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OF THE

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OF THE

LOWER PROVINCES

OF

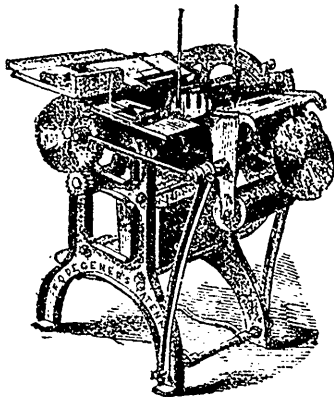
BRITISH NORTH AMERICA.

NOVEMBER, 1863.

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OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NOVEMBER, 1863.

"AND THERE WAS NO MORE SEA."

We know nothing of the future but what God has revealed in his holy word. Priests and sages, in times past, attempted to read the destinies of men and of nations in the flight of birds, in the entrails of sacrificial victims, in the motions of the starry heavens, or the utterances of dubious oracles. Even in our own day the foolish and ill-instructed will rush to false fortune tellers, to mesmerists and "spiritualist" dreamers, who delight in deluding and being deluded. The only addition these people make to our knowledge is the melancholy revelation of the depth of human credulity. But in the Word of God the future is revealed to us so far as it practically concerns us; we do not know enough to satisfy curiosity, but quite enough to lighten the path of duty, and to cheer us on with a sure hope during all the days of our pilgrimage. The only true ORACLE has revealed to us where we are going, and much of what we are to meet at the end of our journey.

The language of men is not adequate to the task of telling positively and wholly concerning the things that are unseen and spiritual. These things must be told to us under figures, and by means of negations.—God is *not* finite, *not* visible, *not* changeable: He is spiritual, holy, almighty. We can deny of Heaven all that is distressful, disturbing, joyless, or fearful. There is no death there; no night; no SEA. Thus also is Hell disclosed to our view, as a place where the blissful presence of God is not—where the worm dieth not, and the fire is not quenched.

John the Divine has revealed much to us, but it is under hieroglyphic forms; and there is mystery in the very light flung upon our path. It is enough to waken imagination to its sublimest flights; but the solemn air of the unseen, of the absolutely holy, that is breathed over all is enough to chasten and humble us, so that like timid children we cling by faith to the hand of our FATHER. What we *believe* is still sweeter and more consoling than what we *know*: and what we do know is but as it were a headland from which we may gaze forth into the limitless unknown. In that UNKNOWN, hope and faith piloted by love can claim a realm of unbounded wealth for the ransomed soul; in that UNKNOWN, God dwells, and JESUS CHRIST dwells whom not having seen we love, and in whom though now we see him not yet believing we rejoice with joy unspeakable and full of glory; in that UNKNOWN we know that there shall be no pain, no sorrow, no sin; but infinite beatitude; no sea, but the ocean of God's love.

The sea is a fitting emblem of turbulence, unrest, unceasing change. In this sense there shall be no sea in Heaven. On earth we are constantly as if on the bosom of a deceitful sea. There are reaches of calm, and zones of smiling sunlight; but the storm only sleeps, or lurks in ambush. It wakes; it leaps upon its prey and devours it as in a moment.

The sea in some of its aspects is a vast world of death—one great, greedy sepulchre; sadder than the earth—for though the earth is a place of graves and its fields are trodden down of death, yet we can deck its graves

with flowers, or rear over them the monumental marble; and we can often visit the loved spot where the sacred dust lies sleeping, and water it with our tears and call it holy ground. Not so with those whom the desolate ocean takes for its prey: they are drifted we know not whither, the sport of winds and weltering waves, wasted in lonely seas we know not how long or how cruelly. Yet we know that CHRIST claims dominion over the sea; and that it must answer to His call and give up the dead that are in its vast and wandering waters; and that in its deathful and gloomy aspect it shall be abolished when "the new heavens and the new earth" shall appear. This shall be our victory over the tameless and cruel sea.

We all learn, sooner or later, the very great happiness there is in being relieved from intense pain. You are tossed in agony for hours or days; the pain ceases; mind and body have rest, and you sink into quiet slumber like that of a child. So too, when one has been involved in sore troubles that seemed endless and inextricable, or in perils imminent and terrible,—who can tell the joy there is in relief, escape and safety? We call that child happy who has not yet felt the weight of the cares of life, and whose wants are all supplied by tender parental hands. That country we call blessed where no famine devours, no plague desolates, which no war drenches with blood. Thus, negative blessings even on earth are of infinite value, though so liable to be withdrawn,—to prove evanescent as the mists upon the mountain when the summer sun is rising. Hence, one of the elements of the bliss of the Promised Land, where there shall be "no more sea," is *permanence*.

We can affirm then with certainty that, at last, we shall have reached a land free from sin and all the evils to which sin gives rise—where worldly tumults give place to everlasting rest—where no sorrow clouds the brow, no dark past flings its blight into the future and no future certainty of evil or uncertainty of good glooms upon the present. We can look to it as a land whose sun is never quenched, whose summer is never blighted, and where no jar, no moan ever breaks in upon the song of the ransomed hosts

of the Lord. No night there, in so far as night is a time of fear and of deeds of violence and shame; and no sea in so far as the sea is an emblem of what is wasteful, wild and anarchical. We can look for no weariness or fretfulness, no unwelcome toil, no corroding slothfulness of mind or body; no breaking of hearts by human cruelty, recklessness, or thoughtlessness, or by the unrelenting decrees of a just Providence; no doubting of God, for we shall know Him so well that we can trust Him implicitly and without fear of evil:—no weeping eyes, no quivering lip telling of unutterable anguish, no whitening hairs and tottering footsteps ripe for the grave; no death-bed, no graves, no funeral knell upon the balmy breeze of that everlasting spring.

How calm and still is the sea at times; and as a vast mirror how does it reflect the flocking clouds that sail slowly through the ethereal blue above! The wide circumference of the horizon is not darkened with a shadow except the faint shadows of those silvery clouds transfigured in the light of noon. But see! the change comes; slowly at first and but the echo of distant storms. These eddying wavelets have been wakened by the swoop of the distant hurricane. Swiftly and strongly it comes, filling the sky. The waves become living mountains. Who can stand the mortal fury of the storm! It runs its wrathful course, leaving many a wreck in its trail. Thus with communities and nations: now peaceful and obedient; anon bursting the bands of law, rising in revolution and making red the great waves and spreading a sullen and deadly sky over a sullen and deadly social sea, overwhelming multitudes in the troubled and dark waters. Great men, dynasties, nations often suffer fatal shipwreck in these storms. But in that land where there is "no more sea," the nations of the saved shall never hear the clash of arms; the booming red surges of war shall never break upon their shores.

For countless ages did the sea ebb and flow and sing its slow song of sorrow before men gazed in awe upon its face. And through all the years of human history has it performed its allotted task: but now at last its work of havoc is done. No more shall it

leap out of its bed to roll its vast billows over a flooded world—to sweep off the face of the earth a guilty race. No more shall it multiply widows and orphans, or rob the mother of her darling boy.

Remember, reader, that we are still voyaging on the sea of life and exposed to all its perils. A storm is glooming over us from which there is but one shelter. All God's billows threaten us and they shall most assuredly overwhelm us unless we trust to the guidance of the One good Pilot. Do not leave yourself to drift hither and thither at the mercy of winds and currents; for smooth and smiling as the waters may now appear, terror, dismay, and death lie hidden under that smile. Look down into these cold devouring depths and then hasten into the ARK OF SAFETY which welcomes you and which shall land you safe on that shore where there is "no more sea"; safe, though the waves rise with black, hideous swell, though rocks lie in ambush, and deadly whirlpools yawn for their prey.

Far off from the walls of the new Jerusalem, far off from all light and joy, there is still a fearful sea, the gulf of woe, the lake of fire. It is HELL, where evil has full scope and brings forth constantly its own deadly fruits. It is the doleful prison-house of the Universe, from which God is absent in love, and where He is present only in wrath and terror too severe to be beheld.

Reader, is Hell to be avoided? Is Heaven to be won? Hasten then to JESUS CHRIST who Himself encountered the storms of the sea of this life hissed as it was into foam of bitterness by men and devils: who Himself submitted to all the waves of the wrath of God against the sinner, and who has never forsaken any that put their trust in Him.

HINTS TO COLLECTORS.

Those who go about collecting for religious purposes have need of all the wisdom, faith, love, and patience of the most mature saint. It is a noble work, but ill understood; and it is attended with peculiar trials. A few hints on the subject may be of value to the inexperienced.

1. Do your work as a religious duty. It is Christ's cause for which you are canvassing and collecting. You seek nothing for yourself, but that good sentence of "Well done, good and faithful servant!" If you go to your duty in this spirit you will be proof against all rebuffs and cool receptions. Give your time and tongue then to Christ in simplicity and godly sincerity.

2. Do not feel any annoyance at being refused. Perhaps the person asked *could not give*; and he may be extremely sorry for his inability. Perhaps his heart is hard; still, any indication of temper on your part will serve yet more to harden his heart. Tell him rather, that you will call again; ask him to think the matter over carefully; talk gently and kindly with him.

3. Do not judge a man according to the amount he gives. A shilling from one is as much as twenty shillings from another. Do not be satisfied with receiving precisely the same amount each time you call. Ask the subscriber, if the Lord has not prospered him sufficiently to allow of an increase? Ask him if his heart is not larger than it was? For, in truth, every Christian ought to be growing in the grace of liberality as in every other.

4. Do not despise the pennies of the young and the poor. A shilling, or five shillings from the head of the family should not content you. Let the members of the family give each a little, however small. Call on the poorest members of the congregation. You have no right to pass them by: you do them a gross injustice if you do not afford to them an opportunity of contributing of their poverty to the Lord's treasury. The pennies of the poor are as welcome in the sight of the Lord as the pounds of the wealthy; and they are often given as cheerfully and as devoutly.

5. Go your rounds regularly. By doing so you will find the work delightful. Friends will expect you and be prepared to receive you. You will be hailed as a messenger from God, affording an opportunity of giving something to God. Drop words of comfort and counsel where you can; and speak and think mainly of the work you have in hand. Be not discouraged with the small

results that may attend upon your first efforts. You can carry the germ of a mighty oak in your pocket: you could dam with your foot the source of the St. Lawrence! Go on; for you do not know what increase the Lord may give; or what good may flow from your efforts insignificant as they may appear to yourself.

MAN-STEALING IN THE PACIFIC.

There is no sadder or blacker page in the tragic history of slavery and man-stealing, than that which has come to us from the islands of the Pacific. Full details were given in the last number of the *Record*; but others equally heartrending continue to reach us. Greedy and ruthless men, calling themselves christians and boasting of their civilization and of their superiority to the unsophisticated children of the South, boldly embark in a scheme of diabolical cruelty and carry it out with too complete a measure of success. Peaceful islands whose inoffensive population feared no evil are invaded: the fathers, husbands, sons are seized and carried into captivity. Many are murdered. Many more are left helpless to starve in the desolations made by these merciless invaders. Chiefs, christian teachers, christian converts—all share the same fate; and thus societies and churches are broken up where all the virtues of christian life were manifested in singular beauty and simplicity. For many months this trade in human life went on almost unchecked: but at length the wail of distress rising from so many desolated homes has reached Europe and America. The response is all that it should be. British influence and power will now be used to protect the weak and helpless. The Government promise to do "what they can" to suppress these horrible outrages; and that they will succeed we have no doubt.

One cannot reflect on the conduct of the South American Government that fostered this traffic without the deepest indignation. Here is a "Christian" power—a Papal power—which the Pope regards with peculiar favour, deliberately smiling on a scheme fraught with inexpressible mischief and mi-

sero to hundreds of thousands of the most peaceful and inoffensive of the human race. Mammon, ever the root of evil, is at the root of this outrage. It is found that a mercantile house in Liverpool, England, was partner in the bloody trade and its profits.—That the simple islanders died in scores on the plantations on which they were set to work was nothing to these "Nimrods."—They got their money, little caring who died for it.

The poor excuse furnished by the apologists of Negro slavery in the "Confederate States"—that the slaves are brought within range of Christian teaching—is wanting here. *Christians* were beguiled, captured and stolen as well as others. They were brought to Peru: they were set to work; when they would not work they were flogged, and then they "sulked, lay down and died." Think of this, Christian men and women! Here are your brothers and sisters in the Lord, sold like cattle and flogged to death. It is a page in the history of human cruelty and depravity which no one could have anticipated to see open. Thanks be to God that there is enough humanity and Christianity in Europe to put a summary stop to so cruel a traffic.

PRESENT POSITION OF THE CHURCH OF ROME.

We confess that we cannot look without some degree of concern at the progress made by the Romish superstition in Britain within the last half-century. We regret it profoundly on account of the deluded victims who are caught in the snare of the adversary: we regret it still more deeply as it indicates a dangerous vitality in the Anti-christian system, and a morbid instability in the adherents of the most influential Established Church in the Empire.

A short time ago the newspapers contained a list of several hundreds of "recent converts" to the Church of Rome. Scores of these were clergy of the Church of England, and members of the aristocracy of England. The Duchess of Kent is claimed as one of them—falsely no doubt—yet the audacity of the falsehood is suggestive. It

must be confessed with shame that in the Church of England a strong current still sets Romeward.

About six years ago an "Association for the Promotion of the Unity of Christendom" was formed by members of the English, Romish and Greek Churches! The existence of this Association was kept strictly secret, till the *Bulwark* dragged it to light a month ago. "The daily use of a short prayer together with *Our Father*—for the intention of the Association—is the only obligation incurred by those who join it; to which is added, in the case of priests, the offering, at least once in three months of the Holy Sacrifice, for the same intention." So say the founders of this wonderful society. They kindly add the Form of Prayer to be used, and a Pledge to be signed—promising at the same time that the names of members will be kept strictly private. The names of clergymen and laymen of the English Church are attached to this circular, but it is not yet known how many "members" have joined the Association from the other two "great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic."

In Ireland the Popish authorities have been assembling in council to condemn mixed schools and perfect new schemes for the aggrandizement of the "true church." The priesthood manage to keep the fire of intolerance fiercely burning. We give an extract from the *Tuan Hvald*, the organ of Archbishop McHale:—

"The spirit of an intense excitement filled the inhabitants of the town of Atheryn on last Tuesday evening. A report rapidly spread that one of that low disreputable class called Bible readers, whereof Protestantism stoops to avail itself for the propagation of hypocrisy, falsehood and all uncharitableness in this orthodox old land of Catholicity, had the presumption to intrude his detestable and detested presence within the walls of a city from time immemorial celebrated for its chivalrous love of country, as for its influential devotion to the one true faith, and that he had succeeded in obtaining lodgings in a house situate in some by-lane of the town. The hardihood of the daring wretch who came to pollute the wholesome atmosphere of truth with the foul breath of proselytism stirred up the

people into a confession of their faith as spontaneous as it was significant, and one which, we doubt not, will have for many a long year to come the good effect of searing every such agent of perversion, as well as every abettor of such agents, from any attempts at tampering with the consciences of the Catholics who dwell within the historic walls of "this city of kings."—The people rose, as if by common instinct, in the might and dignity of their numbers, and proceeded to the residence of their well-beloved parish priest, the Very Rev. John O'Grady, to learn from his reverend lips how they should becomingly protest against the insult and contamination that was put upon them, and was in their midst. Before however, he was fully aware of the object of their coming, or could offer any counsel, a happy thought was somehow suggested; and in the twinkling of an eye the whole town was illuminated with a flood of light, whose revealing rays were flung forth from every pane of glass in every window of street and lane through Atheryn, to testify by their commingled brilliance to the pure, bright, and undimmed fire of the same one faith which burned within the inhabitants. Nor was it alone that the magnificent illumination on Tuesday night bore witness to, and typified the glowing fervor of the faith of the people of Atheryn; it withal, by its "hated" splendor, that penetrated every nook and crevice and lurking-place, succeeded in promptly expelling the emissary of darkness and damnation from out the city walls. He stealthily disappeared, and we venture to predict that neither he nor any of his abominable brood will ever again venture within the precincts of our town. The very Rev pastor addressed the multitude from the old Cross steps.

If the position of Popery in Britain is far from being satisfactory there is some compensation in looking abroad on the countries struggling towards the light. At the Papal Congress held at Mechlin in Belgium, M. Montalembert boldly pled for civil liberty. He is the foremost lay defender of the Romish Church, but he does not venture to defend her bigotry. This bigotry is still displayed by the ecclesiastics from the Pope downwards. A short time ago "his Holiness" addressed a cursing Letter to the Bishops of New Grenada, censuring the introduction of religious liberty and liberty of worship and other liberal measures recently passed into law in that country. In Rome itself he still steals Jewish children; he still attempts to fan the Polish Revolution while hypocritically whining over the

struggle in America; he still sends brigands forth from Rome to shed blood in the dominions of the King of Italy.

AUSTRIA, once wofully priest-ridden, presents a most favorable aspect at the present moment. The famous "Concordat with the Pope of 1855 has been annulled—marriage has been made a civil institution, and is no longer in the hands of the priest alone—the schools are taken away from the control of the Jesuits—the rights of conscience are conceded—religion is no longer a test for political preferment, and the Bible, in all languages, may be freely imported for sale into Austria. So sincere is the Emperor, that a petition of the Diet of the Tyrol, to have that province excepted from the operation of the law enfranchizing Protestants, had not been granted. On the other hand, the Emperor has given to the Protestants a place of worship in Vienna, has allowed the utmost freedom of speech, and that publicly, in eulogizing Gustavus Adolphus, the great champion of Protestantism in the thirty years' war. Still further, Herr Von Schmerling telegraphed, last year, to the Austrian delegates in the Gustavus Adolphus Society—the great Protestant protectionist and home missionary Society for Germany—that they might, if they pleased invite that body to hold their next meeting in Vienna: and further still, the Moravians have been permitted to commence Protestant missions in Austria.

Still more interesting and hopeful is the position of Italy. The sinister and unpatriotic conduct of the Pope towards the Italians has gone far to wean their regards from him and dispel their fond delusions. "We do not," says a contemporary, "in any degree exaggerate the importance of what is occurring in Italy when we say that the relations of the people to the Papacy are more critical than have been witnessed in any country in Europe since the days of the Reformation." A schism exists in the Italian church. One party cleaves to the pope and to all the bitter traditions of the see of Rome; but on the other side are arrayed *ten thousand* priests, the most cultivated, moral and devout of the Italian priesthood, "together with all that is most intelligent, informed,

patriotic and influential among the Italian laity." Victor Emmanuel has opposed the Pope more consistently and righteously than Henry VIII., but he has not grasped at the headship of the Church as Henry did. His people have not yet exhibited an intelligent appreciation of Scripture truth like the people of Switzerland, Scotland and Germany; but "it is not the less true that a schism exists in the Italian church, that the abyss of separation it has opened between the Pope and millions of Italians yawns more widely every day, and that, if the act of protesting against Papal pretensions constitutes Protestantism, these schismatic Italians are essentially Protestants."

In July last a Protestant church was opened in the Neapolitan capital where, a few years ago, "Bomba" swayed his cruel sceptre. This gave occasion to the Cardinal of Naples to address a Letter to his people, he himself being an exile in Rome on account of his disloyalty to Victor Emmanuel. "Audacity has arrived at such a height," says this angry Cardinal, "as to erect there in the midst of a people wholly Catholic and in one of the most beautiful populous quarters a public temple to Protestantism." He declares that Protestant services are conducted *daily in five* of the Neapolitan churches! The Cardinal and the Pope excommunicated priests in Naples but the Priests continued to discharge their functions and even dared to look to an authority higher than the Pope. The *Evangelical Christendom* gives an abstract of a reply by an influential Neapolitan named Settembrini to the Cardinal's wild tirade of curses. This reply was published in a Naples newspaper, and is said to represent the sentiments of "millions." Settembrini says:—"How is it that the Roman Church says and does just the contrary to what is written in the Bible and the Gospel? Jesus Christ says, My kingdom is not of this world; and the Pope is king in this world, arrogates to himself power over all the kings of the world, curses and excommunicates him who does not acknowledge the authority of the Pope-King. Wherever we open the gospel by accident we see that the doctrine and holy life of Jesus Christ

are just the opposite of the Roman Catholic Church and of the works of the priests." "The doctrine of the Church of Rome is Antichristian doctrine and the works of the priests are not the works of the ministers of God. We believe in Jesus Christ, and we do not believe in you and others who call yourselves his ministers. We will read his holy Gospel and not listen to your lying words. We form a part of the Church which is the communion of all Christians—not a sect of priests and friars, who only pant after riches and lasciviousness, and who of the house of God have made a den of thieves."

We should say that the publication of a reply such as this in an Italian newspaper is itself an event in history. Certainly the wars and revolutions of the last five years have not been without their fruit, in which all who love liberty and truth should rejoice.

This then is the curious phenomenon which the Romish Church presents at this moment—decrepitude and anility in her ancient domains; extraordinary activity, and no insignificant success in Protestant countries and in Foreign mission fields.

GENERAL SURVEY OF PROTESTANT MISSIONS IN AMERICA.

We will now glance at what the Lord has done during the last five or six years, in the various spheres of missionary enterprise, on the continent of America.

The pioneers in the cause of missions began early to look toward the new world.—Thither sailed the Geneva missionaries, who settled in Brazil, in 1556; the English Puritans, the Norwegian Egede, and the Herrnhut brethren. It is there that we find the earliest established Protestant Missionary station, and the long line of Protestant martyrs to missionary zeal is brought down to our own day. We begin our survey with the extreme north.

GREENLAND.

There the Greenland mission still continues to be much blest. Founded in 1721, by Hans Egede, and extended by the Moravians in 1733, it almost appeared to have fulfilled its purpose in 1801, when the two last heathen women remaining on the west coast were baptized. But the sparsity and limited capacity for culture of their converts, the roaming life their dependence upon hunting and fishing necessitates, as well as the casual incursions of other Esquimaux, both

from the interior and the east coast, inaccessible to Europeans, still give the missionaries abundant scope for usefulness. The natives have visibly advanced in civilization, and their artificial wants have proportionally extended, especially since the coffee berry has been introduced among them. Their trade with Denmark increases each year. The Herrnhuts, who, till lately, had only four stations amongst their 1,925 converts have found it expedient to follow the scattered population still farther into the country, for the commercial interests of the Government lead it to discourage the aborigines from collecting in large numbers at the principal towns. Five missionary stations have now been established, and a sixth is in contemplation. European travellers receive very pleasant impressions from their visits to these stations. There is no want of clever teachers amongst the natives themselves, and they are even ready to undertake the hazards of missionary enterprise on the east coast.—The Danish mission, too, not only continues, but has of late received a fresh impulse. In several districts, lay superintendents have been chosen from out the natives, and a great effort is being made to procure native preachers. The Danish minister is having an enquiry made into the religious condition of the country, and, as soon as it is over, the regular organisation of a Danish church (numbering about 5,000 souls) will come into question. A printing press has been set up in Godthaab, in which the natives not only print books and newspapers, but illustrate them by woodcuts. A complete revision of the Greenlandian Bible is talked of. We have, therefore, good reason to rank Greenland henceforth amongst Christian countries.

LABRADOR.

The Labrador mission, founded by the Herrnhut brethren in 1771, seemed by degrees to have sunk into comparative inactivity. But since 1855 new life is stirring, and the Esquimaux have shown genuine Christian hospitality, both to the Indians led by hunger, and the Europeans cast by shipwreck, upon their ungenial shores. All would go well if only the nominally Christian whale fishers, and the traders from the south, did not exercise so demoralising an influence. The 1,200 Christians, belonging to four stations (to which a fifth will shortly be added) experience the same difficulties as their brethren on the opposite coast of Greenland. The fishing and fox-hunting of the natives, oblige them every summer to lead a wandering life, during which they fall an unresisting prey to the temptations offered by foreigners. Nevertheless, strenuous efforts are being made to evangelise the scattered tribes farther north, by whom of late, again, whole ships' companies have

been murdered; while, farther south, both the Methodists and the Society for the Propagation of the Gospel appropriate more and more the English settlers and the mixed population as their charges, thus affording brotherly help, to the insulated stations of the Herrnhuters.

THE RED INDIANS.

We come now to the wide range of the red Indians. The English missions in Rupert's Land go on extending their sphere of activity, and are richly blest, more especially since the apostolic Indian, Henry Budel, was ordained as preacher in 1853. In the immense district presided over by the zealous English bishop, more than 2,000 Indians have since 1849, entirely renounced heathenism. But, at the same time, the progress of the gospel is greatly hindered by the indefatigable Romish missionaries; the sparse and scattered population; and the greedy thirst for land shown by the white settlers, who drive the aborigines step by step out of their former hunting grounds. We must not, however, omit to mention, that nowhere in America do we find such friendly relations between colonists and Christianised natives, as in the diocese of the Bishop of Rupert's Land. Esquimaux and Indians, English and half-caste, meet without class or colour hatred, both in church and school. The selfish policy of the Hudson's Bay Company, whose only thought was the fur-trade, is being circumvented by the numerous colonists in the south, as well as by the making of a much frequented road through the barren land. The Church Society find most useful coadjutors in the Methodists. To Evans, the superintendent of the latter, the Cree and Chippewa Indians are indebted for a system of orthography which much facilitates the reading of the Bible even to adults. In fact, the Word is everywhere received with gladness, from the Rocky Mountains of the east, where Lord Southesk was questioned by Indian hunters as to the meaning of certain Scripture phrases, up to the polar circle, within which Kirby penetrated as far as the Yoncon; and Protestant missionaries are everywhere readily welcomed, except in cases where the crucifix—worn as the symbol of the Catholic faith—checks their activity. Often, indeed, the Protestant and Catholic missionary travel in the same boat, and hold their service in the same hut, each keeping his own side of the fire that burns in the midst. If we turn westward of Rupert's land to Vancouver's Island which only ceased to be a possession of the Hudson's Bay Company in 1858, we shall find a missionary settlement which has only existed four years. It was in 1860 that the first, and at that time the only missionary, celebrated a Christian festival with Indians whom he had instructed. The dis-

covery of the rich gold fields has now attracted adventurers from all nations to the Fraser River and to Victoria, the capital of Vancouver's Island. In 1860, no fewer than 6,000 Chinese, and numbers of negroes came over; they have been followed by missionaries of different denominations. A Chinese merchant has subscribed 180 florins towards the building of a church in Victoria, and an Italian missionary, having been converted to the gospel faith, now preaches it among the motley population. In 1861, the earliest established missionary, Duncan, baptized twenty-three first-born Indian children.

In Canada there are missions belonging to every branch of the Christian Church (the Methodists alone have no less than twenty). But the Indians continue to diminish in most places (they scarcely number 13,000) and invariably die out unless they take to agriculture, and are converted to Christian morality.

In the United States, those Indian tribes that have been for some time christianised are making considerable progress; the others—so long cruelly neglected—are now sought out and ministered to, but they seem to decline with ever increasing rapidity. The free negroes, for the most part, join the Methodists or Baptists, whose more exciting style of preaching suits their emotional temperament. As to the negroes in the Slave States, what can we say of them? Doubtless the fearful war, of which they are the exciting cause, fluctuate as its chances may, will not be decided till it has advanced the cause of Christianity and of gospel liberty.

In 1860, the number of Indians throughout the States was calculated at 294,000. The small remnant existing in the eastern States are, for the most part, converts to Christianity. The best organized are the Cherokees and Choctaws in Kansas, amounting, if taken together, to about 50,000 souls, since their emigration from the east in 1830, have not only increased, but have so availed themselves of the means of culture amongst the white men, that their schools are already in better order than those of the whites in the small border states; so that, as far as they are concerned, missions seem to have done their work. It is true that they are pressed upon by the destructive institution of slavery; and the white men crowd around the lands assigned to them and envy their fruitful fields. Some other tribes make more or less notable advances, while some decrease more and more. It is almost impossible to give a correct account of the numerous isolated missionary stations, whose business it is to look after the dispersed remnants of oppressed tribes driven into holes and corners by the vital energies of a young nation. The attention of the whole world has been fixed during the last

summer upon the war in Minnesota, where the Sioux and Dakota Indians rose, and, by horrible massacres, sated their long cherished thirst for revenge upon the white settlers. There is no doubt that the systematic double-dealing of the government agents, who have tried in every way to elude the annual payments agreed upon, led to this rising, which desolated New Ulm, and cost the lives of 800 whites, amongst whom were many missionaries. Generally speaking, the converted Indians were so thoroughly overawed, that they contented themselves with warning their teachers of their danger, while declaring that they could lend them no help on pain of being themselves put to death. But one high-spirited chieftain called Othertday, who had formerly been a renowned warrior, but is now an ornament to the church, contrived by his courage to procure the safety of many, and to save the credit of the mission.

SLAVES.

We have but little to say of the four and a half millions of negroes emancipated last January by President Lincoln's proclamation. But all such accounts as have reached us from the Slave States agree in one respect—that Christianity, even in the imperfect form in which it has been offered to the negroes, debarred, as they are, from reading and writing and Christian marriage, has yet had influence enough to keep them, for the most part, quietly waiting to see what results God will bring for them out of the war in which their masters are engaged. The much-dreaded servile insurrection, with its attendant horrors, has not broken out. The emancipated negroes thankfully avail themselves of all the means of improvement placed within their reach. Their future is still an uncertain and, to the North, a perplexing question; but, meanwhile, the emigration to Liberia, Hayti, and other West India islands, has already begun, and seems likely to bring about good results.

WEST INDIES.

In all the West Indian Islands belonging to England and Denmark the good work prospers, but in Jamaica the displays of God's grace have been wonderful indeed. In 1856, the missionaries reported signs of progress; in 1859, prayer-meetings became universally held; in 1860, the very windows of heaven were opened, the revival spread like wild-fire all over the island, and its influence is still felt widely. Jamaica resembles a tree in its showery spring-tide pomp. Many a blossom will doubtless fall, and leave no fruit; much fruit will wither away under the summer's sun; but after frost and heat have done their thinning work, the tree will be all the richer and the stronger when the time of the gathering comes.

The extraordinary revival which followed the remarkable events of 1834, when the newly-freed negroes poured in streams to church and school, and proved their gratitude by unwearying exertions for the liberation of others, had gradually died down, and three-fifths of the land having passed into the hands of the colored population, secular interests superseded spiritual, old vices reigned the ascendant, and the number of Church members lamentably decreased.—This led the more zealous Christians to unite in prayer for the outpouring of the Holy Spirit. In September 1860, the revival began at the station of Carmel, and the excitement reached such a pitch that the missionaries could hardly control it. The sorrow for sin and thirst for spiritual comfort were universal, and many most remarkable cases of conversion ensued. The enduring effect of the movement appears in the doubling of subscriptions to all religious and missionary societies, the great addition to Church membership in all communions, and the increase of brotherly love between them.

Missionary work has been successful in the other islands as well. The labours which the Baptists and Methodists are permitted, by an enlightened President, to carry on in Catholic Hayti, have been both required and forwarded by the negro emigrants from the United States. There is some stir of spiritual life in other islands, though no specific revival: in Trinidad, more particularly, many of the Chinese and Hindu labourers have been converted; in Barbadoes, negro missionaries are being educated and sent out to Africa, where they prove successful in contending with difficulties under which, in that fatal climate, Europeans too often succumb.

CENTRAL AMERICA.

When, however, we turn from these islands—where a mixed population, gathered from all quarters of the globe, is becoming a Christian nation—to the adjacent continent of Central America, we are saddened to observe the very slow admission that the gospel wins. Here we find only one missionary station, that of the Moravians, on the Mosquito Coast. Although it was founded in 1848, for negroes and mulattoes, yet it has only attained anything like success since 1858, when it turned its efforts to the native Indians. Amongst these, the hundred and fifty inhabitants of the small island Rama have become a family of worshippers in spirit and truth; their frantic festivities have given place to holy Christian services. But unfortunately, in 1861, England found itself obliged to give up this coast to the neighboring Catholic state of Honduras and Nicaragua; and already Romanism and Paganism have handed themselves together against the gospel.

SOUTH AMERICA.

We must now glance at the wide field of Southern America: there the Sarriman mission has taken great strides in the course of the last few years. When it was first established not one plantation was open to the messengers of peace, now they have access to nearly all; and for the last ten years the negro converts may be counted by thousands. Of all the Moravian missions this seemed the most unpromising, and it is now the most important. The negroes under their charge amount to above 26,000; and their labours amongst the free blacks on the upper bank of the river though fraught with difficulty, have been also blessed. The capital, Paramaribo, contains the largest Moravian settlement in the world, surrounded by flourishing stations, the number of which goes on increasing. A political insurrection led to the agitation of the long-suppressed question of Negro Emancipation, but the persuasions of the missionaries proved more effectual than any forcible measures. The Dutch government has now passed a law proclaiming every negro to be free, but nevertheless, making their transition to complete independence easier and safer, by submitting them to superintendence for ten years. This is the fruit of long patience—but how many noble lives have been lost before it ripened! There have been several new ways of access to the negroes in the interior since John King (baptized in 1861) did away with idol worship in Maripastoon, and preached Jesus there, and since the idolatrous priesthood of Gujabe turned to the Lord, in March 1862.

In British Guiana, too, there is advancement, although there is nothing particular to record, except the frequent baptism of Hindu and Chinese coolies. The Negro mission goes on regularly, according to the parochial system. The Indian mission has more vicissitudes; but one missionary alone, of the name of Brett has already baptized 577 Indians: yet what is this when we think of the millions of South America. For, apart from the different evangelising attempts made by the North Americans, the English and the Germans, among the nominal Christians of the countries formerly under Spanish and Portuguese sway—for instance, the providing the German colonists in Brazil with preachers from Basle—we must confess that scarcely anything has been done in the civilized districts for the aborigines. Rome is dominant there. In the extreme south alone do we find a Protestant mission, and, alas! how sad its history. As is well known, the fervent zeal of Captain Allen Gardiner, led him, in 1850, with five companions to Tierra del Fuego, where they died of hunger, and their bones were found the following year. A fresh attempt was

made in 1855. A handful of missionaries and colonists settled on the Falkland Islands; from thence they visited Tierra del Fuego, and taking away with them some well-disposed natives, learned their language and instructed them as far as they could. Delighted with their success, these missionaries performed Divine service, but while it was going on they were knocked to pieces with clubs, those who took to flight were killed, and the ship was plundered. Only one escaped to give information of the martyrdom of his friends. Nevertheless a third attempt has been made. Two evangelists from the Basle Institution have already sailed towards the inhospitable shores.—True, the perils of the enterprise are fearful, but evil is only to be overcome by good, and 'he who putteth his hand to the plough and looketh back, is not fit for the kingdom of God.' The missionary settlement on the Falkland Islands still exists, the missionary ship, still sails to the inhospitable island and coast of Tierra del Fuego, and we are not left without signs that even these degraded savages have hearts that can be touched by the message of Divine love. The Basle evangelists have also made their way into Patagonia, under the protection of some English officers of marine. The missionaries go riding round the country, eating ostriches alternately with horseflesh, learning the language of the people, and patiently bearing with the idle children they are anxious to teach. Another branch of this mission extends westward into the country of the bold Araucanians. Some Englishmen have recently begun mining operations in Lota, and a son of Captain Gardiner ministers to their spiritual wants, while he learns the Araucanian language, and meets with a friendly reception amidst the warlike people. We may therefore hope that the extremity of South America, like that of the Northern continent, will, in process of time, reap the benefit of intercourse with Europeans, and that the problem offered hitherto by the melancholy fate of the aborigines, will be solved by the gathering together of the remnant that is left.

LETTER FROM THE REV. D. MORRISON.

TO THE CHILDREN OF OUR CHURCH.

My dear young Friends,—

This, I hope, is the last time, for the present, I shall address you from our beloved native shores. When you are at your comfortable fire-sides reading these lines, I with my fellow missionaries, shall be tossed to and fro on the billows of the Atlantic. Our good *Dayspring*, swan-like, will be dividing the

green waves with her bow, hastening on her way to carry the knowledge of the Saviour to some poor heathens, before they die.—When you are sitting quietly at your fire-sides, we are rocking and tumbling on the stormy billows. When you lie down at night you have quiet and peace all around you. When we lie down at night, the gurgling of the green wave is just at our ear. Just think! One foot from us, and the water is sometimes sporting, sometimes raging, to get in upon us and swallow us down! No matter how dark the night is with you, if you are once within your quiet home you have no more anxiety. In the dark night we have constant anxiety lest some other vessel run into our precious *Dayspring* and send us all to the bottom. If you are once within doors, you care not how hard the winds may blow, nor how furiously the rain and hail may pelt against your windows. We, when the wind blows, are sometimes raised up high on the summit of a billow, and sometimes lying low, as in a deep, narrow valley between two hills; our vessel now leaning to this side, till you almost think that she is going over, then to the other side as far,—as you may see by reading Psalm cvii. Thus, we are from sunrise till sunset; from Sabbath till Saturday; from one month to another—for many days and nights, weeks, and even months, rocked and tossed without seeing land. How anxious our hearts must be on many an occasion, lest our frail craft sink with us, giving us over as a prey to the sharks, and leaving the heathen to die without the gospel.

But, why tell us all that, you say. Just to get you to *pray* for us and for the vessel. It is just as good for our safety in the middle of the ocean that you pray, ashore, as that we pray in the vessel. God is present with you to hear your prayer, and present with us to answer your prayers. Oh what a blessing to have a God such as ours! A God that can help us and save from any danger—a God present by sea and by land,—a God seeing us night and day! Yes, and with all this, ready to hear what we have to say to Him, and to do for us what we cannot do for ourselves. Yea, more: God delights to do for us what we need. His work

is to take care of his children, and He delights to have them honour Him by trusting in Him, and calling on Him in the day of trouble. Our fellow men are well pleased with us when we bring them something good; God, when we accept blessings at his hand. Then, pray for us, night and day, that God may be pleased to take us over the sea in safety; and that, when we are landed on the islands of the South Sea, He may give us wisdom to guide us aright in his own work, and that He may pour out his Spirit on the poor heathen that they may receive the Saviour. We may do all we can, but when we do that, we need that God work with us; for sinners are conyerted, not by might, nor by power, but by his Holy Spirit.

Pray also for yourselves, not only that you may be brought to Jesus; but also that you may be brought to take a deeper and still deeper interest in the cause of Christ, in the world. The Bible says: Let the same mind be in you which was also in Christ. Now, there is nothing in the world so dear to Jesus as his church. He left the sweet society of angels in heaven for her sake. He left the bosom of the Father, and the glory which He had with Him before the world began, and lived among sinners, became a man of sorrows and acquainted with grief, was tempted by devils, endured toil and poverty for thirty years, and finally, died under the wrath of God, all for her. For her sake He spent all his days on earth. In a certain place he says: "What more have I that my people are taken away." Now, my dear children, we should have our hearts set on the same objects on which his was set. We have not, by nature, such hearts. We must, then, pray that God may give us such—that He may give us to love his own cause as Jesus did, to labour for his cause as Jesus did, to deny ourselves for his cause, as Jesus did; and if need be, to suffer for that cause as He did. We do not come to take an interest in these matters of ourselves. We must learn from the Bible what God bids, and then do it, although we do not like it as we should. We must also pray God that He may cause us to take pleasure and delight

in it, as Jesus did when he says, "I delight to do thy will, O God."

You have now given us a vessel. She is very comfortable, and I hope will be very useful to the cause of Christ among the heathen. But you must raise money from year to year to keep her afloat, that is, to pay the Captain and sailors and all other expenses. If you cease to raise money for this she will be useless to the mission—she *must be sold*. Some now say, "What a weariness to be forever at that work! We thought when we got the vessel we had no more to do!" But should you be *weary* of the work of which Jesus is not weary? Can you get a better work than his work, the saving of souls? And besides, you do not know but you may die before next year.—There are some dead now of the little boys and girls that helped to get the vessel. They can do no more for the cause of Christ.—Should they be sorry for what they have done? Then, as long as you live work for Jesus, doing as much as you can every year, for fear it may be your last.

Again, we want missionaries. Is there none of you, my dear boys and girls, that will even now, give yourselves up to Jesus to become missionaries when you grow big? The Lord has need of you. I left a little missionary growing in Scotland, who says that when he grows big, he will come out to help me to preach Jesus to the heathen. Will not some of my young readers in my own native country say to Jesus, "Here am I, Lord, send me." Farewell, my dear young friends. I leave my dear native land, not because I hate it. No; for,

"All its scenes, I love them well."

Your kind faces, of whom I had the pleasure of seeing many, I shall again see no more for years. I leave you not because I dislike you, but hoping that by so doing I may serve our Saviour better.

It shall gladden my heart to think that you are all praying for us; and hoping you will continue to do so, I bid you now a final Farewell!

DONALD MORRISON.

LETTER FROM REV. WILLIAM M'COLLAGH.

TO THE MEMBERS AND ADHERENTS OF
OUR CHURCH.

My dear Friends,—

I regret that from want of time I have not enjoyed the pleasure of visiting all the churches in common with my brother Mr. Morrison and other brethren, but I feel greatly encouraged by the reception which awaited me where I was privileged to preach. To those kind friends who gave me such a hearty welcome and manifested such an interest in our mission work I now return my heartfelt thanks. I shall not soon forget the very attentive audiences, nor the very substantial tokens of regard towards the cause so dear to them, nor their kind wishes for my own success and those accompanying me.

The subject of Missions has been to me matter of prayerful consideration. Accustomed from childhood to hear of missionary labours and enterprise, I felt a growing attachment to the cause. But my desire to become a missionary was first entertained after hearing the sad intelligence of the death of the ever to be remembered Williams; and since that period I have never lost sight of the work, but looked forward to a time when I might be called upon to engage in the same work and be an humble instrument in God's hand of turning many from darkness to light and from the power of Satan unto God. This I regarded as my main object during a long course of training in the Sabbath school, day school, and College. My anxiety to train others and fit them for various positions of usefulness in the church and in the world made me overlook my own immediate calling, but I do not regret the delay. I have profited I trust by the experience of such men as Carey and Martyn, Williams and Duff, but the most irresistible appeal to give myself up to the missionary work was from the pen of the late John Angell James when pleading the claims of China on the christian world. The interest taken in our mission, however, by the *children of our church*, and the generous response of their young hearts prompted me at once to offer my services. It seemed to me that a blessing must attend a m-

sionary enterprise in which our dear young friends so heartily embarked, and I could not keep back. Oh! it is a good omen for any church when the young are found taking an active part in sending the gospel to perishing heathen. How unselfish, how noble, how beautiful a trait in the conduct of our youth who are soon to fill the places now occupied by their fathers! Let us thank God and take courage. God has been pleased to remove one and another from the field of labour, but he has also put it into the hearts of others to give themselves to the work. He has enlisted young hearts and willing hands in his service, and we have reason to hope that a deeper interest than ever has been excited, and that our people will continue to strengthen the hands of those who have gone forth from their midst by their contributions, their prayers, and strong faith in the God of missions who alone "doeth wondrous things."

My Dear Friends: That man's heart can not be right towards God, who cares nothing for the cause of missions. The man who, on hearing the united voice of immortal beings crying, "come over and help us," turns away from their appeal, may have the profession of Christianity but has yet to feel his power. For, what is the object that missions contemplate? No less than the eternal salvation of souls; the same object that brought our Lord from Heaven to Calvary;—the same object that roused the energies of Paul,—that led him along the brightest path of love ever trodden by a mere mortal, and that hurried him on through the world, with an ardour only rendered more impetuous by the obstacles it encountered; the same obstacle that stimulated a Brainerd Schwartz, and a Vanderkemp, to exile themselves from country and home, rather than that one dear brother in Adam should perish through their neglect. Surely an object like this deserves attention. I have no desire to exaggerate the importance of my work. Men who devote themselves to other and lower objects may feel this necessary; but the work before us requires no such unworthy expedient. Its own overwhelming importance is more than enough to command the attention of every man who has one

thought of eternity. Consider the worth of one undying soul,—that it shall continue to exist when sun and stars shall have ceased to shine,—that its dwelling-place must certainly be an abode of eternal happiness or woe,—that there is one way, and only one, revealed to us by which it can be saved, even by faith in Christ; that "faith cometh by hearing," and that none can "hear without a preacher" that there cannot be preaching "except they be sent" and that the means of sending them are in our hands. Consider this; and, then I ask, did ever a subject present itself before us so transcendent in importance? What are worldly affairs to this? Commercial enterprise is important, in so much that it has often saved whole countries from starvation: but can it be compared to that holy enterprise by which the bread of life is borne to the remotest lands, to save their inhabitants from spiritual starvation? Military exertions are important to deliver the enslaved, and protect the free; but what are they to that holy warfare, whose sublime object is to recover the lost freedom of man, and enable him to walk abroad in the liberty wherein Christ makes us free?

What a sight is a sinner rejoicing in God? What a view it unfolds of the divine perfections?—of wisdom, contriving the way of a sinner's escape. of power, carrying that out into execution, of mercy, giving up the costly sacrifice demanded, of justice, satisfied in the death of surety, and of truth, fulfilling all the promises based upon it, so that they are shown to be in Christ yea and amen. This is what glorifies God on the earth, a sinner rejoicing in God his Saviour and thine shall be the glory and the blessing of heaven, when all "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; when they shall obtain joy and gladness, and sorrow and sighing shall flee away." Oh! it is to be feared that many a prayer is presented before the throne of grace, unhallowed by a single petition for a lost world. Alas! one would think, to hear some Christians pray, that none stood in need of their petitions but themselves and their friends, for none else are included in them. And even

in those prayers in which the spiritual interests of the world are embraced, what place is generally assigned to them but a short petition, almost at the conclusion, presenting a striking contrast with the place and importance our Saviour assigns them in the model of prayer he has given us, where of the six petitions it contains, the three first are employed in seeking the conversion of men.

The blessing which the church of God now so greatly needs is the baptism of the Holy Ghost. She needs to be confirmed in the fact that Jesus is alive and upon the throne, invested with all power, and possessing all blessing. The simple belief of this would engage her heart to desire the bestowment of the Spirit; and the Spirit largely poured down would more clearly demonstrate to her the transcendent truth in which all her prospects of glory and happiness are involved: that the Head of the Church is triumphant. Oh, let her but place her hand of faith simply, solely, firmly, on the glorious announcements,—Jesus is at the right hand of the Father; with all grace and love in his heart with all authority in his hand, with all power at his disposal, with all blessings in his gift; waiting to open the windows of heaven, and pour down upon her such a blessing as there shall not be room enough to receive it—prepared so freely to baptize her with the Holy Spirit as shall cause her converts greatly to increase and her enterprises of Christian benevolence mightily to prosper; as shall heal her divisions, build up her broken wall, and conduct her to certain and triumphant victory over all her enemies; let her but plant her faith upon the covenant and essential union of these two grand truths,—the Exalted Redeemer and the Descending Spirit—and a day far brighter than that of the Pentecost shall dawn—a day on which not three thousand only, but a nation shall turn to the Lord, and all flesh shall see his glory!

While we hold that the conversion of the nations must be acknowledged to be the work of God, we know that preparatory methods have always been employed, though these have not been the same in all ages or in all countries. In some parts of the world, the general or national adoption of Christianity

has resulted from a process far too slow and imperceptible to be characterized as revolutionary. One individual, or one family after another, has been added to the adherents of the new faith, till at length, after the lapse of many years, or it may be ages, the whole nation has become obedient to the truth. This was the case in many of the Northern Kingdoms of Europe, in their transition from Paganism to the profession of Christianity. In other parts of the world, a work of preparation had long been conducted, by greatly diversified attempts to disseminate Christian knowledge, before scarcely one individual could be said to be really converted. And when the preparatory work had been accomplished, and the time appointed had arrived, the Lord made bare his holy arm, and wrought mightily in the hearts of thousands—leading them in multitudes to renounce their idols and their “lying vanities,” so that it might truly be said that “a nation has been born in a day.” Such was the case in the South Sea Islands.

My dear friends, I must close this letter but I cannot part from you without asking,—What do we mean to do? Shall we every night and morning lift our eyes to heaven and pray, “Thy Kingdom come,” while farther than our lifeless prayer we give ourselves little concern for Christ’s kingdom? Shall we stand on the shore of eternity’s ocean, and see thousands plunging into it every day, while we make no efforts to prepare them for their endless voyage? Shall we hearken to each funeral knell which tells of another soul summoned to heaven’s bar, while we feel no impulse to fly with the tidings of salvation to those whose funeral bell must soon be heard? Can we follow thousands to the throne of judgment, and there see them trembling in all the nakedness of unrenewed nature, without one sigh of sympathy, one pang of remorse, or one feeling of responsibility? Oh! let us awake and put on our strength. By that command proclaimed with the authority of a God, and yet the tenderness of a father—by the blood that issued from a Saviour’s wounds—by the value of an immortal soul, a value greater than that of worlds—by the certainty of judgment—by the hopes of heaven.—

by the fears of hell,—and what ought to be the most irresistible of all, by the love of Christ—by all these motives, which, in their combined and concentrated power, must come upon the Christian like an overwhelming torrent, carrying with them all the paltry excuses and base apologies of the selfish heart—let us awake from our slumbers—let us rouse our too long dormant energies—and let us stand forth in the full strength of the Christian's character—whose solicitude for souls is not confined to his own family or country—whose philanthropy knows no other boundary than the world—who proclaims to the Indian or the African alike as to his own countryman, that he loves him because he is a brother—that the same Saviour who died for the one, died also for the other, and that though he may be despised and degraded by some wretched mortals, he recognises him alike precious in God's sight with himself, and can give him the right hand of fellowship on the high-ground of their common immortality.

If then, we have been negligent for the past, let us redeem the time for the future; and though our names while on earth may be buried in obscurity,—though they may never be emblazoned with heraldic honors, nor shine on the historic page of our country or the world, we shall, while here, have the highest satisfaction a holy mind can enjoy, that which springs from the recollection of having given some thirsty soul a cup of cold water for our dear Saviour's sake; and hereafter we shall be crowned with unfading glory, when the fame and the honors of earth shall have long been swallowed in the world's conflagration.

I remain, dear friends,

Yours faithfully,

WILLIAM McCULLAGH.

Halifax, October 26th, 1862.

REV. MR. PATON IN SCOTLAND.

On Thursday the 1st October, a public meeting on behalf of the New Hebrides Mission, in connection with the Reformed Presbyterian Church, was held in the City Hall, Glasgow, which was densely crowded. The chair was occupied by the Rev. William Symington. In the course of an in-

teresting address, the Chairman gave an account of the origin of the New Hebrides Mission. He was glad to say that the labours of their missionaries had been attended with many good and gratifying results, and there seemed every probability that, in course of time, they would achieve even a greater measure of success. He said that the islands known under the name of the New Hebrides, situated about 1500 miles from Australia, were from twenty to thirty in number, and contained a population of upwards of 15,000. Until within a recent period many of them were amongst the darkest portions of the earth; and even at the present time some one of two were not at all enlightened, either in reference to religion or the common usages and comforts of civilized society. Was it not, therefore, he asked, imperative upon them to endeavour to send out to those heathens missionaries who would instruct, benefit, and improve their present, as it was also to be hoped, their future condition. The Chairman passed on to speak of the assiduous and zealous labours of Mr. Paton, whom he was exceedingly glad to see again amongst them. Some years ago, he said, Mr. Paton had landed upon the Island of Tanna, and there, notwithstanding the most crushing domestic afflictions, and in the face of the most imminent dangers, he had prosecuted most indefatigably his Master's work. About the beginning of last year Mr. Paton escaped, almost miraculously, from Tanna—escaped with but the "skin of his teeth"—all his property destroyed, and found a temporary asylum in Aneiteum. After a short breathing-space, and until the way should be opened again for his return to Tanna,—for he had no thought of abandoning the mission there,—he was commissioned by the brethren to visit Australia with the view of awakening an interest in the cause among the colonial Churches and making an appeal to the children of those Churches to aid in the purchase of a larger vessel for the purposes of the mission, the want of which for some time has been much felt. His success has been something quite amazing, not merely in a pecuniary point of view, but as regards the extent and depth of the interest which seems to have been awakened in our mission. After having raised sufficient funds to defray the whole expense (£3000) of the new vessel,—the Dayspring,—which has been built and launched in Nova Scotia, and is now ready to sail for the South Seas, Mr. Paton found the money still flowing, flowing, flowing in undiminished streams into the coffers of his treasurers—for not a farthing of it ever reached his own pocket,—till, to escape the inundation, he had to turn his face homewards. He determined accordingly, with the consent, and, indeed, by the advice of the brethren out there to come

home, not for more money, but for more missionaries,—to come home and tell us that we must not be disheartened because of the cloud which has seemed for a time to gather around the mission; that the need is great, the cry urgent; that the means of support will not be wanting,—to do all in his power to induce men of the right spirit, and qualified for the work to devote themselves to it, and go out along with him to the help of the Lord against the mighty. He addresses himself in the first place, to ministers, preachers, and students of their own Church, but if he get no adequate response from them, he would not confine himself within the limits of his own denomination, for this was no sectarian mission.

The Rev. J. G. PATON, after giving a history of the rise of the mission in Aneiteum, said that Mr Geddie had so far advanced the good work in that island that an additional laborer was necessary. He therefore hailed the coming of Mr Inglis to the island as being, in God's providence, just what was wanted for the steady progress of the work. Aneiteum was divided between Mr Geddie and Mr Inglis, the former being appointed to attend to the printing department of the mission, and the latter who had a desire to be connected with the education of the young men, being appointed as divinity professor, to take charge of those who would become missionaries on that island. For the missionaries saw that, unless the native agency was set to the work immediately, it would be long before two men could bring nearly 5000 savages under the light of the gospel. Well, they set to work, and a few young men came to Mr Inglis daily, and in a short time they made such a steady progress that their influence was felt upon all the natives around, and they took such a position that they were able to extend the gospel to the surrounding tribes. Were he now to take any of his Glasgow friends to that island, they would see the savages clothed, and the Word of God in their hand. Men, women, and children were now attending school daily, and had been taught to read the Bible, so that they now took their place as a Christian people. On that island there was not a single home in which there was not family worship morning and evening.

Other Missions.

MISSIONS OF THE AMERICAN BOARD.

We give the following outline of the operations of the American Board of Commissioners for Foreign Missions for the year just closed.

WESTERN AFRICA.

The Gaboon Mission has never before been favoured with so much of a work of the Holy Spirit among the people as during the last two years. Eighteen persons were received to the communion of the church during the year 1862 on profession of their faith. There are now thirty-three native members in good standing, with the prospect that quite a number more may ere long be added. A new house of worship, pleasant and substantial, has been erected at Baraka, the expense of which was mostly defrayed by foreigners residing at or visiting the Gaboon. The prospect of obtaining efficient and useful native helpers from among the converts is improving. There are thirty-five regular pupils in the boarding school for boys, and fourteen in that for girls.

SOUTHERN AFRICA.

Among the Zulus the work has gone forward much as usual. The Gospel has been regularly preached at most of the stations; in some places stated religious services have been well sustained by members of the churches; and there has been progress in civilization, enterprise, and a spirit of benevolence. At Umvoti, a sunrise morning prayer-meeting has been supported for more than two years entirely by the native christians. The native missionary society has continued its work, having received, during its last year, \$191 75. A second missionary offered his services at the annual meeting, and was accepted. Seventeen members have been added to the churches.

WESTERN TURKEY.

Fifty-nine persons appear to have been added during the year to the nineteen churches, which now embrace a total of 477 members. Five of the churches have native pastors, one has become self-sustaining, others are nearly so, and all are coming forward in this respect, at a rate of progress which is encouraging. The churches, scattered over a wide territory, are also feeling the importance of a more intimate connection with each other, and are taking steps towards the formation of some bond of union. Seeing great need of more native helpers, the mission decided, at its late annual meeting, to commence a Theological School at Marsovan, as soon as may be. The Female Boarding School (suspended during the past year) is to be re-opened at Marsovan. There is new and "unusual attention to Divine things, a growing zeal for knowledge, and a growing missionary spirit"; and at Cesarea, sixteen additions to the church, an increase of the Protestants from 380 to 479, and of the average Sabbath congregation, from 309 to 409.

CENTRAL TURKEY.

The mission is much reduced in strength,

and deeply feels the need of more labourers; yet it has witnessed during the year, "general and encouraging progress in all parts of the field," and in some places, especially at Aintab and Oorfa, interesting works of grace. One hundred and forty persons have been added to the churches by profession; Sabbath schools at the different stations, composed of the whole congregation, are doing a good work; there is cheering advance in the desire manifested by the churches to have their own pastors, supported, as far as possible by themselves; and within a few months, five pastors have been ordained. There are now fourteen churches in this field, seven of which have native pastors.—The average number of hearers, at twenty-six stated places of preaching on the Sabbath is 3,403. There are 1,893 pupils in forty-eight common schools, forty-five in higher schools, and sixteen in theological classes, preparing for the work of the ministry. At Aintab, the church, numbering 344, has already two pastors, it being expected that a second church will be organized as soon as suitable arrangements can be made. At Marash also, where there are 290 church members, it is beginning to be felt that a second church is needed. There are efficient missionary societies connected with these churches.

EASTERN TURKEY.

One new missionary and his wife, Mr. and Mrs. Parmelee, have been sent to the mission, making now, in that field, nine missionaries, who have under their care seven stations and forty-one out-stations.—Thirteen churches, four of which have pastors, contain 353 members, and there are, besides the pastors, nine licensed native preachers. The total average number of hearers, at forty-two stated preaching places, is 2,017. Forty common schools number 1,060 pupils. Thirty-nine pupils in the theological school at Kharpoot are, most if not all of them, employed as helpers in connection with the several stations for four months of the year, and a part of them as preachers on the Sabbath, in the neighbouring villages, during the terms of study.—Their teachers are more and more convinced, that this system of combined study and labour is one of the best calculated to secure reliable pastors for the churches. There is much to encourage in the general aspect of the work in this field, as well as in other portions of the Turkish Empire.

THE NESTORIANS.

Dr. Perkins reached Oroomiah in November last. The prospect was thought to be never brighter for the ultimate evangelization of the old church. Thirty-nine persons were admitted, to the Lord's Supper, as hopefully pious, during the year 1862, the whole number of such communicants at the

close of the year being 476. Fifty-three native evangelical preachers deliver the message of life steadily at fifty-eight different places, and some of the village congregations have been of late greatly increased and strengthened. The number of students in the male seminary of the mission was forty-six in 1862, and the theological class was one of much promise. In the seminary for girls there were forty pupils of whom it is said there was never a more hopeful class of persons in the institution. Most of them were daughters of pious parents. The number of village schools has been diminished to twenty-three, with 517 pupils—333 boys and 184 girls. The work in the mountain districts, prosecuted by native labourers under the special supervision of Mr. Shedd, seems promising; and that among Armenians, on the plain of Oroomiah, and at Salmas, present features of much interest. But there has been great suffering among the Nestorians, still cruelly oppressed by their Mohammedan masters, and reduced to the verge of starvation by the ravages of locusts; and a new firman of the Persian Government, instigated by Jesuits, threatens to throw very serious obstacles in the way of the missionary work.

SYRIA.

The mission has been reinforced by two new missionaries with their wives. The past has been a year of peace in Mount Lebanon, under the administration of Daoud Pasha, and Syria generally has enjoyed more quiet than in previous years. There are cheering signs of progress. A spirit of inquiry manifests itself sometimes where least expected, and deputations and petitions are very often received by the missionaries, urgently requesting books, schools, teachers, and preachers of the Gospel. Indeed, from Hums on the north to Acre on the south, the almost daily cry is, "Come and help us." The churches now number 128 members, and the native missionary societies are acting with very commendable zeal and efficiency in extending the influence of truth. Twenty-four common schools have 925 scholars, the Seminary at Abeie is in a flourishing condition, with twenty-two pupils, and the Female Boarding-School at Sidon is in successful operation. The work of translating the Old Testament has proceeded as far as the 40th Psalm; 3,600 volumes of the Scriptures, or portions of Scripture, 11,000 tracts, and 6,000 religious and school books, have been issued from the depository, and the sales would have been much larger had not many of the best books been out of print. The avidity with which the Bible is now sought, and the greatly increased demand for other books from the mission press, constitute one of the most cheering signs of the times in this field of effort.

WESTERN INDIA.

To the twenty-two churches sixty-seven new members have been added by profession making the whole number 624. These professing Christians reside in no less than 114 different towns and villages—an evidence that the Gospel is working its way, like leaven, among the people. Thirty-one common schools contain 320 scholars.—The school for catechists, with thirty-six pupils, is doing a good work, as is also that for girls, under the care of Mrs. Ballantine. Four of seven students, who had been in a theological class, were regularly licensed to preach the Gospel in October of last year, three of whom now have the charge of churches, the other having gone to a new station at Sholapoor. Another class was to be collected in May, for which young men were ready,—to be prepared by a three years' course of study for the same precious work.

The health of Dr. Winslow, the venerable missionary at *Madras*, declined seriously after the completion of his Dictionary, and has been such as to render it necessary for him to be away from his station, in the cooler climate of the hills, since April last. Seven members were received to the church by him before he left. Nine common schools, connected with two stations, have 300 pupils, about sixty-five of whom are girls.

The *Madura* mission has experienced a severe bereavement in the sudden death, by drowning, of a very promising young missionary, Rev. D. C. Scudder. The *Madura* Collectorate contains an area of about 10,000 square miles, and a population of 1,800,000, in thousands of towns and villages, many of which it is impossible for the present number of stationed missionaries to reach with the Word of life. There are connected with the mission, twenty-nine churches, with 1,144 members in good standing, fifty-five of whom were received the past year. The number of native helpers is large,—six pastors, ninety-three catechists, who are virtually preachers, thirty-nine readers, and sixty-five teachers,—and their work is very important. The brethren are labouring to establish permanent self-supporting religious institutions, with native pastors and teachers; and they feel that, though much time will be required for this, their "line of operations is in the right direction," and that they can record progress. There are fifty-eight pupils in the seminary at *Pasumalie*, forty-three of whom are pursuing the full course of study. The female boarding school at *Madura* has been much blessed. It contains forty-six pupils, and is thought to be now "prepared to do more than ever before toward advancing the interests of female education."

CEYLON.

The seven missionaries are aided by four native pastors, two licensed preachers, and eighteen catechists, who are also virtually preachers, engaged in making known the Gospel in their several villages. Stated religious services are held in thirty-six different places, and thus more than 2,000 persons hear the Gospel message from week to week. About two-thirds of these, however, are children connected with the schools, and but a small part are adult heathens. To ten churches, only seventeen members were added by profession, and the whole number of members at the close of the year (449) was four less than at the beginning. The churches are making progress in a more perfect organization, and in assuming their proper responsibilities. Fifty vernacular village schools, with 1,592 scholars, are under the superintendence of the mission, but only thirty of these, with 1,070 scholars, are supported by mission funds. There are forty-four pupils in the *Oodooville* Female Boarding School, and twenty-one in the *Theological and Training School*. Twelve young men pursuing medical studies are under the direction of Dr. Green since his return to the field. Three colporteurs in this field, in the service of the *Jaffna* and the British and Foreign Bible Societies, have visited more than 10,000 houses and addressed more than 32,000 persons within the year. Two mission colporteurs were also employed, and in all, more than 2,000 portions of Scripture and 8,767 tracts were scattered among the people.

CHINA.

At *Canton*, at the last report, there were about 80 pupils in two schools for boys, and 31 boarding and 20 day pupils in two for girls. The preaching services of the mission, including addresses on missionary excursions, it is said, would fall little short of 1,500 during the year. More than 1,300,000 pages of tracts and portions of Scripture were distributed. Mr. Bonney's house was much injured, and came near being destroyed, by the fearful typhoon in July, 1862, during which thousands of lives were lost. Mr. Bonney, and two other clergymen, while on a missionary tour in December, were robbed of everything they had with them, and narrowly escaped being put to death by the robbers, said to be a remaining band of the rebels who desolated the province several years ago.

At *Fuh-chau* the labours and prospects of the mission seem to have been such as in previous years. Two of the brethren are now comfortably located within the city walls, and by means of funds raised in the foreign community, premises have been secured, near the two houses, for a girls' school, which will be used also for meetings with females,

and for preaching on the Sabbath. Sixteen new members have been received to the churches, making the present number 32. A room has been secured as a stopping place, and for religious services, at Chongloh, fifteen miles from Fuh-chau, where, more recently, a church has been formed. The report speaks of many favorable opportunities of making known the truth, in both city and country, and the brethren call for "a reinforcement of two families."

PEKING.

Mr. Blodget, aided by the presence at Tientsin of Mr. Doolittle, of the Fuh-chau mission, has spent considerable time at Peking, a place which he has much wished to see permanently occupied as a station of the mission. His health, long very feeble, has greatly improved. Tung-chau, a city of about 150,000 inhabitants, twelve miles from Peking, has been occupied as an out-station, by "the aged man Lioh," who seems to have been faithful in his efforts to do good.—Kindly aided by Dr. S. Wells Williams, the missionaries have secured a house at Tientsin, large enough for two families and for a suitable chapel in front, upon the main street. This chapel was opened in December last for daily services, and is doing much to aid in the general diffusion of Christian knowledge among the people. A native convert does well in addressing the people. Seven persons were baptized during the year, and on the 27th of February last, a native church was formally organized, with ten members, eight males and two females.

SANDWICH ISLANDS, &c.

At the Sandwich Islands, substantial progress is said to have been made in the work of education during the year. The Lahainaluna Seminary, which was destroyed by fire in July, 1862, has been rebuilt, by the aid of Government; the site of the former "commodious but somewhat ungraceful structure," being now occupied by "three elegant and convenient buildings," to that, "in the fitness, the beauty, the comfort of the new, all regret for the destruction of the old is lost." The Oahu College, and several select schools, are reported as doing well. Statistics of the schools have not been received. To the churches, only 244 members have been added by profession during the year, while about 1,100 have been removed by death and excommunications. The native population of the Islands is still rapidly decreasing, the deaths being nearly twice as many as the births.

In Micronesia, some of the brethren have been permitted to witness much evidence of the Spirit, making their labours among the degraded Islanders not in vain in the Lord. Within a little more than one year, Mr. Snow, at Kusnie, admitted twenty-seven persons to the church. Three members

have been added to the church at Ronkifi, on Panape. The little church at Shalong, on the same island, left without a missionary has suffered much persecution. The work of translation has been going forward at the different stations. Schools have made little progress, except at Ebon, where the Hawaiian helper has been quite successful in teaching; and in September of last year, nearly all the youth, at least 150, were under instruction. Mr. Snow has left Kusnie, which is to be occupied by an Hawaiian helper, and gone to Ebon. Two helpers have been sent to the mission, from the Sandwich Islands, one of them ordained.

The following summary for the year is given, showing the great and good work this society is carrying on in so many different parts of the world:—

MISSIONS.

Number of Missions.....	20
“ “ Stations.....	114
“ “ Out-stations.....	209

LABORERS EMPLOYED.

No. of ordained Missionaries (8 being Physicians).....	151
No. of Physicians not ordained.....	6
“ other Male Ass'ts... ..	5
“ Female Assistants... ..	180
Whole number of laborers sent from this county.....	—342
No. of Native Pastors... ..	36
“ “ School Teachers... ..	233
“ “ other Native Helpers,.....	200—737
Whole number of laborers connected with the Mission.....	—1,079

THE PRESS.

No. of Printing Establishments... ..	3
Pages printed last year, as far as reported	16,354,300

THE CHURCHES.

No. of Churches including all the Sandwich Islands).....	154
No. of Church Members (including all the Sandwich Islands,) so far as reported.....	*22,952
Added during the year (including all the Sandwich Islands).....	1,138

EDUCATIONAL DEPARTMENT.

No. of Training and Theological Schools.....	8
“ “ other Boarding Schools....	13
“ “ Free Schools, (omitting those of Sandwich Islands).....	344

* The falling off in the reported number of church members, as compared with last year, is occasioned by the taking of a new and more accurate census at the Sandwich Islands.

No. of Pupils in Free Schools (omitting those at Sandwich Islands).....	8,261
No. of Pupils in Free Training and Theological Schools...	271
No. of Pupils in Free Boarding Schools.....	302
Whole number of Pupils.....	9,534

LONDON MISSIONARY SOCIETY.

The *Missionary Magazine* for October states that a very favourable response was made by the British Government with reference to the steps to be taken to put down the slave trade in the Pacific.

"The Directors have learnt with much pleasure (though not officially) that the measures actually adopted leave no doubt of the sincere and anxious desire of the Government to protect the defenceless natives from the lawless proceedings of the Peruvian slavers. Mr. Jerningham, the British Minister in Rio, has firmly protested to the Peruvian Government against the lawless measures of the slavers, and, in consequence of these remonstrances, that Government placed a vessel at the disposal of such of these islanders who, having been forcibly brought to Peru, were desirous of returning to their native country, and have ordered into a kind of quarantine such vessels as arrive from the Polynesian Islands, with slaves on board, in order that strict inquiries may be made into the means by which the islanders had been obtained. The "Tribune" has been ordered to the South Sea Islands, in order to communicate with our consuls, and to afford such assistance as can be extended to the islanders.

We earnestly hope that the success of these measures may lead both to the righteous punishment of the oppressor and the liberation of the oppressed; or, should they fail, that additional means, yet more stringent and effective, may be adopted till these objects are secured."

Three of the Society's missionaries have died lately—Rev. T. S. Wood, South Africa; Rev. William Howe of Tahiti; and Mrs. Jones of Benares.

The news from Madagascar is of a cheering character. Mr. Ellis has had an audience with the Queen, and was graciously received while he explained the object of the Mission. The following is his account of the interview:—

"The day after I had despatched my last letter to you, viz., 9th June," writes Mr. Ellis, "I paid a visit to the Queen at the

palace, in order to inform her Majesty and the officers of her Government, who were most of them present, of the state of the Mission, our intention and prospects. After thanking the Queen for the encouragement we derived from the unrestricted freedom and the full protection in the prosecution of our work, which we continued to enjoy, I stated we had opened schools for the education of the children in connexion with all the principal chapels in the capital, had nearly finished the large model and training school, and were anxious for an increased attendance, and for the greater progress of the children. That we had printed school lessons, and were engaged in printing other books in the Malagasy language for the use of the learners. That the friends of Madagascar in England had contributed a large sum of money, to be spent chiefly in purchasing materials and paying for labour, which would be supplied by her people, to build four stone churches on the spots on which christians had died for their love to Jesus Christ, to be memorials to future generations of christians, of the constancy, love, and truth of those who had died there; and that we had been for some time occupied in preparing materials for that work. The Queen remarked that that was good, but for any arrangements respecting the churches, or any assistance that I wanted, I could speak to the ministers and officers of the Government, pointing to the prime minister. I thanked her Majesty for referring me to the ministers, and said I believed they were already acquainted with that work. I added that it was chiefly from a sense of what was due to her Majesty as the sovereign of the country, that I felt it right to communicate to her directly what we were doing and projecting, rather than that it should be learned from any other source. We sought nothing from the Malagasy, but their good will and encouragement in our efforts to aid their progress as a nation and as individuals: we had no other object to accomplish than those which we had avowed, to teach them the religion of the Bible, and educate them for this life and the life which was to come; we had no secret objects in view, and we wished all our proceedings to be open and public, and therefore wished her Majesty to know what we proposed to do, as well as what we had already done. She thanked me for the information, said she had perfect confidence in us, and there would be no hindrance to our work. I stated further, that I had invited Mr. Cameron, who had done so much good in the country formerly, and who had accompanied me on my first visit to Madagascar, to come and assist in building these churches and in other work. That he had agreed to come with the entire approval of our friends in England, and would probably be here in two months. All pre-

sent expressed extreme pleasure at this intelligence. We feel greatly encouraged that the amount required for these churches has been so generously contributed. I then said that in order to promote the more efficient instruction of such of the people as were willing to receive it, the Society were preparing to send out four additional Missionaries and their wives during the present year, and that I felt assured that, on their arrival, her Majesty and the Government would receive them, give them the same welcome, the same liberty, protection, and encouragement which had been accorded to those already in the country. The Queen said she was glad they were coming; there was no change in regard to the teaching and worship of the Christians, and when the Missionaries arrived they would receive the same protection of their persons and property, and the same liberty to prosecute their work as was now enjoyed. The above were the chief subjects on which I wished to give information to the Queen, and more particularly to let the nobles and other officers, Christian and heathen, know that we sought no concealment for our proceedings and projects, and were prosecuting our work with the full and public approval of the Queen and the Government. I also added that I had written to inform our friends in England of the terms of her Majesty's and her ministers' first message or kalary to the nation, which guaranteed the protection of the Christians, liberty to profess and teach Christianity, and observe all its ordinances, which I had no doubt would afford much pleasure, as would also her Majesty's wish to maintain the existing friendly relations with England, as arranged by treaty, and with all other nations adding that I intended, after what her Majesty had been pleased to say, to write and inform the friends in England that the expected Missionaries would be received with the same good will, and participate in the same advantages as those which the present Missionaries enjoyed. The Queen replied that it would be right if I told them so, as the Missionaries would find no difference when they arrived. I shortly after retired with assurances that my communications had been acceptable. The Queen and officers appeared much gratified with the portraits of the Prince and Princess of Wales, which an arrival from England a few days before enabled me to show them."

UNITED PRESBYTERIAN MISSIONS.

THE DEPARTURE OF THE THREE MISSIONARIES.

On Thursday, the 27th August, Mr. and Mrs. Martin, Mr. and Mrs. Gray, and Dr. Shields, medical missionary, went on board 'The City of Delhi,' and in two days afterwards sailed from Greenock. It is probable

that the voyage will occupy more than three months. These esteemed brothers and sisters we commend to the supplications of the church. They form a precious freight; many in India are waiting for them; and let earnest and continued prayer go up to him who rules on the seas on the dry land, that Jesus may be with them in the ship, and that in due time they may reach Bombay, with hearts filled with gratitude to God for all the tokens of divine presence and favour which have rested on them.

CAPE COLONY.

Fifteen Persons admitted to the Church.—At the sacrament in May last, fifteen persons were admitted for the first time. Four were Hottentots, and eleven were Caffres. Of these, on a previous occasion, I had baptized nine of the latter, and one of the former. With one exception, the others had been baptized in infancy,—a circumstance which indicates a new phase in the progress of the gospel amongst the natives, when the adult children of Christian parents are being admitted into the church after a preparatory course of examination, like those in our more established churches elsewhere. It was a deeply impressive sight on that occasion to see so large a portion of the area of the church occupied by members drawn from most of the tribes around. I thought that if their number was to increase at the rate which has been going on for some time past, either the building must be greatly enlarged, or some movement to other stations must take place, otherwise the house will be too small to contain all who come. This question seems now to be solved by the drought causing many to seek other more favourable places for obtaining a livelihood. And yet I have no doubt but, in the course of some little time, many will find their way to fill up the vacant spaces. May the Lord sanctify these things to the advancement of His own glory in the good of the poor and needy amongst the people.

Favourable reports are contained in the *October Record* from all the stations in India and Africa. *Thirty-one* accessions from heathendom are reported in this number—3 in India, 4 in Calabar, 9 in Caffraria, and 15 in Glenthorn, Cape Colony.

Religious Intelligence.

UNION OF EPISCOPALIANS AND PRESBYTERIANS.—The *United Presbyterian Magazine* calls attention to the proposed union between the Church of England and the Established Church of Scotland. The movement as far as the Scots are concerned takes

place under the wing of the "Broad School" represented by Tulloch, Lee and Caird. Says the *Magazine* :—

"The better educated young ministers of the Kirk, it seems, are groaning under the restraints of their present subscription, and are all panting after a more free and fresh theology. We guess what that means. It is not that they are disciples of Colenso, but that they have learned of one or two others we could name, rather than of Christ and the apostles. It is only a very moderate scheme of Episcopacy that is proposed—something like that of Archbishops Usher and Leighton, rather than of Archbishop Laud and the Church of England of the present day. The Bishop might be perpetual Moderator of the Diocesan Synod. He might ordain in conjunction with Presbyters. The use of the Liturgy might be left optional, and might be gradually introduced. Subscription to the Thirty-nine Articles could scarcely be refused by any who approve of the Westminster Confession, the general strain of which is very much the same. And in these points is included, we are told, almost all that would require to be adjusted. We have not seen any reference made to the position to be occupied by Presbyterian ministers already ordained. Are they to be recognised as true priests, or must the bishop first lay his hand on their heads? It is well known what reply the venerable John Howe made when it was proposed that he, at an advanced period of his ministry, should be ordained by a bishop. 'Why, pray, sir,' said the bishop to him, 'what hurt is there in being twice ordained?'—'Hurt! my Lord,' said Mr. Howe, 'the thought is shocking; it hurts my understanding; it is an absurdity; for nothing can have two beginnings. I am sure I am a minister of Christ, and am ready to debate that matter with your Lordship, if you please; but I can't begin again to be a minister.'"

The Jubilee of Dr. McKerrow, the historian of the Secession was recently celebrated at the "Bridge of Leith," where he has ministered fifty years.

WESLEYAN METHODISTS.—*What They have Resolved on.*—The Wesleyans of Great Britain have resolved to raise for this Jubilee year of their missionary existence, the sum of 200,000 pounds, or \$1,000,000. This will require a contribution of *three dollars* each from the members and those on trial, or about \$3 25 for each member in full connection. During the year closing July last the British Wesleyan people paid for missions, chapels, &c., the sum of \$35,000 pounds, or over *four millions* of dollars. The tax on the 329,000 members was, therefore, at the rate of over \$12 per member.

"HABITATIONS OF CRUELTY."—The following account of the burning of a widow with the dead body of her husband, illustrates the truth of inspiration, "The dark places of the earth are full of the habitations of cruelty :"—

The ceremony of burning a wife with the dead body of her husband who had died of hydrophobia, lately took place on the bank of the *Ganges* within two miles of Calcutta. After various ceremonies, described by a lady who witnessed the scene, the woman walked to the pile composed of the most combustible materials, "and bent with lowly reverence over the feet of her dead husband; then unaided, she passed three times around the pile. She now seemed excited by enthusiasm—some said of a religious nature; others, of affection for the dead. I do not pretend to say what motive actuated her; but she stepped up the pile with apparent delight, unassisted by any one, and threw herself by the side of the body, clasping his neck with her arm. The corpse was in the most horrid putrid state. She put her face close to his; a cord was slightly passed over both; light faggots and straw, with some combustible resin, were put upon the pile, and a strong bamboo pole confined the whole; all this was done by her brothers. Her own child then applied the fire to the head of the pile which was to consume both parents. The whole was instantly on fire. The multitude shouted, but not a groan was heard from the pile. I hope and trust this poor victim expired immediately. She undoubtedly did, without one struggle. Her feet and arms were not confined; and after the straw and faggots were burnt, we saw them in the same condition she had placed them."

SPREAD OF THE TRUTH.—A spirit of religious inquiry is pervading the whole Dhed population in the province of Gujerat, Western India, the result of the labours of several zealous native Christians. At a special meeting recently held at Massiwaddy, deputations from 27 villages assembled to consult the ministers there as to the course the people should pursue on embracing Christianity. They expressed their determination to follow the advice that was given them, at whatever cost. Education is beginning to excite more attention among the intelligent natives, especially the females of the upper class, many of whom receive instruction from European ladies.

LIBERALITY OF FIJIAN NATIVE CHRISTIANS.—Thirty years ago the name of Christ was unknown in the isles of the Fijian group, while cannibalism and other inhuman practices prevailed. Now, out of a population of about two hundred thousand,

there are sixty-seven thousand who have embraced Christianity, and eleven thousand united in church fellowship with the Wesleyan Methodist Society. The following extract furnishes a noble specimen of their liberality in supporting the cause of Christ: "Our people have done nobly this year in contribution. I mentioned in my last the proceeds of the sale of oil. I find that £150 belongs to the British and Foreign Bible Society, and I have remitted in the draft sent to them by this mail. But without this, when all expenses are deducted, we shall have £1,732 7s. 6d.; more than £600 in advance of last year. Fiji will contribute to the mission fund this year £1,814; and this is only a tithe of what the people really do. Mr. Moore, in a letter just received, says that, in the Kandavu circuit, in addition to oil contribution, the people contributed, in buildings, food, clothing, etc., for native agents, at least £1,720; and other circuits do in proportion."

CHRISTIAN EVIDENCE IN TURKEY.—

That the evidence of Christians is admissible in Turkish Courts, Mr. Louis Fozley, author of "The Resources of Turkey," proves by a fact:—About two months since, a Mr. Hoyland, son of an English physician at Constantinople, was returning on horseback to his residence in the village of Orta-keni, when, upon passing the barracks in the grand Rue de Pera, his horse accidentally bespattered a sergeant of the Zouaves who happened to be standing near the gate. The enraged sergeant used very bad language and assaulted Mr. Hoyland. On the following day, the Zouave was brought up before the Turkish authorities, and upon the evidence of Mr. Hoyland and another gentleman who saw the transaction, was convicted of an assault, and sentenced at once to several weeks' imprisonment. The Turkish authorities not only thus admitted Christian evidence against a Mussulman, but they also made a most ample public apology to Mr. Hoyland.

CALAMITIES IN THE POLYNESIAN MIS-

SION.—A letter from Samoa (Navigator's islands) informs us that the John Williams had arrived there, conveying heart rending news from some of the islands of the dark west:—"She brought back four widows, the only survivors out of a batch of ten (five teachers and their wives) who were located in the New Hebrides in September, 1861—two on Fate, four on Api, and four on Espiritu Santo. After an interval of thirteen months they were again visited, and sad to relate, one solitary widow in most pitiable circumstances, was left to tell the tale on Santo. Two widows survived on Api, and the teacher's widow on Fate. The others

were cut off by fever and ague in the course of a few short weeks after their location. What a sad paragraph this is in the history of South Sea Missions!"

THE WINKING MADONNA OF VICOVARO.—A letter from Rome of August 28th says, that the extraordinary success of this miracle has so "o'erleapt" itself as to have led to a quarrel about the plunder between a priest and a bishop, which bids fair to bring the miracle itself into disrepute. The receipts of the Church of Vicovaro since the Madonna took to winking in it have been on an average 3,000 crowns (about £600) a week. The Bishop of Tivoli, in whose diocese the church is, put in a claim for a share of this sum, but this claim was resisted by the cure. The latter seems to have the law on his side, for the bishop, in despair of getting any money, now gives out that he has never seen the image wink its eyes, and that he doubts whether it does.

OPEN-AIR MISSIONARY MEETING IN HOLLAND.—An Amsterdam letter describes an interesting missionary meeting, held "on a retired, well-wooded heath, near the railway station, Wolfhezer, in the province of Gœderland, on the 6th of August. At 10 A. M. the railway brought large numbers of people from Amsterdam, Rotterdam, Utrecht, &c., and altogether between 6,000 and 7,000 people assembled, and remained for the greater part of the day, listening attentively to the various speakers. Four temporary pulpits had been erected at short distances, so that about 1,000 people could hear at each place, while four speakers simultaneously delivered short addresses. . . . The collection for missionary purposes was large."

News of the Church.

Presbytery of Halifax.

The Presbytery of Halifax, of the Presbyterian Church of the Lower Provinces, met in Poplar Grove Church, Halifax, on Wednesday the 7th ult. There were present J. L. Murdoch, Professor King, Messrs Sedgewick, Cameron, McLeod, Maxwell, Forlong, W. Murray, A. Stuart, Professor McKnight, H. D. Steele, D. S. Gordon, Thomas Cumming, ministers; Dr Forrest, John S. Newcomb, and Robert Murray. Ruling Elders: Rev. Messrs Byers, Bayne, Frame, and J. D. Gordon corresponding members. Rev John Cameron, Moderator. Mr Sedgewick reported the results of his visits to Meagher's Grant. A sum of near-

ly \$100 was subscribed, to be paid in quarterly instalments, for service of a probationer. It was agreed to appoint Mr Sinclair to labour at Rawdon, Bedford, and Waverley, and the Grant, each station to have service once in three weeks; The Grant to be more especially under charge of Rev Mr Sedgewick; Bedford and Waverley under charge of Professor McKnight, and Rawdon under Rev Mr McLeod's charge.

"The Presbytery then took up the South Cornwallis case. Parties being called Mr John Grierson appeared for himself and supported his memorial. Mr Forlong and Mr J. S. Newcomb appeared for the session and spoke in defence of the course pursued by the session. Parties having been removed, (from the bar) after reasoning it was moved and agreed to that the Presbytery cannot regard the paper given by the Kirk Session of South Cornwallis to Mr Grierson as a certificate such as the finding of the Synod declared him to be entitled to; instruct that Kirk Session therefore in obedience to that finding to certify distinctly Mr Grierson's standing as a church member at the time when he left their congregation on the 31st of March last.

Parties having been called in the above resolution was read to them and they acquiesced in the same."

It was agreed that the Clerk notify the several kirk sessions in connection with the Presbytery to make collections for the Presbytery fund without delay.

The report of the Commission to Shelburne was read, and their diligence approved, and their expenses ordered to be paid.

Moderation in a call was granted to Clyde and Barrington, Rev Mr Clark to preside. A call to the Rev John Cameron from the congregation of Richmond Bay West, P. E. Island, was laid before the Presbytery, and Rev Mr Frame appeared in support of the call. Great inducements are offered to Mr Cameron to remove. His congregation at Nine Mile River &c., are to be summoned to next meeting of Presbytery to appear for their own interests.

Reports from Messrs Henry and Sinclair were read and approved.—Mr D. Stewart was examined for the third year's session in Theology; and Mr A. R. Garvie for the first year. Both examinations were sustained. The Presbytery adjourned to meet again in Chalmers Church Session House on the first Wednesday of November, 11 o'clock a. m.

Presbytery of P. E. Island.

This Reverend Court met on Friday last, the 16th inst., at Stratlachlyn. There were present the Rev J. Murray, Moderator, R.

S. Patterson, A. Munro, G. Sutherland, Clerk, R Laird, and W. Ross, Ministers; and Messrs A. McSwaine and M. McLeod, elders.

The chief business was the induction of the Rev A. Campbell, late of Lochaber, N.S., to the pastoral charge of Strathalbyn. The edict was duly served. No objections were offered. The Rev R. Laird proceeded to the pulpit, and preached an appropriate discourse from 1 Cor. i. : 23, "We preach Christ crucified." After narrating the past proceedings in respect to the call, the usual questions were asked and satisfactorily answered. The induction prayer was offered; after which Mr Campbell was welcomed by the brethren as a fellow laborer within the Presbytery. The Rev R. S. Patterson then addressed the pastor, and the Rev Mr Munro the people. On retiring, the congregation welcomed their pastor in the usual way. The Presbytery of P. E. Island now numbers sixteen settled ministers, with three congregations ready to receive pastors. May they all be living witnesses for Jesus Christ!

Some routine business then received attention. The Presbytery appointed the first Wednesday of November as the day for the deputation of Presbytery to meet the congregation of Dundas. The Revs H. Crawford and H. McMillan were added to that deputation, of which all parties concerned are requested to take notice. The report of Mr Lamont, Probationer, was not considered sufficiently full, being wanting in details. The congregations that may not have fully paid the Rev A. Farquharson, for labors last summer, are requested to forward payment without delay to the Clerk of Presbytery. Mr Henry was appointed for the last Sabbath of October to Tryon; and thence to Lot 14, till the expiration of his appointment to this Presbytery. The Presbytery adjourned to meet in the Free Church, Charlottetown, on the last Wednesday of November, at 11 o'clock, a. m.—*Con.*

Presbytery of Truro.

The Presbytery of Truro met according to appointment on Wednesday the 14th inst., at Parrsboro'. The principal business occupying the Court was the visitation of the congregation of Parrsboro and Maccan. The affairs of the congregation were found, upon the whole, in an encouraging condition. The young pastor, the Rev. D. McKinnon, is evidently devoted to his Master's work. The people of his charge would appear to prize his labours. In addition to the payment of the stipulated salary, they are at present actively engaged in building a manse. This congregation being in receipt of a supplement, the Presbytery urged upon them the necessity of making arrangements as soon as possible for it being discontinued.

The following appointments were made for the supply of Dr. Smith's pulpit in the month of January 1864: Mr. McKay, first Sabbath, Mr. Wyllie second Sabbath, Mr. Ross third Sabbath, and Mr. McLellan fourth Sabbath. Next meeting is appointed to be at Clifton for visitation on the 3rd Tuesday of January, 1864.

A. L. WYLLIE, Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met in Primitive Church, New Glasgow on the 20th ult for the ordination of the Rev Wm. McCullagh, as Missionary, to the New Hebrides. The Rev James Bayne preached from 1 Cor. 4. 13. last clause, "We also believe and therefore spake," put to Mr McC. the questions of the formula, and offered up the ordination prayer. The Rev. George Walker gave the charge to the Missionary and the Rev John Stewart addressed the people. The Presbytery is to meet again at Pictou on the 17th November.

Designation of Missionaries.

A public meeting was held in Prince Street Church Pictou, on Wednesday evening, 21st inst. for the designation of the Rev. D. Morrison, James D. Gordon, and Wm. McCullagh as Missionaries to the South Seas. The Rev John Stewart, chairman of the Board presided and offered the designation prayer, and the Rev James Bayne gave a solemn and affectionate charge to the Missionaries, after which they severally addressed the audience which was large, the church being crowded throughout. Before dismissing the captain and crew of the Mission vessel, Day-spring, were called up, and solemnly addressed by the chairman.

On the following morning the Board held a meeting for devotional exercises on board the Mission vessel with the Missionaries and the crew. Prayer was offered by the members of the Mission Board in succession with the singing of Psalms at intervals, the chairman addressed to the Missionaries words of affectionate parting, and each of the members of the Board bade them farewell. In like manner the members of the Board shook hands with each of the crew, exhorting them to the faithful discharge of their duties and committing them to the care of the Shepherd of Israel. The vessel sailed for Halifax the same afternoon.

Mr. John M. TERRY, of South Cornwallis, has presented a new Cottage and thirty acres of land to the Presbyterian congregation there, as a Mausoleum and Glebe.

The young people of Earltown presented Mrs. Morrison (who is a native of that place) with a purse containing £17.

Rev. P. G. McGregor has returned to his flock much improved by the summer's pleasant travel. The *Africa*, in which he left Liverpool, was nearly wrecked on Cape Race, Newfoundland; and the passengers had to come to Halifax in the Newfoundland steamer. His congregation gave Mr. McGregor an enthusiastic reception at a *Soiree* on the 24th ult.

Fireside Reading.

Happy Death of a Negro Girl in Jamaica.

One of the United Presbyterian Ministers in Jamaica writes as follows:—We have lost, during the year, several interesting children, by disease of the throat. One of these was an extremely interesting child, of about ten years of age, who was remarkably intelligent, and a great devourer of good books, supplied from our library. The amount of scriptural texts she had committed to memory was truly surprising for a child of her years. She was at school on Sabbath, took ill on Monday morning, and died on Tuesday night. I was with her a few hours before her departure. She was perfectly conscious, knew she was dying, and talked much of soon being with Jesus. She could articulate with difficulty, but so as to be understood by all in the room. Her conversation turned on nothing but Jesus; and her delight was frequently embodied in the expression, "I am going home to be with Jesus." I read and repeated hymns and portions of the Bible, with almost all of which she was perfectly familiar, and repeated after me aloud, and apparently with intense interest. When I proposed to pray for her, I asked if she would like me to pray for her getting better? She said, "No; I am going home to my father's house, to be with Jesus and all the blessed angels: I see some of them already; they are here waiting to take me home." When I said, Let us pray, and while in the act of kneeling by her bedside, the poor dear little creature sprang up from her recumbent position, and sat upright upon her knees in the bed, and folded her little hands, and her eyes looking upwards, she joined most fervently in the prayer, repeating aloud after me the texts with which she was familiar, in a most affecting way. Her picture at that moment was exactly that of little Samuel, as we see printed on the Sabbath school books. Several child-

ren were in the room. To one little boy, the child of a neighbour, she addressed very sweet and solemn words, urged his attendance on the Sabbath school, and assured him that all the good she ever got was in the Sabbath school; and added, with great emphasis, "Ah, James, if you do not, I will never meet you in heaven." As I was leaving her, and in the act of comforting and assuring her mind of a happy welcome above, she said, "Oh, tell the Sabbath-school children farewell for me." I said, "Have you any message to send them?" She said, "Yes; tell them to love Jesus—to pray to Jesus—to be like Jesus,—and not to forsake or stay away from the Sabbath school." She continued some hours in the same delightful state of mind, till at last she became insensible, and peacefully fell asleep in Jesus. We have had several remarkable deaths among our Sabbath school children in former years, which, together with this, leads us to hope, that in this department of our work we are not labouring in vain, nor spending our strength for nought.

A Devotional Frame.

"I am not mainly concerned about the sermon when I go to church," said a Christian friend to us a few days ago, "I aim rather to get my mind into a devotional frame." In these days of undue preference for pulpit performances, it gratified us very much to hear such a sentiment. How many there are who seem not to expect any spiritual benefit from a visit to the Sanctuary, except that which may result from listening to a finished discourse! To such persons, the devotional exercises which precede and follow the preaching are merely incidents of the occasion, intended either to fill up the time, or relieve the monotony, and nothing more. They care for none of these things. The Sermon, the Sermon—this they came to hear, and they feel but little interest until it is commenced, and as little after it is concluded. The text—will it be something odd, original and striking? The divisions of the discourse—will they be lucid and logical? The arguments—will they be pointed and ponderous, and the illustrations—will they be beautiful and brilliant? These are the matters about which they are mainly, if not solely concerned. If they desire any spiritual profiting, it is not looked for except through the sermon, carefully constructed and gracefully delivered.

Now we maintain that this spirit is not the proper one in which to visit the house of the Lord. We well know, of course, that too high an estimate cannot be placed on the thorough exposition and faithful application of Divine Truth. It is, too, as all admit, an evidence of spiritual decline or apathy

when the truth of God thus presented attracts but little or no attention, and makes but a feeble, if any, impression. Truth, as the Saviour has taught us, is the medium of our sanctification, and hence its importance to our progression in holiness cannot be overvalued. We have reason, also, to believe that God clothes the truth as it is preached by his commissioned servants with special energy for the work of salvation. But after all this is admitted, it still remains true that those who go to the Sanctuary have another errand there besides hearing a Sermon. They should go to commune with God. They should go to worship. They should go to feel themselves in the presence of the Most High, to have their hearts elevated by holy meditation, to break away from the thralldom of earth and sin, and to place their souls under the beams, and breezes and blessed visions of heaven. It is too much forgotten that God's house is to be called "the house of prayer." It is to be visited with the soul in an attitude of devotion,—realizing the Divine Presence, and longing for fellowship with the Father and the Son through the Eternal Spirit. Such a frame of mind as this, prevailing in our day, would throw an air of devoutness over our Christian assemblies, much to be desired, and be productive of a growth in spirituality, the want of which there is only too much reason to lament. Far sorer of being benefited by the ordinances of religion is the man who observes them all in a devotional spirit and expects God to honor them all with his sanctifying power, than he who makes the advantage he shall derive from his visit to the sanctuary to depend upon the success of the preacher in making a strong argument, a thrilling description, or a powerful appeal.

The Foolish Builders.

"Let us build our house here," said the busy, bustling children; and down went the blocks right upon the clean, dry sand of the sea shore. There were several ways of building the block-house. It might be four stories, with a back building; or all the rooms might be on the ground floor; and the blocks were so shaped and numbered that, by a little skill and attention, the house might have either of these several forms.

No sooner had the young architects completed their house and put some sticks up for a fence, and laid in order some pebbles for a walk through the front yard, than a heavy wave broke upon the beach, and rolling up over the place where they had been sitting, swept down all their work, buried their pebble walk and part of their blocks in the sand and sent them home with wet feet and clothes, to meditate upon the folly of building anything, even a toy house, upon the sand.

When a man builds a house, the thing of chief importance is the *foundation*. Mistakes in the shape of the house, in the size of the rooms, or the colors of the paint, &c., can be corrected; but if the *foundation* is insecure, there is neither comfort nor safety in occupying ever so convenient a house.

The folly of the man who builds a house on the sand is used by our blessed Saviour to show the greater folly of him who does not hear and obey the instructions of the Gospel. As the winds and storms will surely bring such a house to ruin, so any hope of salvation will be, sooner or later, swept away, which does not rest on faith in Christ, and obedience to His holy laws. Hear his words:—

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” Matt. vii. 26, 27.

“If I could only see my Mother.”

“If I could only see my mother!”

Again and again was that yearning cry repeated,—

“If I could only see my mother!”

The vessel rocked, and the waters, chased by a fresh wind, played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eye glazing, his limbs stiffening, his breath failing. It was not pleasant to die thus in this shaking, plunging ship; but he seemed not to mind his bodily comfort; his eye looked far away, and ever and anon broke forth that grieving cry,—

“If I could only see my mother!”

An old sailor sat by, the Bible in his hand, from which he had been reading. He bent above the young man, and asked him why he was so anxious to see the mother he had so willfully left.

“Oh, that’s the reason,” he cried in anguish; “I’ve nearly broken her heart, and I can’t die in peace. She was a good mother to me—Oh, so good a mother she bore everything from her wild boy, and once she said, ‘My son, when you come to die, you will remember this.’ Oh, if I could only see my mother!”

He never saw his mother. He died with that cry upon his lips, as many a one has died who has slighted the mother who loved him.

Why I attend Church on rainy Sabbaths.

1. Because God has blessed the Sabbath and hallowed it, making no exception for rainy Sabbaths.

2. Because I expect *my minister* to be there: I should be surprised if he were to stay at home for the weather.

3. Because, if his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.

4. Because, by staying away, I may lose the sermon that would have done me great good, and the prayers which bring God’s blessing.

5. Because my presence is more needed on Sabbaths when there are few, than on those days when the church is crowded.

6. Because, whatever station I hold in the church, my example must influence others: if I stay away why may not they.

7. Because, on any important business, bad weather does not keep me at home; and church attendance is in God’s sight, very important. See Heb. x: 25.

8. Because among the crowds of pleasure seekers, I see that no bad weather keeps the delicate female from the ball, the party, or the concert.

9. Because, among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ: true love rarely fails to keep an appointment.

10. Because those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.

11. Because, though my excuses satisfy myself, they still must undergo God’s scrutiny; and they must be well-grounded to bear that. Luke xiv: 18.

12. Because there is a *special* promise, that where two or three meet together in God’s name, he will be in the midst of them.

13. Because an avoidable absence from church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. Because my faith is to be known by my self-denying, Christian life, and not by the rise or fall of the thermometer.

15. Because such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. Because, by a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise my late work on Saturday night will be as great a sin as though I worked on the Sabbath itself.

17. Because I know not how many more Sabbaths God may give me; and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.

Book Notice.

THE PRESBYTERIAN HISTORICAL ALMANAC, and Annual Remembrancer of the Church for 1863. By Joseph M. Wilson.

We gladly welcome the Fifth Volume of this valuable publication, and we cordially commend it to our readers. We know of no book in which so much information peculiarly interesting to Presbyterians is to be found. The present volume contains the usual list of Ministers of all the Presbyterian Churches—a short account of proceedings of Synods and General Assemblies, biographical sketches of deceased ministers, etc. Dr. Sprague furnishes a historical sketch of Princeton Seminary; and Mr. Wilson himself discusses the subject of mansees. So pleased were the General Assemblies of the United Presbyterians with the Almanac last year that they have now given it their official sanction. The illustrations of this volume are far superior to any that appeared in previous issues. The statement of the affairs of our own church is not very accurate, and was evidently got up in a hurry. Mr. Wilson says, "This volume has been prepared under the most painful anxiety, arising from the state of our country when everything wears such a martial aspect and the interests of religion are unheeded." It is much larger than its predecessors and the price is raised to \$2.00.

NOTICES, ACKNOWLEDGEMENTS, &c.

The Presbytery of Pictou will meet (D.V.) at Prince Street Church, on Tuesday, 17th inst., at 11 o'clock.

GEORGE PATTERSON,
Presbytery Clerk.

Monies received by the Treasurer from 20th Sept. to 20th Oct. 1863.

FOREIGN MISSION.

River John Congregation,	£5 3 11
Hopewell do.	6 7 7

Col by Rev. D. Morrison for Outfits for Missionaries,	77 8
A widow, a member of Primitive Church,	2 0 0
Mr. John Turner, Merigomish, Central Church, West River,	0 2 6
	6 10 0

HOME MISSION.

Donation from J. S. McLean, Esq., Hopewell Congregation,	10 0 0
A widow, a member of Primitive Church,	4 10 0
	0 15 0
Central Church, West River,	4 5 0

MISSION VESSEL.

Light dues on Mission Vessel, Ch'Town, P. E. I., returned,	2 7 10½
New London, North,	7 11 3
Col. by Miss M. McDonald, Caledonia Congregation,	1 10 7
Col. by Mr. James Nelson, do.	1 2 6
Central Church, West River.	3 11 6

SEMINARY.

Central Church, West River,	4 16 3
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The Rev. D. Morrison, begs leave to acknowledge from Rogers' Hill Congregation, for Missionary Outfit, the sum of £4 3 9 Also, from St. John's Ch. Halifax, 2 12 6

Also the following sums from the Congregation of North Cornwallis:—

Donation for the Mission from "a Presbyterian,"	£10 0 0
Collection,	3 2 0
Donation for personal use,	3 10 6
Also, donation from a friend in Halifax, for personal use,	2 10 0

General Treasurer for the Funds of the Church, except the Professorial Fund, and the funds invested in Halifax.—Abraam Patterson, Esq.

Receivers of Contributions to the Schemes of the Church.—James McCallum, Esq., of Prince Edward Island; Robert Smith, Esq., Merchant, Truro; A. K. Mackinlay, Esquire, Halifax.

Receiver of Goods for Mission.—James Patterson, Esq., Pictou.