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

JUNE, 1864.

CONTENTS.

	Page.		Page.
Meeting of Synod.....	141	China, Presbyterian Missions in....	159
Present Duty.....	<i>ib.</i>	Another Valuable Result of Mission	
Old and New Testament Harmonious		Labour.....	161
and Mutually Dependent.....	142	Africa.....	<i>ib.</i>
Luther on the Support of Gospel Ordina-		Tahiti.....	<i>ib.</i>
nances.....	145	RELIGIOUS INTELLIGENCE.....	162
Missions in the Middle Ages.....	147	NEWS OF THE CHURCH.	
HOME MISSIONS, No. II.....	151	Presbytery of Pictou.....	163
OUR FOREIGN MISSION.		Presbytery of Halifax.....	164
Arrival of the "Dayspring" at Mel-		FIRESIDE READING.	
bourne; Mr. Geddie meets our		Conversion of Children.....	164
outgoing Missionaries.....	153	How a Miss'nary Vessel was Rigged	166
Letter from Rev. John Geddie.....	155	Fire Kindled with Ice.....	166
OTHER MISSIONS.		A Mother deserted by her Children	137
Work among the Jews at Pesth....	153	NOTICES, ACKNOWLEDGEMENTS, &c.	168

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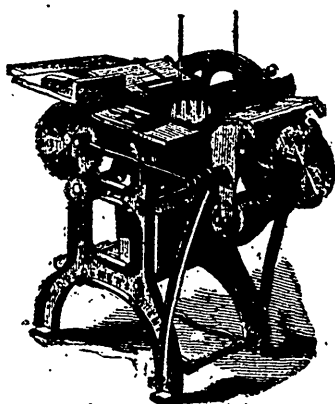
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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JUNE, 1864.

MEETING OF SYNOD.

We beg leave to remind our readers that the Synod of the Presbyterian Church of the Lower Provinces will meet, God willing, on the evening of the last Tuesday of this month, in Prince Street Church, Pictou. Highly important as these annual meetings always are, we have reason to think that the approaching meeting will be characterized by some features of peculiar interest. Our pioneer missionary, the Rev. John Geddie, will in all human probability be present.—The cause of Missions may be expected to secure peculiar prominence. Other subjects intimately connected with the prosperity of the Church will also demand attention,—such as Education, Home Missions, the Widows' and Orphans' Fund.

In the meantime we trust that ministers and elders, Sessions and Presbyteries, will leave nothing undone to simplify and facilitate the work of the Synod. Let all documents, accounts, funds, and returns be forwarded in good time to the proper quarter.

Do not forget to make liberal collections for the Synod Fund. Let ministers and elders who have a right to sit in Synod be at their post if possible on Tuesday evening and arrange to continue in attendance to the very close. It often happens that most important questions bearing on the interests of the whole church are left to be discussed and decided by very thin houses.

We trust that the Ruling Elders of the Church will use all diligence to be at their post and give the Synod the benefit of their experience and practical wisdom. Not a

little of the influence of our Supreme Court will depend on the manner in which it is attended by the Elders. Pictou is a central and accessible place for the whole church; and the hospitality of our people in the town and its vicinity has long been proverbial.

Let fervent prayer ascend from every pulpit, every prayer meeting, every family altar and secret chamber, for the rich blessing of the great King and Head of the Church to rest on our Synod, and on our Church in all her institutions, and her undertakings. Without the guidance of Heavenly Wisdom the counsels of men end in folly and vanity; without the help of the Omnipotent the most strenuous efforts of men are futile and end in disappointment and disgrace. Let us acknowledge our constant dependence on Divine mercy, and implore grace for every time of need. We have much to be thankful for. Peace reigns in all our borders.—Death has not touched the ranks of our ministers since last they met in Synod.—Valuable additions have been made to their numbers; and the work of the Lord has prospered greatly in many of our congregations. Shall we not continue to work and to pray with increasing earnestness?

PRESENT DUTY.

Christ shall see of the travail of his soul and be satisfied. Heaven shall be abundantly peopled with multitudes out of every kindred, tongue, and nation. Fire, wind and storm, and the passions and the activities of mankind, all fulfill God's purpose. Are

we too, willing to work, to be up and doing to forward the plan of providence and the glory of the Redeemer? Every one of us has an allotted task to perform. God has set it before us. Each one of us knows of something we can do *to-day* for Christ—for His church—for the souls of men. Well: whatever we *can* we ought not to neglect.—Duty never falls below the limit of ability, though it may rise immeasurably above this limit on account of the feebleness of a fallen nature.

As a Church we profess allegiance to Christ. He is our King and Head, His will is our law. We are bound to cherish and promote His cause by all the means within our reach. Let those who can preach, preach more earnestly. Let not those who can teach in the Sabbath School shrink from undertaking so onerous and so delightful a work. Let the Prayer Meeting be properly attended. Let Bible classes and Catechetical classes receive their due share of attention. Those who have to collect money for religious purposes should do so without timidity, patiently, lovingly, regularly: those who give should give cheerfully, thankfully, according to their ability.

It should be regarded as a great blessing that there are so many paths of usefulness open in the church for weak and strong, young and old, male and female, rich and poor. All can do something, and Christ kindly asks the help of all. As Visitors, Collectors, Sabbath School teachers,—as Contributors, as faithful catechumens, as “living epistles,”—what may not one and all of us do! O that God would give us grace to work while it is day—for the night (come when we cannot work—when we cannot make up for past negligence however earnestly we might wish to do so. Let us be fellow-workers with all holy men and women—with the holy Angels—with the blessed Saviour Himself, that we may rejoice in the day when Christ shall judge us according to our works! Let us do what in us lies to hasten the coming of his kingdom and to spread the blessings of His peaceful reign. Let us cherish him in our own hearts, speak well of Him in our families, confess Him in the midst of the Church, stand up boldly for

Him in the world—live and labour for Him rather than for aught that rust can corrupt or thief can steal.

Let us help the weak, bear one another's burdens, love one another as Christ loved us. Love should be the source of all our actions—the spring from which a never-failing stream, pure and healthful, should flow.—There never was a time in the history of the Church of Christ when greater unity, fidelity, and watchfulness were required than at present. Infidelity is bolder than ever, and sits even on the Episcopal bench, or mounts the once Puritan pulpit. The most effectual remedy is to accept the Gospel in its ancient simplicity and to commend it to others by our holiness of life and our beneficent activity.

THE OLD AND NEW TESTAMENTS HARMONIOUS AND MUTUALLY DEPENDANT.

[The following remarks were written some years ago. They are now published, as the views referred to have of late been prominently brought forward. In particular, leading organs of public opinion, representing the Broad Church School in the Church of England, have surrendered the Old Testament, representing it as “unhistorical,” and hope to make a stand for the New Testament alone. The experience of Germany has shown that this is impracticable, and when the historical character of the Old Testament is once surrendered that of the New cannot stand.]

Another form of the scepticism of the present day, may be seen in the views entertained regarding the authority of the Old Testament. It is not uncommon in our day to hear large professions of attachment to the religion of the New Testament, while that of the Old is repudiated as obsolete if not injurious. In former times the two have in a great measure stood together. The friend of Christianity entrenched himself behind the whole Bible, while the enemies of one part have been the enemies of both. The arguments against Judaism they have held as good against Christianity and their hostility has been hostility to revelation in any form. But at present it is not uncommon to hear the loudest praise of the doctrines of Jesus combined with the fiercest denunciations of the Theology of Moses.—The one volume is extolled as containing

the most sublime morality, the other is denounced as not only useless but teaching morality at variance with both the letter and spirit of the New.

But alas is there anything in heresy of which it can be said,—See this is new. Novel as this view may at first sight appear, and novel as it is to our times it is easy to trace it back to Gnosticism and Manicheism which called forth so much controversy in the early church; and the mighty mind of Augustine has anticipated the arguments of the present age on behalf of the genuineness of the Old Testament and its connexion with the New. Still we must fight the battle over again, and be prepared to show that the Theology of Moses and of Jesus cannot be put asunder, and that the later revelation is fully committed to the earlier.

It is impossible for any person to pass from the study of the Old Testament to the New without being sensible at every step of a close connexion between the two. At every stage the writers of the latter not only show their familiarity with the former, but clearly evince that their modes of thought were cast in the same mould. The latter constantly refer to the former as of "Normal authority and inspiration" to use Schleiermacher's phrase. The scriptures—the word—the word of the Lord, are the expressions by which they designate the Old Testament; expressions such as we might employ to express the divine authority of the New. The religion they proclaimed they never represented as different much less as opposed to the former. Nay they proclaimed it as identical with what had gone before. Jesus Christ claimed to be the person foretold by the prophets. All things must be fulfilled which are written in the law and in the prophets and in the Psalms concerning me—and "Moses wrote of me"—Your "scriptures testify of me." His followers constantly did the same, expounding the Institutions of the Old Testament as designed adumbrations of the system introduced by Jesus.—Passages to this effect may be quoted from almost every page of the New Testament. To explain this by representing these writers as using the

language by way of ingenious accommodation is to pronounce them destitute of common honesty. In fact Christianity is so interwoven with the Jewish system that they cannot be separated, the two must stand together and the evidence by which the divine authority of one is established, establishes also the divine authority of the other.

German Neology has brought all its force to bear upon the genuineness of the various books of the Old Testament Canon, so that were we to follow these guides, among them scarce a shred would be left. The grounds however, upon which such conclusions are based have been miserably inadequate.—Many of them are so trivial that we would scarcely deem them worthy of refutation.—In reading the learned refutations by German and English Critics, we cannot help viewing their efforts as a great waste of strength. It seems like giants in armour employed in killing flies. The Christian advocate must be ungrateful however who would not acknowledge the valuable contributions of Hengstenberg, Havernich and their fellow labourers in support of the genuineness of the Old Testament. These labours confirmed by the Hieroglyphics of Egypt, the ruins of Nineveh and the rocks of Sinai, have rendered the Old Testament if we except the New, what Olshausen called the gospel of John, the best attested book in the world.

The objection however, against the authority of the Old Testament does not rest so much upon the ground of the historical genuineness of the books which it contains, as on its theology and morality, which are said to be contrary to those of the New Testament. In particular it is argued that the Jehovah of the Old Testament is represented in awfulness and majesty—as the tyrant and terror of the Universe, not its parent and happiness. "The grim awful king of the world" says Theodore Parker, "a jealous God visiting the iniquities of the fathers upon the children, angry with the wicked every day, and keeping anger for ever, of purer eyes than to behold iniquity—he hates sin though he created it; and man, though he made him to fall, with a perfect hatred

He must therefore punish sin with all the exquisite torture which infinite thought can devise. His code is Draconian—he that offends in one point is guilty of all. Good were it for man that he had never been born.”

Language even more revolting might be quoted, and even where men have not gone to this extreme yet exhibited something of a similar spirit. In refutation of such a view, we might refer to the fact that this aspect of awfulness belongs to the religion of all nations. The conscience of man testifies of his sin and warns him of a judgment to come. Nature and Providence are full of facts irresistibly impressing the mind with the same conclusion. From all these quarters evidence may be drawn corroborating the view of the divine nature as set forth by Moses and the Prophets as one of spotless purity and unmasked antagonism to sin

Without dwelling on this point, however, we remark that those who take this view, only take the half of the Old Testament statements of the subject instead of taking a candid view of the whole. They cull out all the expressions of God's punitive justice, but as uniformly pass over all that it asserts of his goodness and beneficence. They quote it as asserting that he will by no means clear the guilty, but they do not quote those portions of it which describe him as keeping mercy for thousands of generations of those that fear him—as delighting in mercy, as “pardoning iniquity, transgression and sin.” We are told that he is there declared to be “angry with the wicked every day,” but we are not told that he is represented as saying, “As I live I have no pleasure in the death of him that dieth.”

We add farther that the teachings of the New Testament are identical with those of the Old. We acknowledge indeed that there has been a progressive development of truth, that the Old Testament was an imperfect revelation of God's will, and that the New is the completion of it. But we acknowledge no contrariety between them. The teachings of the New as to the penalty of sin are certainly not less terrible than those of the Old. True, it brings life and immortality to light, but it also unveils death and destruction in a manner peculiarly its own. The

“cursings of David” says Mr. Cairns, “are not more terrible than our Saviour's denunciations of the Pharisees; and one who does not find any difficulty in regarding the wrath of God revealed from heaven against all unrighteousness and ungodliness of men as perfectly consistent with love, should not be greatly stumbled by that sublime impersonal hatred of evil that breathes through the Psalms of David, as the blast of heaven against the face of wickedness.” We add that no where in the Old Testament are such fearful denunciations of terror as those which fell from the lips of the meek and lowly Jesus.

The Old and New Testaments then stand together. In fact the view we have been considering, has been a sort of half-way house to Infidelity. It has done its work in Germany and it is likely to do the same in Britain and America. We cannot pass from the subject without pointing out an error which is characteristic of the age, and which is exercising a most pernicious influence upon many portions of the church. It is the view of God which recognizes in him no other moral attribute than benevolence.—Many treatises on science, ethics, and on Natural and Apologetic Theology reason in this way. Many even of fashionable preachers of Christianity utterly ignore his holiness and punitive justice. The effects of this view are wide-spread and apparent. They appear in many of those Utopian schemes of social improvement, which are proclaimed by those who would banish all punishment human and divine. They appear in that mawkish tenderness to atrocious crime which corrupts so much of the literature of the day. But there are appearances in the church which indicate more serious danger. The dogma that benevolence is the only moral attribute of God cannot long remain in company with vicarious atonement and eternal punishment. It inevitably leads to Socinianism or Universalism and ultimately to infidelity. There cannot be a doubt as to the teaching of the word of God on the subject. It attributes to him infinite love and benevolence, but it as certainly attributes to him immaculate holiness and an unchangeable disposition to punish sin. Along

side of this it places the doctrines of vicarious atonement and eternal punishment.— These are now assailed by appeals to the divine benevolence, and by plausible declamation, which if they prove anything, prove that there ought to be no sin, no pain, no evil whatever, and that consequently the government of God is imperfect. This sentimentalism thus ends in the denial of the plainest facts—in the denial of all sin, and the abolition of all punishment, and ultimately in infidelity and atheism.

LUTHER ON THE SUPPORT OF GOSPEL ORDINANCES.

The following passages which we quote from LUTHER'S admirable "Commentary on the Epistle to the Galatians" are quite as appropriate at the present day, as when the fiery Reformer first published them.— The portion on which he comments is Chapter 6: 6, 7.

I have sometimes marvelled why the apostles commanded the churches so diligently to nourish their teachers. For in popery, I saw that all men gave abundantly to the building and maintaining of goodly temples, to the increasing of the revenues and livings of those which were appointed to their idolatrous service. Hereof it came that the estimation and riches of the bishops and the rest of the clergy did so increase, that everywhere they had in possession the best and most fruitful grounds. Therefore, thought I that Paul had commanded this in vain, seeing that all manner of good things were not only abundantly given to the clergy, but also they overflowed in wealth and riches. Wherefore I thought that men ought rather to be exhorted to withhold their hands from giving, than encouraged any more; for I saw, that, by this excessive liberality of men, the covetousness of the clergy did increase. But now I know the cause why they had such abundance of good things heretofore, and now the pastors and ministers of the word do want

Before time, when nothing else was taught but errors and wicked doctrine, they had such plenty of all things, that of Peter's patrimony, (who denied that he had either silver or gold,) and of spiritual goods, (as they called them,) the pope was become an Emperor, the cardinals and bishops were made kings and princes of the world. But now since the gospel hath been preached and published, the professors

thereof be as rich as sometime Christ and his apostles were. We find, then, by experience, how well this commandment of nourishing and maintaining the pastors and ministers of God's word is observed, which Paul here and in other places so diligently repeateth and beareth into the heads of his hearers. There is now no city which is known to us, that nourisheth and maintaineth her pastors and preachers; but they are all entertained with those goods which were given, not unto Christ, to whom no man giveth any thing, (for when he was born he was laid in a manger instead of a bed, because there was no room for him in the inn; afterwards being conversant among men, he had not whercon to lay his head; and being spoiled of his garments, and hanging naked upon the cross between two thieves, he died most miserably,) but to the pope, for the maintenance of his abominations, and because he, oppressing the gospel, taught the doctrines and traditions of men, and set up idolatry.

And as oft as I read the exhortations of Paul, whereby he persuadeth the churches that they should either nourish their pastors, or give somewhat to the relief of the poor saints in Jewry, I do greatly marvel, and am ashamed that so great an apostle should be constrained to use so many words for the obtaining of this benefit from the congregations. Writing to the Corinthians, he treateth of this matter in two whole chapters 2 Cor. viii. and ix. I would be loath to defame Wittenberg, which, indeed, is nothing to Corinth, as he defamed the Corinthians, in begging so carefully for the relief and succour of the poor. But this is the lot of the gospel when it is preached, that not only no man is willing to give anything for the finding of ministers and maintaining of scholars, but men begin to spoil, to rob; and to steal, and with divers crafty means one to beguile another. To be brief, men seem suddenly to grow out of kind, and to be transformed into cruel beasts. Contrariwise, when the doctrine of devils was preached, then men were prodigal, and offered all things willingly to those that deceived them. The prophets do reprove the same sin in the Jews, which were loath to give any thing to the godly priests and Levites, but gave all things plentifully to the wicked.

Now, therefore, we begin to understand how necessary this commandment of St. Paul is, as touching the maintenance of the ministers of the church; for Satan can abide nothing less, than the light of the gospel. Therefore, when he seeth that it beginneth to shine, then doth he rage, and goeth about with all main and might to quench it. And this he attempteth two manner of ways. First, by lying spirits and force of tyrants; and then by poverty:

and famine. But, because he could not hitherto oppress the gospel in this country (praised be God) by heretics and tyrants, therefore, he attempteth to bring it to pass the other way, that is, by withdrawing the livings of the ministers of the word, to the end that they, being oppressed with poverty and necessity, should forsake the ministry, and so the miserable people, being destitute of the word of God, should become in time as savage as wild beasts.

Moreover, Satan turneth men particularly also from the gospel, by overmuch fulness; for when the gospel is diligently and daily preached, many being glutton therewith, begin to loathe it, and by little and little become negligent and cold to all godly exercises. Again, there is no man that will now bring up his children in good learning, and much less in the study of the Holy Scripture, but they employ them wholly to gainful arts or occupations. All these are Satan's practices, to no other end but that he may oppress the gospel in this our country without any devices of tyrants, or subtle devices of heretics.

It is not without cause, therefore, that Paul warneth the hearers of the gospel to make their pastors and teachers partakers with them in all good things. "If we (saith he to the Corinthians) have sown to you spiritual things, it is a great matter if we reap your worldly things?" The hearers, therefore, ought to minister carnal things to them of whom they have received spiritual things. But both husbandmen, citizens, and gentlemen do at this day abuse our doctrine, that under the colour thereof they may enrich themselves. Heretofore, when the pope reigned, there was no man which paid not somewhat yearly to the priests for masses, dirges, trentals, and such trash. The begging friars had also their part. The merchandises of Rome likewise, and daily offerings, carried away exactions. Our countrymen are now delivered by the gospel; but so far off is it that they are thankful unto God for this liberty, that of prodigal givers they are now become stark thieves and robbers, and will not bestow one farthing upon the gospel or the ministers thereof, nor give any thing for the relief and succour of the poor saints; which is a certain token that they have lost both the word and faith, and that they have no spiritual goodness in them. For it is impossible that such as are godly indeed, should suffer their pastor to live in necessity and penury. But forasmuch as they laugh and rejoice when their pastors suffer any adversity, and withhold their living, or give it not with such faithfulness as they ought, it is a plain token that they are worse than the heathen.

But they shall feel, ere it be long, what calamities will follow this unthankfulness;

for they shall lose both temporal and spiritual things. For this sin must needs be grievously punished; and certainly I think that the churches in Galatia, Corinth, and other places, were so troubled by the false apostles for no other cause, but for that they little regarded their true pastors and preachers. For it is good reason that he which refuseth to give a penny to God, who offereth unto him all good things and life everlasting, should give a piece of gold to the devil, the author of all evils, and death everlasting. Whoso will not serve God in a little, and that to his own inestimable benefit, let him serve the devil in much, to his extreme and utter confusion. Now, therefore, since the light of the gospel beginneth to shine, we see what the devil is, and what the world is.

When the pastors ask their due, or complain that they suffer penury, men cry out "The priests be covetous; they would have plenty; no man is able to satisfy their insatiable covetousness; if they were true gospellers, they should have nothing of their own, but as poor men, ought to follow poor Christ, and to suffer all adversities, &c."

Paul horribly threateneth here such tyrants, and such mockers of God, who so carelessly and proudly do scorn the miserable preachers, and yet will seem to be gospellers, and not to be mockers of God, but to worship him very devoutly. "Be not deceived," saith he, "God is not mocked;" that is to say, he doth not suffer himself to be mocked in his ministers. For he saith, "He that despiseth you, despiseth me." Also he saith unto Samuel, "They have not cast thee away, but me." Therefore, O ye mockers, although God defer his punishment for a season, yet, when he seeth time, he will find you out, and will punish this contempt of his word and bitter hatred which ye bear against his ministers. Therefore ye deceive not God but yourselves, and ye shall not laugh at God, but he will laugh at you. But our proud gentlemen, citizens, and common people are nothing at all moved with this dreadful threatening. Nevertheless they shall feel, when death approacheth, whether they have mocked themselves or us; nay rather not us, they proudly despise our admonitions with an intolerable pride, we speak these things to our comfort, to the end we may know that it is better to suffer wrong, than to do wrong; for patience is ever innocent and harmless. Moreover, God will not suffer his ministers to starve for hunger, but even when the rich men suffer scarcity and hunger, he will feed them, and in the days of famine they shall have enough.

All these things tend to this purpose, that ministers should be nourished and maintained. For my part, I do not gladly interpret such sentences; for they seem to

commend us, and so they do indeed. Moreover, if a man stand much in repeating such things to his hearers, it hath some show of covetousness. Notwithstanding, men must be admonished hereof, that they may know that they ought to yield unto their pastors both reverence and a necessary living. Our Saviour Christ teacheth the same thing in the tenth of Luke. "Eating and drinking such things as they have; for the labourer is worthy of his reward." And Paul saith, in another place, "Do ye not know that they which sacrifice in the temple live of the sacrifices; and that they which serve at the altar are partakers of the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

We need add nothing to these true and solemn words. We ask our readers to ponder most seriously the truth so emphatically expressed. It is particularly appropriate to some portions of the Church; but none of our congregations are above the necessity of being frequently reminded of their duty, and stirred up to work heartily for CHRIST. We confess that we are often cheered and encouraged by recalling the fact that the early Christians and the children of the Reformation needed this sort of teaching as well as our people need it now. We have to inculcate the lesson very often, but this is just what Luther had to do in his day, and what a greater than Luther did by word of mouth, and by Epistle in Galatia and in Corinth. But we are less excusable in the sight of God than any generation that has gone before us—for we have illuminating our path the light and experience of Eighteen Centuries.

MISSIONS IN THE MIDDLE AGES.

PATRICK.

Among the most remarkable missionaries of the Middle Ages were the Celtic races of Britain. How the Gospel reached these races is a question involved in mystery. That it came to them from a tolerably pure source, long before it had been tainted by the worldly power of Rome, is proved by their primitive worship, and by the long controversy which they maintained with the authorities of the Roman Church. They were among the best missionaries of their period, and contrasted with those commissioned by the court of Rome, in the absence of that pomp and circumstance by which the latter in ma-

ny instances sought to overawe the heathen mind, and by the refusal of all compromise with heathen customs or prejudices. Among the most distinguished of them was St. Patrick, the so-called apostle of Ireland. The place of his birth has been disputed, but the weight of evidence appears to be in favour of Kirkpatrick, generally termed Kilpatrick, between the castle of Dumbarton, and the city of Glasgow. The year of his birth was about 387. He was born of Christian parents, and both his father and grandfather held office in the Church. The tradition is, that in his early life he was carried off as a slave to Ireland in one of those wild marauding expeditions, so common in those days, and for centuries afterwards. He was removed to Antrim, and there had to endure many hardships, tending his master's flocks, wandering over the bleak mountains, often drenched with rain, or numbed by the wintry cold. The good seed had been sown in his youth, and his sufferings now tended only to deepen its root and strengthen its growth, as he found his consolation in the truths of religion. He made himself acquainted with the language of the people, and learned their habits and modes of life. After six years he escaped, and returned to his father's house. He endured a second short captivity, but returned home again. Instead of being incensed against his captors and oppressors, he longed to be made the means of their conversion to the Christian faith. Meditating on this desire, he was visited by a dream, in which one appeared inviting him to go over to the help of Ireland. He soon after went, accompanied by a few friends of kindred spirit, and encountered many perils, being often in danger even of his life; but persevered, attracted some of the chiefs by his gentleness of manner, his striking appearance, and his dignity of bearing; and having thus removed obstacles, began with unceasing diligence to instruct the people, preaching the Word, collecting assemblies in the open air, to whom he read the Scriptures, and explained their contents, and proclaiming Jesus Christ as the Redeemer of men. He was careful to search out a native ministry, and to establish seminaries and schools for their proper instruction. As his influence advanced, he became the bold denouncer of those lawless marauding expeditions, from which he had himself suffered. He at length died at a good old age, having raised up a complete ecclesiastical machinery, and left the greater part of Ireland attached to the Christian faith.

COLUMBA.

The most prominent of the Celtic missionaries, in the age succeeding that of St. Patrick, was Columba, born among the wildest of the Donegal mountains, at Gartán, in

the year 521. He belonged to one of the royal families of Ireland. He founded various monasteries, but these were very different in their character from the monastic institutions of a later period. The description of the celebrated one on the island of Iona, in Scotland, which became the centre of his operations, shows the simplicity and self-denial which he maintained. "It included a chapel, a dwelling-house for the abbot and monks, another for the entertainment of strangers, a refectory and kitchen; and outside the trench, a rampart, a byre for the cows, a barn and storehouse for the grain, and other outbuildings. All these were constructed of timber, or wattles." His appearance is thus described:—"Tall of stature, of a vigorous and athletic frame, of a ruddy and joyous countenance, which, as Adamnan (his biographer) has it, made all who saw him glad, he attracted the hearts of all. He was celebrated also for the powers of his voice, which could be heard, according to his biographers, at an amazing distance, and for a practical turn, which enabled him to render aid when required in any emergency. He could bale the boat, grind the corn in the quern, or hand-mill, administer medicine to the sick, and superintend, the labours of the farm." Thus with the spirit and characteristics of the true missionary, and establishing himself in his island fortress, he sent forth his agents through the Western Highlands of Scotland, and eventually across the whole country, and became the means of converting the barbarous tribes of the Picts to Christianity. After a life of constant labour, and many perils, in crossing, in the frail vessels of the period, the stormy seas which roll in between the west of Scotland and the north of Ireland, he died, honoured and beloved, in his seventy-seventh year. Between the periods of St. Patrick and St. Columba the superstitious and monastic elements had made considerable progress, even in the British or Celtic Church, and we may trace in the work of the latter many of those corruptions which afterwards destroyed the kernel of that living faith which undoubtedly inspired the mind of this devoted evangelist.

AUGUSTINE.

About the time of Columba's death, St. Augustine, commissioned by Pope Gregory the Great to seek the conversion of the Anglo-Saxons, landed on the Isle of Thanet—then a real island—and sent messengers to Ethelbert, King of Kent, to announce that they had come from Rome, that they were the bearers of joyful tidings, and could promise him "glory in heaven and a never ending kingdom with the living and true God." The way had been partly prepared by Ethelbert having married a Christian princess. The king came to visit the monk and his

followers—to hear, by word of mouth, what message they had to bear. In the reception given him we see the departure from primitive simplicity, and the admixture of that worldly element which at length undermined the life of Christendom to its foundation. Augustine "advanced in a solemn procession to meet Ethelbert, preceded by a vergar carrying a silver cross: then followed one bearing aloft, on a board, painted and gilded, a representation of the Saviour. Then came the rest of the brethren and the choir, headed by Lawrence and the deacon Peter, who chanted a solemn litany for their own, as also for the eternal welfare of the people among whom they had come. The missionary explained the meaning of the picture which was borne aloft, and told the king how the merciful One, there depicted, had left His throne in heaven, died for the sins of a guilty world, and opened the kingdom of heaven to all believers. On admission afterwards to "the rude wooden city of Canterbury, then embowered in thickets, they chanted as they went along one of the solemn litanies they had learnt from Gregory." Notwithstanding such admixtures of that worldly pomp and ostentation, so opposed to apostolic example, there can be no doubt that Augustine and his followers were sincere, self-denying, and, in many respects, enlightened bearers of the Christian message. Augustine himself spoke with great eloquence of the character and the history of our Lord, and of the wondrous works wrought by His hand. "They gave themselves up," Bede tells us, "to prayer and fasting, and recommended the Word by their own self-devotion and pure and chaste living." They succeeded partially in their mission, and in less than a century, through the labours of themselves and their successors, and of missionaries from Iona, the whole Anglo-Saxon race had professed the faith of Christ.

NORTHERN LEGEND.

As the centuries advance, the history of the conversion of the many European tribes lying outside the Christian pale becomes more and more mixed with monkish legends, leaving, however, a substratum of truth, indicative of the great self-denial with which, one after another, men were raised up in the then deeply corrupted Church for the enterprise of converting the heathen. One of these legends, the locality of which was in Friesland, describes the deliverance of two boys dedicated as human sacrifices, by which a strong impression was made upon the people. "A stake was erected on the sea-shore, to which the boys were fastened, and they were left to the mercy of the rising tide, in a spot where two seas met. As the tide crept nearer, the elder of the two children tried, by supporting the other on his shoulders, to

save him for a time from his too certain doom. Amidst the vast crowd that had flocked to the shore to witness the cruel spectacle, one heart alone was touched. The bishop went boldly into the presence of Radbod, and begged the life of the children, declaring it iniquitous that beings made in the image of God, should be exposed to the sport of demons. 'If your god Christ,' Radbod replied, 'will deliver them from their present peril, you may have them for your own.' Thereupon the bishop prayed mightily to God, and, as the story runs, the waves seemed suddenly to gather in a heap and leave the spot where the children stood, so that it became as dry land. Then the bishop flung himself into the waves, and seizing one of the children in his right hand and the other in his left, conveyed them safe to land, and restored them to their mothers. They were afterwards baptized, together with a considerable number of the Frisians." In this story there is probably an admixture of truth with fiction, pointing to the bishop's willingness to encounter peril, and steadfastness in exposing the superstitions of the people.—The incidents may have been coloured at a later date in the quiet recesses of the monastery.

BONIFACE.

One of the most celebrated missionaries of the eighth century was St. Boniface, an Englishman of noble family, who set himself to the task of evangelising many of the still heathen portions of Germany. Thuringia was the chief scene of his labours. After ten years work with unflagging energy, "numbers were baptised, heathen temples disappeared, humble churches rose amid the waste forest lands overspread with oaks; monastic cells sprung up wherever salubrity of soil, and especially the presence of running water, suggested a healthy site; the land was cleared and brought under the plough; the sound of prayer and praise awoke unwonted echoes in the forest glades, and the simple lives of Boniface's little band of missionaries won the hearts of the rude but hardy tribes." Boniface invited assistance from England, and was cheered by the flocking to him of numerous labourers from his native land. His disciples spread abroad over many parts of Germany and Holland, and one of them established, about 755, a missionary college at Utrecht, where youths assembled to be trained to evangelistic work, from England, France, and different countries of central Europe.

OPERATIONS AMONG THE SAXONS.

The spirit with which some of these missionaries executed their commissions is shewn in the following address by one of one of them to the Saxons, then a wild and warlike race inhabiting the banks of the Elbe. Lebnin, an Englishman, presented

himself to the astonished Saxons as they were engaged in solemn sacrifice to one of their gods. With a cross in one hand and a volume of the Gospels in the other, he thund'ed forth, "Hearken unto me, and not indeed to me, but unto Him that speaketh by me. I declare unto you the commands of Him whom all things serve and obey." Struck dumb with astonishment, the warriors listened as he went on: "Hearken all ye, and know that God is the Creator of heaven and earth, the sea, and all things that are therein. He is the one only and true God. He made us, and not we ourselves, nor is there any other than He. The images, which ye call gods, and which, beguiled by the devil, ye worship, what are they but gold, or silver, or brass, or stone, or wood? They neither live nor move nor feel; they are but the work of men's hands; they can neither help themselves nor anyone else. God, the only good and righteous being, whose mercy and truth remain forever, moved with pity that ye should be thus seduced by the errors of demons, has charged me as His ambassador to beseech you to lay aside your old errors, and to turn with sincere and true faith to Him by whose goodness ye were created, and in whom we live and move and have our being. If ye will acknowledge Him, and repent, and be baptised, in the name of the Father, the Son, and the Holy Ghost, and will keep His commandments, then will He preserve you from all evil, He will vouchsafe unto you the blessings of peace, and in the world to come life everlasting. But if ye despise and reject His counsels, and persist in your present errors, know that ye will suffer terrible punishment for scorning His merciful warning. Behold I, His ambassador, declare unto you the sentence which has gone forth from His mouth, and which cannot change. If ye do not obey his commands, then will sudden destruction come upon you, for the King of kings hath appointed a brave, prudent, and terrible prince" (Charlemagne), "who is not afar off, but nigh at hand. He, like a swift and roaring torrent, will burst upon you, and subdue the ferocity of your hearts, and crush your stiff-necked obstinacy. He shall invade your land with a mighty host, and ravage it with fire and sword, desolation and destruction. As the avenging wrath of that God whom ye have now provoked, he shall slay some of you with the sword, some he shall cause to waste away in poverty and want, some he shall lead into perpetual captivity; your wives and children he shall sell into slavery; and the residue of you he will reduce to ignominious subjection; that in you may justly be fulfilled what has long since been predicted: 'They were made a handful, and scattered and tormented with the tribulation and anguish of the wicked.'" Inflamed by such bold and intrepid lan-

gnage, when their passions were at the fiercest, the warriors would have killed him on the spot, but for the moderate counsel given by an aged chief. But his boldness was successful, and they soon after yielded to Christianity.

MISSIONS TO SCANDINAVIA.

Missions to the north of Europe, to the Scandinavian races, occupied much attention in the ninth and tenth centuries. While every estuary and river were darkening under the dark sails of the Northmen's barks, men were found bold enough to penetrate into the dreary regions whence they issued forth, to seek them out amidst their pine forests, and ice-bound lakes, and implant the first germs of Christian civilization in the last retreats of the old Teutonic faith."—The methods, however, by which in many cases Christianity was introduced into these gloomy northern regions, were characteristic of the spirit of the times, and showed how little the stalwart kings and chieftains understood of the religion they had embraced, and which they forced upon their subjects. In 963 the sons of Eric assumed the supreme authority in Norway, and having been baptized in England, thought it their duty to pull down the heathen temples, and forbid sacrifices in all places where they had the power. A little later, Olaf, famed for his piracies, touching at the Scilly Islands, was persuaded by an old hermit to be baptised, soon after which, and in ignorance of this event, he was chosen king unanimously by a general "Thing" (parliament) held at Drontheim. As soon as he had strengthened himself on the throne, he resolved on the extermination of heathenism. He began by destroying the heathen idols and temples, and made public proclamations to the people of Norway that Christianity was henceforth to be the national faith. He went from one kingdom to another, summoned the parliaments, and compelled them to accept the Christian faith. When in one of these he had ended his speech, a member stood up, but "when he would begin to speak, such a cough seized him, and such a difficulty of breathing that he could not bring out a word, and was obliged to sit down again." Another and another tried with like results, and it came to this,—that all agreed to what the king proposed; and all were baptized before the "Thing" was dissolved. In another district he offered the alternative, "either to accept Christianity or to fight." Thus proceeding from one part to another, he forced all whom he encountered into a nominal adhesion. His motives may have been partly fanatical and partly political. At a period when Christianity was becoming so corrupt as about the year 1000, the change from heathenism was not so great after all. Soon schools and monasteries arose, and civiliza-

tion made rapid progress. The way had been preparing for Olaf by the gradual intermixture of these races with those to the south who were further advanced in civilization.

THE SLAVES.

The Slavonic races were brought within the Christian pale about the same period as Norway, but by means better suited to the genius of Christianity. In the eleventh and twelfth centuries, Poland and Pomerania were rescued from heathenism. Not till the twelfth or thirteenth centuries did Christianity penetrate into large sections of the east of what is now the kingdom of Prussia; and the last territory of Teutonic heathenism in Lithuania was unreclaimed till the beginning of the fifteenth century—not very long before the time of the Reformation.

Thus for upwards of 1000 years, embraced within the period usually termed the "Middle Ages," there was an active aggressive work going on, in which for a long period Britain took a most prominent part, and by which all Europe was delivered from the observances of heathenism. This work was conducted with more or less zeal, self-denial, and devotion; and, especially in the earlier periods, possessed champions, of whom, though we may lament many of their errors, and regret that they did not confine themselves more to the simplicity of the Gospel, and did not follow more strictly early Christian example, the Church of Christ has no reason to be ashamed. There is, especially in their faith and courage and devotedness, much that is worthy of imitation. As the corruptions of the Church increased, the work became more superficial, and depended more upon the arm of flesh for its prosecution; and the Church, lowering its standard, and binding round with the thin covering of an ignorant profession the evil practices which it ought to have uprooted, itself became infected, and suffered consequent deterioration. Whilst, however, acting with a higher knowledge of Christian truth and requirements, we must not let this period with its many heroic examples of missionary zeal, escape our attention, or lose its effect in stimulating to like faith.—

THE WALDENSES.

A notice of Missions of the Middle Ages would be imperfect without a reference to the missions of purer churches, which continued amidst the general declension to burn as lights in a dark place, and which were directed towards the members of the Church of Rome herself. These missions, centering in the Alpine fastnesses of the Waldenses, and conducted with no lordly pomp, or show of earthly power, but in the apostolic method by the simple preaching and teaching of the message of salvation, permeated through a large portion of Europe, and aroused many

from the slumbers of a corrupt faith. In the very darkest ages of the Church there was not a town or village, from London to Turin, where friends of the pure Gospel were not to be found, to give refuge and comfort to the sympathising traveller. These missions had a most powerful influence in preserving a faithful seed in all countries of Europe.—Like an electric chain, they bound together those who mourned in common the corruptions of the time, and who, if they had stood alone, might have been overwhelmed by the flood of superstition. To them is, at least in some part, due the appearance of such men as Wycliffe, and John Huss, and Jerome of Prague, who, by their writings and preaching, kept alive the fire of a living godliness, which, long smouldering beneath, burst forth at the Reformation to deliver many of the nations from the thralldom of Rome, and to spread abroad the light and the liberty of a purer Christianity.

HOME MISSIONS.

BY A MISSIONARY.

No. II.

If to those who are ignorant and out of the way, though no fault of their own, the gospel should be sent, those who struggle with the difficulties of an unfavourable position, and make large sacrifices to provide the ordinances of religion for themselves and their families, without being able to accomplish the desires of their hearts, ought not to be left without aid. When we bear one another's burdens, we fulfill the law of Christ.

Many dwell solitarily in our woods, and many are scattered on our rugged shores, where the sparseness of the population, the poverty of the people, and the diversity of the religious (?) opinions render it impracticable to form a society sufficient to obtain a minister for themselves. Some, in these circumstances, grow indifferent to their soul's interests, or feel as if their situation were irremediable. Some anxiously watch for an opportunity to dispose of what little property they possess—hereditary it may be or reduced in value by circumstances they could not control, with a view to locate themselves some where near the house of God. Others resolve to make the most of their circumstances, and, if they cannot have a minister of their own, and the regular dis-

persation of Gospel ordinances, they will at least have a church and a prophet's chamber with a bed and a table and a stool and a candlestick, and watch for such missionary visits, as may come within their reach.

At an outlay that would startle good easy members of large congregations, are such provisions often made. The Cunninghams, the Chisholms, the Meeks, the Adamses, the Reids, the Smiths, the Robertsons furnish illustrations of what earnest determination to provide for themselves will, under the divine blessing, accomplish.—Their several churches are monuments of their self sacrifice, and at the same time they afford them a resting, though but occasional opportunities of worshipping after their own manner, the God of their fathers. But the building of churches is far from exhausting the expenditure of families and small communities in providing the ordinances of grace. They must entertain the missionary and his horse, or perhaps convey him long distances. They must in some instances at least, keep open house for distant neighbors who come to attend the house of God, and who need refreshment for themselves and provender for their horses, before they can return to their homes; and then they must contribute to the funds from which the missionaries are supported. One individual who is the "Gaius of that region" has been known to say that, for every day's preaching brought within reach of himself and his family, his direct outlay is at least one dollar. His indirect expenditure is probably much more—yet the services he receives are frequently dispensed by perfect strangers, who can know little of the circumstances of himself and family, and with whom they can have scarcely any confidential correspondence. And in seasons of trial when a minister's counsel and prayers are most precious, there is none near to whom they can apply. Better far, for such a family, if their circumstances would permit, to pay One Hundred dollars a year for constant pastoral oversight. But even that would not secure it. There are neither people nor means to supply the lack of support for a resident minister and they must be content with occasional services. Is it right that

other members of the same body, possessed of equal or superior means, should enjoy constant Sabbath services and pastoral care besides, at one tenth, or even one twentieth of the expense, and persons in these circumstances have no more than their own resources can supply? Is not God robbed, if tithes and offerings are so withheld that his treasury can afford no help in such a case? Is it fulfilling the royal law written in the Scriptures to leave such persons to depend entirely upon themselves.

Instances might be furnished from various parts of the church of large-hearted efforts to obtain the stated ordinances of religion, without success. Individuals too, might be mentioned, in supplemented congregations, who, to their power and beyond their power, are willing of themselves to make large sacrifices, in order to obtain the assistance of the church in supporting ordinances, where, without supplement ordinances could not be enjoyed. Settlements and stations containing isolated families attached to the principles of our church, might be mentioned where the bread of life has been furnished, not only to them, but to neighbours around, who, though hailing in some instances with other churches, are as sheep without a shepherd, and beyond the reach of christian fellowship. Sometimes the church's agents discover places where the gospel has never before been preached, even though they have been settled for long periods of years. One of them reports an audience of some thirty individuals, sitting under his ministry very lately, in a commodious and comfortable building recently erected, where, till he visited them, a few months ago, the gospel had never been preached. The audience included three generations, and some in all the three could not read. Most of them had occasionally attended worship elsewhere, but several of the young people never heard any preacher but himself. He was kindly received, courteously entertained, and furnished with substantial proofs that his services were appreciated. The good seed was cast into the fallow ground, committed to the care of the Great Husbandman, and in due time the harvest may be expected to arrive.

Persons are sometimes found who have spent a long life where the churches have supposed that ample provision was made for their instruction, who need to be taught the first principles of the oracles of God, and who, with child-like docility, listen with intense interest to the simplest illustrations of gospel truth. Like the Greenlanders when first told of the death of Christ, they say, "tell us that again," and so encourage a repetition of missionary visits, and obtain a knowledge of saving truth.

How many congregations are now self-sustaining and assisting in the support of the schemes of the church—how many churches beautify the landscape and furnish centres of co-operation for interested groups of worshippers—how many settlements enjoy the regular dispensation of the ordinances of religion thro' means of aid from the Home Mission Board,—something more than the public records of the church is requisite to declare.

How many souls have been enlightened—how many lives rescued from bondage, and devoted to the service of the living God—how many enquirers have been directed—how many mourners comforted—how many desponding have been cheered—how many halting decided—how many hesitating confirmed—by means of Home Evangelistic labours, the great day alone will disclose. And there remaineth yet very much land to be possessed. We have islands on our coasts as much in need of missionary labours as the isles of the South Seas and with as little disposition and ability to secure them for themselves. Neglect of these is the more criminal, in proportion as they are more accessible and our own peculiar charge.

Our gold fields, our mines, and other industrial speculations bring together men from the ends of the earth. The ingenuous youth of our own rural districts consort with the careless, the infidel and the profane—and need to have the lessons of the nursery, the Sabbath school and the pulpit urged upon them to keep them in the old paths and the good way, from which they are often enticed to swerve.* Promiscuous ga-

*Note.—At one of our distant stations a few weeks ago several young men from different

therings of men of all shades of sentiment in matters civil and religious, cannot be called society and cannot be expected to act in concert in providing the ordinances of religion, and the gospel must be sent to them and in some measure maintained among them, if they have it at all.

And shall either strangers come among us, or our own people go from home, without finding that our churches care for their souls, and distribute to them the bread of life? Cherished for a time in their loose and unsettled state they may come to be consolidated and eventually provide for themselves. This done, they will seek outlets for their own beneficence thus called into action like the woman of Samaria they will say "come see the man"—like Andrew—"We have found the Messiah"—and like the emancipated and evangelized negroes of Jamaica—"Tell these things to our relatives and friends and we will bear the expense."

"Cast thy bread upon the waters for thou shalt find it after many days."

Our Foreign Missions.

Arrival of the "Dayspring" at Melbourne, Australia: Mr. Geddie meets our outgoing Missionaries at Melbourne.

Tidings have reached us of the arrival of the "DAYSPRING" at Port Philip, Melbourne, Australia. All on board were well. The voyage from Cape Town to Melbourne was performed in about six weeks. Our Missionaries met a most cordial welcome from all, but especially from the Presbyterian ministers and congregations of Melbourne and vicinity. Rev. Mr. Geddie, Mrs. Geddie, and the Chief LATH-ELLA met them there, and such a meeting must surely have been very delightful to

parts of the church were offered a large advance of wages to prosecute on the Sabbath the business of *River-driving* in which they were engaged. They not only resisted the bribe but nobly chose rather to suffer to be dismissed from service than so profane the Lord's day.

both parties. A meeting was held in Chalmers' Church, Melbourne, on Tuesday, the 15th March, to welcome the Missionaries. Dr. Cairns presided; Messrs. Geddie, Morrison, M'Cullagh, and Gordon addressed the meeting. The following resolution was unanimously adopted:—

"That this meeting gives thanks to God for his preserving care over the missionaries and all on board the *Dayspring*, and tenders a hearty welcome to the missionaries and their wives now on their way to the New Hebrides. This meeting would also record with gratitude the success which had attended the labours of the Rev. J. Geddie on Aneiteum, and prays that the change which has been necessitated by a residence of sixteen years on the island of Aneiteum may be beneficial in the restoration of Mr. and Mrs. Geddie's health, and that in due time they may return to the missionary work in the New Hebrides."

We give the speeches of MR. GEDDIE and LATH-ELLA as reported by the *Melbourne Age* of the 16th March:—

The Rev. J. GEDDIE said he rose with some degree of diffidence to address them. He had been so long accustomed to speak in another language, that he could not address them with the same degree of freedom they might expect. He was expected to give some account of the New Hebrides group. It had a population of about 150,000 souls. Coconut, arrowroot, and breadfruit were the chief products of the islands; and the climate was, doubtless, well adapted to most tropical productions. They had one of the natives before them that evening. The first attempt to introduce the Gospel into the New Hebrides was made by the lamented Rev. Mr. Williams, in 1839. In 1842, an epidemic broke out in the islands, for which the missionaries were blamed, and they had to return from Aneiteum to Samoa. In 1848, he (Mr. Geddie) landed with a friend, who had returned from the Navigators' group. He was thus for a long time at Aneiteum. Human nature there appeared in its most humble and degraded form, and all the abominations of the heathen were practised without scruple or remorse. The men there were naked and painted, often with the sides of the face differently coloured; and even some of the women went without anything in the way of clothing. The inhabitants of Aneiteum knew of no other part of the world than the neighbouring island; and indeed they were shrouded in the deepest darkness. They knew nothing of the Gospel or religion. But they were a most superstitious people. They worshipped the sun and the moon. They supposed that the highest order of chiefs were invested

with supernatural powers after death. They had no periodical seasons of worship, but they were much afraid of their deities, who they thought were ever watching for their destruction. He might mention that the native belief was that the European's God was more powerful than theirs, and during sickness, and at other times, they sometimes fled to the missionaries, and in the early days of missionary enterprise, they often came to them at night to sleep to escape from their fears, and it was difficult for the missionaries to pick their way amongst them. When he landed, there were not many tribes on the island, but there were many war parties, who were ever ready to kill each other as opportunity offered. Infanticide was common, and sometimes the mother was compelled to take the child to the shore to be left to the waves, or to leave it in the bush. Occasionally such children were saved, as was the case with a native preacher present, who was the son of a chief. Old women, when they were considered no longer useful, were thrown into the sea. When the missionaries landed, they could scarcely find a woman who had not had several husbands in succession; and it was considered a degradation to the man that the woman should be seen eating with the husband. The wife always bore a cord about her neck, with the view, that if her husband died, that she might be strangled there and then; and this suicide was not at all uncommon. It was on the assurance that all things were possible with God that the missionaries went to work. They set to work to learn the language, and they told the natives, as best they could, that they were sinners, and that Christ was their Saviour. What had been the result? The propagation of the gospel; the once naked savages had been clothed; and they had reason to believe that many had become converts to Christ, and that many of them were enabled to read the wonderful works of God in their own tongue. He need not say that there were many dangers to missionaries so engaged. Two of their converts had been cruelly murdered, and their houses and property destroyed; and two of the Aneiteum preachers had already fallen by the hands of the heathen in extending the Gospel in the neighbouring islands. The great want of the New Hebrides was missionaries, and in saying that he had no hesitation in adding that, after an experience of sixteen years, he considered that a missionary and his wife were better than two single missionaries.

Mr. LATHIELLA, interpreted by the Rev. Mr. Geddie, then said that the island was in the depth of ignorance, and that every description of crime and licentiousness were prevalent when the missionaries arrived, and that, as the effect of their

teaching, many of those who were most notorious for their wickedness were now looked up to as examples of converts in the word of God. The word of God now lived in the hearts of the people, and it was their anxious desire that it should never be taken from them. The old men found a difficulty in learning Christianity, but the young men and women anxiously studied it; and they rejoiced greatly when they heard that a vessel was to be purchased; and they rejoiced greatly when they heard that the children asked to have a share in it; and their contributions of arrowroot had been given for that purpose.

We regret to learn that while Mr. and Mrs. Geddie were in Australia, the guests of Mrs. Geddie's brother, they lost their youngest son and were plunged in deep affliction. LATHIELLA is to come with them to this country.

The paper from which we have already quoted has the following notice of the children's visit to the *Dayspring*:

The new missionary ship *Day spring*, now lying alongside the railway pier, Sandridge, was yesterday the great centre of attraction to the juvenile portion of the community.—It had been announced some days previously that, on Tuesday, the ship would be open to the inspection of the children belonging to the various metropolitan and suburban Sunday schools, and arrangements were accordingly made to render the event of as interesting a nature as possible. The Melbourne and Hobson's Bay Railway Company agreed to run special trains during the day, at a very low fare, in order that the utmost facility might be given towards a strong muster of youthful visitors, and, accordingly, from ten o'clock in the morning until nearly dusk, almost every train from Melbourne, contributed its quota towards the grand total swarming the decks and crowding the spacious cabins of the vessel. Under the management of Captain Fraser and the other officers of the ship, as well as a committee appointed for that purpose, matters were so arranged as to permit of the children inspecting, with some degree of comfort, the noble craft which their pence had built. A missionary box was placed on the table of the chief cabin, and, when opened after the proceedings of the day had terminated, was found to contain between £8 and £9 towards the mission fund. Each visitor, before leaving the vessel, was supplied with some slight refreshment, and those who had dropped their mite into the missionary box received, in addition, a poem or hymn, written by one of the missionaries, in which were summarised the leading incidents of the voyage from Halifax to Mel-

bourne. About half-past one o'clock the children, to the number of about 2000, assembled in the railway shed, and were addressed by the Revs. Geo. Mackie and A. Morrison, by whom the claims of missions were eloquently advocated.

Letter from Rev. John Geddie.

The following very interesting Letter has been received from our veteran Missionary.

ANEITEUM, NEW HERRIDES,
Dec. 25th, 1863.

Rev. and Dear Brother,—

My annual letter ought to have been written months ago. I delayed because there was little to report about Aneiteum, and I also wished to give you the latest information about the neighbouring islands. This explanation will I hope satisfy you. You are aware that our fifteenth year on Aneiteum closed in July last. We have enjoyed much of the divine goodness during these eventful years. Few missionaries have stronger reasons for adoring gratitude to the Father of mercies. We feel as if we ought now to set up our Ebenezer and say, "Hitherto hath the Lord helped us."

HEALTH.

The present year I regret to say, has been unusually unhealthy. A severe epidemic passed over the island some months ago, and swept off a large number of the natives. The most of those who died were persons who had not entirely recovered from the effects of the measles. It seems indeed as if the present generation of adults would never recover their former vigour. The children however are strong and healthy, and on them the future hopes of the island depend. Our attention has of late been directed to sanitary improvements. We find by our statistics that the greatest mortality prevails on the low lands near the shore, whereas the hills in the interior are comparatively healthy. Some of the natives are by our advice building on the high lands, but they seem much averse to leave the spots where their ancestors have from time immemorial lived.

THE NEW TESTAMENT.

The general progress of the work is encouraging on this island. Our Sabbath day

services and schools are well attended.—Many of the natives make a consistent profession of religion. We fondly hope that not a few are christians in reality as well as in name. If the excitement about christianity is not so great now as in former years, it is evidently more wholesome. Crime is on the decline, and morals improve, as our chiefs have comparatively little to do at their quarterly courts.

The most important event of the year has been the arrival of the New Testament. It has been printed by the British and Foreign Bible Society at an expense of over £300 sterling. The workmanship is well done, and if the translation were only worthy of the favourable opinion expressed about it, it would rank equal to many of the Society's versions of the word of God. We are thankful for it as it is. Our next edition will be an improvement on the present one. It is an unspeakable boon to this people to possess so much of God's word in their own tongue. Our translations have awakened some interest among the British and Continental philologists, as they are among the first of a new order of dialects, and when the structure of this language is understood and compared with other dialects, it may help to throw some light on the history of the dark races which inhabit so many of the Pacific isles.

CONTRIBUTIONS.

Our missionary contributions this year amount to £4 11s. sterling in money, and about 4500 lbs. of arrow-root. Our esteem-brother Mr. Inglis, was very urgent that the whole, though a free contribution to the mission, should be appropriated to the payment of the New Testament. As the natives have not the means at present of raising money to purchase the Scriptures, the other members of the mission concurred in the proposal. I hope you will approve of this appropriation of the missionary contributions for the present year. The arrow root will be sent to the Australian Colonies to the care of persons interested in the mission and we hope to realize one shilling per pound for it.

NECESSITY OF VISIT HOME.

I beg now to call your attention to a sub-

ject which deeply affects ourselves. At a meeting of the mission which was held on this island in October last, present the Rev. Dr. Turner, and Messrs. Murray, Pratt, King, Whitmee and Mills (of Samoa), and Messrs. Inglis and Copeland (of Aneiteum), it was resolved, "That considering the state of Mr. and Mrs. Geddie's health we are of opinion that they ought to go home for a time, for rest and relaxation, and while we would request them to do everything in their power to promote the interests of the mission during their absence, we would have them to do so, only so far as may be compatible with a due regard to the re-establishment of their health and their speedy return to the sphere of their labours." I regret to say that we feel seriously the effects of a long residence in a climate by no means salubrious. You will not be surprised to hear that we feel much at the prospect of leaving a spot where we have spent so important a period of our lives, and which has been the scene of many trials and of many joys. The prospect of prolonged usefulness is our chief inducement to leave, and it is our unalterable purpose to return, if spared, as soon as God in his providence shall permit. We leave at a very interesting period in the mission, when the prospects of great usefulness are opening up before us on the large islands to the north, which enhances the trial all the more. In the prospect of leaving it is a great satisfaction to know that our station will be occupied by Mr. and Mrs. Copeland during our absence, or at least until another missionary arrives to take our place.

REVIEW OF THE MISSION WORK ON ANEITEUM.

As this letter is likely to be my last from this island for a time a brief review of the past may not be unseasonable. This island a few years ago was one of the darkest of the New Hebrides group. Every crime of which human nature, in its present fallen state is capable, was practised here without scruple and without remorse. War, cannibalism, strangulation of widows, infanticide, &c., were the common customs of the land.

The Aneiteumese indeed possessed an unenviable notoriety among their heathen

neighbours on other islands. The late Rev. T. Heath of Samoa, in his first missionary voyage to this group, employed a Tana chief named Naurita to introduce him to the islands around, and writes, "He objected to Aneiteum, that they were very bad people, but approved of all the rest, and engaged to go with us as interpreter, saying that he had friends both at Niua and Erromanga." Christian teachers were stationed on Tana, Erromanga, Niua and Fotuna, before Aneiteum was visited for missionary purposes. Though the last island and most unpromising in some respects, it has been the first to receive the gospel. This is only in accordance with the divine plans when "many that are first shall be last; and the last shall be first." You are so familiar with the change which christianity has effected among this people that any reference to it would only be to recapitulate what you have oftentimes heard. Heathenism has long since been overthrown, and christianity rises gradually in all its lovely symmetry over its ruins. I do not wish, however, to convey impressions too favourable. Though a great and glorious change has taken place, a great work still remains to be done. The religious and moral elevation of a people who have been so deeply degraded, is not a work of years but of generations. Let us pray to God for more enlarged effusions of his Holy Spirit, which alone can give the peace, purity and love, which are the best ornaments of the christian character. I think we have much cause for thankfulness in looking at the past history of the island, as well as encouragement to labour for Christ. The same means which have succeeded on Aneiteum will, with God's blessing, succeed on the islands around. The gospel has lost none of its omnipotence, and it can and will do for others what it has done for this people. The evangelization of these long benighted islands is now only a question of time, and the time is not far distant when the name of Christ shall be made known to them all.

NEIGHBOURING ISLANDS.

The latest accounts from the neighbouring islands are generally favourable. There is nothing to discourage christian effort on

their behalf, but the reverse. God appears to be preparing the way for the entrance of the gospel into them. The news from Erromanga are peculiarly cheering. You are aware that we sent two Erromangans named Mana and Joe last year, to labour on their own island as teachers. They have this year been joined by two teachers from this island one of whom formerly laboured on Erromanga. The labours of these humble pioneers have been largely blessed by God and a reaction in favour of Christianity has taken place. Our teachers write that about 120 persons attend worship on the Sabbath day at Dillon's Bay, and they are well received when they visit other places. The traders now complain that the Erromangans will not buy and sell on the Sabbath as formerly. One of our Anceityum teachers recently visited the district to which the murderers of Mr. and Mrs. Gordon belong. The man who killed the former went to him and expressed his sorrow for the wicked deed. He said it was only shame for what he had done that prevented him from attending on the means of grace. He assured the teacher also that neither missionaries nor teachers will be molested in time to come, as far as his influence can prevent it. We have received an urgent request for four additional teachers who may probably be sent when the new vessel arrives.

The christian party are now becoming so numerous in Erromanga as to make Range, the man who instigated the murder of Mr. and Mrs. Gordon, uneasy. As our own government have not yet noticed this deed on the part of a British subject the Erromangans are about to take the matter into their own hands. Range has been obliged to leave his home near Dillon's Bay and remove to another part of the island. He has sold all his property and it is reported that he intends to leave the island, as soon as an opportunity occurs. The removal of so blood-thirsty a savage will be a happy event.

The heathen on Erromanga are still formidable, but their influence is on the decline. Our teachers do not seem to anticipate much trouble from them. We are warranted by present appearances to hope for brighter and happier days for that blood stained island.

It might now be occupied by missionaries with no more than the ordinary risks on these islands. Several heathen chiefs have expressed a strong wish to visit this island, and say that if the reports are correct about the change which christianity has effected on it, they will abandon heathenism on their return.

I wrote in a former letter that the hatchet with which Mrs. Gordon was killed was sent to me. I sent a request for the one with which Mr. Gordon was killed, and the murderer cheerfully gave it up. It may appear a strange, though not unnatural wish to possess these sad memorials of the greatest calamity which has befallen our mission.

HELP FROM AUSTRALIA.

The most hopeful thing in connexion with these islands in the deep interest which the Australian Churches have begun to manifest in them. The Independents have long contributed to the funds of the London Missionary Society and the missions on the Loyalty Islands are supported in a great measure by them. You will be glad to hear that a missionary spirit has begun to move the different bodies of Presbyterians. Much would be done by the people in the Colonies for these islands, if missionaries could be found to send to them. There is no lack of means, and they seem willing to give a due proportion of their substance to the missionary cause. If you find men willing to come to these islands do not hesitate to send them for want of means, as I am sure our Australian friends would be glad to receive and support them.

MEN WANTED.

The great drawback to the extension of the gospel on these islands at present is the want of men. There is a large field before us "white unto the harvest," and everything seems to encourage us to greater effort, but alas! where are the labourers to be found. The agency is altogether inadequate to the work, and without a speedy increase of numbers its progress will be feeble. It is sad to think that so many are found willing to engage in every secular enterprise, and so few willing to labour in the cause of Christ among the heathen. Our Lord who knew the great want as well as the great require-

ment of the missionary work, has taught us to pray that God "would send forth, or literally, *thrust out* laborers into his harvest." There is a loud call from these islands for help and I trust that it may not be made in vain. The isles are waiting for the law of God, and the churches are asking "Who will go for us;" Who among the young men of our Church is willing to forsake the endearments of home and civilization and reply in the language of the Prophet, "Here am I; send me!"

May your interest and ours in the extension of the gospel never diminish but rather increase. Has Christ loved us, and shall we not love our fellow men, and use our best efforts for their salvation. Let us cherish more largely the spirit of the Apostle who as he looked abroad on a fallen world exclaimed, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." It is pleasant as well as profitable to labour for Christ, and let us therefore say not in word only, but in deed and in effort, "Thy kingdom come; thy will be done on earth, as it is in heaven."

I remain, Rev. and Dear Sir,

Ever yours, &c.,

JOHN GEDDIE.

Rev. J. Bayne. *Sec. B. F. M., P. C. L. P.*

Other Missions.

WORK AMONG THE JEWS AT PESTH.

The following is from the pen of one of the most experienced Free Church Missionaries—Mr. Koenig of Pesth,—and in view of the decision soon to be made by our own church with regard to Jewish Missions, we think it will be read with redoubled interest:

The arrangements which we have been aiming at for the permanence and consolidation of our work in Pesth are now happily completed. By means of a union between our mission and the pastorate of the German Reformed congregation, we have secured a basis for our operations, by which their undisturbed continuance is legally secured.

I am, however, of opinion that other and not less powerful arguments can be adduced

in favor of this coalition than merely its necessity. I remember having heard the late Dr. Neander of Berlin expressing the opinion that in Jewish countries there ought to be no necessity for Jewish missions, but that the stated Christian ministers and their congregations ought to be the instruments for winning the Jews to the truth. So long as this cannot be realized, a distinct agency is naturally called for; but, in principle, I cannot deny the force of Neander's argument.

In the recent adjustment of our affairs here, I can perceive a realization of this theory, hence I hail it as providentially bestowed to facilitate means of intercourse and increase the influence of your missionaries among the Jews. And I feel persuaded that, by enlightening this congregation on the nature and importance of Jewish missions, we may gradually hope to gain co-workers from among them. In addition to this, we secure a fuller attendance of Jews, it being a fact that they mix more readily with an established Christian congregation than they would join a service specially set apart for themselves.

The congregation to which I, in the providence of God, have been called to minister, is one of the most interesting I have ever seen anywhere. I do not refer to numbers, or any other outward attraction, but to the spiritual warmth which pervades it, to the hunger and thirst for the word of God, and to the attractive power which it has hitherto exercised in regard to those who are without. It is a highly animating and encouraging sight, that of three hundred people assembled with the utmost regularity and devoted attention at all our diets of worship, our proselytes and inquirers among them, and here and there discernible, both on Sabbath and week-days, the distinctly-marked features of the sons and daughters of the house of Israel, attracted thither at times by curiosity, but oftener still through good reports received from others.

But our interest in this work is deepened and enhanced by the unmistakable tokens given us of the Lord's gracious presence for some months past. We are permitted to see souls, hitherto unacquainted with the truth, attracted to the cross of Christ; we see others brought from death unto life.—Were publicity admissible, I could furnish instances, recent among us, of the mighty and wonder-working power of the Spirit of God in convincing and converting souls which would rejoice and strengthen you, as has been the case with myself; however, from obvious reasons, we must rest satisfied with simply saying that the cloud of blessing overshadows us. Pray that it may long abide and continue to descend in reviving showers.

Besides church-members and others, who

regularly attend some of the weekly meetings, there are always strangers present from all ranks and classes. Among the church-members there is a fair proportion of truly godly people and several who develop a very praiseworthy spirit of Christian activity.

In the beginning of the year we observed the week of prayer by meeting every night in our own house, and we regularly numbered from forty to fifty. The spirit of inquiry and the tone of Christian feeling pervading the principal family circles is such that the pastor of this congregation must of necessity receive a strong impulse for activity through his ministrations among them. This, I think, is a good testimony for the congregation.

Among those with whom I meet from day to day there are earnest believers, who desire intercourse with their minister in order to add to their knowledge; there are others brought up in entire ignorance of the truth, who evince by their earnest desire for instruction and deep absorbing attention how much they covet this pearl of great price—There are children of tender years, who, with affecting solicitude, seek after their Redeemer; and there are middle-aged men, of great intelligence and good position, who mourn over a great portion of their life as completely lost, and have for months past set apart six or seven hours of each day for the study of the Bible. One thing I am persuaded of, and therein I do rejoice with thanksgiving, that the Lord condescends to be in the midst of us. This is all we need. He will perfect that which concerneth us.

The congregational work necessarily occupies much of my time, household visitation especially, the people being scattered over the length and breadth of both cities,—Pesth and Buda. But I have the decided impression that my Jewish work does not on that account suffer any loss. For not only have I set apart a considerable portion of my time strictly for Jewish work, but, also, through contact with so many quickening influences, freshness and vigour of spirit are communicated for intercourse with the Jews, such as a missionary will not easily receive by confining his labours solely to that people; and besides, looking back to my former field of labour, I feel, as it were, set free from many fetters and drawbacks, which, in a place like Constantinople, necessarily exist, entailing duties which only concern the external machinery, and are apt to wear out body and spirit, but have no bearing upon the spiritual part of the work.

The Jewish corner of the vineyard in Pesth continues to present many features of interest. How encouraging the attendance and interesting the work in the school is I need not here repeat. I rejoice that Mr. Moody will be the future channel of information respecting the school. Mrs. Koenig

having been requested by the Paisley Ladies' Association to superintend the industrial department, has undertaken the work since the month of October last. For our band of proselytes I commenced, soon after my arrival in May 1863, a weekly meeting for Bible reading, at which we freely exchange our thoughts on the portion under consideration. Our subject has been, and still is, the Epistle to the Hebrews. Proselytes and enquirers attend this meeting, and we welcome with pleasure a few stranger Jews each time. The number of occasional Jewish visitors has been large especially during summer.

Among these I may specify a Rabbi,—a man of great intelligence and learning,—dissatisfied both with the orthodox tendency of superannuated Judaism and with the modern Reformers. About a dozen have received regular instruction for two or three months, and have then disappeared; others have remained with me, and there are two among them I consider near the threshold of the kingdom of heaven, if not already within. The present number of regular inquirers and catechumens is six, of these two are females. These are all persons of excellent education. I had two sisters, but the younger is prevented coming though indisposition, and the second female inquirer is a young lady, engaged as governess in a leading Jewish house of this city. She is an orphan, and having attended church several times, was arrested and led to search the Scriptures.

I have just been applied to for instruction by four more, one being the son of a gentleman, who has a large educational institution, and for whom his own father applied. Besides two Sabbath and one week-day service, I conduct the above weekly Bible-reading meeting, a conference meeting with our teachers, and a fortnightly meeting for Scripture-reading and prayer with all the members of our mission. Another fortnightly prayer and business meeting with the elders of the church concludes the list.

China.

Rev. Dr. HAMILTON of London introduces a very interesting Letter from China with the following remarks:—

The church members connected with Protestant missions in China now number about 2500. Of these 800, or nearly one-third, are to be found in Amoy and the rural villages around it—where, for the last ten years, remarkable success has attended the labours of the London Missionary Society, of our Dutch Reformed brethren from America, and the English Presbyterians. One of the most cheering features in this success is the circumstance that it has been to a con-

siderable extent owing to the spontaneous efforts of the native Christians among their heathen neighbours. Thus, into the village of Bay-pay, mentioned in the following communication, the Gospel was first introduced by Chinese Christians from Peh-chuia, and now in its turn Bay-pay has passed on the lamp of life to Liang-Bun-soo.

I think your readers will be struck by Mr. Swanson's letter. The state of things which it describes is wonderful, and earlier in the history of Chinese evangelisation it would have been hailed with rapture. We used to call the Chinese apathetic and immovable; if so, this preparedness of their minds and this avidity for the Gospel are all the more signally the Lord's own doing. But it is very distressing to see such an open door, and not to have strength to enter in. Our missionary staff is very small, and it has lately been over-worked. We would fain send into this over-ripe harvest more labourers, but with the funds at our disposal we can send no more.

Then follows the letter:—

"At Khi-boe, I found that our chapel was nearly finished, and that we could meet there for public worship. I had been hearing from our agents that the numbers of those who had been keeping the Sabbath had greatly increased since my former visit, but I was not so sanguine as some of them seemed to be. You may judge of my feelings when on the Sabbath I found myself surrounded by a congregation of more than 150 souls. These were all seated, and joined with us in worship, and are quite exclusive of a crowd of listeners who thronged windows, doors, and every available hearing place. I cannot tell what the result of this may be; I know God has his own ones among them, and I fear some are driven to come and join us with no higher motive than the hope that we may be able in some way, to protect them from the unjust, cruel, and oppressive exactions of their magistrates. I do trust that God may grant them the grace of his Spirit to lead them to the sure and only refuge. Our chapel is too small for the numbers of those who even now keep the Sabbath. But we must wait ere we think of making any modifications. I need not ask you to lay this matter before God's ruling people.

"On my return from Khi-boe I went to Bay-pay. I had for some time been much encouraged by an increase to the numbers of our inquirers there. Among these inquirers were four persons from a village five miles distant from Bay-pay in a south-west direction. It is now nearly six months since these persons became interested in the Gospel, and they have for that time maintained a consistent profession. In their native village, called *Liang-Bun-soo*, they were most

zealous in preaching the Gospel to their neighbours. The result was, that about six weeks ago, the original four were one Sabbath accompanied by other fifteen persons of the village, and on the following Sabbath by twenty-nine persons, all males. I was absent from Amoy when these facts took place, but one of the preachers immediately communicated with me, telling me that the whole village, with the exception of one or two persons, had renounced idolatry, and were keeping the Sabbath, that many had broken their idols or burned them, and that some had destroyed their ancestral tablets. You may imagine what were all our feelings when we heard this news. I set out last week for Bay-pay, with no immediate purpose of visiting the village, as I desired much that the native agents (two of whom I had sent) should be as zealous as possible in instructing them. But after preaching in the morning at Bay-pay, the brethren there pressed on me to set out for the village. I did so, and got there just as they were about to commence their afternoon service. Before I entered the village I saw something I have never before seen since I left my own dear Scotland. There was a solemn stillness all around, and while at every village I passed on my way, young and old, were busy reaping, no one was in the field here, not even an ox or a buffalo. On entering the village, I found the oxen all tethered in a row, eating straw, and thus kept that all might get to worship. I cannot describe to you the reception I got. Poor people, they rushed about me, and with the most lively demonstrations of joy, welcomed me. I was to them the representative of One whom, I trust, many among them have learned to prize. I was so struck and overcome with such a sight, that my feelings I cannot express. We met in the open air, and I preached to them from the first part of the 3rd chapter of John. It was with the utmost difficulty they would allow me to leave them. Young and old planted themselves in the village gates, and opposed my going; and it was only when I told them that there were others of their countrymen who had claims upon us, that they were willing to let me go. I have told you the plain facts of this most unprecedented case, that you may know what are our joys and our sorrows. I cannot tell what the result will be; that is known only to God. But one thing is plain, and that is our duty.—We must watch over them and instruct them.

"We live thus, my dear Mr. Matheson, in the midst of very solemn and stirring times. God is shining on this mission in a most wonderful way, and I do trust that the Church will be aroused to a sense of her responsibilities.

"I cannot now write more than simply

ask from all a continued interest in your prayers.

“W. S. SWANSON.

“AMOI, Nov. 6, 1863.”

Another Valuable Result of Missionary Labour.

One of the greatest hinderances to missionary labour in China has been the difficulty of acquiring the language, owing to the enormous number of characters employed in writing it. The labour of doing this will now, however, be greatly diminished through the labours of the Rev. W. A. P. Martin, D. D., of the Presbyterian Board, who has published a book called “A Short Method of Learning to Read and Write Chinese,” by which it is believed that the acquisition of a practical knowledge of Chinese will become the work of months instead of years.

Dr. Martin in his knowledge of the native language, and his ability to write and speak it idiomatically, surpasses perhaps all other missionaries. His work, on the Evidences of Christianity, in Chinese, is more acceptable in its style and idiom, to intelligent natives, than any other work prepared by foreigners. Dr. Martin has lately availed himself of the labours of Mr. William Gamble, of the Presbyterian Mission at Shanghai, who, when about to cast a font of Chinese type, sought to ascertain what characters were the most important and most frequently used. On examining over 4000 octavo pages, containing a million and a quarter of characters, he found there were but 5150 different characters. Though this was a wonderful simplification, he went farther, and arranged them into fifteen different groups, according to the frequency of their use, when the result showed that five hundred and twenty one characters, can read, with tolerable ease, the Bible and the different publications of the missionaries.

Since publishing the above useful book, Dr. Martin has gone to Peking; and in a letter dated September 13th, he gives the following interesting particulars: “Day before yesterday I had an interview with four of the ministers of State—members of the cabinet, as we would say—I was cordially received and the translation of a work on International Law, which I brought to their notice, met with their favourable consideration. They asked my consent to show it to the Prince Regent, and remarked that it would be a guide to them when they send an embassy to foreign countries. Two of their number I knew formerly, and Mr. Burlingame introduced me to the others.—I may add, that they requested me to ask Mr. Gamble at what rate he could furnish them a font of his new type, informing me that the *Pekin Gazette* is printed on move-

ble types of wood. Both these remarks evince progress. I constantly have opportunities of speaking to mandarins, and as soon as we get into our hired house, I hope to do something more in the way of preaching the Gospel to the poor. The favour of God, I think, rests on our mission.”

Africa.

Dr. Krapf, the well-known missionary traveller and explorer in equatorial Africa, gives his views of missionary policy in that region, at length in response to the letter of Capt. Speke, previously referred to in our columns. His plans include tillage of the land by the missionaries or their associates. The Crishona (Basle) Missionary Society is raising a fund of £2000, in shares of £40, as a capital for trading in the interior of Africa, the proceeds to be applied for establishing a chain of missionary posts from Jerusalem to Gondar, the capital of Abyssinia. This arrangement is designed to keep open communication with missions in the interior. Dr. Krapf fully believes with Capt. Speke in the great importance of the Lake Nyassa region as a centre of missionary effort, but it is too far inland to be reached and maintained at a bound. He says: A clever general acts strategically, keeping his rear, centre and front well connected. Suppose we transfer a mission to Uganda, Unyoro, and Karague, we must have four or five stations in coming up from Chartum on the White River. We must have an Apostles' Road on the White River, as the Pilgrim-mission of Crishona is about to form a line of stations between Jerusalem and Abyssinia along the Nile, the Blue River, and the Atbara. Without such a line of stations, the mission in Uganda would be suspended in the air, and ultimately perish. My own attempt at Ukambari (110 leagues from Mombas) and the attempt of the Oxford mission on the Zambesi, are corroborative of the necessity of successive advance. Both attempts aimed too much at penetrating at once to a long distance from the coast without intermediate stations, and therefore they were premature and abortive. The same will be the case with the Uganda mission, unless it be supported and connected by intermediate stations on which you may fall back in case of necessity.

Tahiti.

“On the 1st of August, 1863,* about 7 P. M., my son-in-law and I went to pay our first visit to Queen Pomare. I said to her—Revered Queen, health and grace to you from the righteous Lord! I am a French-

* Translated for *Christian Work*, from the French of the Rev. T. Arbousset.

man, and of the same faith with yourself, and I come to you with Bible in hand. I will try to read it and explain it to you, as well as to your household and your people. I have a sweet satisfaction in thinking that you are my sister in Christ Jesus. I know that you trust in Him; well, then, let us, in all our trials, do like that beautiful plant which grows in your dominions. In the morning it turns its golden head towards the sun, it follows him throughout his course until the evening, then it closes its petals. In like manner, let the eyes of our souls be always fastened upon the Sun of Righteousness, and may they hereafter, when we are removed from the light of this present world, open upon the radiant presence of the Lord in heaven. We are here like two shepherds, for kings have their subjects to guide, and ministers their congregations. We will talk about the churches of Tahiti, which are the flocks that the Lord has been pleased to commit to our care. I have spoken: 'peace be with the Queen.' She replied: 'My heart is strengthened, and my eyes rejoice. I was beginning to fear that you would not have arrived. I feel happy and grateful to have seen you: may the Lord be with you.' I then added: 'Peace be to this house. May the grace of God fill and fortify the heart of Pomare the Fourth. Madam, I know that you love our Saviour, and that you are assiduous in worshipping in his temple; we will go together thither to pray to Him, and to tell Him of our joys and our sorrows. Your dear children will come thither also. I have observed that in all countries the lambs follow their mothers to the meadows and come home to the fold with them in the evening.' We have received an invitation for Monday evening at half past six. I shall have to present my family. M. Atger adds a few words of salutation, and announces that he will enclose a small remembrance from the Churches of France. The Queen was simply attired. She was moved even to tears by the affectionate regard that we displayed towards her.

"On the 7th of August, we had a meeting of the Church, preparatory to the Lord's Supper. It appeared to me a peculiarly edifying one. According to established usage, we proceeded, before retiring, to call the names over. When I pronounced the word 'Pomare,' without adding any title, and without laying more stress on it than on any other name, a mild voice answered, 'Present.' It was the voice of the Queen. I then thought it my duty to read the names of all the persons, unfortunately too numerous, who have quitted us to return to the world; and I took the opportunity of exhorting the brethren and sisters to do their utmost to lead back some, at least, of these lost sheep. On Sunday, the 9th of August, I preached before an immense audience.—

Almost the whole congregation of Papetoai (Moorea Isle) was present. A choir of young people, formed in that island, sang some hymns to very singular airs, but full of fire and rapture. About three hundred communicants received the sacrament of the Lord's Supper."—*Christian Work.*

Religious Intelligence.

Italy.

A paper has lately appeared in Florence entitled *Il Temporale*, which proposes to itself the problem of instructing the people how to overthrow the secular power of the Pope, without violating his spiritual supremacy, of putting in the pillory and of publishing all actions of true magnanimity as patterns of emulation. This paper has declared open war against the Jesuits, the Paulines, and, in short against all the reactionary party. Being conducted in a very popular spirit and well edited, it obtains a large circulation at its low price of three centimes. The German French Protestants of Milan wish to take advantage of religious liberty they now enjoy, to build themselves a church worthy of its object. The richest members of the community, in number 55, have subscribed towards this the sum of 76,000 fr., which added to what has been otherwise raised, makes a total of 90,000 fr. towards this construction. The purchase of the ground in a suitable position has already cost 33,000 fr.; the building will cost 87,000 fr.; and the internal fitting up, 10,000 fr. But a special collection, made by the friends of the community, in Milan, has already produced 15,000 fr., and they hope soon to obtain the required amount.

Dr. Duff.

Dr. Duff writes from Cape Town on the 1st of February. He had an unusually rapid passage by the *Holspar* from Calcutta. He says:—"Mr. Morgan of the Scotch Church very kindly came on board to take me on shore, and is lending the most effective aid in making the needful arrangements for my visit to British Caffraria, the seat of our missions, at the eastern extremity of the colony. The season for such a visit happens to be most favorable; and I am doing all in my power to start as speedily as possible. I find, however, that travelling in this colony is still encumbered by many drawbacks, delays and uncertainties.

"It well becomes me at the same time, to be of 'good cheer and take courage,' to lift up my Ebenezer, and say in all humility

and gratitude to God, 'Hitherto hath the Lord helped me.'

"Though as yet far from strong, and my voice very feeble, I have recovered so far that I am filled with good hope for the future; though I have no reason to expect a full recovery of health and strength, may be the Lord's will to restore me so far as to enable me to do something, at least in a quiet way, towards the advancement of his great and glorious cause on earth.

"Humanly speaking, my intended journey to the interior during the present season of the year, may be in favour of my health. At all events, if spared, I shall learn much, in many ways, which may prove of some service hereafter.

"A very kind letter from Mr. Ross of Pirrie was waiting my arrival here. And on my way eastward, I shall have the opportunity of seeing several mission stations of other Christian bodies that lie along the route."

Dr. Duff's Epitaph.

In his farewell address before leaving India, Dr. Duff said he should work for India as long as the breath was in his body, and then he adds:

"And when at last this frail mortal body is consigned to the silent tomb,—while I myself think that the only befitting epitaph for my tombstone would be, 'Here lies Alexander Duff, by nature and practice a sinful guilty creature, but saved by grace, through faith in the blood and righteousness of his Lord and Saviour Jesus Christ'—were it by others thought desirable that any addition should be made to this sentence, I would reckon it my highest earthly honour, should I be deemed worthy of appropriating the grandly generous words, already suggested by the exuberant kindness of one of my oldest native friends, in some such form as follows:—'By profession, a missionary; by his life and labours, the true and constant friend of India.' Pardon my weakness; nature is overcome; the gush of feeling is beyond control; amid tears of sadness I must now bid you all a solemn farewell."

Canada East.

GRANDE LIGNE MISSION.—The Annual Report of the "Evangelical Society of La Grande Ligne," for 1863, is just published. The Ladies' Associations in the United States have not relaxed their efforts. The receipts from this country were \$3,051, 68. The total receipts of the Society were \$10,702 57, and the expenses \$10,741 88. Had it not been for the heavy discount in our currency, the Society would have met all its expenses, and paid off the deficit of the preceding year. The donations in Eastern

Canada were \$5,275 19, while the Western section only gave \$1,395 94. Twenty male and female labourers have been employed during the past year. From seventy to seventy-five pupils were under course of instruction at Longueuil and Grande Ligne. Following the accounts of the educational institutions, are reports, containing interesting details, from the mission stations at Quebec, St. Pie, St. Marie, St. Remi, Ely, and Henriville. Only two colporteurs were employed last year, but over thirty persons have embraced the Gospel, and twenty-four families left the Roman Catholic Church.—The Rev. John Edwards continues as travelling agent. Last year he visited Britain. A kindly feeling exists between the agents of this mission and those connected with the Church of England mission at Sabrevois.—During the Week of Prayer, these brethren held united prayer-meetings each evening, alternating between Sabrevois and Grande Ligne. At the latter place, too, there is a good feeling on the part of Roman Catholics. Last Spring, after some outbuildings belonging to the mission had been burned down, no fewer than sixty Roman Catholic Canadians voluntarily offered their assistance.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met at Little Harbour, on the 4th ult., for the ordination of the Rev. John A. F. Sutherland, to the pastoral charge of the congregation there. The Edict having been returned duly served, and no objections appearing, the Presbytery proceeded to the solemn business of the day. The Rev. George Patterson preached from Deut. xxxiii. 8-11, after which the Rev. James Bayne, the Moderator of Presbytery, narrated the steps, put to Mr. Sutherland the questions of the formula and offered the ordination prayer. The charge to the young pastor was delivered by the Rev. John Stewart, under whose ministry Mr Sutherland was brought up, and the Rev. George Walker addressed the people the most of whom in this section of the church have till recently been under his pastoral charge. At the conclusion of the services, the congregation welcomed their pastor in the usual manner, and the managers being in attendance intimated that they were prepared to pay the first quarter's stipend. The day was fine and a large congregation was in attendance, who seemed deeply interested in the services of the day. This is the first time that this

portion of the church have had a minister settled among them, and though they are not numerous, yet the zeal and liberality which they have manifested in obtaining a settled pastor, induce the hope that the union now formed may through the blessing of the Great Head of the church be happy for those concerned, and result in salvation of many souls.

Mr. John D. Murray, Student of Theology of the third year, presented his certificates of attendance on the Theological Classes, and was examined on the course of study through which he had passed, when it was unanimously agreed that he be taken on trials for license. Subjects of trial were assigned him, to be given in at next meeting of Presbytery.

The Presbytery met again in Primitive Church, New Glasgow, on the 17th, when Mr. John D. Murray delivered a lecture, a popular sermon, a homily and an exercise with additions, and was examined in Greek, Hebrew and Theology. Having passed all his exercises to the satisfaction of the Presbytery, he was licensed in the usual manner to preach the everlasting gospel.

The Rev. Angus McGillivray tendered his demission of the charge of the congregation of Springville, which he has held for a period of nearly forty years, to take effect at the first of July next, provided the requisite arrangements for that purpose can be completed by that time. The Presbytery appointed members to visit the congregation, to intimate this to the congregation, and to take measures for the settlement of arrears and to obtain a retiring allowance for Mr. McG.

The Rev. D. B. Blair was appointed to preach at Lochaber on the 2nd. Sabbath of June, and to call a meeting of the congregation, and to take measures to have the arrears due to Rev. A. Campbell liquidated.

The Rev. John Sutherland was appointed to supply Salt Springs on the first Sabbath of each month during the present year.

Sessions were enjoined to pay in at Synod their contribution to the Presbytery fund, and those Sessions, which are in the practice of electing their Presbytery Elders previous to the meeting of Synod were enjoined to forward their commissions to the Clerk at least fourteen days before the meeting of Synod.

Presbytery of Halifax.

This Court met in Poplar Grove Church, Halifax, on Wednesday, the 4th May.—There were present Rev. Professor King, Rev. Messrs. P. G. McGregor, John Cameron, William Maxwell, W. Murray, A. Stuart, Professor McKnight, Donald McMillan, Donald S. Gordon, and Thomas Cumming, ministers, and Messrs. Peter Mc-

Nab, Alex. James, Dr. Forrest, M. H. Goudge and Robert Murray, Ruling Elders.

A memorial from Andrew Shiels, Esq., was read, and the farther consideration of it was postponed to next meeting, and the session of Dartmouth, whom it concerns, are summoned to answer it. An overture on statistics and congregational reports by A. James Esq., was remitted for consideration to a special committee to report to next meeting of Presbytery. A communication from the Free Church Colonial Committee relating to the death of Rev. Dr. John Bonar, for many years the Convener of the Committee, was read, when the following minute was adopted:—

“The Presbytery desire to express their deep sympathy with the Colonial Committee of the Free Church of Scotland in the loss which they and the Church have sustained in the removal by death of their late Convener, the Rev. Dr. John Bonar. They are persuaded that much of the progress which has been made of late years by the Colonial Churches has been owing, under the blessing of the Great Head of the Church to the encouragement and aid which they have received from that Colonial Committee, and the affectionate and judicious management of the late Dr. Bonar as their Convener. The Presbytery appoint that an extract of this be transmitted to the Colonial Committee of the Free Church of Scotland.”

The next meeting of the Presbytery is to be held in Poplar Grove Church on Wednesday the 22nd June, 11 o'clock, A. M.

Fireside Reading.

Conversion of Children.

You say you do not believe in the conversion of children. Why? Do you think they are not capable of knowing good from evil? If so, you do wrong to punish them as severely as you say you do when they disobey you. Your object in punishing, then, is to make them sorry for their conduct. If they are capable of sorrow for sins against you, they can have sorrow for sins against God, if rightly instructed. If your little girl six years old asked you if she could not play on the Sabbath if she shut the blinds and made it dark, so that God could not see her, did she not realize, in some degree, that verse, “Thou God seest me?” When she told you the other day that Sammy had told a lie, because he said he had not eaten a piece of cake when he had eaten it, did you not whip Sammy, believing she knew what a lie was? You boasted of her

knowledge and cunning because she asked you if he would go to the "wicked place." Now this childish talk, as you call it, of that little girl, contains the idea of the omniscience of God; of the sin of Sabbath breaking; the real nature of a lie, and the punishment due to that sin; and yet you let her get her knowledge of those things from her playmates, in an irreverent manner, rather than from the serious instruction of a Christian mother. Teach your children the love and the mercy of a loving Saviour, and they will more easily comprehend it than they will those threats of an angry servant or schoolmate—"You have told a lie, you will go to the wicked place;" "You are a naughty girl, God will send the bears to eat you."

Unbelieving, doubting mother, what an idea will your child have of God?

How a Missionary Vessel was Rigged.

The children of our church who took so active a part in securing the means for building the "*Dayspring*," and who watch her course with so much hope and anxiety, will read with interest the following letter written by an American missionary in the Sandwich Islands to the Children who are "Shareholders in the *Morning Star*." The *Morning Star* is such another vessel as our *Dayspring*, sustained for like purposes:—

More than 40 years ago, when the first company of missionaries come to these islands, there was a young man among the ship's company who finally settled here and engaged in trade. He acquired property, and after some years returned to his native land and settled in Boston. He was a good friend to the cause of missions, and very kind to the missionaries. After a time he wrote a letter to them, proposing to defray the expense of educating a *promising native boy*. Such a boy was at once selected and placed under the best instruction. In a few years he became pious, and after completing a course of study became a minister of the Gospel, and was settled over a parish of his countrymen.

About ten years ago the native churches of those islands organized a missionary society, called the "*Hawaiian Missionary Society*," and determined to carry the Gospel which had proved so great a blessing to themselves to other dark islands in this great ocean; and the Marquesas Islands were selected as a field of labour. One of the very first to offer himself to this noble work was the young man of whom I have been writing, and his native name is *Kekela*. So he left his pleasant field of labour here,

and went forth with his young wife and several other young missionaries, and planted the standard of the cross upon those cannibal islands. Other missionaries have joined them from time to time, and God owned their labours. Little churches have been founded, schools established, and some of the poor dark hearted people have turned to the blessed light of the Gospel. But the greater part of them still continue in the depths of heathenism. Your *Morning Star* has visited them several times, carrying supplies and other missionaries; and all the while *Kekela's* good friend in Boston has remembered him and sent him many valuable comforts. Last year he sent him a beautiful *whale boat* with every convenience for use. Now this may not seem to you to be a very wonderful present, until you remember that the people of those islands have no roads, or horses or carriages, and no steam-boats, or even little sailing vessels. So this whaleboat was a great treasure, as it enabled the missionaries to go from place to place preaching, and teaching the poor people in various ways. But every good enterprise is progressive, and so it came to pass that *Kekela* and his associates wished to extend their labours to other islands, too distant to be safe to venture in their small boat. So they resolved to commence the building of a little schooner, trusting that our Hawaiian Missionary Society would aid them in its completion. They went to work and built the hull, but had no means of supplying the rigging. So they made their request, some months ago, to this Society to furnish them with sails, ropes, etc. But the Society felt *poor*, and after talking the matter over, came to the conclusion that they could afford no aid towards rigging the little vessel, and sent back a negative answer. I think it must have saddened the hearts of those humble, self-denying missionaries very much. They made no complaint, however, but wrought on very patiently, and the blessed Master they served came to their aid in a very singular manner, as you shall hear. About six weeks ago an American whaleship touched at one of those islands for the purpose of procuring vegetables and other supplies for the ship; and *Kekela* thought *now* was his time to procure the much desired means for rigging his little vessel. So he made application to the captain, offering to purchase the necessary articles. But *no*, the captain *had none to spare*. So our missionary went home disappointed once more, and the poor little hull continued to lie there on the stocks, *waiting for its first suit of clothes!*

In a few days the same ship appeared off that part of the island where *Kekela's* home was, and sent a boat ashore to trade with the natives. Now the natives of those islands were dreadfully abused about two years ago, by the masters of some Peruvian

vessels, who enticed a large number of them on board their vessels, and then carried them off. So some of the savage chiefs had determined to be revenged upon the first white man they could lay their hands on. No sooner did the mate of the whaleship step on shore from his boat, than he was seized and hurried inland, where preparations were made for killing and then roasting him!—Our missionary Kekela was away in another part of the valley, but he soon returned and was informed of the horrid work just commencing. He hurried off with his wife and his particular chief, to the chief who was preparing to murder the unfortunate mate. Kekela at once petitioned for his life. For a while the old chief was inexorable, but finally promised to give up the man if a suitable ransom were paid him. What was the ransom demanded? Why, a *whaleboat* with six oars, all ready for service. Then did our noble Kekela offer his own beautiful boat which had been sent him by his friend and benefactor in Boston, and which was so valuable to him. But he offered it joyfully, glad if by any means he could save the white man's life. But his chief could not bear to have the boat given up, and so he endeavoured to compromise matters, by offering a musket and some other things, instead of the boat. Strange to say, the old cannibal chief consented, and Kekela had the happiness of taking the released captive to his house, without the loss of his boat. In the mean time the boat's crew had returned to the ship, and reported the loss of the mate. The ship stood off for a few days, and then appeared in sight once more, when Kekela taking the mate in his boat, carried him in safety on board. Now when the captain was informed of all that had happened to his mate, and all that *would* have happened, but for the timely interposition of our missionary, his heart melted, and he remembered Kekela's request to him a few days previous. So he loaded his boat with ropes and sails, and tar and pitch, and whatsoever was necessary, and sent him homeward rejoicing. And *that*, dear children, *is how the little mission packet was rigged*, and I cannot but think that God will make use of it to carry the glad tidings of salvation to many now sitting in the region and shadow of death.

Fire Kindled With Ice.

What a burning-glass is, you all know well. It is a round glass, so shaped that the rays of the sun which would fall on its whole surface, are gathered together into one point. The heat, which in this manner is brought into a focus or single point, is so great, that a piece of paper or cloth can very

quickly be set on fire by it. Perhaps you have yourselves tried and proved this to be true. A rich gentleman in London once made a very interesting experiment. He had a burning-glass made of such a size, that thick iron plates which he had placed under it were, by its great heat, pierced into holes in a few seconds. In northern countries a piece of ice, which, broken off from an iceberg, is clear and pure as the most beautiful crystal, has been wonderfully used for the same purpose. The captain of a ship first made this attempt, and how astonished were his crew as they saw a little piece of ice serve him as a burning glass, with which he could ignite gunpowder and wood. He melted lead, and lighted the tobacco in the pipes of the sailors, while the ice, through which the beams of the sun passed to do all this, remained as clear and firm as at the first.

But do you ask—Why do you tell us this? What has all this to do with Missions to the Heathen? I answer, that it shows us what we ought all seriously consider in our missionary work. You see, that although the warm sunbeams are conveyed through such a cold piece of ice, they yet keep so much power and heat as to burn and melt other things, while the ice, through which they pass, continues the same cold and hard thing which it was before. In like manner there are people who carry on with all zeal the work of Missionary and Bible Societies, collect the contributions of friends and neighbours, or give their own money to circulate Bibles, send out Missionaries, and instruct little children, and thus by their means the rays of the Gospel may beget light and life in the dark heathen world; but their own hearts remain cold and hard as a stone, and are not warmed by that love of Christ of which they are yet willing the whole world should know: Take care, dear young and old readers, that whilst you are busy about the salvation of others, you do not let your own souls come to hurt. It is far easier to collect money, to take part in Bible or Missionary meetings, and to work for the welfare of others, than to be Christians yourselves, to lead a truly prayerful life, and to watch with faithfulness over your own hearts. How sad would it be, if you should be the instruments in God's hand of doing good to the heathen, and kindling in them the fire of Christ's love, but yourselves remain cold and dead! That would be like the fellow-labourers of Noah, who helped him to build his ark, but did not themselves enter into it, and were not saved by its means. The Lord preserve us all from such danger!

A Mother Deserted by her own Children.

'All day long the patient oxen had drawn the wagon over a sandy plain, with the burning sun beating down upon them. The men too, had toiled on in the heat without having had a drop of water; and when night overtook them, they were compelled to lie down without having found a pool at which to quench their raging thirst.

'Mr. Moffat arose very early in the morning, for he could not sleep, and leaving the rest of the party to follow with the wagon, went forward with one man to try and find water. After passing some hills, and walking a long weary way over the plain, they saw in the distance smoke curling upwards from among the bushes.

'How welcome was the sight! Where there was smoke, there must be fire; where there was fire, there must be some one to kindle it; where there was a human creature, there must be surely water; perhaps, even, there was a kraal built near some pleasant pool.

'Mr. Moffat and his companion hopefully quickened their steps, thinking thankfully of the water they should shortly drink. As they approached the bushes, they were startled to see, by the foot-prints on the sand, that lions had been there but a very short time before. Their guns were quietly lying far behind in the waggon. They felt almost afraid to venture further, but there in front was the peaceful smoke still rising, and without water they must die; so on they went.

'The smoke was reached in safety. No village was near, not even a hut or a man; but, crouching down on the ground by the fire whose smoke had been seen so far off, was an old woman—a woman so old, and so very thin and weak, that, when she saw the strangers coming, she tried in vain to rise. She appeared extremely frightened, too, especially at Mr. Moffat's white face and strange dress. He spoke kindly and soothingly to her in her own language, and said, "My mother, fear not; we are friends; we will do you no harm." For a while the poor creature seemed too much afraid to speak; but after he had talked to her for a time, and shown her by his behaviour that there was no cause for alarm, Mr. Moffat asked her who she was, and how she came to be in so desolate a place alone, with no one to be kind or attentive to her.

'She answered, "I am a woman; I have been here four days! My children have left me here to die!"

"Your children?" exclaimed Mr. Moffat.

"Yes," she said; "my own children: my three sons and two daughters. They

have gone away to yonder blue mountain, and have left me here to die."

"And, pray, why did they leave you?" asked Mr. Moffat.

'Spreading out her bony hands, she answered, "I am old, you see; and therefore I am no longer able to serve them when they kill game. I am too feeble to help in carrying the flesh; I am not able to gather wood for their fires; and I can no longer carry their children on my back as I used to do."

'Does this sad account make you sad?—It is all true; and Mr. Moffat wept as he gazed upon this deserted mother, and listened to what she told him.

'He asked her again, if she was not afraid of the lions, and said he was surprised they had not devoured her, so close had he seen their footprints.

"She was so thin," she replied, "that there was nothing on her bones for the lions to eat, and they did not take the trouble to touch her."

'Just then the wagon, which had followed Mr. Moffat, came in sight, and the poor creature was greatly alarmed, fancying it was some dreadful animal. Mr. Moffat assured her it was not alive, and could do her no harm, and said, as he could not bear to leave her alone, he would put her in and take care of her.

'Upon hearing this, she became so terrified that Mr. Moffat was afraid she would die, and did not know what to do. It was evident they could not take her with them in the wagon, and, as Mr. Moffat and his companions were becoming delirious for want of water, it was as evident that they could not stay. They collected wood to replenish her fire, gave her some dried meat, some tobacco, a knife and a few other things, and telling her to keep a good fire, lest the lions should attempt to steal her meat, they went away, promising to come again on their return.

'On the way back Mr. Moffat remembered his promise, and looked for the old woman. She was nowhere to be seen; and, months afterwards, he heard, from a man who visited the missionary station, that the woman's sons had noticed the waggon near the spot, and had gone to see what the people in the waggon had done to their mother. Finding the strangers had given her food, and hearing from her of the white man that was one of them, they fancied Mr. Moffat must be a great chief, who would come and punish them for treating their mother so cruelly; therefore they carried her home again, and took care of her for the remainder of her life.

'Is not this a shocking story? How differently you treat your mother! Your willing little feet run to fetch whatever she

wants—her work-basket, or footstool, or book. Your loving arms often encircle her neck, while your soft lips kiss hers, and you whisper your thanks and love for all her care. And, by-and-by, your mother will be growing old. Oh, how you will love her then! Her seat will be the warmest and most comfortable, in the pleasantest corner of the room; and all your business will be to make her happy, just as she made you happy, and cared for you, when you were a child. Will it not be so?"

'The knowledge of God's holy Word has made this great difference between us and the heathen. There, as you know, it is written, "Honour thy father and thy mother." "Despise not thy mother when she is old."

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th April to 23rd. May, 1864:—

FOREIGN MISSION.

From Tatamagouche cong.,	£16 0 0
A Friend, per Rev. Jas. Bayne,	2 10 0
Princetown, P. E. I. cong., per Rev. Mr. Laird,	26 2 1
Col. Prince St. Church, Pictou,	17 5 10
Children of Sab. School, E. River,	
St. Mary's,	14 3
Col. Harvey cong.,	1 15 11
Rev. I. Murray's cong., P. E. I.,	
£4 10s. 11d., Lot 14, cong.,	} 8 14 3
£4 8s. 4d.,	
Tryon, col. by Eliz. Thompson,	16 8
From Mrs. David Ramsay, Post Hill, Lot 14, P. E. I.,	16 8

HOME MISSION.

Princetown P. E. I. cong., per Rev. Mr. Laird,	7 10 0
Col. congregation, Harvey, N. B.,	1 11 10½
Merigomish cong.,	3 15 0
Mr. John Turner,	1 10½
2nd. cong. Maitland and Noel,	5 18 3
A Friend at Maitland,	5 0 0
Rev. I. Murray's cong. £3 0s. 8½d., Lot 14 cong., 16. 8d.,	3 17 4½

MISSION VESSEL.

Margaret McKay, 1s. 3d., James McKay, 7½d., Wm. McKay, 7½d., Law. McKay, 7½d., children of Mr. J. McKay, Marsh.)	3 1½
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SYNOD.

Col. Harvey congregation,	17 2½
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SEMINARY.

Col. Harvey congregation,	1 5 0
Prince Town cong., per Rev. Mr. Laird,	6 5 0
West Riv. cong., per Rev. George Roddick,	2 15 0

Rev. I. Murray's cong., £1 16s. 5d., Lot 14 cong., 16s. 8d.	2 13 1½
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JEWISH MISSION.

Tryon, v. m., P. E. I.,	2 1
Prince Town cong., per Rev. Mr. Laird,	3 15 0
For Mr. Geddie's children, from Brackley Point, P. E. I.,	16 8

Mr. A. K. MacKINLAY acknowledges receipt of the following sums:—

HOME MISSIONS.

Chalmers' Church, Halifax,	\$100 82
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FOREIGN MISSIONS.

Chalmers' Church, Halifax,	88 18
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EDUCATION.

Chalmers' Church, Halifax,	20 00
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HOME AND FOREIGN RECORD.

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1864.

Mr. Gavin Bell, New Annan,	\$6 00
Mr. Geo. B. Jolinson, New Annan,	3 00
Mr. Robt. Stewart, Elder, Rog. Hill,	12 00
Mr. Prussia Birch, Port Hill, P.E.I.,	5 00
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Mr. Wm. Buchanan, Sydney, C. B.,	10 00
Rev. J. A. F. Sutherland,	50
Rev. Professor McKnight, Dartmouth,	5 50
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