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THE
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

1865.-66

HALIFAX, N. S.
JAMES BARNES, 142 HOLLIS STREET.
1865.

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JANUARY, 1865.

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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JANUARY, 1865.

THE OLD YEAR AND THE NEW.

Another of our allotted "three score years and ten" has been swallowed by the all-devouring past. It has gone with its countless burdens into the keeping of GOD,—gone with its sweet sunshine and its raving storms—its rainbows of hope and its wrathful thunder clouds of despair,—gone, rich with the joyous laughter of youth, the thank-offerings of the good, and the loving deeds of the beneficent,—gone, mournful with the flooding tears of widows and orphans, the sighing of the prisoners, and the blood of the slain. To many it was throughout a year of peace and prosperity, God smiling success on all their way. They sowed in hope and reaped in gladness. Each day brought its task, and God gave strength to perform that task. Death came not to break the family circle, or to darken with outspread wing the quiet homestead. In such cases how inexpressible the debt of gratitude due to the Giver of all good! But judge not of the future by *your* experience of the past.—The deep hush of the summer noon is the sure forerunner of darkness and tempest.

To how many has the past year been one of unspeakable sorrow and anguish! Sickness, death, or shame worse than death; or one or other of the innumerable calamities to which men are liable, came to quench their joy and to shut in their horizon with gloomy clouds. Parents, Rachael-like, have wopt their children because they are not.—Children have been left orphans when most needing a parent's care. Friend has buried friend out of sight. Hundreds of thousands have perished in prisons, on battle-fields, in

flood or flame. But why multiply instances? "Man that is born of a woman is of few days and full of trouble." Sorrow, distress, death are in the world to remind us evermore that God is angry with Sin. The whole creation, though daily nearing the great-day of Emancipation, still groans under the weight of the curse. Year by year the same sad lesson is taught to all the generations of men. Slowly and reluctantly we learn the lesson of our mortality and then pass away like all our fathers to join the countless hosts that dwell in the house appointed for all living. Learn the lesson?—alas how many fail to give it a thought till too late! And how much do we all need an answer to the Prayer of the mighty leader of Israel: "So teach us to number our days that we may apply our hearts unto wisdom!"

Painfully conscious as we all are become of the slight hold we have of time, the swiftness with which it slips from our grasp, our inability to restrain its flight or call one moment back again,—we should all the more eagerly lay hold with a life-and-death grip upon the INFINITE ONE with whom is no passingness, no dying yesterdays, no dawning morrows. United to Him we become partakers of His life; we may laugh at change, and triumph over death; we become forever young, heirs of a blissful eternity. Thus our FATHER finding us in the dismal current of mortality and with all the swiftness of time hurrying downward to perdition, mercifully saves us through faith in JESUS CHRIST and sets our feet on a Rock which the stream of time, beat it ever so fiercely, can never shake. Our mortality

the vanity of life, the emptiness of earthly joys, the swiftness with which days, months, years leave us,—all this serves but as a foil causing our New Life that is through and in CHRIST to stand out so much the more grand and bright and beautiful, altogether lovely and desirable, infinitely removed above all earthly price.

Does it not become us as we enter upon a New Year to ask ourselves what progress we have made in the new life, during the year that is past? Have we become more like Christ? Have we served Him better and loved Him more sincerely than ever before? Are we ready to meet Him as our Judge when He shall call us to His bar? We are addressing readers who are professedly Christian: and we have to ask them what have they done for CHRIST during the past twelve months? Have you duly loved Him in your heart, confessed Him with your lips, and honoured Him with your substance, and served Him with all your powers of body and mind? These questions we leave you to answer between yourselves and God. If it is important that Christians should examine themselves as to their progress in the divine life, how much greater is the necessity to examine ourselves as to whether we have commenced to live to God! While we continue strangers to Christ and God, every new year finds us in a condition more hopeless and deplorable—more friendless and forlorn on the treacherous sea of life without compass or guiding star or helm, nearing, ever nearing, the last fatal shipwreck.

To us as a Church the last year has been one of peaceful growth and blessing. In one or two districts there may have been painful troubles, but as a whole we have been blessed with a profound and healthful peace. New congregations have been formed, places of worship have been built, new stations have been occupied, vacancies have been supplied, and many "have been added unto the Lord." It is matter for fervent thankfulness that while two or three of our ministers have been laid aside by age or infirmity, not one has been removed by death. The most pleasing event of the year in connection with our Church is the safe return

of our pioneer Missionaries, after eighteen years of arduous toil crowned with wonderful success. We trust that the visit of Mr. and Mrs. GEDDIE will mark an epoch in the missionary history of our Church, and that the zeal, the love and the liberality of our people will brighten and burn and extend in a manner worthy of the great cause in which we are engaged. We need a powerful Revival of our zeal in Home and Foreign Mission work.

Looking abroad there is much to attract attention. The last year witnessed ominous and melancholy departures from the faith and insidious attacks upon the truths of Revelation on the one hand, and on the other hand magnificent movements towards union and communion among the friends of pure religion, and especially among those who bear the honored name of Presbyterians. Union is strength; and the purest Churches in Christendom are anxiously preparing for the tremendous impending conflict with the "Man of Sin" and Infidelity, by ceasing from the unseemly "civil wars" which have disgraced the Protestant name, and in one firm phalanx hurling their united strength against a common foe. This glorious movement is advancing in the New World as well as in the Old: may God crown it with His blessing!

The war in the United States, terrible as it is, and protracted as it is likely to be, has already done much to break the fetters of Slavery, and is not likely to end, till that foul blot is wiped from the fair face of this continent. God's hand is in war, as well as in peace, He holds the issues in His hand, and He will cause this dreadful calamity to result in the good of mankind and the indication of His own righteousness.

The most important event in Europe during the year in its probable bearings on religion, has been the treaty by which the FRENCH have covenanted to leave the POPE unsupported in ROME at the end of two years. God only knows what the result will be; but the POPE and his minions regard the treaty as a serious disaster, and the most enlightened publicists in EUROPE judge that ROME itself will be the capital of United ITALY in a few months after the

expiration of the two years stipulated for in the treaty. 1867 will therefore in all probability witness the overthrow of the temporal power of the Pope.

We might profitably review the progress of Christ's kingdom in heathen and papal lands—the disasters that have been experienced, the triumphs that have been gained, the new points of influence that have been seized, the fresh channels that have been opened up for the truth and the old obstructions that have been removed—and the slow sure progress of the Gospel; but space forbids. The experience of the past teaches us to enter on the New Year with fear and trembling and to place all our trust in Him who holds the mysterious, shadowy, illimitable FUTURE, in His hand.

Harp, awake! tell out the story
Of our love and joy and praise;
Lute, awake! awake our glory!
Join a thankful song to raise!
Join we, brethren faithful-hearted,
Lift the solemn voice again
O'er another year departed
Of our three score years and ten!

Lo! a theme for deepest sadness
In ourselves by sin defiled;
Lo! a theme of holiest gladness
In our Father reconciled!
In the dust we bend before Thee,
Lord of sinless hosts above;
Yet in lowliest joy adore Thee
God of mercy, grace and love!

Gracious Saviour! Thou hast lengthened
And hast blessed our mortal span,
And in our weak hearts hast strengthened
What Thy grace alone began!
Still when danger shall betide us
Be Thy warning whisper heard;
Keep us at Thy feet and guide us
By Thy Spirit and Thy Word!

Let Thy favour and Thy blessing
Crown the year we now begin;
Let us all, Thy grace possessing,
Grow in grace and vanquish sin.
Storms are round us, hearts are quailing,
Signs in heaven and earth and sea;
But when heaven and earth were failing,
Saviour! we will trust in Thee!

FACTS REGARDING THE NEW HEBRIDES MISSION.

The Synod of the Presbyterian Church met at Pictou in 1843; and on the 14th July of that year the venerable Dr. Keir supported an overture "On the propriety of maintaining a Mission abroad." The overture was "sent down to the several Presbyteries for consideration, with instructions to report thereon to the Synod at its next meeting." This we believe was the first movement in this country towards the establishment of a Foreign Mission. In the following year—1844—the Synod met at the same place, and in its Minutes we find that one Presbytery was strongly in favour of undertaking a Mission, another was opposed to the step, and the third was desirous first to find out whether the Church was prepared to sustain such a mission. These reports of Presbyteries being before the Synod, the Minute proceeds:—

"Read also a deeply interesting memorial from the Presbytery of PRINCE EDWARD ISLAND on the same subject. Whereupon it was moved that the Overture be adopted and carried into effect as far as practicable, and that a Committee or Board of Foreign Missions be appointed for this purpose, and that the Memorial just now read be published for the information of the people.

"It was moved in amendment, That this Synod feeling that in present circumstances they are not prepared to embark in the Foreign Mission enterprise, resolve to enjoin on the congregations under their inspection to make an effort on behalf of said Missions consistently with other claims; and farther, that in order to render present efforts available, the Synod will connect itself with the Society through which their contributions may flow till they feel themselves able to embark in the cause by sending forth a Missionary of their own." The motion was carried by a majority of six, the vote being twenty to fourteen. The Presbytery of Prince Edward Island (of which the Rev. JOHN GEDDIE was then a member) with the Rev. Messrs Bayne, Waddell, M'Curdy and Baxter were appointed a "Board of Foreign Missions" for the purpose of carrying the above motion into

effect. The Synod met at Truro in 1845, and at this meeting the Foreign Mission Board reported £140 in the hands of the Treasurer, and that the Presbytery of P. E. Island had guaranteed £79 annually; the Presbytery of Pictou would pay this year £58. 10; the Presbytery of Truro £50. By a vote of *thirteen to twelve* the Synod resolved to instruct the Board to "select a field and negotiate with candidates for occupying that field as soon as possible." Shortly after the passing of this resolution the Presbytery of P. E. Island loosed t a Rev. JOHN GEDDIE from his charge at Cavendish and New London.

FIRST CANDIDATE.

Mr. GEDDIE was the first to offer his services to the Board of Foreign Missions. He had laboured as a pastor in Prince Edward Island for eight years, and had proved himself a man of profound piety, deep sagacity and sound practical sense. He was, if not the originator of the Missionary movement in the church, at least intimately connected with that movement. The Board accepted his services unanimously and without hesitation, and the Presbytery of P. E. Island accepted his demission of his charge. Under the instructions of the Board Mr. Geddie entered promptly on the duties of his new position, visited the congregations, studied medicine to some extent, and learned to do a little printing. Another candidate, a Mr. Speedie, offered his services; but after some correspondence with the Board the offer was withdrawn. These facts the Board relate in their Report for 1846.

NEW CALEDONIA was the island in which it was at first expected that Mr. Geddie should be located. There was a good deal of correspondence with the United Presbyterian Church, the London Missionary Society, and other Societies with regard to the field of operations. The result was that New Caledonia or some neighbouring island was held in view.

DEPARTURE OF THE MISSIONARIES.

An appeal for co-operation had been made by the Board to the "United Secession Church of Scotland," but that church being engaged in extensive Missions of her

own could afford no aid. The Board then took the bold and wise step of beginning the work on the responsibility of the Presbyterian Church of Nova Scotia. On the 3rd November 1846, designation services were held at Pictou. Rev. R. S. Paterson of Bedeque, P. E. Island, preached on the occasion; Rev. John M'Kinlay offered the designation prayer; and the Rev. Messrs Baxter, Roy, Waddell and Christie took part in the solemn services. Next morning the Missionaries bade farewell to Pictou. After a meeting in Onslow, farewell services were held in Poplar Grove Church, Halifax, on the 13th November; and on the 30th of the same month they set sail for Boston in the packet "*Acadia*."

THEIR VOYAGE.

Our Missionaries met with great kindness in Boston from the office-bearers of the American Board of Foreign Missions, and especially from Dr. Anderson the Secretary of the Board. They had some difficulty in securing a passage for their destination; but on the 28th January, 1847, they sailed from Newburyport in the brig "*Eveline*" for the Sandwich Islands. The passage round Cape Horn to the Sandwich Islands was very stormy and occupied 170 days. Mr. GEDDIE met the kindest reception at Honolulu and elsewhere on this interesting group where he remained seven weeks before he could secure a passage to Samoa. At last he set sail for his destination, and reached Samoa in October 1847. Here he was cordially welcomed by the agents of the London Missionary Society and his attention turned to the

NEW HEBRIDES

As the scene of his future labours.— French interference had destroyed the prospects of Protestant Missions on New Caledonia; but so far as the New Hebrides were concerned the door was open and the field peculiarly inviting. In 1839 JOHN WILLIAMS fell on Erromanga, while attempting to introduce the Gospel into the New Hebrides. His lamented death caused the enterprise to be abandoned. In 1841 christian teachers—natives of Samoa—were located on ANEITEUM, but their labours

were attended with scarcely any visible effect. It was on the 29 May, 1848 that Mr. Geddie, after a residence of eight months on Samoa, was located on Aneiteum, and commenced those labours that have been so signally blessed of God.

ANEITEUM,

The field ultimately chosen, is a very beautiful island, glorious with lofty mountains and far-withdrawing valleys, all crowned with waving palm. It has the finest harbor in the New Hebrides. Its population, when Mr. Geddie landed, was about 4000; and the people were as degraded as any that could be found on the face of the earth. Rev. Mr. Powell, of the London Missionary Society, landed with Mr. Geddie, but he was speedily prostrated with fever, and had to leave the island.—For four long solitary years Mr. and Mrs. Geddie toiled on in perils and sickness, amidst foes crafty, cruel, lawless, shameless, and fearing neither God nor man. Their lives were often in imminent peril. The month of November, 1851, is regarded as the crisis of the Mission work on Aneiteum. It was then that an attempt was made to burn the Mission premises and the Mission family in them. The attempt failed and the disgrace of it tended largely to the final overthrow of heathenism.

On the 18th of May, 1852, the first Christian Church was constituted in the New Hebrides—the first in Western Polynesia. On that day Mr. Geddie administered the sacraments of Baptism and the Lord's Supper to thirteen native converts. Many were able to read; hundreds were attending school; crowds came to the sabbath services; all the leading chiefs were either christians or decidedly friendly.—Ever since that time the work has gone on prosperously. On the 1st July, 1852, Mr. Geddie was cheered by the arrival on the island of a valuable fellow laborer, Rev. JOHN INGLIS, of the Reformed Presbyterian Church, Scotland. Heathenism, in its worst and most dangerous forms, had been encountered and overcome by our Missionaries before the arrival of Mr. INGLIS. Happily no danger to life or property was now to be apprehended. The

arrival of assistance at this juncture was found of great value. The people became eager for teaching and preaching, and one Missionary and his wife would have been overwhelmed with work.

With the present condition of Aneiteum our readers are familiar. The whole island is thoroughly christianized. Not a remnant of the old superstition remains. Numerous schools are open in all parts of the island, and these are attended by young and old together. The proportion of church members is quite as numerous as in any christian country. The Sabbath is strictly observed; and in every family the voice of praise and prayer is heard every morning and evening. This, with God's blessing, has been the result of that quiet landing of the Rev. John Geddie and his wife in the bay of Aneiteumat, in ANEITEUM.

OTHER ISLANDS AND MISSIONARIES.

Rev. G. N. GORDON and his wife were stationed on Erromanga, and there after four years of toil, fell martyrs in the noblest of causes. But though they have fallen the cause is prospering. The seed sown by them is springing up, and will no doubt soon wave in an abundant harvest. On Tanna too our Church stationed the Rev. Mr. Matheson and his wife and the Rev. S. F. Johnston and his wife. Messrs. Matheson and Johnston fell at their post, not indeed by the hand of violence like their dear brother Gordon, but from disease aggravated by toil and exposure and peril.

Within the last eighteen years our Church has sent forth to the New Hebrides fifteen labourers including Missionaries and their wives; and previous to the present year we had occupied the islands of Aneiteum, Erromanga and Tanna. Of course we are unable to say what islands may be occupied by our Missionaries who have gone out in the *Dayspring*. The field is extensive and inviting; and labour bestowed on it is not thrown away.

TIDINGS OF THE "DAYSRING";
Important News from the Loyalty
Islands: French Outrages.

We learn from correspondence in the *Missionary Magazine and Chronicle* that the *Dayspring* called at LIFU, one of the Loyalty Islands, on the first of July. There were seven missionaries on board, including Messrs Creagh and Jones of the London Missionary Society. LIFU is, we believe, about 200 miles from Anciteum.

The French had taken possession of Lifu in the most outrageous manner, led on by Romish priests. Protestant Missions have been successfully prosecuted on the island for twenty years. The population, 7000 in number, are all Christian and the whole of the Loyalty Group appears to be under Missionary influence. The following details of the recent outrage are from the *Sydney Morning Herald* of the 21st September:

The island was not declared to be part of the French dominions, nor was it so treated, until May last, when a proclamation was issued asserting this sovereignty. In tracing the supposed causes of these outrages it seems that a young man in Lifu, while conversing with one of the French missionaries, expressed his disdain of the French, using words to this effect, "Who are the French that I should be afraid of them?" This was assumed to be the expression of settled hostility, and was transmitted by the missionary to the French Government. On another occasion a French missionary presented himself in a village exclusively Protestant, and demanded of the chief that they should build him a house. Under these circumstances the native teacher consulted the European missionary, who replied that as for the priest he was neither a chief nor their pastor, and they were not bound to render him services without payment.—This letter, coming into his hands, was translated into French, and forwarded to the Governor of New Caledonia.

In the month of May, an officer, not much more than twenty years of age, arrived in a steamer sent by the Governor of New Caledonia to take possession of the island. He was accompanied by twenty-five soldiers.—On the day following the flag of France was planted for the first time on the island of Lifu. The natives were informed that henceforth they were to consider themselves subject to the commandant; and that their own laws were null and void. A few days afterwards a steamer arrived, bringing cases of books, and an order was issued that no other should be used. The Protestants were pro-

hibited exercising the functions of their religion, and the schools were closed. In the island there were seventeen churches, 1,500 communicants, as many candidates, and about 2,000 children, under instruction. The improvement of their social circumstances was great. They had not only made improved roads, but they had also erected lath and plaster cottages, and one of their chiefs had all the usual conveniences of civilisation. On the 21st June, the Governor of New Caledonia himself arrived, accompanied by about 300 men. On the day following a party of officers examined the village and made enquiries of the missionary as to the arms and numbers of the natives. A chief of the district propagated among them a statement that unless they conformed to the French religion, they would be exterminated. Under the influence of these fears the population retreated to the bush. On the following day the Governor landed, accompanied by 150 soldiers, and attended by a small party of natives. Having taken up his position on a public road, it was there announced that the island was French.—The natives were prohibited from supporting the missionaries, or doing anything for them without payment, and they were informed that they were to consider the commandant as their ruler. The soldiers then dispersed and looted the dwellings of the natives. Finding one of the teachers, they ejected him at the point of the bayonet, and robbed him of his property. In the evening the French retired, when the natives returned armed with various weapons, among which were some muskets. This circumstance was alleged as the justification of the subsequent proceedings. The natives were advised by the missionary not to make any resistance, and they resolved to retire into the interior, beyond the reach of the French. The missionary and native teachers, according to custom met on the following morning for prayer. They were so engaged when the chapel door was burst open, and the house filled with soldiers. Finding the people quietly at prayer, the French retired, but surrounded the building. Except the missionary all were detained as prisoners. A collision then took place between the French and the natives outside, when four of the natives were killed, and one of the soldiers. The French again entered the chapel, and bound several of the native teachers. A woman who had crept under one of the seats was wounded several times with a bayonet. An aged man, one of the deacons of the congregation, was pierced by a bayonet.—The native teachers were conveyed on board ship in irons. After being kept for five days they were sent ashore to await the arrival of the John Williams to convey them to Samoa. Their hands and feet bore the marks of ill-usage, and they were under the

doctor's care. The missionary was confined to his house, and told that the sentinel would shoot him unless he kept quiet. The village was burned. The Day Spring, from this port, arrived a few days after this transaction. Seven missionaries were on board.— They were not permitted to land, although some of the ladies were allowed to communicate with the shore. The captain was instructed not to permit any missionary to be left on any island of the group. There can be little doubt that the Governor of New Caledonia trusted too readily to the rumors which have reached him, and that he has been to some extent a dupe in these nefarious proceedings. Many Frenchmen entertain so strong a detestation of England, and have such crude notions of missionary effort, that they are prepared to believe anything adverse to the British missionary. It is a common opinion among them that all these gentlemen are commercial agents sent by the British Government to the different islands to propagate British influence and to resist the advance of the French. It is evident that stories of a very absurd nature had reached the Governor of New Caledonia, and that these violent steps to assert the French authority was the result. The letter of the missionary, as translated, is a case in point. In its translation it had been made to refer to the French generally, and it was not until the insidious alteration of the singular to the plural had been pointed out that the Governor saw he had been mistaken. After a second expedition, which happily ended only in the destruction of native property, and about £120 worth of coconut fibre belonging to the London Missionary Society, the French returned to the village at White Bay, whence they started. The Governor having left the commandant, he sent for the chiefs, who were told that every man might hold what religion he pleased, but that none were to assemble for worship—a prohibition which applied exclusively to Protestants. The whole series of transactions shows a recklessness and violence which can only embitter the spirit of the natives without at all promoting the dignity and influence of France.

NEW CALEDONIA was seized by the French for a penal settlement in 1852, and the Loyalty group is claimed as a dependency of New Caledonia. The first step taken by the French and popish intruders was to forbid the natives to read the Bible and to forbid the Missionaries to teach or preach. The priests have endeavoured to get the natives to play at games on the Sabbath, but in this they have failed. A French officer informed Mr. Macfarlane the Protestant Missionary that their way of observing the

Sabbath was exceedingly hateful to the Governor and all Frenchmen and that the natives would be forced to observe the day as in France! We trust that the British Government will take immediate steps to call the attention of the French Government to these barbarous and cruel proceedings.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

We give below a copy of the rules for the management of the proposed fund for the support of the widows and orphans of ministers of our church. On this subject the Synod passed the following resolutions :

"1st. That the Synod express their gratification at the liberality displayed in behalf of this scheme, so far as the committee have prosecuted the work, and direct that they complete the work of raising the capital fund, aiming at £5000, by appealing to the other congregations of the church without unnecessary delay.

2nd. That, without committing itself to all the details of the scheme submitted, the Synod approve of it as a general basis on which to commence the scheme, and authorize the committee to put the same in operation immediately, and that the said scheme be published, and Presbyteries be directed to forward suggestions to the committee one month previous to the next meeting of Synod, when these regulations shall come up for final approval."

The proposed regulations are accordingly now published for the consideration of Presbyteries and of the Church at large.— We may say that the scheme has been prepared after a careful examination of the schemes in operation in other churches. It may appear to some that the terms are high. Upon this we have only to say that they are lower, in proportion to the privileges granted, than in any scheme we have seen. For example, in the Free Church scheme, each minister has to pay, as entry money, £10, and on marriage £5 if under 45 years of age, and £10 if over, and an annual sum of £5, while for this his widow

becomes entitled to £27 per annum, without any allowance to orphans, which must be provided by a separate payment to an orphan fund. By this scheme it will be seen that, for the same sum of £5, there is allowed £30 for a widow and £5 for each orphan under 16 years of age. The committee did not feel themselves at liberty to put the rates lower, until they learned the results of the appeal to the church. Should the response be liberal, it will enable them either to increase the amount of the annual allowance to widows and orphans, or to lower the rates payable by ministers. It must be remarked too, that while some circumstances are in our favor, compared with such institutions in older countries, at the outset we are, in one respect, in a more unfavorable position. In commencing our scheme it is deemed only right that all the members of Synod, whatever be their age or state of health, should be able to avail themselves of it. This will involve the necessity of taking in men who would be accepted by no Life Assurance Association except at an exorbitant premium. Fathers of the church, over seventy years of age, and in failing health, must be received upon the scheme, although had they been paying yearly from the date of their ordination, as others will have to do, their payments would have amounted, in some instances, to nearly £200. This fact of itself were sufficient to render it necessary to appeal to the liberality of the church, to raise a capital fund at the first, to place the scheme on a safe basis.

But besides it will be seen that the rates of payment are such that they will still bear heavily upon the poorer ministers of our church. With salaries, in some instances, below £100, even the small rates required here will be felt seriously in many ministers' families. But if the church aid us liberally in establishing the fund, these rates may be lowered, so as to bring the measure within the reach of the poorest of our ministers. Indeed, this fact was the principal reason that influenced the Synod in resolving to attempt to raise a larger capital fund than was at first contemplated.

It is admitted that this scheme is, in a measure, based upon the principles of Life Assurance. But it differs in some important particulars from ordinary institutions of that kind. In the latter the sum assured is paid in one sum at death, in our scheme it is paid in the form of an annuity to the widows and orphans. But a more important difference is, that in an ordinary Life Assurance the sum is paid to the representatives of the deceased, whoever they may be, or whether they are in need or not. In such a scheme as this the amounts are only paid to widows and orphans. As in many cases there will be no widows or orphans, all the contributions will go to increase the amounts where they are actually needed, so that in such cases a larger amount will be realized than under any other system. It is true that many will pay in, whose families will never receive any benefit, but such will have reason for thankfulness, that they will not leave behind them those that need assistance, and it will be a satisfaction that, in such circumstances, what they have contributed will go to the relief of the families of their less favored brethren. Further, by this scheme being in connexion with the Synod, it will be managed with little or no expense. Insurance societies employ Agents, who receive large salaries, and a portion of their receipts go to those who have invested their capital in the institution, as profits, but in this case the treasurer generously gives his services gratuitously, while the other officers, being members of Synod, and feeling a personal interest in the matter, do the same, and of course there is nothing paid out in the shape of profit. All goes for the benefit of the parties intended. In addition to this it will afford a channel for the contributions of the benevolent in the church. We believe that liberal donations will be made to the scheme from time to time. Such would not be made to a merely commercial concern, and they will be a great aid, whether applied to increase the allowance to widows and orphans, or to lower the rates required of poor ministers.

Although appealing to the church to provide a capital fund at the outset, which

in such institutions is considered essential to their being placed on a secure basis it is still intended afterwards to appeal to congregations to bear the annual payments of their own ministers. At future settlements it will be the duty of Presbyteries to see that congregations provide for their minister's widow an interest in this fund, as regularly as a salary for himself while he is living. The present scheme affords a plan, by which congregations may make provision for their ministers' widows' in the easiest way. The great principle of all insurance is the equalization of burdens or the distribution of losses among a large number. There are so many vessels lost. If the loss of these fell upon the owners it would be ruinous, but many others would escape. But by each paying a small sum the burden is light upon each. This is marine insurance, and upon the same principle are based fire and life insurance. This is a principle which thus applied has not only met the approval of wise men, but among them it is regarded as even criminal to neglect it; and the relief which it has afforded, in multitudes of instances, can never be estimated. The same principle applies here. Were each congregation left to provide for the widows of its own ministers, and were it willing to do so, which we have never yet known congregations in this country to be, it is easy to see how unequally the burden would be distributed. Some congregations, and these the wealthiest in the Church, would have nothing to pay, while others, and these, it might be, poor and struggling, and scarcely able to maintain a minister, might have upon them two or three widows. But by each paying a small sum the amount is distributed so as to realize the apostle's idea, "I mean not that other men be eased and ye burdened, but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality." Thus the mutual sympathy of the members of the body is manifested. "If one member suffer all the members suffer with it."

This, however, is a matter for future

action. In the first instance we will have to look to the ministers for the annual rates and, in the meantime, the appeal to the Church is to raise such a sum, as a capital fund, as will enable us to safely receive upon the fund all its ministers, whatever their age or state of health, and will enable us to put the rates upon a scale that will place the scheme within the reach of all our ministers, whatever their worldly circumstances may be.

PROPOSED REGULATIONS FOR THE
MANAGEMENT OF THE MINISTERS'
WIDOWS' AND ORPHANS' FUND OF
THE PRESBYTERIAN CHURCH OF THE
LOWER PROVINCES.

1. The management of the fund shall be entrusted to a Committee of twelve, five of whom shall be a quorum, who shall elect their Chairman, Secretary and Treasurer, and who shall be the Trustees of the fund in whose name all obligations shall be taken, the said committee to be elected by Synod, which shall also fill up vacancies caused by death, resignation or otherwise.

2. The Committee shall meet once a year during the meeting of Synod, by announcement of the Moderator from the chair, and at other times by notice from the chairman, to each member, or by regular adjournment from one meeting to a specified date.

3. It shall be the duty of the Secretary to keep a regular minute both of all proceedings of the committee, and also a record book in which shall be inscribed a correct record from the schedules forwarded to him, of the names and date of birth of all ministers contributing, the names and dates of birth of their wives and children, the names of widows and orphans in receipt of aid, and such other statistics as may be required, and he shall prepare an annual statement to be submitted to Synod, of such changes as may have taken place during the year preceding, the statistics of the ministers contributing, and their families, through admissions, marriages, births, deaths or the like.

4. The Treasurer shall every year prepare an account to be laid before Synod of the sums of money received and expended since the previous statement, and also a general

statement of the funds and effects in the hands of the Trustees.

4. Those ministers now on the roll of Synod, or Professors now in its employment, shall have the privilege of entering till the 1st July 1865, but hereafter no minister shall be admissible to the benefits of the scheme, unless he apply for that privilege within one year from the date of his ordination.

6. Each applicant shall be required to furnish the committee in writing with a statement of the date of his birth, and if married, of the date of his wife's birth (and shall also if required, furnish a medical certificate of the state of his health) and also a statement of the names and dates of the birth of each of his children under 16 years of age.

7. There shall be three classes of payments, and every person on becoming a member, shall signify which class he chooses; and the choice being once made, he shall not afterward have the power of rising to a higher class; but he shall at any time have the liberty of taking a lower class, it being understood that no part of the sums already paid or due by him can be returned or abated to him, and that his widow or orphan children will thenceforth be entitled only to the annuity of the class then chosen by him.

8. Every person coming on the scheme shall pay annually on or before the 1st July in each year the following sums, according to the class which they intend to enter.

Class 1.	Class 2.	Class 3.
\$10	\$15	\$20

And also a marriage equalising tax for every year exceeding four years that his age exceeds that of his wife,

	Class 1.	Class 2.	Class 3.
Under 45	\$2	\$3	\$4
Under 60	4	6	8
Over 60	6	9	12

The same to be paid on every subsequent marriage, except where he marry a widow already on the fund. In all cases in which members shall marry, they shall be bound to give the committee notice in writing, and furnish a statement of the dates of their own birth and that of their wives.

9. In the case of those ministers now on the roll of Synod, subscribing to the capital fund according to their means, such sub-

scriptions shall be considered as their entry money and first payment, but all future entries shall pay as entry money a sum equal to the annual payment of the rate at which he enters, beside the annual payment for the year. But in the case of persons ordained during the intervals of meetings of Synod, if their ordination shall have taken place less than six months previous to the 1st July, they shall only be liable for that year for a half-year's rate, beside their entry money.

10. Members not making payment of their annual rates on or before the 1st July in each year shall be subject to the following fines,

1st Class,	12½ cents
2nd "	25 "
3rd "	37½ "

for each month thereafter till payment be made; and that those who neglect payment for four full years, shall from that period cease to be members, and shall forfeit all privileges connected with the Institution, and shall have no claim to the money they have paid into it. Intimation shall in all cases be sent to ministers in arrears before they shall be cut off from the benefits of the fund.

11. As soon as correct tables for the purpose can be prepared, members shall be entitled at any time to redeem their annual rates, payable for life by the payment of a single sum at once, or to commute them into an increased annual payment to cease on their completing the 60th or 65 year of their age.

12. The annual annuities for widows for the present shall be as follows—

Class 1.	Class 2	Class 3.
\$60	\$90	\$120

But no widow shall be entitled to receive any annuity from the fund until full payment of the annual rates for six several years, or in the case of those now members of Synod for three years has been made either by her husband or in the event of his decease, by herself or her friends with such other payments as may have been due. But if she or her friends pay the whole in one sum she shall be entitled to half annuity until the time when she would have been entitled to full annuity, the amount thus advanced to be deducted from subsequent payments.

13. Annuities to widows shall be payable half yearly on the 1st January and 1st July of each year commencing at the first of these terms, which shall happen after the decease of their husbands, and ending at the last of said terms preceding the decease of the widow.

14. There shall also be payable to each orphan child of any member the following sum yearly, until such child shall reach the age of 16

Class 1.	Class 2.	Class 3.
\$12	\$16	\$20

But if both parents be dead, then these amounts shall be doubled.

15. The funds so far as they are not required for immediate application or expenditure shall be invested in security upon real estate or in Savings banks or Government securities or in any of the chartered banks of the Province, in the name of the Trustees.

16. There shall be an investigation of the funds of the Institution every seventh year, and a revision of the rates, when the amount of annuities to widows and orphans may be increased or diminished as the state of the funds will warrant, or the amount of the annual rates may be altered. But no alteration in these shall take place at any other time. The first investigation and revision shall take place in 1871.

17. No alteration in these rules shall be made after their final adoption, unless due notice be given, and the proposed alterations be submitted to a meeting of those in full standing as contributors, and adopted by a majority of those present, and afterwards submitted to Synod and approved by it.

18. All differences or disputes that may arise in regard to sums due shall be referred to arbitrators of whom the Trustees at the first meeting after their being incorporated shall name and elect three, being persons not beneficially interested either directly or indirectly in the funds of the Institution, whose names shall be entered on their minute book, and these shall be called on to settle any such dispute as may arise, and whatever award shall be made by them or the majority of them, shall be binding and conclusive on all parties, and shall be final to

all intents and purposes, and subject to no appeal to any court of law whatever.

19. In the event of any minister or professor ceasing to be a minister or professor of the said church by resignation, deprivation, or in any other way, it shall nevertheless be in his power to uphold and continue the right and interest of his widow and children to participate in the benefits of the fund, by making regular payment of all sums payable under these regulations.

20. Every minister on the fund shall be bound to furnish annually to the clerk a notice of the changes in his family by birth, death or marriage, which shall be duly entered on the Record book.

21. The annuities payable to the widows and children aforesaid, being intended as alimentary provisions, the same shall not be assignable, or subject to arrestment or other legal proceedings at the instance of creditors, but shall be paid only to the Widows and the tutors and curators of the children, and in case the widow shall be under any legal or natural disability or in case the children shall have no tutors or curators, it shall be competent for the Trustees of the Widows' fund, to name two or more persons as trustees, to manage and apply the annuities in such manner as shall appear to them to be most for the benefit of such widow or children.

COLPORTAGE.

We observe with pleasure that an attempt is being made to revive the Colportage Scheme of the Church. The American Tract Society is supporting several Colporteurs in this country. These men are doing a good work, circulating a very excellent class of books, carrying the Gospel message into many homes that might otherwise be left to the desolate night of ungodliness.— We bid them God-speed in their labours. But we are persuaded that more than enough scope remains for the operations of two or three active Presbyterian Colporteurs. Many in our Church prefer the publications of the Presbyterian Board, for example, to those of any other Society. The strictly denominational literature of that Board is

invaluable in its place and peculiarly adapted to the requirements of many of our congregations. Its publications are varied and numerous, but we refer especially to such works as Hodge's, Miller's, Alexander's, Fairchild's, and so forth. We know of no works we would more cheerfully commend to thoughtful Presbyterians or inquirers after the truth than these; and we know of no better means for putting these into circulation than by colportage.

Gaelic Bibles also are extensively circulated by our Colporteurs. These are the issues of the Scottish National Society, and are a great improvement on the edition of the British and Foreign Bible Society.— They have the special attraction of containing the Gaelic Psalms in metre, a very noble version which Highlanders prize above all price.

The Scheme has been in existence during twelve years, and in that time our Colporteurs have circulated 60,000 volumes of unexceptionable literature. All that the Church has contributed to aid the scheme would hardly sustain one colporteur one year! No wonder that the work slackened and sank down very near to the gates of death. It is impossible that in a sparsely peopled country like this the work can be made to sustain itself. The colporteur cannot live on a miserable Twenty-five per cent on his sales. He may drag out a feeble existence for a year or two; but it is a martyrdom, a slow death. He loses heart, health, money, everything; and he must either turn to some other means of livelihood, or learn to cheat, or die!

By reason of Mr. Baxter's careful management, the scheme may be regarded as solvent. A hundred pounds' worth of books are on hand to balance a debt of seventy pounds. The Committee held a meeting lately in Halifax to take the whole case into consideration. After mature deliberation, they determined that a fresh effort should be put forth to revive our Colportage and place it on a more satisfactory footing.— Mr. Baxter was authorized to contract a loan of \$400, and to solicit donations. We trust that the good already accomplished by the scheme will encourage our friends to

afford liberal aid in the present emergency. Our congregations in Halifax have done their part well; and we hope that their example will be followed in other localities.— There are several ways in which the cause can be aided. You may send a donation of money direct to Mr. BAXTER, ONSLOW. You may give the money to the Colporteur when you meet him or when he calls at your house. You will aid also by purchasing as many of the Colporteur's books as you can, and thus at the same moment lightening his load and his cares, and the debt of the undertaking.

SABBATH SCHOOLS.

The Committee on SABBATH SCHOOLS appointed by the Synod has issued a series of LESSONS for the first half of the present year. The second part of the series will be ready in due time. These lessons can be obtained at the Witness Office, at the rate of fifty cents per 100 copies.

We take this opportunity of saying a few words about Sabbath School. We cannot over-estimate their importance and value as a means of grace, nor can we too frequently urge their claims on the attention of the church.

1. There should be a Sabbath School in connection with every congregation where parents neglect their duty. If fathers and mothers were faithful and diligent in training their children every family would be a "Sabbath School;" but even then it might not be superfluous to gather all the "lambs of the flock" for an hour or so on the Lord's Day. There would be scope enough for the combined efforts of the parent and of the Sabbath School teacher. We are aware that in a large proportion of our families Sabbath School teaching is *not* made an excuse for neglect of home training. On the contrary the two influences operate harmoniously and very successfully. But in too many instances the religious training of the young will be wholly overlooked if there be no Sabbath School. Hence the necessity of keeping up this means of grace all the year round. Day schools flourish in the winter; then why not Sabbath Schools

2. Follow a system of Lessons. The Edinburgh Series are very good. But they are not always within reach; and it was felt that much inconvenience would be obviated by our having Lessons of our own. It is scarcely necessary to say a word in proof or illustration of the necessity of following a regular system. All the teachers and scholars and the minister know unmistakeably the Lesson for the day. Study is thus made easy, and the work of the school is better done.

3. Secure a good Library. Take collections in the school, and from the church; scour the neighbourhood for money till you have enough to secure a hundred or two hundred volumes. Do not invest the money in tawdry story-books or in heavy livinity, but in a judicious mixture of Biography, Sacred History, Narratives &c.—something for the young as well as the more mature in years. It is desirable also to supply the children with a suitable monthly publication.

4. The great aim of Sabbath School instruction is the conversion of the children to God. It is for this we issue Lessons—It is for this we procure Libraries. For this we labour and pray. Without the attainment of this end we are sadly disappointed. This end gained we are repaid a thousand fold for all our toil. "There is a mole of urging children to become Christians which is repulsive and hardening. But there is another and a worse extreme, that of never approaching the subject." Some teach in the Sabbath School as if their only object was to amuse the children or give them curious and entertaining biblical knowledge. The habit is entirely too rare of making direct personal appeals to scholars on the subject of their salvation." "The great aim of the Sabbath School teacher should be to bring children to the saving knowledge of Christ. He should let no Sabbath pass, as the pastor should let no sermon pass, without making those under his care feel that he is aiming at their conversion."

5. Let no one be reluctant to aid in the work of the Sabbath School as a teacher or as a scholar. It is a noble field of usefulness where a man or woman of but moderate

talents and education can do a great deal of good. In this country where ministers have to travel much and preach often it is unreasonable to expect them to be always or very often present in the school. It is therefore all the more incumbent on others to join heartily in the work. It is the Lord's work; blessed are they who are fellow-workers with Him!

CHURCH DEBTS.

We read that "at a late meeting of the Baptist Union in England, it was found that the total amount of debt owed by the Baptist churches for their chapels was \$507,500, of which \$27,500 had been paid during the last year. It was at once resolved, as one of the surest means of having their congregations placed on a good working foundation, that an effort should be made to raise during the coming year \$500,000 as a building fund. In all probability it will be done, and what an incumbrance will be removed! It is noted that every denomination is now wakening up to the necessity of wiping away Church debts. It is the same in England, Scotland and the United States. It should be so among us also. A heavy debt on any one congregation is an injury to the whole church. If you have to pay some hundreds of dollars for interest, you withhold that much from the evangelical enterprises that cry aloud for aid. Sometimes the minister's salary is cut down and crippled to meet the debt: out the Home and Foreign Mission Funds, the aid given to sufferers. No one is benefited by the debt but the Money-lender who often is not a member of the church, and who even if he were a member could as profitably invest his capital elsewhere. It is very desirable that our church should have a "Debt-Extinction" Fund, to aid weak congregations in getting out of the meshes of debt. But we have it not; and the only substitute is to send the Pastor canvassing the country side for subscriptions. This is throwing a very heavy burden on ministers; but we do not see how it can be avoided. We trust that our readers will always meet ministers on such an errand with a cordial smile and open-handed liberality.

TROUBLES IN GENEVA.

The dear old city of CALVIN, the bright centre of orthodoxy and reform among the Alpine hills, has fallen on troublous times, reminding one much of the revolutions and storms recounted so eloquently by D'Aubigne in his recent volumes. JAMES FAZY, a bold, bad man, obtained the leadership of civil affairs eighteen years ago, through the combined influence of the Radicals and Roman Catholics—the latter numbering two-fifths of the population. Fazy aimed at the complete overthrow of the old Genevan morality; and a few years ago all Europe rung with the news that the Government had established Gambling houses in the "city of Calvin." Fazy could always count on the unanimous vote of the Roman Catholics; and he was an adept in fraud and corruption. Things began to mend in 1862—for then a Grand Council was elected, comprising a majority of honest men who loved Geneva and her ancient liberties.

"The Grand Council" (says a writer in *Christian Work*) "to which the legislative power belongs, determined to revise the electoral law; and although the opposition of the Government prevented this revision being complete, it however justified an anticipation that the elections would henceforward be more regular, and less open to fraud.—And so they became in fact. What afterwards occurred was as follows:—A place having been left vacant in the State Council, the Radicals and the Catholics voted as on all other occasions, for Fazy, while the candidate supported by his adversaries was an honourable man, and distinguished financier, named M. Cheneviere, one of the sons of the old professor who lately played such an important part in our religious concerns.

The radical wire-pullers had openly announced that, if the majority was hostile to them they would not submit to it. They kept their word. Notwithstanding a majority of 337 votes obtained by the opposition candidate, the electoral committee, without even assigning any reason, declared the election null. An indignant crowd gathered in front of the Town Hall, and summoned the Government to declare the true result of the voting. The Government yielded; and the crowd, according to custom formed a long procession to accompany the public officer who was charged with the delivery of the proclamation. But, on arriving in the Rue du Mont Blanc, this unarmed crowd found itself opposed to a band armed with muskets. Four persons fell dead, sixteen

were wounded; and it was only by a providential accident that the Radical band did not discharge a volley of grape-shot, by which hundreds might have been killed.

The Confederation took up the cause of right and justice. Swiss battalions occupied Geneva, two Federal commissioners governed the Republic, and the prosecution of the assassins was commenced under their direction. Fazy, who had been the soul of the whole transaction, took to flight.

And can we now hope that so much evil will have produced some good for us? Yes, we hope so. The old Genevese patriotism, too long dormant in some minds, has received a salutary warning. People will no more believe in the possibility of a reconciliation with Radicalism; they will unite with more hope and ardour against its destructive principles and its immoral influence. We shall be sustained in this struggle by the assurance that honest men in all countries perceive now against what kind of men we are struggling. Nothing shews so well to what a degree their leader had perverted them as the fact that, although they did not all take part in the crimes of the 22nd of August, there was not one found among them to disavow the assassins loudly and distinctly. The Government did all it could to excuse and defend them

RITUALISM.

Greyfriars Church stands in the heart of the Old Town of Edinburgh. It is a quaint old building around which clusters many historical associations. Many martyrs slumber under its shadow—the martyrs of the Covenanting Church of Scotland who perished here because they chose to worship God in accordance with the dictates of their own consciences. They could not bear a cold, dead ritualism, or a pompous backed though it was by all the power of a despotic and cruel monarch. Here they died, and by their heroic lives, their faithful testimony and their christian death, they purchased freedom for Scotland and sowed good seed whose full fruition we do not yet behold. This Greyfriars Church is now become the head-quarters of innovation and heterodoxy in the Church of Scotland.—Instrumental music is used to lead or to supersede the singing of the congregation. Dr. Lee boasted lately that his people had raised £500 to purchase an Organ. The congregation repeat the prayers after Dr.

Lee in the manner usually followed in Episcopal churches. There is a great deal of kneeling and bowing. Anyone entering the Church would not imagine for a moment that he was in a Presbyterian place of worship. Dr. LEE is a leader in the Established Church and he is determined to have his own way. His aim evidently is to pave the way for breaking down the walls between the Church of Scotland and the Scottish Episcopal Church.

Dr. ROBERT LEE subscribed the Westminster Confession of Faith, but still he is quite as coldly Arminian as any of the "Moderate" leaders of the Eighteenth Century. He has no respect for the ordinary theory of Inspiration, and his "doctrine" is mild enough, as fashionable enough or the most refined "Unitarian" ears.

A most remarkable commentary on Dr. LEE's innovations is the fact that his large, flourishing and fashionable congregation does not contribute for Missionary purposes as much as many of our country congregations in Nova Scotia. They cheerfully give £500 to purchase an Organ to tickle their own fancy, but they barely contribute £5 for sending the Gospel to the heathen.

It has recently become matter of public notoriety that the Scottish Episcopal Church alone, has more of its adherents in the Prisons of Scotland than the Free, the United Presbyterian and the Congregational churches combined have of their adherents in the same sad predicament. We believe that the members of the Scottish Episcopal church are not *half* as numerous as those of the United Presbyterian Church; yet its criminals are nearly *twice* as numerous as those belonging to the three we have named. This is very remarkable; and it proves at least this much, that the ritualism, the pomp and show of Papal and semi-papal churches does not check *vice more* effectually than the grand puritanic simplicity of Presbyterianism. The Roman Catholic church in Scotland yields a far larger percentage of criminals than the Scottish Episcopal. These facts at least take away all excuse for attempting to drag Presbyterianism back to the forms and ceremonies of the middle ages. A sensuous form of worship, an imposing

"liturgy" may prove very attractive to large classes of people, but it by no means follows that what is most attractive is best.

Religious Intelligence.

The Week of Prayer.

JANUARY 1—8, 1865.

The British Branch of the Evangelical Alliance has issued the annual circular, inviting Christians throughout the world to unite in observing the Week of Prayer.—

The time has again arrived to invite Christians of all countries to make arrangements for observing a week of special and united prayer at the beginning of the coming year. Few movements of the Church of Christ have been more owned and honored of the Lord than these annual seasons of united supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent; the claims of a perishing world increasing as they must with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit excited among nations professedly Christian; and these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the Throne of Grace, and, by united, continuous, and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. iii. 10. "I will that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 8.

The following topics, among others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 1.—Sermons on the Agency of the Holy Spirit in the Present Dispensation.

Monday, Jan. 2.—Thanksgiving for Blessings upon Individuals, Nations and Churches; together with Confession of Sins.

Tuesday, Jan. 3.—Pastors, teachers, evangelists, and missionaries.

Wednesday, Jan. 4.—The children of Christian parents, congregations and schools.

Thursday, Jan. 5.—Sunday schools, and all actively engaged in Christian Work.

Friday Jan. 6.—The abolition of slavery and cessation of war.

Saturday, Jan. 7.—The Christian Church: For increased holiness, activity, and harmony among its several sections.

Sunday, Jan. 8.—Sermons: The visible unity of the Church—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—John xvii. 21.

Union of Presbyterians and Episcopalians.

It will be recollected that, last year about this time, there was a pretty lengthened discussion, chiefly in the newspapers, on the above subject. That discussion was introduced, and to a very considerable extent carried on, by Dr. Wordsworth, Bishop of St. Andrews, etc. The Bishop has this year returned to the subject in the Charge delivered to the Diocesan Synod at Perth, on Wednesday, 23th September. He very earnestly takes up the question, chiefly in the form of a reply to a few remarks made at the close of last General Assembly of the Kirk, by Dr. Pirie, Moderator. The divine right of Episcopacy, i. e., of a three-fold ministry—bishops, priests, and deacons—is maintained as steadfastly as ever. 'If,' says he, 'Dr. Pirie, or any other, will endeavour charitably to show that we are mistaken in our conclusion upon this point—a point which we consider of the utmost importance—he shall have, I promise him, our best attention; and further, for myself, I undertake, with God's help, to follow the investigation by whomsoever made—if only made in a fair and truth-seeking spirit—through all the evidence of antiquity, not in dependence upon second-hand quotations which have been bandied to and fro between the advocates of Presbyterianism and Episcopacy, but by a careful and conscientious examination of the original authorities.' Now, we have no doubt that Dr. Wordsworth has access to the Fathers. But we remember what Milton said:—'Whatsoever time, or the heedless hand of blind chance, hath drawn down of old to this present, in her huge drag-net, whether fish or sea-weed, shells or shrimps, unpicked, unchosen, those are the Fathers.' Last year when an attempt was made to carry the question to the ultimate appeal, Dr. Wordsworth had recourse to Legatus; and it is well enough known that the epistles which bear his name are of extremely doubtful authority. They are, a great part of them, either the production of a later age, or at least most and viciously interpolated and vitiated. If Dr. Wordsworth has anything better to produce, he must have been more successful in his

investigations than any other defender of Episcopacy we know of. The Bishop, however, is sanguine in the hope of his system being accepted by the Scotch. 'Many,' he says, 'I am aware, will account it visionary to anticipate a time when the Church Establishment of this country may undergo a change. For my own part, I confess I have confidence enough, on the one hand, in the vital and elastic energy of what I believe to be a divine ordinance, and, on the other hand, in the good sense and fairness of the Scotch people, not to despair of such an event.' It must have been observed that of late there has been unusual inter-course between the Church of England and the Scotch Episcopal Church. Scotch bishops have been confirming in England, and English Bishops have been consecrating churches, and performing other Episcopal acts in Scotland. All this indicates a desire on the part of the two denominations to be more closely united, and possibly some hopes are entertained of the poor Scotch sister getting some small endowment from the Government. But this correspondence cannot be fairly traced to the late act for removing the disabilities of the Scotch Episcopalians, though there may be some affinity between the two things. The inter-course now going on is either lawful or unlawful. If unlawful, those concerned may be prosecuted and punished; if lawful, it must have been so, prior to the passing of the Act, which has no clause relating to the subject. *U. P. Magazine.*

The Church of England.

The *Evangelical Christendom*, the organ of the British Evangelical Alliance, has an article on "Spiritual life in the Church of England," from which we make the following extracts:

"One of the most striking and impressive of the manifestations which have recently been made of spiritual life in the Church is presented in the charge lately delivered to the clergy of his diocese by the Bishop of Salisbury. His Lordship boldly disclaims the notion that the Church has no authority save that derived from the State, a view maintains that the supremacy of Christ is paramount to the supremacy of the Crown.—Contemplating the possibility that the fleshy arm in which the Church has been ready to put her trust may fail her, the Bishop looks round for sympathy to a quarter in which, in her time of prosperity, the Church has not been apt to seek for friends. Mentioning that, when it was probable that he would suffer pecuniary loss in his efforts to maintain the doctrinal purity of the Church, he received an assurance of aid from a Dissenter of Manchester, he alludes to those bonds of fundamental agreement as to the great

truths of the Gospel by which Churchmen and Protestant Dissenters are drawn together and to that friendship which ought to result from association in one glorious and hallowed cause. We have alluded to the magnificent uprising of the Church against Popery in the close of the seventeenth century. It is remarkable that the occasion was signalized by unwonted harmony and co-operation between Churchmen and Non-conformists, and we hail it as a good omen that in our own day, when the Church is called upon to resist the definite and final legislation or Socinianism within her pale, a bishop should be found holding out the right hand of fellowship to Dissenters.

* * * * *

“The heart of the Church beats soundly. In so large a number of men as compose the Anglican clergy, there must be instances of extravagance and absurdity, but the way in which two flagrant exceptions to the general rule of sobriety, moderation, and Christian feeling were dealt with at Bristol, was completely reassuring. Mr. Lyne, who, finding that, as Mr. Lyne, the world took no notice of him whatever, nicknamed himself Brother Ignatius, and observing that when he walked with shoes and stockings he was lost in the crowd, took to walking barefoot, appeared in shaven crown and serge nightgown to the assembled clergy, and declared that the working men of England could be converted only by the instrumentality of such as he.

At first he was howled and hooted at, but the meeting calmed down sufficiently to give him a hearing, and the Earl of Harrowby then quietly extinguished him by remarking, with the unanimous assent of the Assembly that the Gospel of Christ can produce the effect divinely appointed it without aid from the grotesque, the bizarre, the extravagant. Mr. Lyne outraged the Christian rule of sense and sobriety—‘Be ye wise as serpents.’ Mr. Henry Hoare—the second of exceptional instances—outraged the Christian rule of gentleness—‘Be ye harmless as doves.’ He boasted of the pugnacity with which, in the matter of Church-rates, he had combated Dissenters, proclaiming with great glee that he had put so many of them *in limbo* and avowing his determination to sell up the goods of many more. The reception met with by Mr. Hoare was marked by disapproval as severe as that which had been the lot of Brother Ignatius. Mr. Hoare’s unchristian sentiments were answered with hisses. To the intelligence and piety of the Church it is no secret that, if Dissenters are to be won over, it must be by different methods from those of Mr. Hoare. The Congress evidently agreed rather with the Bishop of Salisbury, that, at a time when Evangelical Non-conformists ought to support Churchmen in demanding that the National Establishment of religion shall be Catholic, not So-

cinian, Churchmen ought not to insist with irritating importunity upon those points of advantage, of a material kind, which law enables them to assert over Dissenters.”

The same paper in another article says: “The position of the Church of England is, indeed, a somewhat painful one; threatened on the one hand by the inroads of infidelity, and on the other by superstition—the latter proceeding so far, that a recognised deacon of the Church appeared on the platform of the Congress clothed in the habiliments, and urging the adoption of the discipline of a Popish monkhood. The representatives of scepticism were not so audacious—they kept aloof from the Congress. By the great body of Churchmen, however, the latter is rightly regarded as the greater evil of the two; and the judgment of the Privy Council has wounded so many consciences, that the propriety of a separation between the Church and the State, or, failing that, of a large secession of members, and the formation of a free church, after the fashion of Scotland, is now openly canvassed in ecclesiastical journals.”

The Bible in Bohemia, Moravia and Hungary.

Rev. Mr. Clark, who has been on an exploring Bible tour, under the auspices of the American Bible Society, says:

Having a few years ago passed two Summers in Western and Northern Bohemia, I did not in my present tour visit those districts. I gained, however, valuable information respecting them. Many new Protestant Churches have here been formed, and the religious movement still continues. The southern, central, and eastern parts of Bohemia, and the western parts of Moravia, I explored. This whole territory, together with Hungary, is entirely open to Bible work; and I cannot tell you how I longed to be invested, in a measure, with plenipotentiary powers, that I might at once commence the interesting work.

Through the aid of a society in Berlin, a small edition of the Bible has been printed at Prague; but, on account of the small number printed it sells at a high price; and besides, the number of copies is altogether inadequate to the demand. The same edition answers for both Bohemia and Moravia, and is, as you are probably aware, the same as that the Bohemian brethren issued one thousand years ago. The old Bible again lives in Bohemia; and will not your Society aid in giving it new life and power? There are now no obstacles in the way of printing the Bible in Austria, and there is much to be done. For instance, 1. Bohemia wants an edition of the Bible. Others are wanted for Hungary, Servia, Bosnia, and Carniola. 2. Depositories should at once be established

in all the cities and principal towns of these countries—a most important work, and thanks be to God, now permitted by the Austrian Government. 3. Though colporteurs may not actively engage in the work of Bible distribution, yet the Bible should be put into the hands of the pastors, who are permitted to sell to their flocks, and the members of their flocks are tolerated in selling to others.

This last is significant. The Government is now altogether favourable, and winks at what it has not expressly permitted. There is a good work of Bible distribution now beginning, and even some colporteurs are at work, as in some parts of Hungary. I have no doubt that their agents may soon be employed. The objections to the sale of the Scriptures in Austria at present are not, religious, but have respect to trade, and these are being removed.

Madagascar.

CHANGE IN THE GOVERNMENT, AND STATE OF THE CAPITAL.

We adverted in our last number to the change in the Government of Madagascar, in the removal of the late prime minister and the appointment of his brother, the commander-in-chief, as his successor. This was represented in certain French journals as tantamount to another revolution, and as greatly endangering the peace of the country. Later accounts however sufficiently refute this representation. The change is clearly in favour of civilisation, good government and freedom; and we cannot but sincerely desire that Government as it now is, may gather strength and permanency. The character of the present prime minister, in contrast with his predecessor, is thus given by Mr. Ellis:—

“The new prime minister is perhaps about thirty years of age, late commander-in-chief, and younge brother to the minister, his predecessor. He is a man of temperate habits, never having been carried away by the excesses of the court, though obliged to be in daily attendance upon the late king. He is a man of chaste morals, has a large family, and has never had but one wife; she is a heathen, but a very passive one. He does not profess to be a Christian, but his tendencies are favourable. He is, compared with his brother, a humane man, and anxious to save, rather than to take life. On the occasion of his elevation to the highest office in the state, his expressions were such as to inspire us with confidence at present and hope for the future.—In a note written the day after his elevation, he said that he considered his position as a reward from God as well as from his sovereign; that he asked God to assist him, and

would make it the object of his life, to the utmost of his power, to promote the enlightenment and welfare of his country and all classes of its inhabitants.

“A gentleman who was one of the British embassy to the capital of Madagascar on the coronation of the late king, and who is well able to judge of the circumstances of the country, writing from Mauritius on the 25th of August says—‘If there is a man fit to conduct the affairs of that country, it is the new prime minister.’”—*Missionary Magazine*.

Garbald on Priestcraft.

A remarkable letter of General Garibaldi to the working women of Genoa, who asked him to be President of their Mutual Help and Instruction Society, is telling for good over Italy. He is so delighted to see these females emancipating themselves from priestly control, that he opens fire upon the priests as the deadliest foes of the country:—Some hypocrites will say [he continues]. “But are there not some good priests?” My reply is, these are worse than the others, for they cause the whole system to be tolerated. A priest, to be good, must divest himself of the unfriendly robe he wears.—That robe has sheltered brigandage in more than the half of Italy. That robe is the covering cloak of the agents of our every foe. That robe has been the guide and vanguard of every foreigner who ever invaded our soil. The worthless men who are opposing Italian progress will distinguish for you between the temporal power which you are to put down, and the spiritual which you respect! The spiritual power! Of whom? Of Antonelli, of Chiavone, of Croco? The spiritual power should be that which leads us into the presence of the Eternal; and will you present yourselves before God with such ruffian patrons as these! And he closes by not only accepting the Presidency of the Association, but offering to come and sweep out the place of their meeting for such noble purposes, if they will only confer the honor upon him. This letter decided Padre Pantaleo, Garibaldi’s chaplain, to renounce the priestly robe for ever.—*Evangelical Christendom*.

Jerusalem.

A dignitary of the Romish Church, Valerga, patriarch of Jerusalem, has afforded a notable testimony to Protestant zeal and its effects in this city. In an account published by the “Union” he expresses himself in the following terms upon the religious condition of Palestine:—

“The Protestant propaganda is displaying the greatest activity in Palestine in establishing orphan asylums, boarding houses,

schools, and artistic, mechanical and agricultural institutions. At Jerusalem there are Protestant deaconesses conducting a ho-pital and orphan asylum, which latter now contains about forty young girls, chiefly from Lebanon. In the interior of the city there is an institution for the training of artisans and farm labourers; and on Mount Simai, 'extra muros,' an Internate, which is under the immediate direction of the Protestant Anglo-Prussian bishop. Outside, on the west of the city, Prussian ecclesiastics are conducting an agricultural institution, attended by about thirty young people brought together from nearly the whole of Syria."

Cannibalism in Hayti.

At Bizoton, about two miles from Port-au-Prince, there resided two wretches, a man and his woman, who stole one of their own nieces, a girl of about eight years of age, for a human sacrifice to their god, the Snake; strangled her, flayed her, cut her up, cooked her, and then devoured her, offering the blood to their god! Happily, another girl of fourteen, stolen from the high road to Port-au-Prince, and destined for another similar feast on Twelfth day, escaped from them, and getting to Port-au-Prince, divulged the whole affair. The uncle and aunt, and six accomplices, four men and four women, have therefore been arrested, tried, condemned, and shot, and their dwellings have been burnt to the ground.

REV. DR. DUFF, OF SCOTLAND.—Many will rejoice that this distinguished servant of God, and veteran in the missionary cause, has had his health so far restored by rest and healthful associations since returning from India to Scotland, that he is now able to undertake some pulpit duties.

PUBLICATIONS.—The American Tract Society now prepares each year a "Chinese Christian Almanac," for use at all the principal mission stations in China. At the Society's House there has also been printed a Tract Primer, in the Armenian Language, which has been forwarded to the Mission at Constantinople.

MINISTERIAL SUPPORT.—The right support of the ministry seems to be as little regarded in the great established churches, as in those conducted upon the voluntary principle. In the great and wealthy Church of England starving curates are proverbially abundant, and sometimes cases like the following come to the light, and reveal terrible distress among ministers and their families. We cut this from among the advertisements in the London Record:

"A clergyman, with a large family, in difficulty and distress, seeks aid from those more blessed with this world's goods. A few postage-stamps or parcels of old clothing thankfully received."

The *Canada Observer* says:—"We find that the two presbyteries of our church have decided unanimously in favour of Dr. Cairns of Berwick, as Professor for the vacant chair of Knox College,—the Presbytery of Hamilton and the Presbytery of Guelph. In a third Presbytery there is a notice of motion given to the same effect; and the probability is, we suppose, that in that Presbytery also there will be unanimity." Dr. Cairns would be a great acquisition, not only to Knox College, but to the Christianity of Canada.

IRELAND.—In the west of Ireland, particularly about Sligo, lay Evangelists have been preaching with much effect, and many persons of position and property are themselves roused to plead for the faith which once they despised.

A large Romish party in Ireland is assuming a tone of serious hostility to the Church of Rome as at present administered in that country. Every effort made by pastorals and injunctions to crush them has hitherto failed, while they are driven by opposition to maintain almost a Protestant position, from which they would have shrunk at first.

AFRICA.—Over 150 churches have been built on the Western coast of Africa.—Nearly 200 schools are in operation; 20,000 children have been instructed in English; 20,000 baptized persons are members of different bodies of Christians; 25 dialects have been reduced to writing. Between 60 and 70 settlements have been formed—the centres of Christianity, civilization, agriculture and commerce. Lawful commerce has increased from \$100,000 annually, to between \$15,000,000 and \$20,000,000; and yet, tho' so much has been done, it is very little in comparison with what yet remains to be done on the "Dark Continent." These sixty or seventy Christian settlements are but so many beacon lights on the coast, while the vast interior is still enshrouded in midnight darkness.

PRESBYTERIANS IN AUSTRALIA.—The Presbyterian body are making rapid progress in all directions. They have now nearly one hundred self-supporting congregations throughout Victoria. Every minister of standing, arriving from the mother country, is cordially received and speedily settled. A Young Men's Association in connection with this body, has recently been set on foot, and promises to be a very effective organization. It has its weekly meetings for discussions and readings; its monthly lectures; its Sabbath morning prayer meet-

ings, and its Bible classes, and it has just appointed a city missionary, who will be entirely supported out of its funds. The Association numbers about seventy members, although it is confined to Melbourne, and has been only four or five months in existence.

Other Missions.

Presbyterian Mission in Ialander, In ia.

The Old School Presbyterian Church sustains a Mission at Ialander which is carried on by six converted Hindus. The following account of a year's labours is from the pen of the Rev GOLOKNATH, one of the six :

PREACHING.

We have been preaching repentance, justification by faith, and sanctification of heart by the influence of the Holy Spirit.— We have sometimes had large congregations in the public streets of the town to listen to our teachings. But the great truths which we wished to inspire into the minds of the Hindus, viz., the free responsible relation of every individual soul to God, makes very little impression. A Hindu can hardly conceive the necessity of their *individualism* in religion,—this self-separation from the rest, the personal union with Christ, the incarnate God. The duty of every man, to think for himself, is in chief a rebellion against Hinduism, to allow any individual to think or to hope for salvation, independently of his family and relatives. Hindu shasters promise endless enjoyment after life to all persons for whom solemn rites of funeral obsequies are performed by nearest relatives after their death. He cannot easily extricate his mind from the authority of this shaster, so as to strive alone to enter the narrow gate of heaven. He cannot venture upon exercising the rights of private judgment on such serious subjects. He would rather risk the happiness of his future state, in connection with others, than to depend upon personal piety and spiritual union with Christ. The performance of funeral rites by some nearest relatives, is valued above all personal virtue. This is the reason why the most serious among the Hindus are so very slow to come out and avow their convictions before the world. The fear of losing caste, and being separated from the family and relatives, keeps a goodly number from joining the church of Christ. I have heard individuals charging themselves with

forgetfulness of God, with disobedience to his commands, and mingling themselves with those whom God has threatened with eternal punishment. Yet such has been their early education and habits of mind, that they cannot think so independently as to give up all earthly connections for God. Though by arguments they are often constrained to acknowledge those rights and ceremonies to be mere priestcraft, devised by Satan to bind them down, under sin and idolatry, yet they cannot extricate themselves from its influences. The desire for knowledge continues unabated. It is rather increasing. The people with whom I daily come in contact, pay the greatest attention to our teachings and private conversations. Some of them, sometimes, express in reference to Christ and his work of salvation, such feelings of respect and admiration, as to encourage us to hope that a work of God is silently going on and progressing in many hearts. Though it is manifest that the interest they show in this matter is not powerful enough to induce them to give up caste, and other things, and to follow Christ as their Saviour.

EDUCATION.

The prospects of our school are brightening every year. The daily attendance is now upwards of three hundred boys. Their progress in studies is most satisfactory.— While we carefully attempted to teach them geography and history, and other useful branches, we taught them not for their own sake, but for the sake of their subserviency to higher things. Human learning is not the end, but the means, by which we hope to prepare the young minds to receive the gospel. The moral benefits which the Hindu youth derive from the Mission School are lasting and inestimable in their nature. From a judicious study of geography, they learn to disbelieve the statements of their shasters. From history they learn by example the corruptness of human nature, the plan of Providence in the direction of events, in the use of unworthy instruments, the common failure of virtue and the frequent success of vices. It certainly leads to self-improvement and self knowledge. It is not our privilege to mention any conversion from our school boys, but it is something to give the Hindu boys a sound knowledge of Christianity. It is something to destroy their prejudices in favour of idolatry and caste. It is something to give them prepossession in favour of Christ and his religion, before they go out into the world to exert influence over the people with whom they come in contact.

CHURCH.

Our church members generally, and especially those who are employed by the mission, or live near enough to attend the means

of grace, seem to be improving in all their gifts. They profess to understand the word of God, which represents those only who do his will and commandments as having a right to the tree of life. We teach them that we cannot work in our own strength, nor bring in our own contributions of good works as if in aid of supposed deficiency of our Saviour's merits; though it is not derogatory to the perfect sacrifice of Christ to follow his example in doing good. Only two individuals have joined the church during the year just closed.

Society for the Propagation of the Gospel in Foreign Parts.

At a meeting in connection with this Society, Dr. Livingstone, the celebrated African Missionary, spoke with great eloquence in advocacy of the Mission cause. He was called on to second the following resolution:

"That it is the duty of every Christian to contribute according to his means to the extension of Christ's kingdom, and especially that it is the duty of English Christians to spread the Gospel in the distant and widely extended colonies of the British Empire."

He would first answer the question which was very often put to him as to what sort of people those were amongst whom he had wandered in distant lands. He was of opinion that they were very far from being savages. On the sea-coast they were a little blood-thirsty, especially those who had been engaged in the slave-trade, but when they got inland, about three hundred miles from the coast, they met with a people quite mild and civil to all strangers. It was the custom of the "head-man" in places there to give to every man his supper, and to show him as much fellowship and hospitality as he possibly could. Now these people were not engaged in hunting, as most persons supposed them to be, but they were engaged in the cultivation of the soil. Many kinds of corn were there grown, very different from those in England, and both men, women, and children, were all engaged in the culture of the land. They likewise manufactured iron, some of which was of a most excellent quality, and he brought some over with him on his last visit to this country, which was sent to Birmingham, and there pronounced to be very good, it being afterwards converted into an Enfield rifle. They likewise manufactured copper from Malacca; and very good it was; and so far from their being savages, they were very generally of opinion that the inhabitants of this country, the white folks, were. They could not understand where all the black people went to who were taken out of the country, as it was impossible to go anywhere without meeting the slav-

ing parties of young men in what were called slave stakes—that was a long stick eight or ten feet long with a fork at the end of it, and this fork was put round the neck of the captive, and a piece of iron riveted across, so that it was impossible for any one to get out of it, or out of the other end to which he was tied at night. They saw so many people taken out of the country they fancied that white people were in the habit of eating them. They looked upon white people as cannibals, while we looked upon them as savages. They were, he was of opinion, both very much better than they imagined each other to be. This was very much the case amongst themselves. He found that different bodies of Christians were in the habit of looking on other bodies of Christians with a sort of suspicion. He had looked at them from a distance, and he thought they were all very much better than they imagined each other to be. Now, in reality, he did not think there was any difference between them. They all looked up to the same Saviour with the same hopes, and all were hearty and earnest in the desire to bring others into the same blessed state as they themselves were. This was the great aim of Christianity, to give the same blessings to others as they were possessed of; and they ought all to acknowledge the principle of Christian belief, that of acting up to the request of our Saviour—"To go into all the world and preach the Gospel to every creature." He did not believe that they all ought to go and preach the Gospel; but every one was bound to obey this command in some way, and if he could not do it himself, he ought to procure a substitute. It was just the same with regard to the defence of a man's country. All could not go to defend their country. Many could, however, become volunteers, and many more could encourage the volunteers by their support and countenance. And so it was with regard to the missionaries who were sent out to the various parts of the world; many who could not go there could support them with their pecuniary assistance and their prayers. He had not had the pleasure of meeting many missionaries of that society, but he had seen a great many missionaries; and when he was asked whether these men were as they ought to be, he was in the habit of replying that he had seen some who were not a credit either to themselves or the societies which sent them out; but they were a very small body indeed. The great majority of them missionaries were not only an honor to them but to their common Christianity.—He had no hesitation in saying that if any of them went as missionaries, no matter what body of Christians they might have been sent out by, it would be found that they were a class of men whom it was a pleasure to know—men who could and did

perform their duties satisfactorily, and who had devoted the whole of their lives for the good of others. It was true that some of them had been much more honored with success than others, but it must be remembered that in all cases it required a long process to bring the people whom they went out to teach to anything like the *status* which they as Christians enjoyed. First of all, some of them began very naturally to suspect that the missionaries could not come among them, professing to be so anxious about their benefit, without they came for some other object, and great difficulties were consequently thrown in the way. With a long course of patient continuance in well-doing they at last began to see that the missionary really had their welfare at heart, and then, but not till then, was he likely to succeed in their conversion. It was a long process, but they must recollect that it was a long process with themselves before they were converted to God. It was only little more than a hundred years ago since there was "slaving" going on in London. Many of them had no doubt heard of Thomas Watt. When he went to London to learn philosophical instrument making, there were as many as forty press gangs out every night, and these were not all intended for the army, some of them being sent out and sold in Pennsylvania. This was about a hundred years ago, so that it had taken them a long time to bring themselves to their present *status*, and he must say that they needed a good deal more doing yet.

Protestant Missions in China.

The Presbyterians have a Mission press at Shanghai from which was recently issued a birds-eye view of Protestant Missions in CHINA. We avail ourselves of a condensed summary of this publication. Dr MORRISON, the pioneer missionary, arrived in Canton in 1807. With him the work commenced; and it has gone on prosperously. The principal stations are now twelve in number, Canton, Hong Kong, Swatow, Amoy, Fuh Chau, Ningpo, Shanghai, Hankow, Chefoo, Tunghchow, Tientsin, Peking. Including branch stations from these centres, there are 108 places where the Gospel is steadily preached, while the sections of the country are frequently visited by foreign and native preachers and colporteurs. Present numbers of ordained missionaries, 94; stations and out-stations, 108; churches, 57; whole number of baptized converts, 2,576; present number of communicants,

about 22,000; contributions of native churches the past year, about \$2,000; ordained native preachers, 7; preaching catechists, 141; students for the ministry, 23; boarding schools, 19; pupils in same, 247; day schools, 44; pupils in same, 247; day schools, 44; pupils in same, 796.

The number of Societies operating in the China field is 19, of which ten are American and nine English and German.

The American Missionaries number 49, the English and German 45. These numbers do not include the wives of missionaries or single ladies who have devoted themselves to the mission work.

A missionary, writing to the New York *Evangelist*, after recounting difficulties, says:—

But look at the sunny side a moment.—Is it not manifest that our China work is a grand and glorious success? We see some solid foundations laid along the whole coast, and as the workmen begin to penetrate the vast interior we can almost fancy that we catch glimpses of the full proportioned edifice. It is surely not a trivial fact that there are 2,200 converts in bigoted, self-sufficient China, and that these babes in Christ have, as a basis to rest and work upon, the press with its increasing issue of Bibles and Tracts, the school, the church, the native and foreign ministry, and back of all God's faithful promises. There is no need of discouragement except in this, that so little is being done commensurate with the magnitude of the work, and that the Church is slumbering. Ah! how we long to see her slumber broken, and to discover some indications of resolve to work for China. What are 94 ministers and 150 native preachers to the evangelization of a third of the race? Think of it, you who enjoy weekly the faithful ministrations of the man of God in congregations of a few hundreds, and yet often say (justly, we admit,) "the work is too much for one pastor; we must have two." The Chinese are bigoted, supercilious, prejudiced. Let not these repulsive traits react on our own hearts and beget in turn a prejudice which, unconsciously to ourselves, will cool the flame of piety and lead us to labor more cheerfully for other people than for them. The bigoted Chinese needs the Gospel all the more for his bigotry, and his untowardness should only serve to remind us of his claims on our compassion.

THE BASLE MISSIONARY SOCIETY.—A London periodical says: "We rejoice to hear that the missionary enterprise is ob-

taining greater support throughout Germany. The income of the Basle Missionary Society, which five or six years ago amounted to three hundred thousand francs, in 1863 exceeded one million francs. The Society's operations have naturally increased in the same proportion. The last course of study in the Institute opened with ninety students. During the year, forty-two fresh applicants presented themselves, from among whom the Committee will have to make a selection. As to the Society's operations abroad, the most cheering news, amid much relating to trial and conflict was reported at the anniversary, from its stations in Africa, India, and China. This intelligence, together with the pleasure caused by the large decrease in the debt, diffused in these meetings, which were more numerous and animated than ever, a deep and universal feeling of gratitude to God. These great missionary festivals at Basle are, year by year, a focus of ever increasing light and warmth to thousands of Christians."

Another writer says: "These 'Basle Festivals' began very small, as the Society itself did. They were first held in the Committee Room, then in a church, now in the Cathedral; and that is not large enough for the guests that come from all parts of Europe, America, and other continents."

INDIA.—Rev. Dr. Morrison, of the Presbyterian Board, writes from Rawal Pendi, comparing the present state of things at the station with what it was when he commenced his efforts there, in 1856: "Then, I labored for several years before I could get 100 scholars; now, we have four boys' and one girl' schools, embracing in all, over 250 scholars. Then, the admission of a sweep-er-boy drove away some of the high-caste boys, and for awhile threatened the breaking up of the school. Now, in that same bazaar, we have a school expressly for sweepers, taught by sweepers, embracing about fifty sweep-er-boys, two or three girls, two or three Mussulman boys, and one Brahmin sitting at the feet of a sweeper to receive instruction! Then, not a girl could be got under instruction. Now, we have a small but interesting and evidently interested school of girls, got up and kept in operation principally by the aid of the natives. Then, such a thing as a Sunday-school was here simply an impossibility. Now, there are in regular and successful operation three Sunday schools, containing nearly 200 boys. Our native church has always been small and fluctuating, but it too, has somewhat increased, and we trust the Spirit of the Lord, in answer to the prayers of God's people, will water the seed sown, and ere long cause it to bring forth an abundant harvest."

News of the Church.

The Record.

Hoping to increase our circulation very considerably this year we have struck off an unusually large edition of the January number, in anticipation of orders from all parts of the Church. It is desirable in the highest degree that the *Record* should find its way, monthly, into every family connected with the Church; and if all ministers and elders were to take a little trouble in the matter, the object would be accomplished. Some congregations have done nobly. We hope that readers will make a point of *paying in advance*.

In anticipation of the union with the New Brunswick Church, may we not hope that our brethren of the New Brunswick Synod who read the *Record* and approve of it, will kindly call the attention of their congregations to it? We feel confident that a word from the ministers of New Brunswick would secure us hundreds of subscribers.—Our terms are 5 copies for \$2.50; and 11 copies for \$5.00. There is hardly a congregation in New Brunswick that would not yield us *five or eleven* if the opportunity were presented to them.

PRESBYTERY OF HALIFAX: ORDINATION OF MR. ANNAND.

The Presbytery of Halifax met at Windsor on Tuesday evening, the 12th ult.—Present, Revs. J. L. Murdoch, P. G. McGregor, R. Sedgewick, G. Christie, W. Maxwell, J. M. McLeod, J. McLean, W. Murray, and D. S. Gordon, ministers, and Messrs M. H. Goudge and R. Murray, ruling elders. At 6 P. M. Rev. Mr. Gordon preached to a large congregation who had assembled to take part in the solemn services of the evening. The sermon was appropriate and impressive. Rev. Mr. Christie, *Modera-or pro tem* narrated the steps that had been duly taken to secure the services of Mr. Annand as assistant and successor to Rev. Mr. Murdoch. He then proposed to Mr. Annand the Questions of the Formula. These being suitably answered, Mr. Annand was ordained to the work of the ministry by the laying on of the hands of the Presbytery and by solemn prayer, and inducted into the pastoral charge of the congregation at Windsor as assistant and successor to Mr. Murdoch. Rev. Mr. McLean addressed to the newly ordained minister suitable words of encouragement, affectionate warning, and advice. Rev. Mr. McGregor addressed the congregation in reference to their duties to their young pastor and his venerable colleague. He exhibited to them very impres-

sively the duty of working with their ministers—adequately supporting them—strengthening their hands, and giving careful heed to their teaching. Prayer was offered up by Rev. Sedgewick, and the congregation had the opportunity afforded them of cordially welcoming their young pastor.

The Presbytery met on Wednesday for the transaction of ordinary business. Reports of mission labor were read from Messrs E. McNab and John D. Murray, D. R. Miller, and A. M'L. Sinclair. These reports were all approved of. They showed that in nearly all the stations the Home Mission work has been much blessed—that there is a demand for regular and more frequent supply, and that the hearers are growing more liberal in their contributions in support of ordinances. A letter from Rev. John Morton informed the Presbytery that he was under the necessity of spending the winter in the West Indies on account of sore throat. Mr. Morton requested the Presbytery to supply his congregation during his absence. The Presbytery agreed to appoint Mr. Macnab to supply Mr. Morton's place for three months.

Mr. Christie called the attention of the Presbytery to the urgent necessity of sending a pro'ationer to Yarmouth. The field there is utterly beyond the power of one man to occupy. Much good has resulted from previous supplies, and any neglect at present would prove disastrous. It was agreed to appoint Mr. M'Curdy to Yarmouth for three months. The Presbytery were unable to send any assistance to Rev. Mr. Thornburn, Bermuda, in the meantime, but authorized the Home Mission Board to send suitable supply to that quarter as soon as practicable. Mr. M'Bean was appointed to supply Rawdon, Oldham and Meagher's Grant in the usual rotation. Messrs Maxwell and Cumming and R. Murray were appointed a Committee to examine students who had been unable to attend the last meeting of Presbytery. Messrs Christie and Gordon brought before the Presbytery the case of Bridgetown, a section of Mr. Gordon's congregation which is utterly without church accommodation. Presbyterians are few in the district. They support their pastor with great liberality, and they will do what they can towards building a place of worship; but they cannot undertake the work unaided. The Presbytery agreed to guarantee aid to the extent of £100, and Mr. Gordon was authorized to visit the congregations within the bounds of the Presbytery to solicit subscriptions. The following arrangements were made for the supply of Dr. Smith's pulpit: last Sabbath of January, Rev. J. M. M'Leod; first Sabbath of February, J. M'Lean; second Sabbath, Rev. D. S. Gordon. The Pres-

bytery is to hold its next meeting at Musquodoboit, for visitation of Mr. Sedgewick's congregation on the last Tuesday of February.

PRESBYTERY OF PICTOU.

The Presbytery of Pictou met at Pictou on the 11th Oct. Commissioners appeared from Caledonia and Glenelg, representing the state of matters in these places. Letters were also read on the subject. From these representations it appeared that these places were ready to separate into two congregations. The Rev. Messrs. Downie and McKinnon and Mr. John McDougal were appointed a deputation to visit these places and also the East River of St. Mary's, and if they find the union of parties impracticable, to ascertain their ability to support a gospel ministry, provided these places be divided into two congregations. The same deputation was appointed to visit Lochaber and Goshen.

Reports were read of Messrs E. McNab's, E. Anand's, W. Campbell's and A. Stewart's labors within the bounds of the Presbytery, which were approved.

The following supply was appointed for Professor Smith's pulpit, Mr. Roy, 1st Sabbath, December; Mr. Campbell, 2nd; Mr. Walker 3rd; and Mr. Miller, 4th.

After appointing a supply of preaching for the vacancies under their charge, the Presbytery adjourned to meet again in John Knox's Church, New Glasgow, on the 2nd Tuesday of December.

The Presbytery again met at New Glasgow on the 13th December. The deputation appointed to visit East River St. Mary's, Caledonia and Glenelg, reported that they had fulfilled their appointment and held meetings at each of these places—that the large majority of the people at East River St. Mary's were in favor of a union with Glenelg—and that the people of Glenelg and Caledonia had agreed to remain together—that they had therefore united East River St. Mary's with them, to form one congregation—that finding the people ready to unite in calling one to be their pastor, and for that purpose pledging £175 per annum, with the prospect of being able to make it £200. A call had been moderated in, which had come out unanimously in favor of Mr. E. B. Pitblado. The Presbytery agreed, under all the circumstances, to sustain the action of the deputation. The call was then read. It was signed by about 260 communicants, and was accompanied by a paper of adherence, signed by 230 ordinary hearers, and a subscription list amounting to £200. The call was sustained and intimation appointed to be given Mr. Pitblado, and trials for or-

dination assigned him, in the event of his accepting the call.

The deputation also reported that they had effected a union between the people of Lochaber and Goshen. The arrangement was approved of by Presbytery. The deputation reported that but £14 of the arrears due Mr. Campbell from the congregation had been collected, and that it being now found that the sums due on the old subscription lists could not be collected, new subscription lists were entered into at both places for the payment of the balance still due.

The Rev. John I. Baxter being present addressed the Presbytery on behalf of the Colportage scheme of the Church. The Presbytery agreed to express the pleasure with which they have heard Mr. Baxter's statements, and their cordial sympathy with the object, and to recommend it to the liberality of the congregations under their inspection.

A deputation from the pew owners of Sharon Church, Albion Mines, appeared before the Presbytery to confer with them regarding supply of preaching in that place. As the parties there are still in connection with the congregations in New Glasgow, and at present have no desire to be separated from them, the Presbytery agreed to direct them to confer with these congregations and their sessions on the subject, with a view to having a portion of their ministers' preaching at the Mines.

A report of Missionary labor by Mr. W. Stuart was read and approved.

Supply having been appointed for the various congregations and Mission Stations under their inspection, the Presbytery adjourned to meet again in Primitive Church, New Glasgow, on Tuesday, 24th of January, 1865.

COLLECTIONS. Collections and contributions for the following Funds are always needed :

1. **HOME MISSIONS.** The nature and design of our Home Mission operations are too well known to require repetition. The demand for funds is constant.

2. **FOREIGN MISSIONS.** The expenses connected with our Foreign Missions are great and increasing; but it is matter for thankfulness that as the expenses increase so the hearts of our people are enlarged.

3. **EDUCATION.** A very considerable amount must be collected to meet expenses connected with our Educational arrangements. We are not able at present to state the precise amount required; but a Committee of the Board has been appointed to make the necessary investigations and the result will probably appear in our next.—

We hope that the congregations will not lose sight of this essential department of the church's work. Liberal collections will be required, and the sooner they are in the better.

4. **WIDOWS' FUND.**—Elsewhere in this month's issue we give a full account of this Fund, and we again commend it to the liberality of the church.

PRESENTS.—The congregation of Lawrence-town, Lake Porter, Musquodoboit Harbour, &c., under the pastoral charge of the Rev. A. Stuart recently presented him with a substantial covered Riding Waggon, as a token of their appreciation of his labors among them. This valuable gift will no doubt be a great comfort to Mr. Stuart in his widely extended charge.

On the 2nd ult. a committee waited on Rev. John M'Kinnon, Hopewell, and in the name of a number of his congregation presented him with the sum of \$122.30. The ladies of the congregation a short time ago presented him with \$24; and Mrs. M'Kinnon with a carpet worth \$24. The aggregate of these gifts reaches the sum of \$170.30.

NEW BRUNSWICK.—Our brethren in New Brunswick are energetically engaged in raising a Manse Fund. The movement meets with a ready response among the people.

Good Reading for Families.

We have received from MISS WELLS of the Bible and Tract Depository specimens of the periodicals for sale at that Institution. With some of these we have been acquainted for years, and we can recommend them confidently to young and old. In this class we place the *Christian Treasury*, the *Family Treasury*, the *British Messenger*, and the *Children's Paper*. *Good Words* is also an excellent Magazine, though not so unexceptionable as the "Treasures". The *Cotter* is a paper of 8 pages, published monthly. The *British Workman* is an admirable paper; and so is its companion, the *British Workwoman*. The *Band of Hope Review* is a favourite with children, and justly so. The *Gospel Trumpet* issues from the same office with the *British Messenger*. The *British Herald* is published by Nisbet and edited by Rev. W. Reid, Edinburgh. The *Sabbath School Messenger* is a very pretty and

good little monthly. The *Happy Home* is published by Nelson, much in the style of the *Children's Paper*. *Golden Hours*, *Sunshine*, the *Children's Prize*, the *Children's Friend*, are neat and cheap Magazines for the young. They are charmingly illustrated, and filled with readable matter. *Guthrie's Magazine* is also to be had at the Depository, and also all the publications of the London Tract Society.

Fireside Reading.

Th? Christian's Recompense.

The following quotation, from the correspondence of our office, shows the manner in which the MASTER of the vineyard reveals himself to those who in patient self-denial serve Him, and with joy confidently look to his appearing. It breathes so much of the spirit of the Reformers, and of the fathers, who walked by faith and not by sight, confident that their reward was sure, that our own souls have been greatly refreshed in reading it; and we transfer it to the *Record* in the hope that other of God's hidden ones who suffer in the body toiling for Jesus may take comfort in spirit and know that their recompense is sure. Would that every minister of the world could enjoy such heavenly intimate communion with the Master! How different would our earthly Zion appear.—Brethren, you may have the blessing. This brother says:

"Circumstances cut me down to a small and fluctuating salary, and throw the risk of the enterprise upon my shoulders; but I am labouring for the cause and glory of our blessed Lord, and I am more than comforted and strengthened by his sweet words to my inmost soul, 'Thou shalt be recompensed at the resurrection of the just.' How much greater the blessedness of working for the Lord Jesus than working for money. And how often this blessed Friend comes into my room, and sits with me, and gives me the privilege had by Mary, of kissing his feet and bathing them with my tears of contrition and love. I am sure I could not be more sensible of his presence were I to see Him with the eyes of the body. He gathers me in his arms; He draws me close to his bosom; He lets my weary head be pillowed near his heart as I whisper, 'Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee.' And as I was this morning lying flat on my face, in early prayer at his feet, O how did I feel the delicious luxury of prayer. Through seven and

thirty years of toil, conflict, humiliation, and temptation, I have been following the footsteps of this precious Friend; and this blessedness has steadily increased till it has grown to be well nigh an habitual thing, till I adopt the words as my own,

"Wrapt in a cloud of glorious dreams,
She breathes and moves alone,
Pining for those bright bowers and streams
Where her Beloved's gone."

"Surely it ought not to be a thing incredible that they should say this who are walking by that 'faith which is the substance of things hoped for, the evidence of things not seen.' And how true is it that they who are most anxious to depart and be with Jesus are most willing to remain and labour. I can see how an angel is honoured by being sent on a work of mercy to this world. Is it not then an honor for us to be retained here to toil for Jesus? Yet will it be sweet to go in to be with him, not with the anxiety of Esther, but knowing that 'as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.' Oh how often do I feel home-sick, and realize the words, 'Blessed are the home-sick for heaven, for they shall come to their Father's house.'" *H. & F. Record.*

Everlasting Giving.

"Oh! this everlasting giving, giving, giving, giving, all the time. Never done! No sooner done with one thing, than another comes up. It is for this, that, and the other, all the time. It is for meeting houses; then for Sunday schools; then for books and papers; then for missionary societies; then for the soldiers; then for this 'commission,' and that 'society,' and the dear knows what all! I am almost tormented to death. How can we give to everything and to every one? Oh! this everlasting begging, begging, begging, all the time! Every man you meet is a beggar.—The very life is begged out of you. Every preacher that comes along is begging for something. I should think he would get tired of everlasting begging himself. Must we always be giving? When will it stop!"

When the Almighty stops your mouth, sir. Stop now; you have gone far enough. You speak not as a Christian, but as a miser.—Yes, as a miserable miser in the church! Who gave you what little brains you possess? Where did you get that little, narrow, contracted heart of yours? Who gave you your eyes to see with? ears to hear with? hands to work with? feet to plod with? Who gave you muscles and maulage, bone and body food and fodder? Who gives you the early and the latter rain, seed-time and harvest, golden grain and teeming flocks?

Why don't the Almighty bring charges against you, you simpering, puling, whining, churl? You are yourself a consummate beggar; you are continually asking and begging for strong hands and a sound body; and plenty of daylight; you are all the time begging for sunshine, and rain, and prosperous gales; you are everlastingly begging for a hundred-fold; begging for grain and gold; begging for "greenbacks" and for long life and small taxes! After all that now, you ought to dry up, and never complain again until you learn that the art of giving is godlike, while withholding more than is meet tendeth to poverty and leanness of soul.—*Ex.*

How a Boy was Saved.

A boy was at work on the roof of a very high building. He was carelessly looking about, when suddenly his foot slipped and he fell. In falling he caught by a rope, and hung in mid air, where he could neither get up nor down, and where it was certain he could hold himself but a short time. He well knew his danger, and knew that in a few minutes he must drop and be dashed to pieces.

At this fearful moment a kind and powerful man rushed out of a house, and standing beneath him with outstretched arms, called out, "Let go the rope, and I will receive you. I can do it. Let go the rope, and I promise that you shall escape unhurt." The boy hesitated a moment, and then quit- ted his hold and dropped safely into the arms of his deliverer.

"Here," thought the gentleman who saw this fact, "is an illustration of faith. Here is a simple act of faith. The boy was sensible of his danger. He saw his deliverer, and heard his voice. He believed in him, trusted to him, and letting go every other dependence and hope, dropped into his arms, and was safe. He was saved by faith."

So let us believe that Jesus is able to save us; that he is willing; that he has promised to save all who trust in him. It is as though he said to us, "You are in great danger. Drop into my arms; do so now, without delay, or you will fall and perish. Cast yourself on me, and I will receive you: I can save you." "Believe in the Lord Jesus Christ, and thou shalt be saved."

A Christian Hindoo.

Attending the London Mission Institution at Madras lately was a youth of eighteen, belonging to the Chetty or merchant caste. Brought under the influence of Divine truth, he refused to worship the idols in his father's house, would no longer wear the sacred thread, and cut off the sacred lock of hair at the back of his head. His father

attempted to confine him, and bought a chain to chain him up. He managed to escape, and besought the missionaries to afford him an asylum. This, after repeated entreaties, they did. The father, who is a wealthy man, collected a mob, who tried to force an entrance into the mission premises; this, however, was prevented. The father was admitted; but the police interfered, and the mob was kept outside. The missionaries, in his presence and that of the other relatives, told the young man to go with them if he wished, but all the entreaties and arguments of his former friends were in vain. He decided to remain where he was, and still continues firm in the faith.

Compound Interest Given.

I know a rich merchant in St. Petersburg, who, at his own cost, supported a number of native missionaries in India, and gave like a prince to the cause of God at home. I asked him one day how he could do it? He replied, "When I served the devil, I did it on a large scale and at princely expense, and when by His grace God called me out of darkness, I resolved that Christ should have more than the Devil had had. But how can I give so much, you must ask of God, who enables me to give it. At my conversion I told the Lord his cause should have a part of all that my business brought me in, and every year since I made him that promise, it has brought me in about double that it did the year before, so that I can and do double my gifts in his cause." How true what Bunyan said:

"A man there was some called him mad; The more he cast away the more he had."

"There is," said God, "that giveth, and yet increaseth; and there is that withhold- eth more than is meet, and it tendeth to poverty." God will be debtor to no one. He pays compound interest for all that by faith is put into his bank.

JOHN ADAMS AND THE SABBATH.—The Boston Recorder has the following anecdote of the elder John Adams. "While President of the United States, as he was returning from the country to his family in Boston, he was interrupted by a New England snow-storm, which effectually blocked up his way. He was then at Andover, twenty miles from Boston, where his family, as he had learned, were waiting his arrival.—Sabbath morning the roads became for the first time passable.

"On the question of going to Boston that day, it was the opinion of the clergyman of the place, that the circumstances of his detention, and the sickness of his family would justify his travelling on the Sabbath.

"His reply was, that the justifiable occasion in this case would not prevent the bad influence of his example on those who might see him travelling on the Sabbath without knowing the cause. He therefore decided to wait till Mouday."

DON'T DESPISE SMALL THINGS.—Some years ago a gentleman visiting a farmer took from his pocket a small potato, which somehow had got in there at home. It was thrown out with a smile, and the farmer taking it in his hand to look at it, a curious little boy of twelve standing at his elbow asked him what it was. "Oh," said he, "nothing but a potato my boy; take and plant it, and you can have all that you can raise from it till you are free." The lad took it, and the farmer thought no more about it at the time. The boy, however, not despising small potatoes, carefully divided it into as many parts as he could find eyes, and put them into the ground. The product was carefully put aside in the fall and planted in the spring, and so on till the fourth year, when the yield being good, the actual product was four hundred bushels! The farmer seeing the prospect that the potato field would by another year cover his whole farm, asked to be released from his promise! Let us not despise small things.

NOTICES, ACKNOWLEDGEMENTS, &c.

The Committee on the Ministers' Widows' and Orphans' Fund will meet at New Glasgow on Wednesday, 25th January next at 10 o'clock.

JAMES BAYNE, *Convener*

Account of monies received by the Treasurer to 20th December 1864.

FOREIGN MISSION.

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