heard from him, and then came reports of his illness, followed by others that he had died and been eaten by the cannibals. His friends and the person whose goods he had taken, repeatedly sent to search for him or his effects, but without success; but after awhile a letter was received from him, and a few weeks since he made his appearance among us, with many strange and wonderful stories of life among the Pangwes.— Making due allowance for a fruitful imagination and a desire to be considered a hero, it is probable he travelled considerably in the region between the Rembwe and the Bakwe, perhaps to the foot of the Sierra del Crystal mountains, and saw much of the life and manners of the people and their barbarous cannibal practices. For a long time he was ill, and at one time insensible, when preparations were made for his death, and he thinks he should have been eaten before morning, had not nature suddenly revived and given signs of returning life. He describes the country as rich, but like all this part of Africa where the slave trade prevailed for centuries, with a sparse population on the rivers the traveller notices numerous desolate sites of old towns and villages, and may travel away from the rivers, often for days in succession, without passing a town or human habitation.

Men of science and commerce watch with interest every new geographical discovery as a contribution to their favorite pursuits, but the christian from higher motives. He rejoices in these achievements as opening new fields for the gospel, which proclaims liberty to the captives, and the opening of prison doors to them that are bound. To be explored and conquered to the reign of Christ, there yet remains a vast field on both sides of the equator, extending almost across the continent. But in the bright coming future, all these lands will be known, these dark jungles will be penetrated, and these mountain summits be illumina-

ed by the rising of the Sun of Righteousness. For this grand consummation, to which the prophecies and promises direct the eye of faith, let the friends of Africa continue to labor and pray.

Of the countries on the south side of the coast, in Lower Guinea, we have hitherto had but little knowledge; but the providence of God is now opening means of frequent communication with Loango, Congo, Angola, and occasionally with places further south. These countries were formerly partially under Portuguese authority, which still remains nominally at several points.—And many of the tribes were once under the control of the Jesuits, who ruled over them with despotic sway, but during generations past I believe the field has been abandoned, except in the immediate neighbourhood of the Portuguese settlements.—All this vast region has been the great theatre of the horrid slave trade, the prevalence of which seemed to render hopeless any attempt to establish missionary enterprises there with prospects of permanence and success. But now since the slave trade, like piracy, has been nearly, and probably will soon be quite, driven from the seas, a brighter day seems to be dawning upon this African coast, so long cursed by the triple scourge of pagan, papal, and slave trade influence. English and American commerce is beginning to ascend the rivers, and foreign capital to develop the valuable natural resources of the country; and the way seems to be preparing to introduce the gospel, the only really saving influence for ignorant, lost, and ruined men. It is said that among some of the tribes many of the natives *know how to read*, and efforts are being made to send them the New Testament in the Portuguese language.

At St. Salvadore, some distance in the interior, the old capital of Congo, there are the remains of nineteen old Jesuit churches. I met with a Portuguese captain recently, who had seen a man residing in the interior, who gave him a manuscript journal of a tour across the continent made prior to the explorations of Dr. Livingstone. From the officers of the French Admiral's frigate, recently returned from the South Coast, I learn many interesting facts respecting the beautiful scenery, cool, dry and healthful climate of the regions in the vicinity of the Great Fish Bay, in about 16 deg. south latitude. Is it not time for American Christians to turn their attention towards this portion of the dark continent which has hitherto been neglected by Protestant missionaries, but which will probably be found to be more healthful than the regions on and north of the Equator?

The progress of the Gospel, here at Gaboon, at Corsico, Cammeroons, and Old Calabar, is encouraging, except that our

numbers are being thinned by death. We need more men. Will not the Christians at home, by prayer and faith, hold up the hands of the few who remain to toil for the good of Africa, and will not others come forth to relieve the worn and weary, and to fill the breaches made by death in the missionary ranks? A. BUSHER.

Egypt.

Under date at Ramish, near Alexandria, August 18th, Dr. Lansing mentions the usual prosperous state of the mission. The members of it had had as far as could possibly be a short respite from labor by being at the mission premises that had been secured by the sea-side at Ramish.

The mission is very urgent for two female teachers, with the view of raising up native women to be teachers and colporteurs, or Bible readers, to their own sex in that dark land. The call for them just now is especially urgent. But the Board felt constrained to say to these brethren, we cannot undertake to send such out unless the friends of missions will more liberally supply our treasury. Are there not friends of women who will furnish means for our responding to this call so much needed?

REV. JOHN HOOGE.—This devoted missionary has been with his family some time in Scotland, his native land. Both he, and especially his wife, have been in a very feeble state. Underdate, however, of the 3d inst., both were much improved. They are longing to return to their mission work, yet tremble at the thought of going to Osiout up the Nile to Egypt without a physician. There he has already lost a member of his family largely, it is thought, because there was no medical attendance at hand. While in Great Britain he is engaged, as far as his health and strength will allow, in pleading the cause of missions. And deeply impressed, especially with the importance of raising up a well-educated, and able native, evangelical ministry, up the valley of the Nile, he has prepared a brief circular, which is being widely read, and will, we are sure, interest our readers. It is entitled, "A Plea for Aid from the Christians of Great Britain to supply the American Mission in Egypt with the means of providing that country with an Educated Native Ministry." It is as follows:—

WHAT THE AMERICAN MISSIONARIES HAVE ALREADY DONE FOR EGYPT.—
I. *Agents.*—This mission has been in operation for twelve years. It is at present carried on by eight ordained missionaries, a printer, three female missionary teachers, and twenty-nine native agents—preachers, teachers, Bible-readers, and colporteurs.

II. *Stations and Converts.*—Four central

stations have been occupied by the missionaries, viz: Cairo (population about 400,000) since 1856; Alexandria (200,000) since 1856; Osiout (40,000) and Medinet El Fayoom (25,000) since 1865. The gospel is preached in the Arabic language by the missionaries, and by native preachers at four out stations to audiences varying from 40 to 120. Congregations have been formed in Alexandria and Cairo with a membership of 75 male and female adults. The contributions of the native members and adherents were last year as follows:— (1) to missionary and benevolent purposes £50 5s. 9d.; (2) to building mission premises for Alexandria £257 2s. 10d.—£306 9s. 7d.; being on an average more than £4 sterling per member. They have also formed Young Men's Christian Associations for the study of the Scriptures and for prayer, and thus by giving and by doing, as well as by suffering, they attest the sincerity of their religious profession.

III. *Education.*—There are eleven day schools and one female boarding school belonging to the mission, with an average daily attendance of 650 children (boys and girls) of Coptic, Muslim, Jewish and Armenian parentage. One third of the native converts, and nearly all the native agents, have been trained in the mission schools.

III. *Circulation of Scriptures.*—There is a Bible Depot at each central station, and for the last six years the missionaries and native colporteurs have made annual itineraries throughout the whole country, selling Scriptures and preaching the gospel in hundreds of inland-towns and villages during each tour. The sales of Scriptures and other religious publications have averaged 7000 volumes annually for several years.

THE AIM OF THE AMERICAN MISSIONARIES IS TO OCCUPY THE WHOLE OF EGYPT AS A MISSION FIELD.—The chief success of this mission has hitherto been among the Copts, or native christians, who number nearly half a million souls; and this success has been such that the missionaries are hopeful of seeing ere long a *general reformation* in this lapsed Eastern church.

Their labors are not restricted, however, to the Copts. Nearly one-third of the children in attendance at the mission schools are of Muslim or Jewish descent, and hundreds of volumes of scriptures and other religious books are disposed of every year among Muslims and Jews.

WHAT IS YET NEEDED TO ENABLE THEM TO OCCUPY IT EFFECTIVELY.—The number of central stations must be doubled, and a cluster of out-stations be formed around each central station, under a well-trained native pastorate, before Egypt can be said to be effectively occupied as a mis-

sion field. Two things are thus needed:—

1. Six or eight new missionaries to occupy four or more new central stations in the Delta and Thebaid.

2. A native ministry must be trained in the field itself. In this the christians of Great Britain could lend a helping hand.

STATEMENT OF THE OBJECT OF THE PRESENT APPEAL.—For several years the missionaries have had a few young men under training for the service of the mission, and as the result of their labors four converted natives are now preaching the gospel in Upper Egypt, and ten or twelve more are efficient teachers in the mission schools. At the last annual meeting of the missionaries, it was resolved, in view of the growing demand for native preachers that the missionary who now presents this appeal should henceforth devote his whole time to the training of native agents, and that a Theological Academy should be instituted as soon as possible at his station in Osiout.

This station is still unfurnished with suitable mission premises. If a lot could be purchased before the railroad began last year up the Nile valley reaches Osiout, it is believed that the sum of about £2500 sterling would suffice to build premises large enough to accommodate two mission families and 20 or 30 students, as also a meeting-house, school-rooms, and a book depot. A few years hence two or three times that sum may not suffice.

Mr. Hogg who is at present on a visit to his native land, has been authorized and requested by the members of the Egyptian Mission to solicit subscriptions for a Building Fund for Osiout. Should a larger sum be collected than is needed for building purposes, the balance will be credited to the fund for the education of a native ministry for Egypt, which amounted, date 31st Dec. 1865, to £208 sterling.

WHY THIS APPEAL IS BEING MADE IN GREAT BRITAIN INSTEAD OF IN EGYPT OR AMERICA.

1. Because the church in America recently contributed £6000 to Building Funds for Alexandria and Cairo, and the sum of £936 was raised in Egypt for the same purposes.

2. Because an effort is being made this year in America to collect a Building Fund for the missions in China and India.

3. Because Egypt is the highway and thoroughfare of the commercial enterprise of the age, and Great Britain more than any other country is enriched thereby. The christian merchants of England and Scotland ought therefore to have an opportunity of doing something for the permanent good of a country with which they have such intimate commercial relations; and how could they benefit it more than by

helping to supply it with an educated christian ministry?

4. It may be added that the missionary who is to have charge of the Theological Academy is a native of Great Britain, and a licentiate of the United Presbyterian Church of Scotland.

In the name of the members of the American Egyptian Mission.

JOHN HOGG,

Missionary from Osiout, Upper Egypt.

Conversions by Steam.

The *Record* of the Presbyterian Church (O. S.) calls attention to the wonderful results flowing from the introduction of steam into India:—

Steam works wonders in Christian countries. But in heathen countries it is doing even more. Multitudes are being converted from heathenism by steam.

The first engines in India were regarded with unaffected terror. It was thought that their stupendous powers in propelling large vessels or railroad trains was caused by the vigorous kicking of a demon, charmed into the iron boiler by white men's magic, and struggling to escape from the hot fire kindled underneath. This truly oriental idea has been dissipated, and now great numbers of merchants, of pilgrims, of people of every caste, eagerly mount the swift and comfortable conveyance.

What is the effect? Caste is broken down effectually by the necessary contact with others whose polluting touch they can no longer avoid; and with them they must eat, since they cannot cook by the roadside in their own sacred vessels. Their superstitions as to lucky days and hours are despised by the steam-whistle. It is not comfortable to roll oneself along like a bag of rice, or creep on all-fours, or hop on one leg, or carry one's arm straight up like a broomstick, for hundreds of miles, to a celebrated shrine, while a man's neighbour is luxuriously whirling past in a cushioned car, and with a few rupees can square the account as to sanctity.

Steam breaks up hereditary mechanical employments; steam disperses families from their old shrines and attachments; steam runs a deep plough through the thick underbrush and matted roots of customs and social order which choked the good seed of the Word; steam helps mightily to cut down giant errors which threw for ages their cold poisonous shade over plants that were eager for the sun, and would have been wholesome fruit. Thus, if it be not an evangelist, it powerfully "prepares the way of the Lord."

Many are beginning to travel to foreign

countries by steam vessels, and to find that the world is indeed round.

We received a few days ago an advertisement, printed in the form of a large handbill, in Chinese characters, with a picture of a steamship at the top; which was designed to be circulated in China, for the sake of informing the people of the arrangements by which a steamer is to run monthly between San Francisco and their native ports. In this bill the company promise them speedy transit and good accommodations. About five thousand persons come, and one or two thousand less ago, across the Pacific each year. Already some of the Chinese understand thoroughly the construction and management of the steam engines. Can they ever be heathens again?

But *how far* can steam convert a heathen? Unto salvation? No! The demonstrations of physical science are but a part of "the law" which teaches "the knowledge of sin." "Grace and truth are by Jesus Christ."

The foundations of heathenism are thus being overturned by the advancement of modern science. But another power is needed in order to build up a new and holy temple unto the Lord. The preacher of the gospel must hasten to tell those inquiring souls of Jesus, and of pardon through his blood.

Liberia.

From the *African Repository* we learn that Liberia holds a sea coast line 600 miles in length, and extends into the interior, on an average, about fifty miles. The entire population of the republic, including the aboriginal inhabitants of the country, is about five hundred thousand. Of these, twelve thousand are Americo-Liberians, *i.e.* the families of those who have emigrated from the United States, and those who have become connected with them through marriage. To these may be added thousands of natives, who have become civilized and enlightened through their influence—making a community of not less than 25,000, enjoying the blessings of civilized life under a government of their own, with the English bible in their hands, and all speaking the English language.

There are in the republic proper about forty churches, embracing five denominations, namely: Methodist, Baptist, Presbyterians, Episcopalian, and Congregational. In most or all of these churches there are regular Sabbath-schools and bible-classes, that contribute more or less every week for missionary purposes. With the exception of a few individual missionaries, both the ministry and membership of the churches are coloured persons. So the church of Christ is, we trust, firmly and permanently

planted on the coast of Africa, and is constantly affecting, civilizing, and evangelizing the tribes of the interior. God has promised that Ethiopia shall stretch out her hands to him; has prepared the wicked cupidity of man; has transported these agents to the field, and is there giving them a constant blessing.

Fireside Reading.

Christ's teaching with respect to the Sabbath.

Principal CANDLISH thus lucidly expounds the teaching of Christ with regard to the fourth commandment. The agitation of last year is over, but the enemy of the Sabbath only slumbers; and it is well that our people should be thoroughly versed in the truth respecting the Decalogue and the Lord's day:—

I suppose I may assume, as what will not now be called in question, that in all his teaching with regard to it he is interpreting and not modifying the existing Sabbath law. He is vindicating it, as he vindicated other commandments, as for instance the third, the fifth, the sixth, the seventh, against the false glosses put upon it and the misapplication made of it by the Pharisees. He is not altering or releasing it. As the Messiah, the Son of Man, he had no commission, no authority—to speak with reverence—no right to do so. He does indeed, in that character, claim to be Lord of the Sabbath; but not in any other sense than that which David was lord of the Shewbread when he used it from necessity for common food, and the priests were lords of the Sabbath when for the higher services of the temple they did work that in ordinary circumstances would have been accounted a profanation of the holy day.—The Lord claims for himself, and for all men, a lordship over the Sabbath to the effect of being entitled, and indeed bound, to make what is matter of positive institution about it give way, when a more paramount duty of the same sort—still more when a duty of a purely moral nature, or the duty of meeting a case of necessity—comes into collision with it. There is here no setting aside of the Sabbath law, but a magnifying of it and making it honourable. And it is with the Mosaic law that he deals, the law of the fourth commandment; placing it on its right footing; expanding its true meaning. For one thing, he negatives the idea of there being any virtue or sanctity in mere bodily resting on the Sabbath; thus cutting away the ground, as I think,

from under Calvin and others who held that to be one element of the Jewish Sabbath. The rest enjoyed he shows to be compatible with activity in serving God and doing good to men.

But I do not dwell on the Lord's teaching as to what the Sabbath of the fourth commandment really was, and how it was to be kept. Nor do I insist on the argument for the universality of the Sabbath, founded on the great maxim, the charter of moral liberty—"The Sabbath was made for man, and not man for the Sabbath."—Notwithstanding the objection that that is not the precise point of the Lord's teaching, since it is simply the relation between the Sabbath and whoever may be bound to keep it, I still think his putting his pithy apothegm so widely and generally means something. Otherwise, why might he not have said—"The Sabbath was made for you, and not you for the Sabbath?" I consider him to have the whole human family in his view when he utters his wide and broad proclamation—"The Sabbath was made for man, and not man for the Sabbath." I wish to point out again another noticeable fact about his teaching.—Often as He is obliged to speak of the Sabbath, He never once drops a hint as to its being abolished or superseded. On the contrary, he assures its continuance; at least his language is far more easily reconcilable with that idea than with the other. And this argument will be greatly strengthened if we look at his teaching on another subject.

He has occasion to speak of the place of worship—the temple—not so often as the day of worship—the Sabbath—but yet more than once. In conversing with the Samaritan woman he does so. And how does he do so? First, He states and applies the existing law about the place of worship.—But immediately after he takes care to announce the coming change, the abrogation of the ordinance conferring sanctity on one place more than on another. How much pains also does he take to prepare the minds of the disciples for the destruction of the Temple, virtually in his death, and really some time after, and the substitution of himself when risen as coming instead of it and of all its services? Does not this anxious plain speaking about the superseding of the place of worship contrast strangely with the entire silence about the superseding of the day of worship? Does it not give to that silence a meaning and force not to be resisted? He very especially and very earnestly announces that the ordinance of the place of worship is to be superseded; but, often as he is called to explain the ordinance of the day of worship, he never once utters a single syllable pointing in the direction of its ceasing or being superseded. In any teacher, aware of the Mosaic Sabbath

being about to expire, such a mode of dealing with it would be held to be unaccountable or something worse. In him who had to prepare his followers for the new kingdom, it is, as I view it, simply and utterly inconceivable." If the institution was to continue, with some slight outward change, yet in substance the same, there was no need of any express intimation to that effect. And no good reasons might be shown for our Lord and his apostles abstaining from any very formal and peremptory injunctions on the whole subject, and trusting rather to the effect of authoritative precedent. In the state of society in which the truth was to be preached and the Church planted among all nations, it must have been found absolutely impossible to obtain or to enforce the universal observance of a weekly day of rest; and to have made that a matter of absolute and indispensable command would have been to clog the chariot of the gospel, and be a most serious obstacle indeed. It is proof of a holy, heavenly wisdom and love, that the Sabbath, as the Lord's day, was made to pass, as it were, silently from the one economy into the new, and left to establish itself, as it gradually did, upon the authority of divine example, in the consciences and hearts of christians. I say divine example. For in the view of all the Lord's precious teaching about the nature of the Sabbath, and his significant silence about its cessation, his two appearances to his disciples before he finally left the world,—the first on the very day when he completed his new creation work, and the second on the weekly return of that day,—must, I think, have been felt to be decisive as to what, in this matter, he would have them to do.

Think of it.

"What have I wrought for right and truth,
For God and man,
From the golden hours of bright-eyed youth,
To life's mid span."

At your very door are those whom you may reach and influence. By every possible means enlighten, elevate, save them. Far away on errands of mercy you may send prayers and contributions. Say not your duty does not extend so far. It is as wide as your opportunity. Say not, "charity begins at home." If it does, it goes also abroad; the world is your home. Say not, "I am poor." Remember the widow's "two mites." Say not, "I have debts upon me, and must discharge them first; otherwise I only give away another man's money." Is not God one of your creditors? Should you not consider him a preferred creditor, one whose claims should come in first? Before you voluntarily assumed obligations to your creditors, you were in

debt to God. And all you have is only lent, with the command, "Occupy till I come." Debt to man is no excuse for robbing God. Indeed, there are no valid excuses for not helping to save the perishing. The light of the judgment will scatter them as mists before the morning sun.

And too long have your talents of every kind lain idle. They have been as the kernels of grain found in the mummy's hand, which had they been sown when put there, three thousand years ago, would have covered the earth. Havelock, in India, entered a huge, dark pagoda, set a burning lamp in each idol's lap, called a hundred natives, and had there a service of prayer, and psalm singing, and scripture reading. How many such transformations had your unused means (perhaps an actual injury to you, effected if put into Christ's service long ago! There is a wild eastern legend of a fountain, whose drops, if scattered on a dry plain, rise and gush each one into another fountain. Ah! what a pleasing reflection, did you know that every dollar you could have spared, every single drop of influence of every kind at your command, had been scattered in the years gone by, upon the moral wastes of the world, and were now gushing in waters of life!

The best Missionary.

The best missionary is he who not only works best himself, but who best succeeds in making others work along with him—who possesses the wisdom and the skill to combine into effective Christian agency the materials which lie ready for his use in the hearts and hands of those whom his first successes have gathered around him. There is scarcely one, in whose heart the faintest spark of right feeling has been kindled, who may not in his way do something. In so great and so diversified a work, there is a place and a task for every one. There is abundant room and scope for every variety of gift and for every grade of the christian life. There are offices purely spiritual and others almost wholly mechanical—tasks for the clear head, for the warm heart, and busy hand alike. Thus in the hands of an energetic pastor, the mission church becomes no more a place of instruction than a hive of industry.

In other cases there is a manifest lack of such internal activity; too much is evidently done for them and too little by them.—Their infant life is in danger of being enfeebled not from a lack but from an excess of nursing. They are bodies of people rather acted on, than themselves roused by christian influences to moral life and action. Such a congregation cannot be said in any full sense of the word to live. It has struck no living roots into the soil. Its existence

is mainly artificial and factitious. At best it is but a burning faggot thrust into the midst of the black wet heap, rather than a living fire, kindled at its heart, spreading wider and wider its glowing bosom, and thrusting its tongues of fire farther and farther into the mass around.

Promise to Liberality.

Heavenly blessedness is promised to the liberal.—“Thou shalt have treasure in heaven.” Doubtless it will be found true in the other world that he is not rich who has laid up much, but rather he who has laid out much. By doing good with his money, a man makes it pass current in heaven. “God desires not that thou shouldst lose thy riches,” says Augustine, “but that thou shouldst change their place.” And an old writer remarks that when one dies men ask, What property has he left? but angels ask, What property has he sent before?

Happy day, when each of God’s servants shall, with Normand Smith, write this down as a rule of life. “I will engage in business that I may serve God in it, and with the expectation of getting to give.” Then will the complaint no more be heard that business injures piety and spiritual enjoyment, but what was said of Mr. Smith will be found true of each: “He rose toward heaven like the lark in the morning.”

The Lord hasten the time when men shall ply their business, with the sublime end of bringing the world to Christ!

The men who are needed.

While the cry for men is uttered so earnestly, it should not be forgotten what kind of men they are who are wanted for the missionary work. A speaker at the last anniversary of the London Missionary Society put the case in the right light, when he said:—

“We want men of kindred spirit with Milne, of China, who, when he came before the committee, seemed so unlikely to be God’s man that they were unwilling to accept him, but consented that he should be sent out as a servant of the mission; and when they asked if he would go, he replied: ‘Why, when the Lord’s house is building, to be a hewer of wood and drawer of water seems too great an honor for me.’ We want men of a kindred spirit with Henry Martyn, who when he expressed a desire to go out to India, was told that he had not a constitution for the climate, and he had better not go. ‘How long do you think I should live,’ said he, ‘if I went to India to preach the gospel?’ ‘Why possibly you might live seven years,’ was the reply.—‘Seven years!’ said he; ‘oh, how much a

man may do for Christ in seven years! I will go.’ We want men of a kindred spirit with George Whitefield, who, when in the zenith of his career, when he seemed to be self-consuming in his zeal for Christ, said, ‘I want to exist as one of Christ’s bees, but I seem to be such a drone that I deserve to be thrust out of the hive.’ We want men of kindred spirit with the great apostle of the Gentiles, who said, ‘my heart’s desire and prayer to God for Israel is, that they may be saved.’ We want men having in them the mind of Christ Jesus, the great, and first, and chief Missionary, who said, ‘I have a baptism to be baptized with, and how am I straitened until it be accomplished!’ If we get such men as these, why then there is indeed a fair prospect of the world being won for Christ.”

Never out of God’s sight.

If we should go into the deepest and darkest mine or cavern there is, away down in the earth, and shut ourselves up there, we should not be out of His sight. If we could glide down with the great fishes to the very bottom of the ocean and lie there, we should be as plainly in His sight as if we were in the open field or on the top of a mountain. In the darkest room of the house, and in the darkest hour of the night, He sees us as clearly as if it were noon-day, and the sun were shining all about us.—There is no place where He is not. He never sleeps. He is never absent, and He can never be diverted or deceived!

How wonderful! How dreadful! And yet if we love Him and try to please Him, how safe we must feel, and how happy it must make us to feel that He is never far from each one of us; for it is in Him we live and move and have our being.”

A sad picture.

Dr. Butler, a missionary from India, lately said that he came from a land where the sun shone brilliantly and constantly, where everything was fair and perfect to the eye; but amidst all the cultivated loveliness he did not remember a single flower, except the rose that was fragrant; and though the birds were very splendid, there was not one that sang. It was a sad thought, but might also be applied to the people. *He had never heard a hearty, happy laugh from a woman outside the pale of Christianity.* With every opportunity for observation, he had never seen amongst them a happy female face.

He might have added that he had never beheld a specimen of serene and happy old age, in either sex, outside the pale of Christian influences.

China.

China proper contains eighteen provinces—six reaching the coast, and twelve wholly inland. The former are, of course, best supplied with missionaries, yet thus is their present state:

	Population.		
1. Chih-li.....	31 millions	—	13 missionaries.
2. Shan-tong...32	"	7	do.
3. Kiang-su...43	"	15	do.
4. Chel-kiang.30	"	11	do.
5. Fo-kien.....16½	"	18	do.
6. Kwang-tung 21	"	22	do. 8

Still worse is the condition of the inland provinces. They stand thus:

1. Hu-pih.....	30½ millions	—	5 missionaries.
2. Kan-suh....16	"		No missionary.
3. Sz-chuen...24	"		do.
4. Yu-nan....6	"		do.
5. Shen-si....11	"		do.
6. Shan-si....15½	"		do.
7. Ho-nan....25½	"		do.
8. Gan-hwuy..39	"		do.
9. Kiang-si...25½	"		do.
10. Hu-nan....20½	"		do.
11. Kwel-chan.6½	"		do.
12. Kwang-si...8	"		do.

If Chinese Tartary be added to these, it will stand thus:

Chinese Tartary, 83 millions—No missionary.

Such a record is truly appalling. The Divine Redeemer looked only on a few thousand, when, seeing the multitudes, "He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd."

NOTICES, ACKNOWLEDGEMENTS, &c.

The ornamental cover of the *Record* was designed by Mr A. R. Garvie, and was executed by T. Nelson & Sons, Edinburgh. We regret that there is a mistake in one of the scripture references. One *i* is omitted in the reference to Genesis. The 28th chapter, not the 27th, was intended. The mistake was the engraver's.

We have earnestly to urge ministers, elders, and all others who take an interest in the affairs of the church, to use their influence to increase the circulation of the *Record*. No other periodical is a substitute for it. We have still on hand a considerable number of the *Records* for January.

When at all possible pay your *fifty cents* to the Agent when you order the *Record*. Small sums are easily forgotten, and to *dun* for them is very disagreeable. Agents complain to us that they have often to make up neglected sums out of their own pockets, thus involving them not merely in trouble but also in positive loss.

NOTICE.

Persons receiving subscriptions for the Widows Fund will please forward the amounts to the Treasurer as soon as possible after receipt, so that the money may be at once invested for the benefit of the Fund.

HOWARD PRIMROSE,

Treasurer M. W. and O. F. P. C. L. P.
Pictou, January 19th, 1867.

MISSIONARIES WANTED.

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

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

By order of the Board,

P. G. MCGREGOR, Sec'y B.F.M.

Halifax, Oct. 24th, 1866.

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

FOREIGN MISSIONS.

West River cong., per Rev. G. Rod-dick.....	\$29.00
Rockville Missionary Society, per Mr. Alfred Dickie.....	13.75
Maitland Missionary Society.....	5.93
A New Year's thank-offering from a Presbyterian, Cornwallis, per Mr. R. Murray.....	20.00
St. John's Church, Halifax, per Rev. J. Forrest.....	30.50
Congregation of New Annan, per Rev. J. Watson.....	8.00
Knox Church, Pictou, per Mr. James Patterson.....	20.00
Brookfield, for 1865, per Rev. J. D. McGillivray.....	9.00
Brookfield, for 1866, per do.....	9.35
Middle Stewiacke and South Branch, per do.....	21.07
Primitive Church, New Glasgow, per J. W. Carmichael, Esq.....	82.40
Mrs. Magnus Taylor, per do.....	1.00
A. C.....	12.00
Sydney Cong, per Dr. McLeod.....	150.00
St. Ann's, C. B., per Rev. A. McIntosh, per Rev James Thomson:	67.50
A member of Central church.....	4.00
A friend.....	4.09
A member of Central church.....	2.00
Mr James Weir, Roger's Hill.....	1.00

HOME MISSIONS.

Maitland Missionary Society, per Mr. Alfred Dickie.....	\$5.93
E. F., Maitland, per do.....	0.62
A New Year's thank-offering from a Presbyterian, Cornwallis, per Mr. R. Murray.....	10.00
Cong. of Musquodoboit Harbour, per Rev. E. McCurdy.....	20.00
Knox Church, Pictou, per Mr. James	

Patterson.....	40.00
Cong. of Brookfield, for 1865, per Rev. J. D. McGillivray.....	10.25
Cong. of Brookfield, for 1866, per do..	18.70
Little Harbour Congregation, per J. W. Carmichael, Esq.....	8.00
A. C.....	12.00
Sydney Cong., per Rev. Dr. McLeod.	50.00
St. Ann's Cong., per Rev. A. McIntosh,	32.00
Per Rev James Thomson:	
A member of Central church.....	4.00
A friend.....	4.00
A member of Central church.)	2.00
Little Narrows, C. B., per Rev K. McKenzie.....	6.00

"DAYSFRING."

Mission box in Mrs. J. Hepburn's family, Pictou.....	\$2.00
Master Amos, T. R., J. D. Mitchell, per Rev. J. Munro, Wallace.....	5.00
Canada Sabbath School box, P. E. I. Cy., 8s. 5d.; B., Emma and Oliver, 5s., P. E. I. Cy., per Rev J. D. Murray	2.24
Per Rev. Thomas Scdgrwick:	
Children of Hon. A. Patterson, \$2.10	
Edward Kent.....	1.06
Robt. Bryden.....	1.14
James McKeen.....	1.40
John Miller.....	0.61
Charles Kieley.....	1.54
D. A. Campbell.....	1.50
Miss Margaret Campbell's class	2.15
Roderick Barclay.....	0.50
	12.00
Per Mr. Alex. Dunbar from Elmsdale:	
Card of Miss Mary B. Fraser.....	\$5.12
" Rachel Fisher.....	4.26
" Emma Stirling.....	1.91
" Master Lorenzo Corbet, 2.75	
	14.04
Per Mr. J. C. Mackintosh, from Chalmers' Church:	
Card of Charles Thomson.....	\$3.37½
" James Thomson.....	5.67½
" William Maxwell.....	7.12½
" John Munro.....	2.37½
" Bessie Barnes, Bella and Jessie Fraser.....	21.00
" Kate Mackintosh, Harriet and John Boak.....	19.60
" William Lawlor.....	1.62½
" Ellie Wright.....	2.00
" E. Bentley.....	1.00
" Mary Maxwell.....	5.50
" Mary Currie.....	5.10
" Georgina Whidden.....	5.20
" Mary Jane Grant.....	3.45
" C. Graham.....	1.50
" Mary Logan.....	5.25
" Miss Harold.....	2.75
" Bella Hutton.....	0.50
" R. B. Mackintosh.....	14.25
" Alice Thomson.....	2.12½
" Masters C. & A. Mackinlay.....	2.62½
	\$112.02½
Unclaimed.....	0.23
	112.25½

Prince Street church, Pictou, per J. W. Carmichael, Esq..... 38.00

Per Rev. Allan Simpson:	
Card of Fred. McLearn.....	\$3.55
" Alex. Russell.....	3.87
" Annie Anthony.....	4.09½
" Clarissa White.....	3.36
" Hannah Scott.....	3.12½
" Harriet J. Madill.....	1.50
" Mr Donald Grant.....	4.25
" Mr John C. Meek.....	2.00
	25.75

Children of Sabbath School at Lunenburg, per Mr F. W. George..... 10.50

Poplar Grove Church, per Mr. Charles Robson:

Card of Jessie McGregor.....	\$2.60
" Esther Archibald.....	3.75
" Grace McNab.....	3.00
" Janet Putnam.....	2.87½
" Eva Blanchard.....	4.75
" Emma Thomson.....	2.00
" Ellen Wallace.....	1.15
" Charlotte Fraser.....	5.43
" Rebecca Grant.....	0.75
" Jessie Stevens.....	4.00
" Emily Creelman.....	0.37½
" Amelia Jane Wier.....	2.00
" Mary Moir.....	2.12½
" Anna Clarke.....	4.00
" Isabel Robson.....	3.82½
" Bessy McDonald.....	4.25
" Louisa Seeton.....	3.00
" Isabel Scott.....	3.00
" William Creelman.....	2.25
" Frank Power.....	0.72½
" Eddy Goreham.....	1.62½
" Edward Stairs.....	1.50
" Robert Gulliford.....	2.12½
" Adam Reeves.....	2.12½
" William Smith.....	2.10
" George Archibald.....	3.87½
" William H. Brown.....	0.75
" William Reid.....	3.62½
" George Maxwell.....	4.50
" Wm McCurdy.....	4.12½
" John W. Geddie.....	2.50
Charley and George Taylor.....	0.62½
Bessy Isabel and Willey Caldwell.....	3.62½
Abram and Mary Jane Creelman.....	0.80
Annie C. Thomson.....	0.50
John McDaniel.....	0.25
Annie Mary and W. Brown.....	0.10
	90.60½

Young people of Calvin church, St. John, N. B., per Rev W. Alves.. 41.02

EDUCATION.

Maitland Missionary Society, per Mr Alfred Dickie.....	\$5.92
St. John's church, Halifax, per Mr W. McLeod.....	20.00
Cong. of Middle Stewiacke, per Mrs John Carter.....	11.89
Cong. of Brookfield, per do.....	6.36
Little Harbour Cong., per J. W. Carmichael, Esq.....	3.86
Merigomish Cong., Rev K. J. Grant's, per do.....	7.50
A. C.....	8.00
Sydney Cong., per Rev Dr. McLeod..	16.00
St. Ann's Cong., per Rev A. McIntosh	8.00

SYNOD FUND.

French River Cong.	\$2.40
A. C.	8.00
Sydney Cong., per Rev Dr McLeod..	16.00

COLPORTAGE.

Sydney cong., per Rev Dr McLeod..	\$6.00
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MISSION TO ROMAN CATHOLICS.

Sydney cong., per Rev Dr McLeod..	\$2.00
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Rev P. G. McGregor acknowledges receipt of 36½ yards of home made flannel per Rev J. Waddell, from women in his bounds; value \$14.60.

The Treasurer of the Presbyterian Ministers' Widows and Orphans Fund acknowledges receipt of the following sums:

Ladies of St. John church, Chatham, for Rev Dr McCurdy, for 1865.	\$20.00
Do. do. for do. for 1866.	20.00

\$40 00

Amounts formerly acknowledged..	6016 09
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Total amount received to date.	\$6056.09
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HOWARD PRIMROSE,

Treasurer M. W. and O. F. P. C. L. F.

Pictou, 24th January, 1867.

PAYMENTS FOR THE RECORD.

The publisher acknowledges receipt of the following sums:

Mr Robert Hardy, Montrose, P.E.I.	\$2 00
Mr. Robert Davidson, Portauipique.	7 00
Adam Roy, Esq., Maitland.	7 00
David Freize, Esq., Maitland.	5 50
Mr W. H. Rudolf, Gaspe.	1 00
Mr Madill, Rawdon.	2 00
Mr Thos. B. Gauld, River John.	4 00
Mr Alex. Archibald, Lower Stewiacke, 10 00	
Mr Andrew Johnson, Truro.	1 00
Miss Forrest, Halifax.	3 50
Mr Thomas Graham, New Glasgow.	25 00
Rev T. G. Johnstone, Blackville, N. B. 9 50	
R. McGregor, Esq., New Glasgow.	2 40
A. H. Patterson, Esq., Tatamagouche. 17 00	
Rev James Fraser, Boularderie.	3 50
George Hattie, Esq., Pictou.	39 80
Mr James Gass, Shubenacadie.	10 00
Mr James Tait, Cape Canso.	0 60
Mr John Hardie, Newcastle, N. B.	1 00
Mr David A. Fraser, Truro.	1 00
M. H. Goudge, Esq., Windsor.	30 25
Rev R. Sedgwick, Musquodoboit.	42 00
Rev D. McKinnon, Parrsboro'.	3 00
Rev James Waddell, Sheet Harbour.	9 50
Rev M. Wilson, Sydney Mines.	10 00
Rev K. McKenzie, Baddeck.	6 50
Mr Hiram Smith, Newport.	13 50
Robert McDonald, Esq., Cape George.	5 00
Mr Hugh Dunlap, Stewiacke.	10 00
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