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THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JUNE, 1869.

THE ANNUAL MEETING OF SYNOD

Will be held during the present month in Prince Street Church, Pictou, on the fourth Tuesday, viz., 22nd inst., at 7 o'clock, P. M., the opening sermon to be preached by Rev. James Watson, moderator.

Knowing that special prayer offered last year for a good and profitable gathering of our ministers and elders from the various Lower Provinces, was followed by an assemblage of 96 ministers and 47 elders, besides corresponding members, in all 150, who spent a week together with great enjoyment, transacting the business of the Church, harmoniously and successfully, we feel free to recommend the same course of preparation by personal and congregational prayer.

We have confidence in the wisdom of our Committee on Business to make all necessary arrangements for economizing precious time and giving prominence to subjects of general interest and importance. We trust that missions, education, and the state of religion in the body will come before the Synod as they did last year, in the evenings, with every facility for free discussion, mingled with the devotional element, speeches and prayers being methodized and condensed, so that many may share in these exercises and all be edified and refreshed.

We understand that the facilities for travel by the issue of free return tickets, may be expected by members travelling on the provincial railways, and by steamers in the Gulf and from P. E. Island, and trust that

the approaching meeting may, in numbers, in spirit, and in good results, prove inferior to no other by which it has been preceded.

THE MODEL SYNOD.

It was held about fifty years after the birth of Christ; ten years after Peter had preached to Cornelius and had thus opened the door of the Church to the Gentiles: thirteen years after the conversion of the Apostle Paul, and thirteen years before his martyr-death.

The Church of Christ was still very weak. The rulers of this world had scarcely heard of the crucified Messiah: yet the little leaven was diffusing its influence over many lands: the tender sapling was shooting forth branches, and striking its roots firmly into the heaving soil. While the new religion was confined to Judea its progress might not be much retarded by the old ritual. Christ and Moses might go hand in hand, and no harsh collision need have occurred.—But sooner or later new wine must burst old bottles.

The great apostle of the Gentiles went forth upon his mission, and asserted for the Church of Christ its real and original universality. He proclaimed the Gospel with equal freedom to Jew and Greek: the good news was to all mankind—**SINNERS**, regardless of caste and rite and parentage. The principle on which Paul acted had been admitted when Peter received Cornelius into the Church, but it remained for Paul himself to press it home, and give to it

the prominence which its importance demanded.

It was in the beautiful city of ANTIOCH, then the Syrian capital, that the first Gentile Church was formed. In this city, noted for scurrility and wit, the followers of Jesus were first called Christians, a "nickname" which has ever since been gathering glory, and which shall be glorious forever.

Many converts were gained at Antioch, and the work of the Apostle Paul and his fellow-labourers was prospering. The SPIRIT was poured out upon the Gentiles as well as the Jews. The converts were liberal, zealous, loving,—of one heart and one mind. The youthful Church at Antioch occupied a centre of extensive influence, and came into constant contact with the most elegant and fascinating forms of Greek and Roman infidelity, superstition, and Epicurean worldliness.—Suddenly a foe still more formidable and deadly must be encountered. The Gentile Church was, if we may so speak, attacked in the rear. Heathenism, with its licentiousness, its gross superstition, its blind atheism, is in front, colossal and terrible; and rushing to its help, behold legalism, petrified ritualism, a zealous, proselyting formalism!

Pharisees of the strictest sect had crept into the Church of Christ without ceasing to be Pharisees. These men, burning with zeal "came down from Judea," to correct what they regarded as an essential, a fundamental, defect in the teaching of the Apostle Paul. Their doctrine is briefly stated: All must be circumcised; all must observe the Law of Moses—ALL, whether Gentiles or Jews. Faith in Christ is not enough; it is useless without the Law. Christ is the Messiah; but we must receive Christ AND THE LAW OF MOSES.

The Church of Antioch was composed chiefly of Gentile Christians; and Antioch was the centre of missionary work among the Gentiles. Hence the vast importance of the question now to be decided. It was a question of life-and-death for the Church. The sufficiency of Christ as a Saviour was at stake, and this principle to a Christian is everything. Paul and Barnabas at once

resisted the innovators; and no doubt the great majority of the people sympathized with them. There is reason to believe however that a section of the Church received the new doctrine, and that a temporary schism was the result. After much "dissension and contention" it was arranged to refer the case to the Apostles and Elders assembled at Jerusalem.

Paul and Barnabas and "some others" were the delegates of the Church at Antioch. They came up to Jerusalem through Phenice and Samaria, telling everywhere the wonderful progress of the religion of Christ among the Gentiles. The good news gladdened the hearts of the brethren. When they reached Jerusalem they were publicly and honourably received by the Church and they told the same joyful tidings with regard to the progress of the Gospel. This gave occasion to the Christian Pharisees to insist in the presence of the apostles on the error which had caused so much trouble at Antioch: "It is not enough that the Gentiles believe in Jesus, they must be circumcised and commanded to observe the Law of Moses." And now Christianity itself is at stake in the mother-church of Christendom and in presence of the Apostles of Christ.

Then the Apostles and Elders assembled in their judicial capacity, to discuss and decide this grand controversy—to determine whether Christianity should become merely a Jewish school or sect, or should fulfil its beneficent destiny as the Universal Religion. This Apostolic Synod prayed, and debated, deliberated, sought and obtained Divine guidance, just as Synods may and ought to do in the present day. The Apostles acted here in their capacity of Elders, and not as inspired Apostles.

The venerable leaders listened to the "long debate." At length Peter gave utterance to his views in a singularly cogent and logical speech. He appeals to facts familiar to all—he recalls the conversion of Cornelius—he shows that God makes no difference between Jew and Pagan. The gift of the Holy Ghost was a decisive proof that the Gentiles who believed were accepted by God. The Mosaic law he charac-

terises as an unbearable yoke. He warns them not to tempt God by reviving a question that was settled by divine authority ten years before, and concludes by showing that there is but one and the same way of Salvation for Jew and Pagan—namely, by faith in Jesus Christ.

Paul and Barnabas came forward with more facts bearing on the case, and proving clearly that God smiled on the attempt to evangelize the heathen.

JAMES the JUST, himself a strict observer of the law, who was "continually in the temple on bended knee praying for the salvation of his unbelieving kinsmen,"—is the next to speak. His appeal is to the Word of God. He briefly shows that the admission of the Gentiles is in fulfilment of Prophecy. God was only bringing to pass His eternal decrees and fulfilling His promises. He concludes with a "MOTION" which is a practical inference from fact and prophecy—fully agreeing with the sentiments uttered by Peter and Paul,—That the liberty of the Gentiles be not interfered with, but that they be charged to abstain from the abominations of idolatry and fornication, and from the flesh of strangled animals and from blood.

This motion is accepted by all. The apostles and elders, and the whole Church, send to the Gentile Churches some of their leading men with a letter containing the substance of the resolution moved by James. The "Deputies" proceed speedily to Antioch where they and their tidings are received with great joy.

We have to offer the following observations on the "first Synod."

1. The question at stake was the condition of salvation. God could have decided it at once by inspiring one or other of the apostles to speak with His authority.

But the decision is left to be reached by the exercise of the logical faculty on the great truths of God's word and the wise acts of His Providence. The Synod was willing to be guided by manifestations of God's will in His Providence. The same way of deciding questions is open to the Church in all ages.

2. The discussion was conducted by

the apostles and elders and the decision was arrived at by the apostles and elders; but the "brethren"—the members of the Church—the Christian congregation were present, were deeply interested, and their concurrence in the decision was fully secured. The people—the membership of the Church—should be duly consulted in all ecclesiastical movements, and their approbation sought and obtained. We see no trace here of the proud hierarchical system which eventually converted the government of the Church into an iron tyranny.

3. All the decrees of the First Synod are not binding on us. Abstinence from blood and from that which is strangled is evidently adapted to peculiar and temporary circumstances. Apostolic example is imperative when it concerns the substance of Government and Worship; not otherwise. The "holy kiss"—the "washing of feet"—the "love feast"—the weekly or daily celebration of the Lord's Supper,—and these examples of abstinence,—are not to be regarded as binding on the Church always and everywhere. The Church was not bound in the grave clothes of a minute ritual; her heritage from Christ and the apostles is glorious liberty, regulated by the Word, the Spirit, and the exercise of the reasoning faculties, and that wisdom which God gives to those who ask Him.

4. The history of this Synod warrants the Presbyterian system. There is full and open discussion. The apostles and elders freely discuss the question before them. Peter in one of epistles calls himself an elder; and it was in this capacity that he and his brethren took part in the Council. The Council met, not to institute new laws, not to bind grievous burdens on the people without their concurrence, but to determine the practical application of principles to present questions which were pressing on the conscience of the individual believer and on the Church at large.

5. Divisions crept into the Church even in the days of the apostles. Fundamental error lifted its head proudly and threatened the ruin of the new religion. See how the errors and the errorists were met: the

whole case was calmly and deliberately examined and discussed. The presence of the Holy Spirit was invoked. The mind of God as manifested in His Word and in His dealings with the Church was sought. The rights of the Gentile Christians were maintained and vindicated. The law of Moses was placed in its proper position as related to the Gospel. The Church in Jerusalem was predominantly Jewish, and strongly tainted with Pharisaism. Yet the apostles did not diverge a hair's breadth from the line of rectitude to win the applause of the multitude. The result was that the crisis which had arisen, threatening the very existence of the Church, was safely passed,—that a loving, brotherly and unanimous decision was arrived at, and that both truth and love were fully maintained.

6. Observe the wise *expediency* which marked the decision of the Council. The principle of salvation through Christ alone was carefully guarded. In this respect the Gentile-Christians gained all that could rightly be desired. But there were certain practices which were peculiarly offensive to the Jews—such as eating meat offered to idols, (*i. e.* the remains of heathen sacrifices;) and indulging in incestuous marriages and other breaches of the Seventh Commandment (—breaches which were hideously common among the heathen.) From these practices the Council resolved that the Gentile converts should abstain. The eating of blood was in itself a matter of indifference now that the Great Atonement had been made; but for the sake of the weak consciences of the Jews this indulgence is to be abstained from. There is tender forbearance with prejudices and weaknesses when these do not touch the vitals of the Christian system. The Gentile Christians, and their great apostle, were quite willing to forego their liberty in things indifferent for the sake of peace and unity.

7. Christ by His Holy Spirit is with His Church always, even to the end of the world, leading her to all truth. The decision of this Synod was dictated by the Holy Spirit; and at the same time it was

arrived at after much discussion and thoughtful consideration. We may be sure of the approbation of the Holy Ghost if we decide in accordance with the light of Scripture and of events in Providence. It is when the Holy Ghost is in our Synods that we may expect to reach wise conclusions, *unanimously*, as was the case in this instance.

8. The First Council was a noble illustration of the well-known saying,—In essentials, Unity; in non-essentials, Liberty; in all things Charity.

9. When difficulties, divisions, errors, spring up it is a great privilege to bring them before the "brethren" assembled in the name of Christ. The happiest results flowed from the decisions of the Council at Jerusalem. Similar results may be expected wherever Synods are held in the right spirit and attempt the right kind of work.

CHRISTIAN HYMNOLOGY.

BY REV. M. HARVEY, ST. JOHN'S, N. F.

No. VI.

English Hymn Literature.

In our rapid survey of those great masters of the devotional lyre, who have worthily celebrated what Milton calls "the throne and equipage of God's "Almightiness," raising the human mind to communion with the divine, and uniting music to immortal verse, we have now arrived at the period when English hymn-literature took its rise. We saw, in last paper, that no sooner had the light of the Reformation dawned on Germany, than congregational singing was introduced, and a national hymn-literature sprang up, which, as years rolled on, became by far the richest and noblest that the christian church yet possesses. It is remarkable that when, from Germany, the Reformation spread to England and Scotland, for a lengthened period, it did not create there an evangelical hymnology at all corresponding to that of Germany. In fact, for two centuries, though hymn-writers appeared, at intervals, in England, yet their productions were few and scattered, were not written with a view of being used in public worship, and were not collected into a people's hymn-book. It is worthy of note, that precisely the same thing occurred in the Reformed Churches of France, Switzerland and Scotland. They

also were long without a hymn-literature, and differed from the other Churches of the Reformation in using only the Psalms of David in the praises of the sanctuary, to the exclusion of uninspired hymns. It is not difficult to discover the reason of this. These churches were all of one type, being modelled on the Genevan form; and in doctrine, worship and government were Calvinistic. True, indeed, there is no peculiarity of Calvinistic doctrine unfavourable to sacred song, for both English and German Calvinists have been among the best of hymn-writers. Nor yet did the want of a hymnology spring from any deficiency in the natural genius of the people; for the Swiss, French and Scotch are noted for the vigour and abundance of their national melodies. The cause of it lay in the application of a principle common to those churches—that nothing was to be accepted, in doctrine, worship or discipline, for which scripture warrant could not be pleaded.—In stern protest against Rome, and in order to clear away all those additions and encumbrances which had overlaid and deformed the religion of Christ, they went back to the New Testament, and refused to accept anything in doctrine, or sanctuary service, for which express sanction could not be found therein, “or which by good and necessary consequence, might not be deduced from Scripture.” It is a noble principle,—the very corner stone of the Reformation itself—one to which we all heartily subscribe, when its limits are fairly stated, and its application duly guarded by other co-ordinate truths. It is, however, capable of being misapplied and stretched beyond due bounds, when it is brought to bear on matters which the Word of God has left free. Our Confession of Faith recognizes this limitation of the principle, when it reminds us that “there are some circumstances connected with the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and christian prudence, according to the general rules of the Word, which are always to be observed.”

In applying this principle rigidly to Psalmody, the Genevan Reformers, finding that the “hymns and spiritual songs” of which Paul spoke, and the adoption of which he enjoined, were not to be found in the New Testament Canon, arrived at the conclusion that they must look for them in the liturgy of the older dispensation, which, as being inspired throughout, they conceived was *alone* entitled to be used in the service of song. Accordingly the book of psalms became their hymn-book; and, by-and-by, the strange theory grew up and found acceptance, that to offer praise to God in *any other words* than those of the inspired psalms, was to present an unau-

thorized and unacceptable sacrifice, as much so as if a Jew had presented swine upon the altar. Even under the christian dispensation, to go beyond the Jewish psalmody in offering praise, was pronounced daring and presumptuous impiety. To such extremes will good men go at times, in the misapplication of a principle right and scriptural in itself. Doubtless, too, the fact that the Latin hymns in use were deeply tainted with the errors of Romanism, largely influenced their decision.—There was no Luther to separate the wheat from the chaff; and no poet arose with genius sufficient to create an English Protestant hymn literature, and so in their anxiety to get rid of “every rag of Popery,” they rejected all existing hymns, and clung to the psalmody of the Jewish church.—However right and proper such a course may have been then, the reasons for following it no longer exist, when we have such an abundance of pure, evangelical hymns to choose from.

There are still a few in these days who hold the same views; but the vast majority of those who glory in the name of Calvin have long since relaxed this narrow rule; and becoming, like the Psalmist, “wiser than their teachers,” have added to “the song of Moses” “the song of the Lamb,” and while loving and using the psalms of David, have conjoined with them devotional hymns, accordant with the thoughts and language of the New Testament, and expressive of their praise and thankfulness for the blessings of Redemption through Christ. Still there are some good men who, no doubt, with the best intentions, enter their solemn protest against this, and denounce the introduction of christian hymns as an impious, unwarranted “innovation,” opening the door for the direst heresies. They insist on it, that this is “will-worship”; and that to use words other than those inspired by the Spirit in praise, is to dishonour His productions and to place human compositions “on a level” with the divine. They calmly assume that the mind of God is, that in inspiring men under the Jewish dispensation to write the psalms, no religious feeling is permitted to embody itself in other songs of the sanctuary till the end of time. The whole of this theory rests on assumption unsustained by proof. If the authority of the New Testament be appealed to, there is not one word in its pages directly commanding us to sing the psalms of the old dispensation, *in public worship*, or indeed any other compositions the words of which are recorded. We shall see presently the bearing of the apostolic precept, “speaking to yourselves in psalms and hymns and spiritual songs.” Thus we might fairly argue, as the Baptists of England long did, that if there is to be

nothing in the Church of Christ, for which we have not Christ's express command, singing is abrogated as a part of "the beggarly elements" of a dispensation now superseded. If, on the other hand, the practice of the temple service be pleaded as authoritative in the case of singing psalms, then arises the embarrassing question, by what authority have we dropped the use of those musical instruments, trumpets, psalteries, harps and cymbals that were invariably employed in that service, and are commanded to be used in those psalms themselves, and introduced the "innovation" of a metrical version, tunes of modern composition, the reading of the lines, and the institution of a precentor? Is not this "will-worship?" "Who hath required this at your hands?" Are not the inspired psalms dishonoured; these unauthorized, presumptuous alterations and additions? This music, which is undeniably part of the service of praise, is a mere "human invention," just like the pulpit, and the sermon in its modern shape.

Those who condemn hymns forget that the psalms are simply poetical prayers, intended to be chanted, or sung, or uttered with musical modulation of some kind or other; and just as we are at liberty to express the desires of our heart to God in words other than the prayers recorded in scripture, so is it with our praises. Yet, strange to say, those who condemn us for going beyond the words of the psalms in praise, use extempore prayer without compunction; and never feel that a sermon, founded on a text of scripture, disparages the word of God, which is perfect and inspired, or impiously attempts to add to it, or to place itself "on a level with it."—How a hymn, embodying the verities and doctrines of Revelation, is to be regarded as an impious attempt to place human compositions on an equality with inspiration, while a prayer addressed to God, and doing exactly the same thing in prose, is to be considered right and acceptable, it is indeed difficult to conceive. If free prayer be allowable, let it be stated expressly, in what portion of scripture free praise is forbidden. Let the divine command, limiting us to the psalms, in praise, be pointed out, that we may bow to its authority. The truth is, that in the new testament we have no *Leviticus*, regulating the minutiae of worship. The gospel is not a thing of rigid rules, but of grand principles, to be applied under the guidance of the sanctified understanding and the teachings of the Holy Spirit. There is no precise law laid down regarding the words to be employed in praise, any more than in prayer, beyond the general rule,— "let everything be done decently and in order;" "let all things be done unto edifying." "If we insist on some scriptural war-

rant more particular than these, in order to render our service lawful, we shall find that we neither have nor can have any warrantable praise at all. "Hymns and spiritual songs," equally with "psalms," can claim apostolic sanction. Paul says, (Col. iii. 16, 17) "Let the word of Christ dwell in you richly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord," &c. It is indeed "passing strange," nay, "wonderous pitiful," when we have this solemn injunction to use "hymns and spiritual songs," as well as "psalms," and to "give thanks to God and the Father in the name of the Lord Jesus Christ," (v. 17)—that is the historical Christ, not the promised Messiah known to the ancient church,—but "the one Mediator, the man Christ Jesus," to find men arguing that we are "offering strange fire upon the altar," if in our songs of praise we name the name of Jesus, at which every knee is to bow, and which every tongue is to confess. These "hymns and spiritual songs" which the apostle enjoins are not given us; we must, therefore, either compose them ourselves, or neglect and explain away a clear injunction of scripture. It is for them to show how they are justified when in praise they fail to "give thanks *always for all things*, unto God the Father, in the name of our Lord Jesus Christ." It might well shake their self-satisfied confidence in their own views, and awaken doubts as to the justice of their angry denunciations of others, "whose consciences are not satisfied with a psalmody in which the name of Jesus does not occur;" to find that they are condemning men for singing the grandest psalm in the whole bible—the *Psalms Psalmorum* of the gospel dispensation—that glorious passage which concludes the eighth chapter of Romans, and which is as truly poetical and lyrical in spirit as any part of the psalms, or that their principles lead them to prohibit the singing of such words as those in 1 Peter, i. 3—5, "Blessed be the God and Father of our Lord Jesus Christ," &c.

When the English reformers, who took refuge on the continent during the time when the Marian persecutions were raging and the fires of Smithfield were blazing, returned on the accession of Queen Elizabeth, it became evident that they had, during their exile, imbibed a love for the protestant forms of Geneva. Their influence was sufficient to secure the adoption of singing a metrical version of the psalms of the Old Testament in public worship, and wholly to exclude hymns. The same order was observed in the worship of the church of Scotland; and the effect was, to discourage the growth of a native hymn-literature in Bri-

tain. For nearly two hundred years only psalms were used in public worship. The metrical version first used was that of Sternhold and Hopkins, published in 1562. Sternhold died fifteen years before Shakespeare was born. He had been groom of the bed-chamber to Henry VIII. and Edward VI., and also impropiator of the buildings and lands of the Priory of Bodmin. Whatever may be thought of the poetical abilities of him and his co-editor he had a thorough knowledge of the original Hebrew, and such competent judges as Bishops Beveridge and Horsley defend his version as just and accurate. Old Thomas Fuller says of Sternhold and Hopkins, "they were men whose piety was better than their poetry, and they had drank more of Jordan than Helicon." That their version was loved, learned by heart, and sung by so many generations of worshippers, throws around it a sacredness and a charm. Of course, its obsolete words, bad couplets, and other literary blemishes, unavoidable when it was made, render it unfit for use at the present day. Yet was it so much admired that any innovations on "this time-honoured version" were denounced as sacrilege, and even the celebrated Romaine argued as if the words of Sternhold and Hopkins were the words of the Holy Ghost, which it were impiety to depart from.—This version was superseded by that of Tate and Brady, in the church of England, in 1696; while Rouse's version—that still in use—was sanctioned by the assembly of the church of Scotland in 1650.

But, in course of time, both in England and Scotland, men's minds were gradually leavened with more liberal ideas; and as their spiritual stature was elevated, their theological horizon widened. The rigid rule, excluding all hymns from public praise, began to be assailed, doubted, undermined, and was at length relaxed, as unwarranted by scripture. In Scotland, as early as 1648, the desire for spiritual songs not included in the psalter, was so general that the General Assembly employed Mr. David Leitch on "a paraphrase of the songs of the Old and New Testament." The matter was again considered in 1706, and at last in 1745 a collection of translations and paraphrases was published, which, after revision, was in 1781 "allowed to be used in public worship, in congregations where the minister finds it for edification." This forms our present collection of paraphrases and hymns, the enlargement of which many now earnestly desire.

The beginning of the eighteenth century was the era of a native hymn literature in England, which has yielded many noble hymns; some of them will bear comparison with the best of German or ancient hymns. Gradually they won their way

into the praises of the sanctuary, meeting a want that had long been felt, promoting true piety, diffusing evangelical truth among the masses, and enriching devotional thought and language. A rich stream of sacred song welled out and continues to flow, making glad the city of God.

The limits of this paper oblige us to pass lightly over the earlier English hymn writers. Among these, Bishop Jeremy Taylor, so universally known as the author of "Holy Living and Dying," and many other works, stands conspicuous. He published a volume of hymns entitled "The Golden Grove," replete with warm devotion and that exuberance of imagination and richness of language which constitute him the eloquent Chrysostom of the English pulpit. It was however conceived in the quaint style of that day (1650); and its unnatural conceits and artificial fancies soon caused it to be consigned to oblivion. George Herbert, whose works are still popular and will long be dear to every genuine lover of poetry, may also be reckoned a hymnist. His hymns, however, are better adapted for private reading than for public worship—hymns for the heart rather than the voice. Hence but a very few from Herbert's *Temple* find a place in modern hymn-books. George Wither (1624) is the author of "Songs and Hymns of the Church," extracts from which are to be found in most collections of sacred poetry, but few if any are found suitable for singing.

There is one verse which we have all been accustomed to sing from our earliest years—which, generation after generation, has been sung for the last century and a half,—and yet perhaps few know more of the author than the name, and many not even so much as that. I refer to the Doxology,—

"Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above, ye Heavenly Hosts;
Praise Father, Son and Holy Ghost."

The author is Bishop Ken, who was born in 1637 and died in 1710. The poet, James Montgomery, says of this Doxology, "It may be doubted whether there is a stanza of four lines, in the compass of our literature, which has been so often remembered, repeated and sung. It is a masterpiece at once of amplification and compression. Of *amplification*, on the burden "praise God," repeated in each line; *compression*, exhibiting God as the object of praise, in every view in which we can imagine praise to be due to him—for all his blessings,—yea for all blessings, none coming from any other source; praise by every creature, specifically invoked here below and in heaven above; praise to him in each of the characters wherein he has revealed himself in his

Word,—“Father, Son and Holy Ghost.” The good Bishop will also be long remembered for his “morning and evening hymns” In how many instances, generation after generation, has the young heart been drawn heaven-ward by the sweet words of “The Evening Hymn,” and the slumbers of innocent childhood have fallen softer and more refreshing after repeating.

“Glory to thee my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath thine own Almighty wings.”

“Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That with the world, myself and thee,
I, ere I sleep, at peace may be.

“Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the judgment day.”

The early years of the eighteenth century were marked by the appearance of one of the greatest of English hymn-writers,—one whose name is familiar wherever the English tongue is spoken,—Dr. Isaac Watts. As a composer of “Divine Songs for Children” he is unrivalled. The best testimony to his excellence in this department is the fact that probably the larger part of the youthful population of England, Scotland, America, and the English colonies all over the world, are at this day learning “Watts’s Divine Songs for Children.” Who could wish for higher honour than this?—to strike the tender strings of young hearts, attune them to immortal praise and mould the character for heaven—to utter thoughts in words that will cling to the memory through life, and perhaps form part of the hallowed remembrances of the upper sanctuary. But while Watts is unapproached, as a writer of sacred songs for childhood, he takes a place in the front rank of those who have composed hymns for the sanctuary. His productions are marked by simplicity, purity of devotional sentiment, evangelical fervour, faithful adherence to scripture, and often by high poetic beauty. He is one of those holy, gifted singers whom the church must revere and love as a bountiful benefactor. About one-third of our little collection of paraphrases are from his pen.

Watts was born at Southampton in the year 1674. His mother, from whom he seems to have inherited his intellectual gifts, was descended from one of those noble Huguenot families, who were driven from France by persecution, in the early part of Queen Elizabeth’s reign; and doubtless, as a boy, he often listened, with eager heart, as his mother told of the wrongs and oppressions endured by his ancestors. His

father was a man of taste and intelligence, and educated his son Isaac for the dissenting ministry. At the age of eighteen, when living with his father at Southampton, he complained loudly of the dreary doggerel sung in the church to snivelling, drawling tunes, which he felt could not be a reasonable service or an acceptable offering. The selections were probably from some obscure hymn writers now utterly forgotten; or perhaps some of the halting couplets of Sternhold and Hopkins stirred his spirit to indignation, at hearing a noble Hebrew psalm so wretchedly rendered in the tongue of England. He was challenged to produce something better; and conscious of his powers he undertook to do so. Very soon after the service of the day was closed with the beautiful composition which begins his first book,—

“Behold the glories of the Lamb,
Amidst his Father’s throne;
Prepare new honours for his name,
And songs before unknown.”

So welcome was this “new song” to the worshippers, and such a pleasing contrast did they feel it to their accustomed doggerel that the “innovation” was almost unanimously hailed as a boon, and they entreated the author to continue his services until at length a sufficient number of hymns was contributed to form the basis of a book. Such was the commencement of a work which has aided millions in their devotions, given a mighty impulse to the cause of evangelical religion, and, in all probability, will be serviceable to the Church of Christ for centuries to come. This volume was at length published in 1707. Skeats says of the publication of these hymns, “no sooner did they appear than they were eagerly sought for and joyfully used. They were like showers of rain on the parched earth; and from nearly all the free churches of England and America a new harvest of praise to God at once arose.” In ten years six editions of his hymns were sold; and since then they have passed through numberless editions in Britain and America, while selections from them form a large proportion every modern hymn-book used in the Protestant churches. Watts was chosen minister of a Non-conformist church in London, but after labouring there eleven years, illness incapacitated him for the discharge of his duties. Sir Thomas Abney received him into his hospitable mansion, where he spent the remainder of his life, extending over thirty-six years, in the composition of literary and theological works; and also in the enlargement of his hymns. The universities of Edinburgh and Aberdeen united in conferring on him the degree of Doctor of Divinity. He departed in joyous, christian hope in 1748, and was in-

tered in Bunhill Fields, where so many eminent Non-conformists repose.

In next paper, which will close the series, I shall say something additional of Watts hymns.

"CHRISTIAN HYMNOLOGY."

Or, The Review of Mr. Harvey's Letters Continued.

The asserted absence of the evangelical element in the psalms is a favorite argument with all hymnologists, and a valid reason for the introduction of hymns. The inspired psalms, in their opinion, are deficient in gospel fragrance. Even Mr. Harvey, with all his professed respect for them, thinks that they are defective in not being rendered fragrant by "the name that is ever dear to the christian's heart,—the name of Jesus." This is an argument that appeals more to the sentimental than to the sanctified understanding and reverential assertions. It is more in appearance than in reality. In that "outburst of sacred song" which he tells us marked "the introduction of the christian dispensation," and which he designates "the first christian hymn," (though by the way it belonged to the old dispensation), and was sung by the mother of our Saviour, the name of Jesus does not occur, nor does it occur in the "morning songs" of Zacharias and Simeon. Let any one examine them and he will find that the style is identical with the inspired psalms. All christians admit that Jesus Christ is in the psalms though the name Jesus is not. It will not surely be maintained that it is the name of Jesus appearing to the eye of sense that gives fragrance to the hymn. In the inspired psalms he is really, *in his nature, in his work, in his sufferings, in their renovating power, and in his triumphs*, though not in name, as he can be in the uninspired hymn where the name of Jesus meets the eye of sense, and with this grand distinction: psalms are God's, hymns are men's work. If Christ is to be discerned and enjoyed, it is not by the eye seeing his blessed name, but by the Holy Spirit revealing him in all his fulness to the believing soul. Beyond all question in the using of hymns, there is a great deal of sentimentalism which is often mistaken for religious feeling.

Mr. Harvey seems to think it inconsistent with our religious liberty, under the gospel dispensation, to be restricted to the psalms, and that we have the same freedom in choosing the matter of our praise, that we have in prayer and preaching. Religious liberty, or gospel liberty, is often greatly misunderstood. Gospel liberty surely does not mean that every man is free to worship God in any way that he pleases, and with

any service which he chooses. Gospel liberty frees us from the yoke of ceremonial bondage, but it does not free us from worshipping God in accordance with his revealed will. It delivers us from the law, as the basis of justification, but it does not free us from it as a rule of life. To the law and testimony we must still appeal. God's word is to be a "lamp unto our feet and a light unto our path." It is both our guiding star and our anchor. The moment we abandon the revealed we are liable to wander in the paths of error, and to be tossed about by every wind of doctrine. Human wisdom has always chafed under the dictation of divine wisdom, but to the christian to do the will of God is felt to be the most delightful liberty. God has revealed his will to us in the matter of praise in a way which he has not done in prayer or preaching. He has made a collection of inspired poetry for the service of praise to be used in the church in every age. Has he done this with regard to prayer or preaching? He has given as models and directions for our guidance in these, but he has made no collection for use. Christ says, "after this manner pray ye;" but he does not say after this manner praise ye. Scattered throughout the divine word we find a great variety of models, both of prayer and sermons, but no collection for use. But there, in the sacred volume, stands the collection of inspired poetry for the service of praise, for the use of the church, made under the immediate direction of the Holy Spirit, acknowledged and used by Christ and his apostles, but to which they made no additions, nor has any addition ever been made by any inspired authority. It is a matter of surprise that this argument should be so often used when it is so directly opposed to facts.

He also further asserts that "there is no evidence that the old testament saints were forbidden to praise God in language other than of the psalms." If he means the service of praise in the house of the Lord, there are the very strongest reasons for believing that they were not allowed to praise God in the sanctuary as they pleased. Every thing connected with the service of the temple was of divine appointment. The service of praise among the rest. Of course, before the temple services were appointed, the old testament saints would be at liberty to praise God according to the light which they then enjoyed, or as the Holy Spirit moved them. It is not for Mr. Harvey to assert that they were not forbidden. He must prove permission.

He asks, "can it be wrong in us to verify and sing some of the sublime poetry of Habakkuk, Isaiah, &c." and then adds, were we to do so, "do we present an unauthorized offering of praise." It will be time enough to answer this enquiry when

he explains the reason why the Holy Spirit excluded the poetry specified from the collection which he made for the service of praise in the house of the Lord. These inspired prophets spake as they were moved by the Holy Ghost; yet this same Holy Spirit who moved them to write this poetry, for reasons known to himself, saw fit to exclude it from the collection appointed for praise. Did their inspired poetry require the touch of the uninspired pen, to fit it for the service of song in the sanctuary from which the Holy spirit excluded it, and can they who place it there and employ it in the worship of God, say that they present an authorized offering of praise?

It is interesting to notice the rise and progress of hymnology in the public worship of God, or to trace its genealogy. Mr. Harvey having asked if it can be wrong to versify and sing the poetry of the ancient prophets, takes it for granted, without proving it, that it is quite right, and then adds, "if we may put into metre and sing the doxology of John, or Paul's rapturous outpouring in 8th chapter of Romans, why may we not accept as the vehicle of our praise, those other hymns which beautifully and touchingly express the very ideas of Scripture." This is, I have no doubt, the way in which hymns were first introduced into the public worship of God, but it is not the logic of the bible. Men, leaning upon their own understanding, began to versify and sing certain portions of scripture which they thought would impart more variety to the service of praise, and give it more of an evangelical aspect, and thus succeeded in introducing it into use. This they could the more easily effect by representing it as still being the divine word, though a little paraphrased. This having been accomplished, the next step would be easy. It would be argued that if portions of scripture paraphrased might be employed in the worship of God, why not those hymns which, although not strictly paraphrases of any particular portion of the divine word, yet contains the ideas of scripture. In this way the hymn would follow the paraphrase. This is precisely Mr. Harvey's course of reasoning. Had the reverse order been attempted, the probability is, that it would not have succeeded, and that the church would have resisted such an innovation. The consequence is, that there is to be found in use in the christian church, every variety of poetry, from the most beautiful paraphrase down to the commonest doggerel. The introduction of paraphrases and hymns is the result of human, not of divine wisdom.

The object of his argument here is to induce the Presbyterian church to admit a large increase of hymns to be used along with the paraphrases already in use. "It is not needful, however," he says, "to pro-

long argument on this point, as the highest authority in our church has given its sanction to the use of spiritual songs, in addition to those contained in the psalter; and the number of those we may use is but a question of expediency and detail." Surely he would not have the liberty of this enlightened age "tied down to ancient forms," precedents, or ecclesiastical authority! He says, the highest authority in the church has already done it. Now the authority of the church to do this, is the point questioned. We want proof from scripture that she has this authority. I have already referred to this point and need not repeat what I have said upon it, further than to observe, that unless it can be fairly proved from scripture, that God has left the matter of praise in the hands of the Church to regulate as she sees best, it is useless to argue about it. If God has not entrusted the church with this matter, that settles the question, and all reasoning about other points is time lost. We have never seen it proved from scripture that God has left this important matter in the hands of the church, or that the church has this authority. It might also be fairly questioned which was the highest authority, that which drew up and adopted the confession of faith, which strictly adhered to the inspired psalms in the service of praise in the sanctuary, or that which sanctioned the adoption of the paraphrases. The former refers to a time of great spiritual life and purity in the church, the latter to a time of great spiritual deadness and declension. Besides, this is just the old popish doctrine of the authority of the church as antagonistic to divine teaching.

Again he tells us that "many good men dread to encourage the singing of hymns lest the psalms should be lost sight of. The fear is groundless." We are surprised that Mr. Harvey should not be acquainted with the fact that in several large denominations of christians who sing hymns, and yet acknowledge the divine character of the psalms, these psalms have been wholly lost sight of in the public worship of the Lord. And among those sections of the Presbyterian Church which have adopted an "enlarged hymnal," there is a strong tendency to the same result. This is just what might be expected. The great proportion of hymns used in the worship of God, bear about the same relation to the psalms, that the great proportion of the popular light novelistic religious reading of the present day does to the scriptures, or to sound theological reading. It is a well known fact that the more persons indulge in sensational reading, requiring no effort of the understanding, the stronger their distaste for the scriptures, and for solid religious books, which require not only an exertion

of the understanding, but a concentration of the thoughts. Just like a person who is used to very light labor, soon grows weary of hard work, and feels a dislike for it, so those who become accustomed to hymns soon acquire a dislike for the psalms, because they demand a greater effort of the understanding, and exercise a moral control unknown to hymns. Perhaps the apostle had this danger in view when he enjoins christians to "sing with the understanding." Hymn singing does not lead to psalm singing. Fear on this point is not groundless. Do not those articles on Christian Hymnology, by Mr. Harvey, tend to lead to the singing of hymns more, but to the singing of psalms less? It is also a fact in those denominations which have adopted an enlarged hymnal, the hymn book is carried to the church while the Bible is left at home; such is the case in our own province, and the fact is too well known. And there is good reason to fear, that the discountenance of the good old Presbyterian practice of carrying the Bible to the house of God, will follow the adoption of an "enlarged hymnal."

We come now to consider the scriptural argument for the use of hymns in the service of praise. He tells us that "the introduction of the christian dispensation was marked by an outburst of sacred song."—He refers us to the saying of Mary the mother of Jesus, at the interview between her and Elizabeth, and the songs of Zacharias and Simeon. Grant that these extemporaneous utterances, as the Holy Spirit moved them, were in poetic language; what bearing it can have upon the subject he is discussing, it is impossible to conceive. What authority can be derived from them for the introduction of uninspired hymns into the public worship of God, is beyond the comprehension of ordinary minds.—These persons were not engaged in the solemn act of worship when they gave extemporaneous utterance to the overflowings of a full heart, as the Holy Spirit moved them. All that can be proved from this is, what no one ever doubted, namely, that it is proper for christians to express the emotion of their hearts in poetry. With more appearance of truth might hymnists attempt to prove from it, that it was as scriptural to praise God in the sanctuary with extemporaneous hymns, as with those already composed. Though the passage does not afford the least foundation for either.

Again he refers us to the 4th chap. of the Acts, in which is recorded the meeting of Peter and John after their release from imprisonment, with a company of believing brethren, and the exercises in which they engaged. Mr. Harvey says, "on their release they met with a little company of believers, and then with one accord, in choral

melody, they lifted up their voice to God in a triumphant hymn." He seems altogether to have mistaken the character of this passage. It is not a hymn at all, it is a prayer. The inspired narrative reads thus: "And being let go they went to their own company, and reported all that the chief priests and elders had done unto them. And when they heard that, they lifted up their voice to God with one accord," in the original *with one mind*, "and said Lord thou art God," &c. And then we are informed when they had ended prayer, or "when they had prayed," they received an immediate and miraculous answer to their prayer. On what ground he could conceive this to be a hymn is not easy to conjecture. Is it because they are said to have lifted up their voice? This is a form of expression of frequent occurrence in scripture to denote persons speaking aloud in addressing others or in weeping. Hence it is said in the 14th chap. of the Acts, when Paul and Barnabas healed the lame man at Lystra, that the people when they saw what was done, "lifted up their voices saying, in the speech of Lycaonia, the gods have come down to us in the likeness of men." So in 1 Sam. xxx. 4, "Then David and the people that were with him lifted up their voices and wept." Is it because it is said, they lifted up their voices with *one accord*, in the original (*omothumadon*) of *one mind*? It is the form of expression frequently used in the New Testament, to denote the unity of mind which prevailed among the primitive christians.

The next reference is to 1 Cor. xiv. 26. This passage he thinks throws "some light upon the point." Let us examine it and see if it will prove a "lamp to our feet and a light unto our path," for certainly scriptural light is very much needed. The apostle says, "how is it brethren? when ye are come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." It is evident from the verse itself, and from the preceding context, that the apostle is reproving the Corinthian Church for abuses which had crept into it, and condemns the irregularities which disfigured their public assemblies. He plainly intimates that these things were not edifying. When they met together for public worship, every one seemed to follow *his own inclination*, regardless of the feelings of others. Those who conceived that they had something to say, immediately proceeded to speak, others who felt disposed to sing, commenced to sing, and thus there was great confusion and disorder, a number of persons speaking, and singing, and perhaps praying at the same time. There could be no edification in this. And though miraculous gifts were

largely enjoyed by the Church at that time, can we but believe that much was spoken at these meetings, which was not in accordance with the mind of the Holy Spirit. He is a Spirit of order, and can we suppose that he moved these persons to speak in this disorderly manner, and especially when He, through the apostle, condemns it. To adduce such a passage in support of using, in the service of praise in the house of God, uninspired hymns, shows how destitute of scripture support the practice in question is. But is it not said that some of them had a psalm? There is not the slightest evidence to show that it was their own composition. The strong probability is, that it was one of the ordinary psalms used in the service of praise, and that feeling disposed to sing, they struck up the tune and proceeded to sing, though others were at the same time speaking or praying. As a further evidence that this passage gives no countenance to the practice Mr. Harvey is advocating, we would direct attention to the fact, that in the subsequent verses the apostle gives direction for the proper conducting of their meetings; and that while he points out the manner in which the persons possessing the several gifts specified in the 26th verse, should conduct themselves, no mention is made of the persons with a psalm—plainly implying that the apostle did not recognize the functions of this class. And that the psalms which they sang were either those usually sung, and that the proper time for singing was to be determined by the minister or presiding officer, and not by any person in the meeting. If they were hymns of their own composition, the apostle does not approve of the innovation, does not recognize their claims, and discards the "new psalmody" by utterly ignoring it, and refusing to give rules for the direction of those who had assumed the new office.

Mr. Harvey concludes the scriptural argument by a reference to the apostolic precepts: "Be filled with the Spirit—Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Let the word Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymn and spiritual songs, singing with grace in your hearts to the Lord. As in these precepts there is not the least reference to the use of uninspired hymns in the public worship of God; and as the inspired psalms have all these designations applied to them; and as no songs are so clearly entitled to be called spiritual songs, as those indited under the immediate influence of the Holy Spirit, any further remark about them is unnecessary. We may, however, further observe that hymns are the noun of the verb applied to Christ,

when it said they sang a hymn, which refers to the Passover hymns, including Psalms 113-118, called the great Hallel. It must surely be apparent to every impartial and unprejudiced mind, that whatever may be said in favor of hymns, the Scriptures give no authority for the use of uninspired hymns in the praise of God in the Sanctuary, and afford no precedent that they were so employed.

He next refers us to the practices of the early Christians during the ages immediately succeeding the Apostles, as they may be gleaned from the writings of the fathers, or profane authors. This is indeed a very interesting period of the Church, but the materials of its history are very scanty, and not always reliable. We know that during the life of the Apostles, abuses both in doctrine and practices crept into the Christian church, and this was much more the case after their death. It would be very unsafe for us to follow as a guide, either the doctrines or practices of the Christian church during this period, as they come to us through these channels. The Church in latter times has suffered not a little from relying too much upon them. They are really only valuable as they corroborate scriptural statement. We are to try the fathers by the scriptures, and not the scriptures by the fathers. Still it is interesting to know what was the practice of the church during this period. The first reference is to a statement contained in a letter of Pliny, a Roman governor, to the Emperor Trajan respecting the Christians. He informs the Emperor that he had learned that the Christians were in the habit of meeting before day to worship—part of their exercises was, "singing responsively a sacred hymn to Christ as God." But this furnishes no proof that it was an uninspired hymn that they sung, rather a proof of psalm singing, as many of the psalms are responsive, such as 116, 118, 136, &c. Christ would be their great theme, in their preaching and their prayers, and in singing the inspired psalms which relate to Christ, would it not be reported of them, would not they themselves state, that they were singing hymns to Christ as God. Nor is the testimony of Justin Martyr who lived in the second century, any more decisive on this point. He says, "We manifest our gratitude to Him by worshipping him in spiritual songs and hymns," &c. In this statement there is no evidence that these spiritual songs and hymns were uninspired. These titles are given to the psalms by inspired authority, and this is the language he would employ were it the inspired psalms he was using. It is unnecessary to notice the quotations from the fathers of a later date, because it can hardly be doubted but that uninspired hymns were beginning

to be sung in the 4th century. He states that, "there is historic proof that as early as the 4th century hymn books were in existence." But this affords no proof for the divine authority of the practice of using them in worship. It is also a historic fact that many errors and abuses were to be found in the church at that period. Would Mr. Harvey receive Episcopacy as the exposition of scriptural church order on the same ground. It was in existence before the 4th century. To be consistent he ought to do so.

It is a remarkable fact that no fragment of any uninspired hymn is to be found that dates from the ages immediately succeeding the apostles. From the same period prose writings have been preserved. Considering the strong hold which poetry, and particularly this species of poetry takes on the human mind, it is unaccountable, that if such existed, and was used by the primitive Christians in worship, no fragments should remain. The fact that none are to be found is surely strong presumptive evidence that none were used by the church. It is inconceivable that if they were used at this period, no relic of them can be found, while prose writings from the same period are extant.

Mr. Harvey follows up, with all the ardor of a devotee, the stream of Christian hymnology from being a full flowing river, till it dwindles down to the merest rivulet, and finally disappears in the remote ages of the past. Never did a miner reach the end of a rich gold bearing quartz lead, with apparently greater regret, than he does the termination of the stream of uninspired Christian hymnology. He says, "it is deeply to be regretted that we are in possession of no hymns of the age immediately succeeding the Apostles, not even a fragment has been preserved amid the wreck of time." What a mercy it is that we are not dependent on hymns for our creed, and that, "we have a more sureword of prophecy, wherunto ye do well to take heed, as unto a light that shineth in a dark place." He seems to look with longing gaze from the termination of the stream of uninspired hymnology, to the age of the Apostles, but he can find no trace of the stream, no old channels can be discovered, and the evidence of its ever having flowed there is of the most dubious character. All is mere conjecture.

Whatever may be said in favor of using hymns in the public worship of God, it will surely be evident to every impartial and candid mind, that no divine authority can be adduced from scripture to support it, and that no precedent can be fairly drawn to countenance it, from the practice of the Primitive Church, during the ages immediately succeeding the Apostles, when the church was

in its purest state. No Church that appeals to the Law and the Testimony, and admits nothing into the worship of God, but what has the sanction of divine authority, can admit the use of uninspired hymns in the service of praise in the house of the Lord.

It is easy to speak much in favor of hymns for the purpose Mr. Harvey advocates. Few subjects present a more inviting field for enlisting popular sympathy, and awakening a certain species of religious sentimentalism, and he has fully availed himself of the advantages to be derived in this way. But all that can be advanced in support of the practice is but human opinion, unsupported by divine authority or scriptural precedent.

Mr. Harvey passes the highest eulogiums on hymns, and entertains the greatest expectations from their use in the praises of the Sanctuary. He quotes the saying of a shrewd observer of human nature, who said, "Give me the making of a nation's songs and I care not who makes the laws." He employs the argument to be drawn from this aphorism to support the use of hymns. He says, "I believe it holds good in a far higher and more significant sense of hymns. If we have the making of a churches hymns it matters little who makes her creed." Admit this argument to be sound, and it becomes a two edged sword, and cuts both ways, and we should be careful that we have divine authority for using such a weapon. Knowing the influence of this idea, of the reflex effect of sacred song on morals, observe the wisdom of God in keeping song making in *his own hands*, and compiling what he knew would meet all man's *real* wants, and thus constituting himself sole judge of the terms in which He would have himself praised, and providing means, if men had been wise enough to use them, of saving them from the laxity of morals, the necessary result of the vast mass of doggerel called praise. If hymns take such a hold upon the human mind and are so valuable as a medium for conveying truth, are they not equally dangerous as a channel for dissemination of error?² In no form is error more to be dreaded than when it diffuses its poison in the sweets and beauties of poetry. The Church has suffered and is still suffering in this way. It may be said that danger here is groundless. That the church will select her own hymns. Error has crept into the most orthodox churches, and when it does in no way, can it diffuse its poison more effectually than through the hymnology of a church. A Church Court may make a selection of hymns for the present time. Another Church Court may at some future time, set it aside and make another. What hymns were sung during the Arian period,

to Christ as God? Admitting that hymns are an effectual medium for the communication of truth they are equally so for error. But when a church is restricted to the inspired psalms error cannot diffuse its poison through the fountain of praise in the Christian Church. We repeat, that the wisdom of God appears to be conspicuously displayed in taking the matter of praise in his own hand, and thus keeping out of the Churches' hand a weapon, by the unskilful use of which, she is not only in danger of inflicting severest injuries on herself, but which an errorist might use with deadliest effect.

There seems to be the most substantial reasons for restricting the service of praise in the Christian Church to the collection of uninspired poetry made for this purpose under the immediate supervision of the Holy Spirit, and designed for the use of the Church in all ages. The great Head of the Church has made this collection for this special purpose, and he nowhere intimates that the Church may supplement it, or add to it. Christ and his disciples used it, but made no addition to it. Nor has any addition been made by any inspired authority. It was suited to the Church in its earliest and purest state, and why not now. We have reason surely to believe, that the primitive Christians loved the Saviour as much as the Church does now, and if they could see Jesus in the inspired psalm and feed upon him by faith, why cannot the church do the same now? Have we not reason to believe that the psalms are as perfectly adapted for the service of praise, as the other portions of scripture are for the purposes for which they were intended. And if they are sufficient for the instruction of the church now, why are not the psalms sufficient for its praises. It is a dangerous principle to admit; that the state of the church at the present day requires something different from the church in primitive times. I am persuaded that the word of God gives no countenance to such a view. Human nature is the same in every age, and fallen man in all possible circumstances, needs the same remedy. The word of God is alike adapted to him in all conditions and all ages of the world. To contend that the psalms are unsuited, and insufficient to supply the wants of the church at the present day, is not only assuming an unscriptural position, but admits a principle, which tends to undermine the whole of the Old Testament Scriptures, if not the entire word of God. Hymnologists in representing the imperfections of the psalms, in their anxiety for the introduction of hymns are unconsciously, putting into the hands of the enemy, a weapon, by which he can inflict his severest blows on the cause of

Christ. The admission of this principle, furnishes those who undervalue the Old Testament Scriptures, with their strongest arguments and is just the position of the early German rationalism.

It may be argued that the psalms we use are not inspired. The same argument will apply with equal force to our grand old English Bible, and to all translations of the Holy Scriptures. Admit this principle and the inspired Scriptures are closed to all but Hebrew and Greek scholars. But this point has been settled by divine authority. God recognizes translations from the original languages, when correctly made, as his inspired word. The Septuagint is a translation of the Holy Scriptures made from the original Hebrew by uninspired men. Our Lord Jesus Christ and his apostles quoted it as the word of God, thus acknowledging it, when faithfully made to be inspired, though a translation. The Great Head of the Church then recognizes translations, in so far as they are correctly made, as his inspired word. The argument, therefore, that our Psalms are not to be regarded as inspired, because translated, is not valid.

It is a well known fact, that all those branches of the Christian Church, which use an uninspired hymnology, have hymns which teach the peculiarities of the individual sect. In this way disunion among Christians is taught and fostered in the service of praise in the sanctuary. Disunion is an element of weakness. Hymnology, instead of being an element of strength, is a real element of weakness, as it tends to strengthen division and consequently hinders the progress of the gospel. Had the whole Christian Church strictly adhered to the collection of inspired psalms prepared for her use by her glorious Head, what a marvellous bond of union would it have proved? While hymnology tends to disunion, and consequently to weakness, the inspired psalms tend to union, and consequently to strength. If the whole church were to renounce its hymnology, and restrict its service of praise to the inspired psalms, what a cord of sympathy would soon run through the whole Christian household, and how much stronger would be the tendency to union among its numerous branches. The word of God in its entirety, is the strongest bond of connection among all true Christians. At no period did greater necessity exist for the Church firmly to adhere to the Holy Scriptures, as her only rule, as respects every part of divine worship, and to contend earnestly for the faith once delivered to the Saints.

The Presbyterian Church has always been distinguished for her attachment to the divine word. The Law and the Testimony have always been the standard to which she appealed. Her conformity to

the Holy Scriptures, as regards her government, her doctrine, and her practice, has been her boast and her strength. The wave of innovation which has swept over the Christian Church in every land has long dashed and fiercely against her battlements. Long and firmly she withstood the shock. But alas! tell it not in Gath, publish it not in the streets of Askelon; here and there a lofty tower of our Presbyterian Zion has fallen before its heavy surges, and others are tottering to their base. Let the Presbyterian Church of the Lower Provinces, strong in the grace of her mighty Lord, and in the power of his word, stand like a brazen wall, against which its billows shall dash in vain; and to every innovation, and every change say, thus far shalt thou come and no farther. Let her watchmen stand faithfully upon her towers, clad in complete gospel armour, and wield in faith the sword of the Spirit which is mighty through God to the pulling down of strongholds. Casting down imaginations and every high thought that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.

JAMES THOMPSON."

Durham, Pictou, May 6th, 1869.

EVANGELICAL EFFORTS IN NEW BRUNSWICK

To the Editor of the Record,—

In a recent number of the *Record* reference was made to the varied agencies by which Evangelical work was carried on in Nova Scotia. It occurred to me that some account of the condition of things in this respect in New Brunswick would be perused with interest by the readers of the *Record*. I have made some enquiry and find that apart from the efforts put forth by the different churches in their separate and denominational capacity, there is but very little done to sow the precious seeds of divine truth on the broad face of this wide country. Even in this respect, scarcely any of our churches can boast of a very high state of efficiency. In the rural districts the population is sparse and the intermixture of denominations very general. Hence arises much difficulty in supporting the means of grace. Settlements that could with ease sustain one church and one minister, are frequently over taxed with the effort to maintain three or four churches and as many ministers. The consequence is, that our province is not any better supplied with ordinances than it ought to be; and the preaching is not more scant than the pay.

In your province you are vigorously pushing forward an agency which has done incalculable good in other lands, and which

is admirably adapted to the wants of a country like ours. I refer to the efforts you are putting forth to diffuse sound and Catholic religious literature among the people. The message which the intrepid preacher may deliver in faithfulness and zeal to the assembled congregation may be speedily forgotten, and if forgotten can scarcely be recalled. But the Colporteur with kindly words of commendation, leaves his message in the dwellings of the people in such a way that they can consult it at their leisure. Well, in New Brunswick, we are doing nothing or next to nothing for the dissemination of good books. The shelves of our book-stores are well stocked with good books, but the demand for light reading is vastly greater than that for religious books. Indeed such books form the least remunerative part of the booksellers stock. The Religious Tract Society has two agencies at least in this province. One in Miramichi and the other in St. John—and from these considerable numbers of good tracts are put into circulation. A depository has been opened in St. John also in connection with the London Sunday School Union, to facilitate the importation of the publications of that Society for use in the Sabbath School Libraries. A goodly number of these publications are being introduced. The British and Foreign Bible Society too pours into our midst its priceless tide of the Water of Life. But we greatly need some organized scheme in order to secure a wider distribution of good books. In too many instances, our people are indifferent to the value of books, and some, if anxious to secure them, in many instances do not know what books to purchase. If a judicious selection were made for them, they would buy and read and be profited. This is just what Colportage aims at, and generally succeeds in. It brings to people's doors, not a bewildering assortment, but a choice selection of first class books at a low price; and when necessity arises it leaves such books without any price save the approbation of the God of Truth. Four hundred dollars a year contributed by our Christian men, would keep an efficient agent constantly employed in scattering the Word of Life in the Backwood settlements and neglected districts of our province, while the same agent might render efficient service in stirring up the interest of our people in the British and Foreign, or other Bible Societies, and increasing their contributions in aid of their funds. In referring to general and united Christian agencies in this province, honourable mention should be made of "the St. John Young Men's Christian Association." This organization composed of a small number of earnest and energetic young men, is doing an important work in this

city. Its rooms are spacious and well furnished. They are located at the corner of Union and Charlotte streets, and are open every week-day evening, from seven to ten; p. m. A Bible class, under the management of a leading city M. D., is conducted every Sabbath-day at 3 p. m. If any of your readers from abroad should be passing through our city they will find a cordial welcome and Christian greeting at the rooms of the Y. M. Christian Association. Besides exercises for the general improvement of its members. A Union prayer meeting open to the public, is conducted at these rooms on the first Tuesday evening of every month. I have been present at several of these meetings. They are well attended, the exercises exceedingly interesting, conducted chiefly by young men and destined doubtless to wield a powerful influence for good upon the members of the Association and through them upon many beyond. During the approaching autumn, the Association contemplates holding a Convention of young men from all parts of the province, to which delegates are also to be invited from kindred Societies abroad, in order if possible to stimulate the formation of Associations for the improvement of young men in all our chief centres of population.

I am dear Sir, yours very truly,

N. MCKAY.

St. John, N. B., 18th May, 1869.

EVANGELICAL AND EDUCATIONAL MOVEMENTS IN P. E. ISLAND.

To the Editors of the Record,—

I do not know that I have much to communicate, in reply to your request for a brief notice of the Evangelical movements going on in Charlottetown, or P. E. Island generally. The agencies usually established in religious communities, and in connection with Christian Churches, have been quietly doing their work amongst us. With what success it may be very difficult to say. We have seen no marked demonstrations of the power of God—we have been visited by no special seasons of refreshing from the Most High. But we can scarcely doubt that the word proclaimed, and the prayer of faith presented, are bearing fruit in the conversion of souls, and the edification and comfort of the body of Christ.

You enquired for the prosperity of our Young Men's Christian Association in Charlottetown. I may state generally that it is in a thriving condition. Immediately upon the return of our delegates from your first Annual Convention in Halifax, they endeavoured to inspire into the members of the Association (then in a somewhat dor-

mant condition) a little of the spirit caught at your meetings. It was felt, that if the Association were to be productive of much good to the community, it must work upon a wider basis than hitherto. Rooms, a supply of the best periodical literature of the day, and a library were judged to be necessities; and these were, accordingly, at a considerable expense, provided. From that time to the present, the interest in an Association has not declined, but rather increased. Our lectures during the past season have been well attended. There have also been Bible and Literary Classes in connection with the Association, which are, I believe, highly appreciated by many of our young men. Tract distribution was to some extent carried on by a committee of the Association, during last summer, among the vessels visiting our harbor; a work which I presume, will, as navigation has now opened, be again resumed with increased energy. Doubtless our Association has been productive of some good, though certainly not to that extent that such organizations have been in some cities. It cannot be questioned that they have been blessed by the Head of the Church, and rendered instrumental in improving the social, mental, and spiritual condition of young men. Their minds have, through such agencies as are connected with these Associations, been directed to subjects and objects worthy of them, as men and immortal beings—they have been shielded from demoralizing influences and companionships, which everywhere surround young men in cities, the natural tendency of which is to blast their brightest hopes for time and ultimately drag them down to the chambers of death. Such institutions, therefore deserve the countenance and generous support of the Christian public, and is it not a favorable symptom of our times, that throughout almost the whole of Christendom such organizations are being established, and worked with increasing activity?

As you are probably aware our Island, in common with many other places, is undergoing an agitation, caused by the demand of the Roman Catholic bishop and priests, for their college, convents and private schools. This is, no doubt, preparatory to a further demand for Separate Schools. This demand has, in the meantime, been resisted by our legislators. But that it will be again pressed when a convenient opportunity arises, no one for a moment doubts. Rome is not so easily baffled in her endeavours to secure her ends. Foiled in one quarter, she rallies for an attack in another, and patiently bides her time. Her object just now is to overthrow our existing educational framework, and render our schools subservient to the ad-

vancement of her own peculiar dogmas. Acting upon a different principle, from that which regulates her movements within her own almost indisputable territory, where she is guided by the motto that "ignorance is bliss," she now and here professes great anxiety for the education of the community, nay *religious* education. Knowing that education the people will have, and that unadulterated truth will sadly militate against her best interests, she is sedulously endeavouring to secure the training of her lambs, in such a manner that they shall be shielded from the light of Bible truth, as well as that of fairly written history. She is playing a deep game, and as Protestants, valuing the privilege of a national system of education, we are called upon to watch and meet her movements. Her success and our danger is in our own listlessness. Though the majority of our population is not large in favour of the Protestants, yet it is sufficient to preserve our rights, if unity of action can be secured. But it is sad to see how often Rome turns to her own account the miserable scheming of some nominally Protestant politicians, and plays upon the liberal credulity of others. Hence the necessity for watchfulness.

With those convents, for which he is seeking public endowment, the bishop, with indomitable perseverance, is studding the Island. Perhaps the worst feature connected with these institutions is, that they are to a considerable extent patronized by Protestants, nay (with shame let it be recorded!) by some Presbyterians. Future generations may show the sad results of this intended kindness to children. Who can say what a stream of error may thus flow into the mind, along the channels of early feeling and youthful impulse, and how bitter a draught it may in the end become? To all parents we would say, as you value the welfare of your children, beware of committing their early training into the hands of Rome. She seeks to stifle, not to promote, real education. The ruling spirits in the nunneries are not the friends of sound and enlightened education. They are not qualified to impart it; and those who are deceived by their superficial parade, and pretentious display, are not wise. Better far, that the daughters of our land should grow to womanhood, minus the accomplishments of a lighter education, than that they should be committed to the tender care of nuns, and come forth from the convent, contaminated with the erroneous dogmas of the Romish church.

There are one or two other points to which I intended to advert, but finding that I have already occupied as much space, as you will care to devote to my communication, I shall obtrude no further.

A. F.

Our Foreign Missions.

NEW HEBRIDES MISSION.

We publish a letter from the Rev. Mr. McNair, which contains the latest news from Erromanga. Our letters from Rev. D. Morrison speak more hopefully of his health. Rev. John Morton's letter will show the state of the work in Trinidad.— We have a letter from Dr. Geddie, dated Aneiteum, Nov. 27th. The Doctor had returned from his voyage among the northern islands. He appeals very earnestly for more Missionaries. We have a letter from Captain Fraser, dated 2nd January, 1869, written at Dunedin, New Zealand. The *Dayspring* left the New Hebrides on the 10th December, and reached Dunedin on the 29th. The mission families were all well at the date of sailing. It was expected that the *Dayspring* would leave New Zealand to re-visit the New Hebrides about the end of March.

Letter from Rev. J. McNair.

DILLON'S BAY, ERROMANGA, }
October 27, 1868. }

Many thanks for your very kind letter of 28th May last. Many thanks to Mr. McKinnon and his congregation for the box of mission goods, which, however, has not reached us yet. I send, per Hugh Robertson, a few Erromangan clubs, bows and arrows, which you can divide among the *friends*. I should like very much to have sent you a piece of sandal-wood, but I have failed to get a nice piece except for gunpowder, which I would not give to a heathen man.

I beg to hand you a copy of a letter which I have addressed to Commodore Lambert on the subject of slavery. I hope the letter may speak for itself. You may place it in the hands of the Secretary of the anti-slavery society, if there be such in your quarter of the globe.

Things on Erromanga, at least on this side of the island, look as favourable and as hopeful as we could well expect. The heathen visit us frequently, both men and women, in considerable numbers. Their wants too are many and various. They want garments, medicines, hatchets, knives, nails, needles, thread, etc. We know that they are exceedingly fond of tobacco, but it is seldom they ask it from us, just because I presume they know they wont get it.

We have visited a few villages both on week and Sabbath days. These have promised to take teachers when their fastings are over, but I don't lay much stress on these promises. They are often made to please us for the time being. I hope, however, some few may be sincere. The Aneiteumese teacher and the more intelligent of the Erromangan natives go to three different settlements to have worship on the Sabbath. On some days their meetings are pretty well attended, while on others very few come out to hear the word. The days I went myself they came out pretty well, but not the women, except Mrs. McNair be present. The women, as a rule, are, I think, more superstitious than the men. Some of them are afraid to shake hands or to enter within our door—but when kindly spoken to and presented with some small gift, the more forward gradually enter in, and when they see themselves in the looking glass, are shown some picture, and listen to a little music, they go off seemingly well pleased with their visit. In fact the difficulty is to get them off, for these Erromangan gentry have little idea of the value of time. I think I mentioned in my last I was very anxious to visit some remote parts of this island, and got a minute to that effect passed at our last general meeting. That minute has not been implemented, and I fear will not this year. I don't mean to blame Capt. Fraser for this, if any is at fault I should be inclined to put it on the shoulders of Dr. Geddie. He fights for Tana and I fight for Erromanga, and between us all you may guess Capt. Fraser has not the quietest life in the world.

Since writing you last, another of our best teachers died—*Unou* by name. He was the most intelligent native we had, and very useful both as a cook and as a pundit. He was one of those lads who were not far from Rev. George Gordon on the day he was killed. After that sad event he went to Aneiteum, and was assisting Mr. Geddie in the kitchen and Mr. Copeland with the Erromangan language until the arrival of Rev. James Gordon, when he returned with him here. In July last year he was sent to *Ravelou* to teach. He remained there until he was obliged to fly for his life in March last. While at the other side he caught cold, which settled in his chest, and as is commonly the case, ended in consumption and in death. This is now the fourth teacher who has been carried off during the last thirteen months. Strange and mysterious Providence to us, when there is so much to do and so few to do it on this dark isle. Brethren pray for us. Mrs. McN's. kindest regards to Mrs. McG. and children.

JAMES MCNAIR.

REV. P. G. MCGREGOR.

NOVEMBER 13, 1868.

P. S.—Ten days ago another of our Church members died after a week's illness. His complaint was, I think, pneumonia or acute inflammation of the lungs, caused very likely by working exposed to the sun and afterwards by exposure to the night air. Natives are so extraordinarily foolish in this respect that the wonder is any of them live, and yet they are often too wise in their own eyes to act upon the missionary's advice. There are now only seven church members left on this side of the island, three having gone with Mr. G. to the other side. I have commenced a candidates' class for baptism—four men and four women attend it.

We have had great work for the last four months endeavouring to make this house, if possible, healthier. It was well built by the traders, but they stupidly laid the sills on the soft earth, hence they soon became rotten and the back of the house began to sink. Besides no ventilation underneath. This want we have been trying to remedy.

We expect the *Dayspring* to-morrow.—We are both very well indeed.

J. McN.

Mr. McNair to Com. Lambert.

DILLON'S BAY, ERROMANGA, }
October 22, 1868. }

To Commodore Lambert,
Australian Squadron.

SIR,—When I had the pleasure of seeing you here two months ago, you will, I dare say, recollect a part of our conversation related to the semi, or rather *real* slave traffic carried on among the islands by a parcel of ruffians of the lowest type, hailing, as the case may be, from Queensland, Fiji, or New Caledonia, and employing as agents old Sandal-wooders who have acquired a smattering of some of the New Hebrides languages, and who have at the same time distinguished themselves for their treachery, foul murders, and gross immorality.

You will perhaps remember I mentioned a case which occurred on the 2nd of July last. On the morning of that day a suspicious little schooner was noticed to pass the bay, but did not call here. In a day or two some natives from the north end of the island came to the mission premises to see if the missionary could do anything for them, because *Charley* was on board the vessel in question, and had deceived them by representing that *Capt. Joe* (Joseph Hastings, a kind man to natives,) was on board with plenty of tobacco, powder and shot, etc. The bait took well; for the wily Sandal-wooder managed to hook a dozen or more stalwart Erromangans on the shoulders of *Capt. Hastings*, who were no

sooner got on board than they were clapped below.

As this is a fair specimen of the class of agents employed in this nefarious traffic, we shall, with your pleasure, endeavor to sketch him. *Charles Hyde*, a native of New York, rather below the middle size, about 35 years of age, peering eyes, sallow countenance sufficiently sun burnt, blotted face and bare boned—certainly no great temptation to cannibals; and yet the deceived Erromangans are threatening to give him a trial in their oven should he either fortunately, or unfortunately, fall into their hands. So far as I can gather, he came to these islands about ten years since, in the capacity of a cook or steward, or board a Sandal-wooder, or trading vessel. He remained on this island four or five years, shifting from place to place as circumstances required, for he made himself very odious to the natives, by meddling with their women, running off with other men's wives, stealing fowls and pigs, and having a hand in killing a native of the island of Lifu, (one of the Loyalists), and three Erromangans, (two men and a girl). Quitting Erromanga he went Sandal-wooding to Santo, where he took a prominent part in killing ten natives of that island, in a skirmish caused very much on account of his pilfering propensities. After leaving Santo two years ago, he, along with another, set up a kind of a cocoa-nut oil establishment at the north end of the island of Tanna; but having sold to the slavers, sons or relatives of a chief there, he was beat out this year by the enraged Tanese, when he made good his escape to Port Resolution, which appears to be his present head quarters.

On the afternoon of the 6th inst., a little schooner came to anchor in this bay. The anchor was not long down when two natives of Novas. or South River, made their appearance here, saying that Charley was on board the vessel in the bay, and had succeeded in inducing nine of their friends into his boat, declaring he had very large pigs for them on board,—excellent ones for their approaching feast,—as well as tobacco, powder and shot, etc., in abundance. On hearing this story there was a good deal of excitement among even the stolen natives, as not a few of their near relations had been stolen in a similar manner on previous occasions. I told them to keep very quiet, but it would be as well if they could ascertain for me the name of the vessel, Captain, and where bound for. Accordingly four or five went off at once to the vessel in my boat, but as it was now dark they could not make out the name of the craft, neither could they find out the name of the captain, nor where bound for, nor yet could they see any Erromangan on board. They

learned, however, that it was their intention to water on the following day, this being a convenient place for that purpose. Consequently, early in the morning, a boat with five natives of Mare landed at this station. I desired them to come into the verandah in order that I might ask them a few questions, and here I may add, with one exception, I found these natives calm and patient in their conduct, thoughtful and accurate in their expressions, and the knowledge of one of them, especially of English, surprising for a native,—in short, quite a credit to the missionaries on that island, Messrs. Jones and Creagh. Their story is as follows, viz.: *Schr. Latona*, Capt. Smith, from Queensland, came to Mare, got six men; thence to Tana, took on board Charley and got fifteen men at different places; next to Erromanga, got nine men. "Now my good fellow, are you sure of the number you got at Erromanga. You know nine are four and five;" holding up my fingers in native style. He replied somewhat indignant, "Yes, me know nine; me know English." "Well, my good friend, I see you do—but tell me now where these nine Erromangans were last night, when their friends could not see them on board your vessel?" "Ah! we put them below." "Why do you do that?" "Because we no like 'em see their friends when near their own land." "Then I understand you have put them down below, and closed the hatches upon them until you are away from the land; is that what you do?" "Yes, we do that." "And have you done the same to the Tanamen?" "Yes, we do same man Tana, we keep 'em below."

Having obtained this information I wrote the following note and sent it off in a canoe:

To Capt Smith, Schr. Latona,

I understand you have got nine Erromangans by treachery and lies to go on board your vessel yesterday. I have therefore to request you will have the kindness to send them on shore immediately, that I may question them on the subject. Meanwhile your boat will remain here until you comply with my request.

JAS. McNAIR.

Dillon's Bay, October 7, 1868."

In half an hour or so a boat was seen coming up the river with three white men in it and a number of natives. The white men were armed to the teeth with revolvers and rifles, one of whom remained in the boat, the other two came up to the verandah and knocked violently at one of the doors, and then came to one of the windows which was open. When I observed that he was so heavily armed and another rough at his back similarly equipped, I ordered him to put away his arms at once and then

I might be inclined to speak to him. He did so and in great rage demanded what business had I to keep his boat. The following interlocution then ensued:—"Who are you, pray?" "I am Capt. Smith of the schooner *Latona*." "Well, sir, if you come in here and take a seat we shall talk over things for a little." "No, I won't go in, I want my boat, I shall make you pay for this. A man-of-war is not far off (referring, I suppose, to the *Blanche*). I shall have you punished,—there will be bloodshed and you shall be blamed for it. I want to know what authority you have for keeping my boat. I shall go on board and get more men—I want my boat and I shall have it too." "Well, my good fellow, you are really talking very fast, now, if you please, I will ask you one question, which you will have the goodness to answer directly, viz., Who has given you authority to steal men?" "What business have you to question me, are you governor of this island? You have not seen the Erromangans on board my vessel, you have only native testimony. I have a license from the Queensland Government, which I can shew you if you like to come on board." "A license to steal men?" "No, not to steal people." "And yet you have stolen nine Erromangans yesterday." "I want to know what business have you to interfere with me, I want to be off, I want my boat." "Well, I dare say, but you will have the kindness to land the Erromangans first. Supposing I saw you killing a man there, do you think I should have a right to interfere?" "Yes, certainly." "Well then, is stealing men a much less crime? You know they are both often classed together, and are both infringements of British law, and yet you have violated that law. You ask my authority for interfering with you. I have British law on my side. Yea, I have even a higher authority to bear me out,—the laws of justice and morality on which the British constitution is founded, and which you have so foully violated yesterday. You will therefore land these Erromangans at once, or sign a note to that effect—otherwise your boat will remain here." "No, no, I will sign nothing; I will not put my hand to anything of the sort; you need not try me, I will not do it." "Very well, the boat will simply remain." "I will go for more men; there will be bloodshed." "Oh! if you want fighting there are plenty here ready to fight you." Meanwhile I noticed a number of heathen men collecting fast by a back path, and it is quite possible our bullying friend noticed this movement also, for he very soon signed the note, taking care however before doing so to draw his pen through the words "Dillon's Bay, Erromanga." The note is as follows:

"DILLON'S BAY, ERROMANGA, }
October 7, 1868. }

I hereby agree to send on shore (immediately) all the Erromangans I have on board.

(Signed) G. SMITH,
Master *Schr. Latona*.

To Rev. Jas. McNair."

I enclose the original note.

I explained to the natives that the Capt. had signed this note for me, and that if he did not land their friends I would forward it to his big chief in Sydney, viz., you, and meanwhile, in order to prevent fighting, they had better allow him to take the boat. Some of them, however, were not satisfied, and argued strongly that the boat should be kept until their friends were actually landed, for they had plenty of guns, powder, and ball, and they could sink the boat, and then the white men could not get away. I said I did not doubt but that they were quite able to kill all the white men, but the white men had a number of revolvers, and they might kill a number of Erromangans. Besides, missionaries did not like to see people fight and kill one another. It would be better to leave it to the big chiefs in Sydney to punish them, and that I was sure if the man-of-war was here to-day, the bad vessel would be searched immediately and their friends landed. At last they reluctantly allowed the boat to go, and Smith proved himself ungrateful enough to me for perhaps saving his life, and faithless enough to his own promise in weighing anchor as soon as he got on board, and going off without landing a single Erromangan.

I enclose a list of the names of those kidnapped at this time, which may assist in finding them out in Queensland, and I shall look to you as the big and good chief of those lawless subjects of yours, to see that these poor ignorant natives be rescued from their iron grasp and safely returned to their native land, from which they have been so basely and falsely snatched by some of the lowest and most degraded of our countrymen. I am, Sir,

With very great respect,
Yours, very truly,
JAS. MCNAIR.

Letter from Rev. D. Morrison.

ROSLYN TERRACE, SYDNEY, N. S. WALES
February 20, 1869.

My Dear Mr. McGregor,—I delayed writing you last month, hoping I should have a better opportunity now; but in this I am disappointed. We are this afternoon to sail for New Zealand by the *Prince Alfred*, so you must not wonder if my note is short. I received yours from Tryon.—

Many thanks for being so mindful of us. Many, many thanks to the Board for their very generous liberality towards us in our affliction. I unfeignedly regret that I have to draw on your Board beyond my salary. But it is, at present, a necessity that God has laid upon us; and we bless His name that provides for us in our necessity.

We are now on our way to meet the *Dayspring* in Auckland, to proceed by her to the islands. From the medical certificates which I enclose, you can learn that there is no probability of my doing much service there for a while. After consulting with the brethren I shall be able to decide upon my future movements. I go down now to put my affairs in some order, as we left under the impression that we were to return in some five months time. If I find the climate there too trying for my health we may be back to the colonies in a few months.

I am as well at present I think as at any time since we came to the colonies. I am almost free from pain, but my strength is but little. I still receive kindness from the friends of the mission; and I take that kindness as extended to me not as a man, nor even as a christian, but as a missionary.

I have to tell you that besides the hospitality extended to us by Mr. McIntyre, they have again recently made us a present of £10. I do not know whether this is from Mr. Mc's. congregation or from the Synod of their Church. I shall write you again from Auckland.

Yours very sincerely,

DONALD MORRISON.

REV. P. G. MCGREGOR.

TRINIDAD MISSION.

Letter from Rev. J. Morton.

IERE VILLAGE, April, 1869.

Rev. and Dear Brother,—We have had an intensely dry season. The wet season generally continues till December, but last year we had only a few slight showers after August, and since the beginning of 1869 scarcely any rain has fallen. Day after day, for nearly four months, it has been the same hot sunshine, with fine easterly breeze. The sun is now nearly vertical; rivers and mill ponds and springs are dry, or fast drying up. Some estates are bringing salt water as much as eight miles to supply their engines, and fresh water for stock is sought after with the eagerness of gold-hunters. Eight months of drought are past, and at least another month must pass before the rainy season may be expected. Lately there have been quite a number of fires. On Sunday one started about a mile south of us. It spread with great rapidity and swept the estates for almost five miles.

It raged terrifically through the corn fields. Altogether the entire works and houses on three estates have been burnt down, a number of houses on other estates and an immense quantity of cane. It is quite evident that while some of these fires have come into estates from the woods, others and the largest, have been the work of incendiaries; and the indifference of the labouring population has been very marked. For example, on Sunday many of them stood and looked on, and positively refused to work, even when a little active exertion might have saved the works of an estate. The same indifference is seen in the reckless way in which they have set fires to clear up their provision grounds. In this last particular at least, Creoles and Coolies seem to be equally to blame.

Two Coolies were executed for murder on the 1st inst. I visited them both in the royal jail, Port-of-Spain, previous to their execution. One was a Mohammedan. A woman who had been living with him left him, and meeting her little girl, he seized her by the legs and dashed her head against a post, killing her instantly. A number of persons saw the deed, but had not time to prevent it. He said he knew it was wrong and was very sorry, but he was drunk at the time and did not know what he was doing. He told the judge the same thing, and when informed that it was wrong to get drunk, and that he was responsible for what he did, though drunk, he asked why then did the Queen take money from people, and set them to sell rum to make people drunk.

The other was a Hindu with a family of four children. He had only been two years in the island. His story in a sad one. He had betrothed his daughter, four years of age, to an adult Coolie. Coming to his home under pretext of seeing his betrothed, this Coolie had decoyed away his wife—the mother—to live with him. When he went to reproach them with their wickedness he was beaten. He then made up his mind that it was better to die than to live. A few days after meeting his run-away wife in the field he dispatched her with his cutlass. He spoke quite freely on the subject. On enquiry he said that though he sometimes took a little rum, he had taken none that day. I tried to bring home to him a sense of his sin. He admitted it was wrong to kill; but when I pressed this home to him, he pled the circumstances. A few hours before I visited them the second time they had been informed that that day week was fixed for their execution. I thought this would have moved them, and that perhaps the Hindu would now express, at least, regret for what he had done. But it was not so. Even in view of death he would not admit that he was sorry. On the contrary, he

said he was glad, pleased, happy. He contended that in the circumstances he could do nothing else. He had counted the cost; he thought no more of this world, but only of God and the world to come. I asked him where he would go when he died. He said he did not know, God knew. The Mohammedan professed to be sorry, and listened attentively, and seemed somewhat moved when I told him of Jesus Christ suffering for us. He had never heard of that before. When I told the Hindu of the goodness of the Son of God in taking our punishment, as if a friend should offer to be hanged in his stead, he repudiated any such arrangement. He asked what business any friend had with the matter. He saw no goodness in such an offer. He thanked no friend for interfering; he had killed the woman, the law condemned him and he was ready to die. Without being opposed to the death penalty, one may be allowed to question the advantage of executing such men. It seems to have little effect in deterring others,—for while these men lay under sentence, another murder was committed in open day, and in the presence of several witnesses, and from the same circumstance.

A few weeks ago I fell in with a genuine believer in transmigration. Speaking of these men who were executed he said they would go to hell for one hundred years, and then be born in a serpent, or rat, or dog. When opposed he defended his doctrine firmly, asserting what is of course true, that many in India will not kill even a rat or snake. "But," said I, "they keep cats, and the cats kill the rats. Does not that come to the same thing?" "Oh no," said he, "the cat is a watchman and the rat is a thief. The thief deserves to be caught, and killed, and it is the watchman's duty to do this." He was obliged to admit that Coolies in Trinidad do not consider the lives of rats and fowls very sacred, and that the flesh of cows instead of poisoning people makes them strong, but still he thought they had souls, real souls of men in them. A Babajee entered as we were speaking, and in the course of conversation gravely asserted that when a man dies his soul goes up into the top of his head and remains there for twenty-one days after his death. These Babajees are very often men of scandalous lives. One has come to live in our village lately. He was complaining to me in the presence of some Coolies, of the dry weather and want of water, and asserted quite gravely that God was angry for people were too bad. A Mohammedan then interrupted him and said, "Yes, it is very well for you to say people are too bad; but you are a parson-man and you steal away another man's wife and come here to live, and then you go and make praise, and talk of God being

angry. It is the fault of you and others like you that God is angry." The Babajee became enraged, and, cursing the man in unmeasured terms, threatened to beat him on the spot. He asserted his innocence and that it was the people who were bad. They often told the Brahmans to go away, they did not want to listen to them, which vexed God too much. A Hindu however declared that the Babajee was guilty; and I then bore down on him at once. I said that the Coolies did quite right not to listen to parson-men who could not read, or who, like him, stole other men's wives, and cursed and swore; that certainly God would not listen to them when they professed to pray to him; that christians would not tolerate such parson-men, and I appealed to those present if they had ever heard of a christian minister cursing and swearing, or stealing other men's wives.—They all answered, No, never. With such religious teachers tolerated what is to be expected of the mass of the people?

A vessel is to leave for Calcutta this week, carrying some three or four hundred Coolies back to their native land. Seven men left this village. I was very sorry to see them go, some of them were the most promising Coolies I have had to do with. Some weeks ago we had a magic-lantern entertainment. The tickets were one shilling sterling, and the little church was full. All the Coolies about to leave for India were present, and a number of others and one Babajee. We had thirty very fine views of scenes in India, such as the procession of Jugganatte and some of their gods. Rev. Mr. Lambert explained the views to the Creoles and I to the Coolies. My aim was to make a laughing-stock of the gods of India, and certainly the Coolies laughed heartily. They were amused themselves at the expense of the Babajee. I asked if Vistinu was a god, and if they worshipped him. Most of them said no; but the Babajee said he worshipped him for he certainly was god; had he not four hands? Five of them promised me that when they got back to India they would never again bow to these gods of wood and stone. I hope they may fall in with missionaries there.

Two Coolie vessels, with seven or eight hundred Coolies, have lately arrived.—While writing the first part of this letter I was interrupted by a fire springing up near the estate of a friend. On arriving at the estate some sixty labourers, mostly Coolies, were set to clear a trench between the woods where the fire was and the cane fields. There were a number of new Coolies in the gang, and at first I was the only one on the spot who could use the language. For a time there was an incessant question and answer as to who I was. Whatever else

was said of me it was always kept in the foreground that I was a parson-man. The labourers all worked well; but there was no water and all became intensely thirsty. Water had been sent for and I started to see that another gang did not intercept it. Just then a man appeared with two cans of water. Being very thirsty, I lifted one of the cans to my head in full view of the Coolies and drank. Some Creoles came forward and seized upon the other can. I saw at once that a mistake had been made. The Coolies would be insulted if asked to drink from the same can as the Creoles, and I felt very doubtful whether the new Coolies, at least, would taste the water from my can. Without hesitation I carried it to them and said, in a joking way in Hindustani, "I was very thirsty and drank; you are very thirsty, drink too. I am a Brahman, do not fear to drink after me, and I will pour the water for you besides. Hold hands." The Coolies do not drink as we do. They form a cup of their hands. They then place their mouth between their hands near the wrist and drink while the water is poured in at the fingers. They looked at each other, and smiled, and held their hands while I poured the water for them. Not one refused his drink. The overseer on the ground said that he never saw a gang of Coolies get over their caste prejudices in that way before. Selai, the Coolie boy who stays with us, now eats cow's flesh, and when in the hospital, Juraman began to do the same thing.—Juraman is now attending school, but he is not yet able to work, and is never likely to be as strong as before.

More than a month ago we started a school about a mile and a half from this. The Iere village school meets from 7½ to 10½ o'clock, and the Mount Stuart village school from 12 to 2. This is a relief to me for I do not go to the new school every day. All the time I can save in this way is devoted to the language. The new school meets in an unoccupied Coolie house, with clay floor, tiash walls and thatched roof. The children are all beginners and not very large.

I have nothing particularly encouraging to write I have felt very well and vigorous for the last three months, and feel that I have made very decided progress in the language. Selai has been a great help to me. There is so much to be done that I would like to hear that another labourer had offered for Trinidad.

I am,

Yours, very sincerely,

JOHN MORTON.

News of the Church.

Church Membership of Children.

This is the title of an admirable Tract on the Baptist question, by Rev. John Munro, Wallace. We recommend this tract for circulation among our people, especially wherever errorists are engaged in making proselytes. Bible classes could study this Tract with profit, as it gives the scriptural argument for the baptism of children very concisely. The price is 2 cents per copy, or \$1.50 per 100. Orders may be sent to Miss Katzman, Halifax.

Presbytery of Truro.

This Presbytery, according to appointment, met in the centre Church, Onslow, on the 5th inst., for the Ordination of Mr. J. H. Chase, A. M., colleague and successor to the Rev. J. I. Baxter. There were present on the platform, the Rev. Messrs. Baxter, Moderator, *pro tem.*, Byers, Ross, Wyllie, McKay, Currie, McGillivray, and Glendinning corresponding member; and Mr. Chase. There was a large congregation in attendance, yet hardly up to what might have been expected, considering the number of strangers present. This may be accounted for, by the scattered nature of the congregation as well as the unfavorable state of the weather and of the roads. The services were commenced by public worship, conducted by Mr. Carrie. He preached an appropriate discourse from Eph. iii. 10—"To the intent, 'hat now, unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God.'" The preacher spoke specially of the exhibition made of the divine attributes, particularly the attribute of wisdom, through the instrumentality of the Church. The gospel is preached, and the purposes of God in the salvation of man are brought about. These purposes are thus accomplished in such a way that even the various orders of angelic beings are constantly learning more and more of the divine wisdom. Mr. Byers narrated the steps. He spoke of the Presbytery suggesting the propriety of a colleague, of the interview between the Presbytery and congregation, of the congregation heartily entering into the matter, of them hearing probationers and unanimously making choice of Mr. Chase, and of him being proved by the Presbytery to their entire satisfaction in every point.

Mr. Baxter being appointed as senior minister to ordain, put the questions of the formula and engaged in prayer, during which and by which and "the laying on of

hands of the Presbytery," Mr. Chase was ordained to the office of the holy ministry and inducted as junior pastor of the congregation of Onslow. He received from the Presbytery the right-hand of fellowship and part in the ministry. He was addressed by the Clerk on the work to which he had been set apart. He was reminded of what specially devolved on him. It was to preach; to preach the gospel, to preach the gospel to every living creature. It was to instruct the people in divine things. He was to feed the flock of God, to feed Christ's sheep. And if he loved the Saviour he must also feed his lambs. To this work he would require to give himself exclusively. He could attempt nothing else in conjunction with the work of the ministry without the cause of Christ suffering. To this work he would require to give himself devotedly. It was to be prosecuted not as a pastime but as a work, as a labour. He was to make a full proof of his ministry; to labour in season and out of season. The minister must be an enthusiast. The Apostle Paul spoke of appearing as if beside himself. In thus labouring he would have his reward. The reward would correspond with the nature of the work. There would be literary refinement; there would be an increasing acquaintance with divine things; there would be growing personal piety; there would be increasing spiritual wealth; and there would be the approval of the divine master.

Mr. McKay in his own peculiar way, pressed upon the congregation their duties to their young pastor. They were in duty bound to provide for him. According as his requirements increased were they to increase the supplies. They were to wait upon his ministry. They should see that they were regular in their attendance in the house God. Many attend church only when the weather is fine and the roads are good, it in every way convenient for them and they feel inclined to go. The result is that they are seldom there. Others go more frequently, but appear to care very little what the preacher has got to say to them. They would attend to anything else or to nothing at all rather than to the sermon. But this is not what they owe, either to themselves or their minister. They should be present every Sabbath, giving earnest attention to the word spoken. This would do much to help him with his preaching. But they should attend not to talk about and criticise what their minister says. He had got plenty of that from Professors and Presbyteries. He came to them not to be exercised in the same way but to instruct and edify them. They were to listen so as to become wiser and better. In order to instruct and edify them, their

minister would require to give much time to general reading, much time to the study of scripture, and much time to prepare his sermons. They would need to spare his time. At the close Mr. Chase in the usual way received a hearty welcome from the people of his charge.

Next meeting is appointed to be held at Truro on the 1st Tuesday of June.

A. L. WYLLIE, Clerk.

Presbytery of St. John.

The Presbytery of St. John met according to appointment, in Carlton Presbyterian Church and was constituted, Present Revs. J. D. Murray, Moderator, Andrew Donald, Lewis Jack, James Bennet, James Grey, Samuel Houston, and N. McKay. After the reading and approval of the Minutes of the last meeting the Clerk read a communication from Saltsprings, which was handed in accompanied by \$10 50, which the people of Salt Springs allege to be the full balance due to Mr. Fraser. The Clerk was instructed to forward the said amount to Mr. Fraser, together with a copy of the accompanying communication. The Clerk was further instructed to communicate with the people of Golden Grove in regard to arrears due to Mr. Fraser by them. A partial report was read from Mr. J. K. Bearisto, by which it appeared that he had laboured during the term of his appointment at Saltsprings and adjacent stations. The report, so far as it went, was approved, but as Mr. Bearisto promises a more complete report accompanied by a statement of account, the Presbytery in the meantime instructed the Clerk to apply to the Secretary of the Board of Home Missions for a grant of twenty dollars for Mr. Bearisto on account. A communication from Rev. P. G. McGregor was read, intimating the withdrawal of Mr. Bearisto and the appointment to our bounds of Messrs. Dickie and McCurdy. Mr. Dickie was appointed to labour in Carlton and Pesarino, and Mr. McCurdy in Saltsprings, Norton, Hammond River, and Golden Grove, until the next meeting of Presbytery. The Rev. Lewis Jack tendered to the Presbytery his demission of his charge at Springfield and English Settlement. On motion, the demission was laid on the table until the first meeting of Presbytery after the meeting of Synod. Mr. Gray reported that parties from Saltsprings had applied to him asking for moderation in a call. The Presbytery resolved to hold the next regular meeting at Hammond River, and to summon the stations of Saltsprings, Norton, and Golden Grove, to meet the Presbytery there by their Commissioners on a day to be hereafter appointed, and the Clerk was directed to arrange with Mr.

McCurdy to have all these stations seasonably and sufficiently notified. Mr. Bennet and the Clerk were appointed to call personally upon the parties who had subscribed for the liquidation of the debt on the Church at the Grove in order, if possible, to obtain the amount of their subscriptions. The Presbytery then adjourned to meet at the residence of the Rev. James Bennet, this evening at 7½ o'clock. At that time the Presbytery again met and was constituted *Sederunt ut supra*. The Revs. James Bennet, N. McKay, and S. Houston, was appointed a committee to examine the proposed rules of Procedure and report to next meeting of Presbytery. The Rev. James Bennet was nominated by Presbytery as a fit and proper person to be appointed to the office of a Professor in the Theological Seminary of this Church. Mr. McKay gave notice of motion to overture the Synod of the Presbyterian Church of the Lower Provinces to appoint a committee to whom should be assigned the duty of selecting a collection of hymns suitable to be used by those who desire to do so, in public worship. The Presbytery then adjourned to meet at Hammond River, on the first Tuesday of June, at 10 o'clock.

A. M.

N. M. MCKAY,
Pres. Clerk.

The Presbytery of P. E. Island.

The Presbytery met in the Church at West River, on the 28th April. There were present the Revs. A. Campbell, J. Allan, I. Murray, A. Cameron, W. Ross, A. Falconer, and J. G. Cameron, and D. McNivan, elder. The Presbytery met on this occasion at the request of Mr. Ross, to consider certain difficulties which had arisen in the congregation, and endeavour to reconcile conflicting parties. After a lengthened examination into the merits of the case, and mutual explanations had been given by all parties, a harmonious reconciliation was effected. Mr. Ross then pressed his demission upon the Presbytery which was accordingly accepted. The following minute was then recorded:—"The Presbytery, while regretting the removal of Rev. W. Ross from their bounds, desire to express their high appreciation of his Christian courtesy to his ministerial brethren, his fidelity in discharge of pastoral duties, his extensive knowledge of theological truth, and his unswerving adherence to the principles of rectitude; and record their earnest hope, that he may enjoy much comfort and success, in his Master's work, wherever in the providence of God his lot may be cast." The Rev. A. Campbell was appointed to preach at West River, on the first Sabbath of June, at 11 o'clock, a. m., and at Brookfield at 6 o'clock, p. m., same

day and declare the congregation vacant. Mr. Campbell was also appointed Moderator of the Session *pro tempore*; and instructed to endeavour to secure the arrears due Mr. Ross.

The Clerk was instructed to write to the Home Mission Board for the services of Mr. Wm. Grant, Probationer. Adjourned to meet in Queen Square Church, Charlottetown, on Wednesday, the 26th May, at 11 o'clock, a. m.

ALEX. FALCONER, Clerk.

Presbytery of Victoria and Richmond.

The Presbytery of Victoria and Richmond met at Lake Ainslie the 2nd March last. There were present, the Moderator, Rev. M. Stewart, and Rev. D. McKenzie, Presbytery Clerk *pro tem.*; and Mr. Hugh Campbell, ruling elder. After the usual preliminaries, the Presbytery proceeded to the Presbyterial visitation of this portion of Rev. Donald McKenzie's charge.

The day being very stormy and few present, it was not thought advisable to proceed to such minute examination as usual, but by inquiring of the minister and office-bearers present, the Presbytery are glad to find that matters are in a promising condition; that minister and elders are attentive to their respective duties, and although there is still a considerable amount of arrears due to the minister, the amount is somewhat less than at last visitation. The Presbytery having urged the congregation to use all diligence to clear off all arrears, adjourned to meet at Whycomogagh, to-morrow, at 11 o'clock, a. m. Closed with prayer.

At Whycomogagh, the 3rd March, this Court again met for visitation and ordinary business. There were present, Rev. D. McKenzie, Moderator *pro tem.*, William Sinclair, Clerk *pro tem.*, M. Stuart, pastor of the congregation, and Mr. John Gillis, ruling elder. The moderator having preached, they proceeded to the Presbyterial visitation of the congregation. Satisfactory answers were given by the minister and session to the usual questions. The Presbytery were gratified to find, that notwithstanding the disadvantage under which the pastor, by the delicate state of his health was placed at the time of his settlement here, he has been not only enabled faithfully to preach the gospel from Sabbath to Sabbath, but has been in all his other extensive pastoral duties most indefatigable.

The year not being expired since Mr. Stewart commenced his labours, a considerable amount of the stipend promised remains to be collected. The Presbytery were happy to find, however, that both trustees and collectors are putting forth every effort to fulfil their engagements, and

are hopeful that financial matters will be more punctually attended to hereafter.—The Presbytery thereafter took up the consideration of the Separate or Distinct School Bill. It was moved by Rev. M. Stewart, and unanimously agreed to, that the Presbytery consider such a measure utterly uncalled for, most injurious to the interests of education, an insult to all Protestant denominations within the Province,—and resolve strongly to advise their people to petition against any bill that may be introduced to the Legislature in favour of such schools.—The Presbytery then adjourned to meet at Baddeck on Wednesday, 5th May next, at two o'clock, p. m. Closed with prayer.

KENNETH MCKENZIE, *Ply. Clerk.*

Religious Intelligence.

A revival of religion still prevails in many of the Canada Presbyterian congregations.—Rev. Mr. Goodwill, of the Church of Scotland in this Province, is now visiting the congregations within the Presbytery of Pictou, preparatory to leaving for the South Seas. He is likely to leave in August. His services in Halifax were largely attended.—The Bishops of the English Church are countenancing "lay agency." They commission laymen to visit the sick and act as "Catechists."—There are now two Bishops in Natal, South Africa, Bishop Colenso and Bishop M'Rorie. They belong to the same church but hold no intercourse with each other.—The Spaniards are at last in the enjoyment of religious liberty—in spite of Popes and Bourbons. Protestant service has been opened in most of the large cities, and Colporteurs are actively engaged in circulating the word of God.—We receive good accounts of the progress of true religion in Italy. It is still the day of small things, but there is hope while the word of God is scattered among the people. There are Evangelical Schools in connection with the Vandois church in Venice, Naples, Genoa, and many other centres of influence.

The Pope is making most extensive preparations for the great Council to be held at Rome in December. He has invited Protestants to come as "suppliants," and he also invites the "Kings of the Earth," but it is not likely that any will respond to the call.

The Synod of the Canada Presbyterian Church will meet (D.V.) at Hamilton on the 8th of June. The Synod of the Church

of Scotland in the Maritime Provinces, will meet at Chatham, N.B., about the same time with our own Synod. The General Assemblies of the Old and New School Presbyterian Churches in the United States met on the 20th May. The Assembly of the U. P. Church of the United States met at Monmouth, Illinois, on the 26th. The English Presbyterian Synod met at Liverpool on the last week of April. The United Presbyterian Synod met at Edinburgh on the second week of May. The Scottish General Assemblies met on the 20th May. Dr. Norman McLeod is Moderator of the Established Assembly, and Sir Henry Monieriff of the Free Church Assembly. The Irish Presbyterian Assembly will be held at Belfast on the 7th June.

CHRISTIAN MISSIONS TO EGYPT.—A public meeting was held at Exter Hall in connection with these missions. The chair was taken by his Highness Maharajah Duleep Singh. His Highness said the only excuse he had for his occupying the position as chairman was the interest he felt in the missions. Nineteen years ago he, then a heathen, became converted, and had ever since felt the great advantages that had accrued to him since his soul had been brought to the light. The Rev. Dr. Lansing, missionary from Cairo, said, after eighteen years residence in Turkey, he believed the only practical solution of the Eastern question was the spread of the Protestant religion and the success of Christian missions in that country. The statistics, he considered, were satisfactory, and their converts were to be found chiefly among the Copts, of whom there were about 200,000 or 300,000. They had a press in Egypt, which gave Christian literature to the people, and between 800 and 1000 Christian volumes were sold annually. At the conclusion of Dr. Lansing's speech, Lord Lawrence spoke of the work of American missionaries in India, and appealed for support for the American missions in Egypt. Mr. Macfie, M. P., was one of the speakers.

The bill for the dis-establishment of the Episcopal Church in Ireland is passing through the House of Commons with increasing majorities. Much opposition is manifested in Ireland and by a strong section of the Church of England. The Courts of the Established Church of Scotland also use all their influence against the measure.

Dr. Duff is engaged in raising £50,000 to provide Manses for Free Church missionaries. He expects to raise one-third of the amount in Glasgow, one-third in Edinburgh, and the remainder in the rest of Scotland.

Ritualism continues as bold and obtrusive as ever. It is expected that a number of Ritualistic clergymen will go to Rome to the Council and ask the Pope to receive them there.

The following are the latest statistics of the English Presbyterian Church: communicants, 22,000; income for congregational purposes, £38,000; total receipts, £65,000; congregations 120. The Church has a vigorous mission to the Jews, besides a mission to China.

The Protestants of Germany are to hold a General Conference in autumn, as an offset to the Pope's great Council.

In Brazil where the Roman Catholics carried on a keen persecution last year, the Protestants have peace, under the protection of the supreme government.

The negotiations for Union, as far as the Committees were concerned, concluded harmoniously and satisfactorily some weeks ago. Much anxiety will be felt to learn the course to be taken by the supreme courts.

their Records for examination engrossed up to the meeting of Synod, the former signed by their respective Moderators and Clerks, and the latter by the Chairman or Secretary.

5. Congregations receiving aid from the Supplementary fund are required to make collections for the different schemes of the Church, as well as to answer the questions in the Statistical Schedule. Presbyteries are directed by Synod to require evidence that the congregational payments have been made before the supplement due July 1st is applied for.

6. All Boards and Standing Committees are expected to have their reports ready when called for, after the first sederunt.

The Committee on Bills and Overtures will meet (D. V.) in James' Church, New Glasgow, on Tuesday, the 15th June, at 11 o'clock, A. M. All papers to come before the Synod are required to be forwarded to the Rev. David Roy, clerk of the committee on bills and overtures.

JAMES BAYNE,
Chairman.

NOTICES, ACKNOWLEDGEMENTS, &c.

SYNODICAL NOTICES.

1. Clerks of Presbyteries are directed by Synod, to forward to the Synod Clerk revised Rolls of Presbyteries with notices of all changes, during the past year, affecting the Roll of Synod, including demissions, deaths, inductions, ordinations and censures, with the dates of such events, at least ten days previous to the meeting of Synod.

2. Papers involving new business to come before Synod, should be transmitted to Rev. Dr. Bayne, Convener of Committee on Business, fourteen days if possible previous to the day of meeting. Papers forwarded early will take precedence on the docket. Where papers cannot be forwarded notice should be given.

3. The Synod collection is usually paid when the Synod meets, and as the travelling expenses of all Synodical deputations and Committees, the printing of all Synodical documents, including Rules of Procedure, Clerk's fee, and travelling expenses of members of Synod, have to be provided for, the collections would require to be universal and liberal. No travelling expenses can be claimed by ministers or elders from congregations refusing or neglecting to make a collection for the Synod Fund.

4. Clerks of Presbyteries and Secretaries of Boards are expected to bring up

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

HOME MISSIONS.

Maitland Juv. Miss. Society	
per Rev J. Currie.....	\$10 87
2 Congregations Maitland.....	28 89
	<hr/>
Col. in Primitive Church.....	57 10
Lower LaHave.....	12 00
Antigonish, per Rev J. D. Murray....	39 62
Evangelical So. Fish Pools, E. R.....	6 00
Female Miss. Association John Knox Church N. G.....	33 57

FOREIGN MISSIONS.

Mr. J. Murphy, Tatamagouche.....	3 00
Lower Selmah Miss. Society	
per Rev J. Currie.....	\$6 86
Maitland Juv. do. do.....	10 87
	<hr/>
Lower LaHave.....	12 00
Antigonish.....	22 88
Evangelical So., Fish Pools, E. R.....	6 00
Female Miss. Association, J. Knox church, N. G.....	25 00
Ladies' Society, Churchill, E. R.....	14 00
G. R. Crockett, per Rev J. Thompson	0 67½

"DAYS PRING."

Sherbrooke Cong. pr Rev J. Campbell—	
Col. by Miss M. McDonald	
Sherbrooke.....	\$7 58
Miss Emma McDonald, do.	5 68
“ Elizabeth McIntosh, do.	6 10
“ Mary McLane, do....	3 34
“ S. McDonald, Stillwater	5 20
“ S. McLane, do.....	3 67
“ M. McCutcheon, River Mouth.....	3 67
	<hr/>
	35 24

Sutherland's River Sab. School, per James Smith—		
Mrs. James Smith.....	\$0 25	
Mary Cameron, juvr.....	0 25	
Wm. Cameron.....	0 25	
Mrs. W. Cameron.....	0 25	
John Grant.....	0 20	
Mrs. J. Grant.....	0 12½	
Findlay Campbell.....	0 25	
Donald Munroe.....	0 10	
Col. by Miss Catherine Grant—		
From Ann Colquhoun.....	0 10	
Ann Lamb.....	0 12½	
Col. by Miss M. Love.....	2 05	3 95
Chatham Sab. School, per Rev. A. R. Garvie—		
Col. by James Anderson....	\$0 40	
“ Wm. McLaughlin.....	0 89	
“ Misses R. Crawford and G. Steel.....	2 56	
“ Misses H. Thomson and M. Alexander.....	1 20	
“ Wm. Johnson.....	1 36	
“ Miss S. Marshall.....	1 06	
“ Misses J. Cormack and M. Gordon.....	1 80	
“ Misses E. Henderson and Mary Ray.....	2 03	
“ Misses Fraser and Drum- mond.....	1 40	
“ Misses M. J. Gordon and M. Gray.....	1 00	
Premium money.....	0 62	14 32
Barney's River and Blue Mountain, per Rev. D. B. Blair—		
Laggan Sab School box.....	\$2 35	
Margaret A. Blair.....	2 52½	
John Banerman.....	2 42½	
Donald McKay.....	2 4	
Duncan Robertson.....	2 50	
Hector Bruce.....	2 00	
Lachlan McLarlane.....	2 56	
Donald McDonald, Garden....	2 50	
Hector McInnes, Garden.....	2 50	21 84
Locke's Island section of Shelburne congregation		
Col. by Miss Sarah Seaton....	\$2 25	
“ “ Louisa Allen.....	2 50	4 75
Cong. of Pass and Molus Rivers, additional, per Rev. J. Fowler—		
Col. by Master J. Oulton, Mill Branch.....	\$0 25	
Miss M. J. Irving.....	3 71	
“ M. A. Biers.....	1 74	5 70
First Congregation of Noel, per Rev. R. Faulkner—		
Col. by Miss Alice Crow....	1 77	
Friend to Missions, Fish Pools, (south side), per Mr. R. McGregor.....	17 00	
Central Church, W. River, per Rev. James Thompson—		
Col. by James A. Thompson....	\$3 19½	
Cyrus McKeen.....	2 45	
Danl. McD. Clark.....	2 17½	
Geo. W. Grant.....	1 69½	
Miss M. D. Cameron.....	2 67	
James J. Blackie.....	2 57	
F. H. Fraser.....	2 00	
— McLellan.....	1 25	18 00

Clyde and Barrington, per Rev. M. G. Henry—		
Col. by R. R. Thompson, Clyde River.....	\$2 75	
Col. by S. O. Hogg, do.....	2 27½	
S. Sutherland.....	0 55	
Charles Nicholl.....	0 30	
Mary Ryer, Upper Clyde.....	0 55	
James Davis, do.....	1 57½	
John Cunningham, Cape Sable Island.....	1 00	
G. Robertson, Barrington.....	2 00	
M. Hamilton, Carlton Village.....	1 00	
	—	12 50
Antigonish Sab. School.....	28 78	
St. David's, (St. John) per P. Chisholm	45 54	
E. River, St. Mary's, quarterly by J. Campbell.....	1 62	
Goldenville, col. by Charlotte Fisher.	6 25	
Sutherland's River Sab. School.....	3 95	
A. H. McDonald, Hopewell.....	0 41	
EDUCATION.		
Antigonish.....	2 22	
Hopewell, per Rev. J. McKinnon....	26 00	
Lower LaHave.....	12 00	
SUPPLEMENTARY FUND.		
Lower Londonderry, per Rev. A. L. Wyllie.....	45 00	
Poplar Grove Church collection.....	100 00	
SYNOD FUND.		
Lower LaHave.....	4 00	

MISSION GOODS.—We have received a package of Goods from Windsor Congregation, through Rev. J. L. Murdoch, to be forward to Dr. Geddie. The package embraces dress materials and other small articles to the value of \$50.45.

Also, One case of Mission Goods from the second Congregation of Maitland and Neel, per Rev. John Currie, the value of which will be stated when the invoice is received.

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums:

J. Matheson, Albion Mines.....	\$2 00
Rev. J. F. Forbes, Upper S. River.....	0 50
Rev. J. Ross, Grand River.....	5 00
John McDougall, Blue Mountains....	14 50
Rev. W. Sommerville, Kings.....	0 60
James McDonald, Green Hill.....	0 50
John Scott, Charlottetown, P. E. I.....	1 81
M. McFadyen, Mount Uniacke.....	0 75
Rev. A. P. Miller, Merigomish.....	5 00
Halifax.....	1 50

THE HOME AND FOREIGN RECORD.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; and is published at Halifax by Mr. JAMES BARNES.

TERMS.

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