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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MAY, 1866.

THE APPROACHING MEETING OF SYNOD.

The Presbyterian Synod of the Lower Provinces will meet (D.V.) in the city of St. John, New Brunswick, on the fourth Wednesday of next month, at 11 o'clock, A.M.; and should no unforeseen difficulties arise that meeting will speedily be followed by union with the Presbyterian Synod of New Brunswick. In the very nature of the case it must be a busy meeting, and everything which can be done beforehand to facilitate business and to cause all things to move harmoniously and pleasantly, should be done. The following hints are therefore respectfully submitted to the consideration of clerks of Presbyteries, ministers, elders, and the people generally:—

1. Clerks of Presbyteries are directed by Synod to have the Returns of the congregations in their respective Presbyteries, up to the end of the calendar year, forwarded to the Rev. Mr. Cumming, Secretary of the Committee on Statistics, on or before May 1st. If this has been neglected by any until receipt of this notice, the return should be mailed, forthwith, or the appointed limit will then have been passed.

2. The clerks of Presbyteries are enjoined by Synod to furnish the Synod clerk with a revised roll of Presbytery; together with reports of ordinations, inductions, licences, deaths and demissions, with the dates of these changes, at least ten days previous to the meeting of Synod. Address of clerk—Halifax.

3. All papers involving new business, whether from individuals or Sessions, or

Presbyteries, should be in the hands of Rev. Dr. Bayne, Clerk of Bills and Overtures, one fortnight before the meeting of Synod; and documents forwarded in due time will take precedence of others which may be sent in at a later date.

4. The Synod has determined that no travelling expenses of members will be paid, unless a collection has been taken up from the congregation which the applicant represents.

5. Supplemented congregations are required, as a condition of receiving aid, to make collections for the different schemes of the church, and to fill up the blanks in the statistical schedule.

P. G. MCGREGOR,
Gyusboro', 1866. Synod Clerk.

THE UNION WITH NEW BRUNSWICK.

Another short month, and then our ministers and elders will be actively preparing for the Synod, at St. John. A most important Synod it promises to be. It will mark an era in our church history second in importance only to the memorable Synod of October, 1860. Out fitness as a church to do the work to which Christ has called us will then be put to proof. We shall be weighed in the balances of the sanctuary: God forbid that we should be found wanting!

The union of 1860 has been owned and blessed of heaven. It is stamped with abundant tokens of the Divine approval. No true Presbyterian will now venture to assert that it should not have taken place

at all, and few will say that it took place a day too soon. The united church has held six meetings of Synod since the union. Questions of all sorts have come before these meetings; cases of discipline, the cause of education, temperance, Sabbath observance, missions, &c. These questions have been freely discussed by ministers and elders; many of them have been voted upon; but never, in one instance, has there been a vote or division that would indicate the old lines of demarcation. You could never say, "The one church will vote on this side; the other on that." Old walls of partition have been completely broken down and swept out of sight, and old party lines entirely obliterated. What is true of the Synod is true of Presbyteries also. We have seen probably thirty-five or forty meetings of the Halifax Presbytery, the most extensive in the church, and we have never seen any indication of old division lines. The ministers and elders cannot be accused of perpetuating the remembrance of dead issues: and the people are not behind their spiritual guides. Other Presbyteries are not, at least, far behind the Presbytery of Halifax in this respect.

We cannot but regret that the church, since the union, has not done more for Christ. Verily we must all confess that we have been unprofitable servants! Yet we have not been idle, and our Master has greatly blessed our efforts. Many waste places have been occupied and are now under excellent cultivation, which were previously in utter desolation. The Home Mission has been wrought with most commendable vigour, and with great success, considering the means at our disposal.—Educational advantages have been placed within reach of our young men, which are far superior to any hitherto available in these provinces. Our Foreign Mission has not been neglected. A fund has been founded for the support of our Ministers' Widows and Orphans. It will thus appear that though we have come far short of what we ought to have done, we have not been idle; God has not taken his Holy Spirit away from us, or allowed us to be altogether fruitless.

The union with New Brunswick, which we hope will be consummated this summer, is an object for which we should earnestly labour and pray. In that noble province, rich in its magnificent forests, its mines, its romantic rivers,—rich especially in a vast multitude of immortal souls that hunger and thirst for the bread and the water of Life,—a most inviting field of labour offers itself to our church. Already, young men trained in Nova Scotia have been found valuable fellow-workers in New Brunswick, side by side with distinguished sons of the Presbyterian churches of Ireland and Scotland. The evangelization of New Brunswick must, in the main, depend on her own hardy sons. She has no Theological College, but Halifax is within easy reach, and her theologians can be trained here thoroughly, and with but a moderate expenditure of time and means. The Presbyterians of New Brunswick have a strong claim upon us; when their students come to *our* Hall they are coming to *their own* Hall: their money is in our funds. Our college is their college.

The object of the union with the New Brunswick church is the general prosperity and advancement of the cause of Christ in the sea-provinces. It would no doubt be easier for our church to rest quietly in her present position, forget her destiny and neglect her work. But rest of such sort would be ruin. "The world" is the field which our Master has set before us; and woe unto us if we try to alter his commission.

Our sister church in New Brunswick may be afraid of being "swamped" by the union. Such a fear is utterly groundless. There was no "swamping" in consequence of the union of 1860; and there will be none in connection with the union of 1866. In fact, there is always among christian men an anxiety to protect the weak from undue pressure or encroachment. Any sign of oppression would provoke universal disapprobation. There is always more tyranny, less liberty, less independence, in small than in large bodies. But we are doing injustice to the New Brunswick church in trying to remove an apprehension which, in all pro-

bability, does not exist to any considerable extent. We remember, however, that those who were antagonistic to the union of 1860, made use, at the last moment, of every artifice to stir up groundless fears and suspicions of this sort, and it may not therefore be amiss in the present case to dispose of these difficulties in advance.

The Canada Presbyterian church is extending its operations eastward to the borders of New Brunswick. We may reasonably expect her aid in sending the gospel to the French population of that province, if not to a still greater extent. The operations of our Canadian sister among the French of Lower Canada are of great interest to us, in their bearing upon a similar population within our own bounds. We may reasonably look forward to a time when a general assembly of all the Presbyterians of British America will assemble once a year, by turn in St. John, Fredericton, Quebec, Montreal, Toronto. Such a gathering together of the "dispersed of Israel" would be a glorious consummation devoutly to be desired.

It is pleasant, it is most cheering to look forward to this "good time coming" for our Presbyterian church. God has committed to us vast work to do for him, and much land to possess for him. It is well to look into the far future and the joyous prospect it affords; but we must address ourselves with ardour to present duty. The union with New Brunswick must first be consummated, and the duties, the arduous work which will inevitably follow it, must command our earnest attention. Then, step by step, our path will be made plain before us. Our children, and our children's children, will arise to carry forward to perfection the good work inaugurated by us, while we enjoy the purity, the bliss, and the glory of the church above.

In view of the Synod's meeting at St. John, we trust that those who "love Zion" will be constant and earnest in prayer for divine aid and blessing. It is the arm of our Omnipotent Saviour which can alone remove all difficulties, and make a plain path before us. It is His Spirit alone that can impart wisdom, love, holy zeal, and the

graces which should adorn the "body of Christ." We appeal to our brethren in New Brunswick to unite with us in preparation and prayer. Who knows but the approaching solemn assembly of our churches may see the commencement of a revival of true religion among us!

THE ORDINANCE OF PRAISE.

No. 1.

The principal parts of New Testament worship are prayer and praise. Indeed in the strict and peculiar sense of the term, they may be said to be the only parts of our ordinary services which can be called worship. It is only in the general sense of the word, as including all religious service, that preaching of the gospel can be denominated worship. The "good news" of salvation might be addressed to a body of men, not one of whom was qualified to unite with the speaker in any Christian act at all—to Jews, Mahometans and Pagans, or the immoral and godless among those who bear the Christian name, and in such cases could scarcely be called worship.

Preaching the word as it ordinarily exists in Christian churches, as embracing the illustration of doctrine, the inculcation of duty and the exhibition of promise and privilege, for the comfort and nourishment of Christ's flock, as well as for the conversion of sinners, is more nearly of the nature of worship, and is usually included in the term, as employed to denote the exercises of our ordinary christian assemblies. Still, worship properly includes only those services of the church, which have a direct and immediate reference to God as their object, which are concerned with what he is in himself—his relations to us and the expression of the corresponding sentiments and emotions of the christian soul.

Of these ordinances it is not too much to say, that praise holds the highest place.—We may indeed place it in the same relation to the other exercises just mentioned, that the apostle does love, in relation to the three great elements of the christian life. "Now abideth preaching, prayer and praise, but the greatest of these is praise."

Faith cometh by *hearing*, and when hearing has resulted in the repentance of the sinner, attending angels shout, "Behold he *prayeth*." But the change in him only reaches its fullness, when rising from the dust "rejoicing in *hope*" he pours forth the utterance of exultant *love* in the language of *praise*. "He inclined unto me and heard my cry. He brought me also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And he hath put a new song in my mouth even praise unto our God."— And just as love excels the other graces in being permanent and forming the spirit of heaven, so will praise excel the other ordinances in being eternal and forming the characteristic exercises of the Upper Sanctuary. "Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease." So we may say that preaching will be unnecessary, where none are ignorant and all are saved; prayer, at least as now exercised, will be superseded, where there is nothing to bewail or to fear. But praise cannot die. The redeemed from among men shall cease not the utterance of *praise*, while the many angels round about the throne, so far as they can sympathize with them, mingle their voices in ascribing "blessing and honor and glory and power unto him that sitteth upon the throne and unto the Lamb for ever and ever." As love may be said to be the end to which faith and hope are but as means, so the sentiments, of which praise is the natural expression, may be regarded as the end to which all other ordinances are subservient as means.

It is remarkable however how little attention has been directed to this ordinance.— There is scarcely any institution of Christianity, which has been less discussed, and in regard to which there has been less effort among genuine christians to secure the great spiritual ends which it was designed and is fitted to secure. One reason for this probably is that there has been so little controversy about it. Over every point in connexion with prayer, there have been long and hard fought battles, but in regard to praise but few points have ever

excited discussion at all, and upon these the controversies have never been very extensive. A question arose among a section of the Anabaptists, as to whether singing was any part of New Testament worship. The denial of this was so contrary to the yearnings of every christian heart and christian assemblies without singing were so dull and dead that the controversy on the subject neither extended far nor lasted long, and it is now known only to the curious. After the Reformation, a question arose between the Presbyterian or Puritan party and the High Church or Romanizing party, as to whether praise should be conducted by singing or by singing accompanied by instruments of music. The subject underwent that thorough discussion, which most of the questions relating to christian doctrine and life underwent at that era. But it was chiefly discussed as a portion of a greater question, viz. whether we are warranted to add the inventions of men for the purpose of improving or embellishing the institutions of the Almighty. This controversy has long since slumbered, so that now if we wish for information on the subject or to find a thorough examination of it, it is necessary to go back to the writings of the theological giants of those days. Almost the only other question that has been raised regarding praise is as to its matter, some small bodies in Britain and the United States contending for the exclusive use of the scripture Psalms, while the great body of the christian church either use hymns of human composition entirely, or such in addition to versifications of the Book of Psalms. But this question has not excited very wide spread attention.

Of practical works on this subject there are but few in the English language. Theological works, which treat of the ordinances of Divine worship, say nothing about this. Even our admirable Shorter Catechism does not mention praise as distinct from prayer. We have indeed music books, but they do not treat of the duty of praise as a part of divine worship. Binney's "service of song in the house of the Lord" is little more than a compilation of scripture passages, not only on the subject of praise but

also in reference to music and song as it existed among the Hebrews. Romaine on Psalmody is the only thoroughly practical treatise on the subject which we have seen, and its wide circulation would we doubt not be a benefit to the christian church.—These with one or two tracts published by the Presbyterian Board are about all we have been able to get hold of on the subject.

It would appear that in the present day, circumstances are directing attention to the subject, rendering a full examination of it necessary, the results of which we cannot doubt will be beneficial. On the one hand those churches which have adhered to the simple practice of singing God's praise, which all candid enquirers acknowledge to have been the only mode in the early church, are now agitated by attempts to introduce human inventions, partly we believe in consequence of this neglect of the ordinance, paying so little attention to having it conducted in a becoming manner, and we fear still less to the spiritual objects of the institution. On the other hand, those churches which have exhibited the outward forms of praise in highest perfection are far from being satisfied with this position. So much attention has been directed to what is merely external, that the real nature of the ordinance has often been entirely lost sight of. This has been the case more especially in the United States. The most of the churches there are supplied with instruments of music of tone and power proportioned to their wealth, the finest voices and the most accomplished musicians that money can procure, are obtained, and in the skill and beauty of its musical performances, for so we must call them, the church rivals the concert and the opera. But the result has been, that very commonly the very idea of worship is scarcely recognized. The churches themselves are called Sunday operas, and people go to them to enjoy music vocal and instrumental of the finest quality, and retire from them not meditating on God's words, but with such fancies as a wedding march, or some similar piece of music played by a skilful organist can suggest. One has only closely to observe the state of feeling among

earnest christians there, to see that there is a dissatisfaction with the present state of things and a yearning for something more in accordance with the scriptural idea of praise. The editor of a leading religious newspaper, the organ of one of those bodies, which permits instrumental music in public worship, in publishing some remarks of another writer against the use of such organs as aids to singing, says—"His comments seem worthy of attention now that *all serious minds among us are so much exercised upon the matter of praise in the sanctuary.* Is it true that an instrument is only a crutch? Is the resort to these much praised "helps" a mistake and a failure? If so, surely it is true that the people should know it."

We have already discussed the question of instrumental music in a constitutional point of view, showing that in a Presbyterian church, such a change in its worship as established for three hundred years, and which all its office-bearers have sworn to observe, cannot be made except by the voice of the whole church, as represented in the highest ecclesiastical assembly.—This, however, we by no means regard as deciding the question, whether our present system should be maintained or not. That is a question which should be discussed on higher principles, than mere church law. "Prove all things hold fast that which is good." We therefore design discussing the whole subject of praise as a christian ordinance, and in doing so will first examine it historically, as it has existed in the Patriarchal, Jewish and New Testament ages of the church.

Of the service of song in the Patriarchal dispensation we have but little information, principally we believe because we have scarcely any distinct account of the institutions of that epoch. We know that there was annual sacrifice and prayer, and there are statements from which we may justly infer the observance of a Sabbath, and social or family worship. But during these ages we have nothing either historical or preceptive on the subject of singing in worship. At this however we need not feel surprised as the religious services of

that age are not minutely described. We meet however at an early period with music and poetry, the two arts employed for the expression of the religious sentiment of praise, and the latter at a very early age associated with religion, being the language of inspiration or prophecy and other exalted themes.

The most probable view of the origin of this Institution of praise is that it originated in man's state of innocence. We know that in that state man must have had worship, and praise is the most natural expression of the exercises of the holy soul, as it will form the most exalted service of man as restored. What more probable than that it should have been the exercise of our first parents in Paradise. Milton invests them with the powers of extemporaneous poetical utterance accompanied with corresponding musical expression; and represents them as hearing celestial natures uttering the praises of their great Creator.

How often from the sleep
Of echoing hills or thicket have we heard
Celestial voices in the midnight air,
Sole or responsive to each others note,
Singing their great creator.

But laying conjecture aside, we know that God has made provision in our physical constitution for music, and that it is natural to connect music with measure and modulated language—to marry music to voice. And that any such exercise of these powers in man, while in a state of innocence must have found its object in the great Creator. As our first parents enjoyed not only innocence but the highest bodily perfection, for sickness and death were yet strangers to man, their voices must have been of greatest compass, and sweetest tone, so that when God met them "in the cool of the day" or on the returning Sabbath, it was to receive from pure hearts such exalted ascriptions of praise, as alas! he has never since received from the inhabitants of our earth.

The knowledge of this exercise must have continued after man fell. True, at first the sense of guilt prevented any approach to his maker. "He hid himself among the trees of the garden," and the voice of praise was silent. But when he had received the hope of mercy through

the promised seed of the woman, and when through the divinely appointed symbol of sacrifice, he was restored to fellowship with his creator, not only must his heart have naturally expressed its emotions in praise, in strains similar to those with which his tongue was familiar ere his fall, but as a partaker of redeeming love, in a new song, such as only the redeemed can feel or utter.

The first notice of music however, in the Bible is in connection with the invention of musical instruments, "Tubal, he was the father of them that handle the pipe and the organ." As these originated among the descendants of Cain it may be naturally inferred that their use was secular rather than religious. It may be noticed that the first specimen of poetry on record is Lamech's address to his wives, and he was the father of Jabal. Though thus both musical instruments and poetry are first presented to our notice among those who had "gone out from the presence of the Lord," that is, the place of divine manifestation, yet we know that at an early period poetry was associated with religion, and even previous to this, the pious descendants of Seth had that divine and most perfect of musical instruments, the human voice, and when they assembled "at the end of days," or at stated intervals, probably the weekly Sabbath, to call on the name of the Lord, (Gen. iv. 26) we doubt not their voices were heard "hymning their great creator."

These arts we may suppose were not lost during the flood, and did not need to be reinvented. Among the patriarchs after the flood we find music cultivated. Thus Laban when reproving Jacob for his sudden flight says,—“Wherefore didst thou flee away secretly and steal away from me; that I might have sent thee away with mirth, and with songs, with tabret and with harp.” Job describing the wicked says,—“They send forth their little ones like a flock and their children dance. They take the timbrel and harp and rejoice at the sound of the organ.” Job also an upright man, “who feared God and eschewed evil,” also rejoiced at the sound of the organ, and expresseth the painful change that has taken place in his circum-

stances by saying—"My harp is also turned to mourning and my organ into the voice of them that weep." And when he would express the joy which his favour in the days of his prosperity afforded to others, he says he was "as a tabret" to those who now despised him.

It must be admitted however, that these passages refer to common life, and properly have no connexion with devotion. They describe scenes of social gladness in which the righteous and the wicked were alike engaged. The statement of Elihu,—“But none saith where is God my maker, who giveth songs in the night,” seems more properly to allude to devotion. God is represented as giving these pious songs, or matter of praise in the night of sorrow, but this implies that they converted this matter into songs and sang them. The only other allusion to the subject which we shall notice is the sublime statement of God himself to Job, regarding the creation, that “the Morning stars sang together and all the sons of God shouted for joy.” The language may be regarded as figurative. But it implies that those to whom the words were addressed were familiar with the exercises described.

It must be admitted that the information derived from these hints regarding the ordinance of praise in the Patriarchal ages is very meagre, but it is because all our information regarding that era—its religious services as well as everything else connected with it is very limited. We shall therefore turn to the Mosaic economy.

THE ACCEPTED OFFERING.

BY REV. D. M'NEILL, P. E. ISLAND.

And he looked up and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.—Luke xxi. 1-4.

There are persons who have great relish for some parts of the word of God, while they think other parts should be kept in the back ground. Such are usually loud in their professions of admiration of the doc-

trines of grace. They seem to love exceedingly to hear of Christ crucified, but they do not like to hear much about their duty to him and his cause. Such people greatly deceive themselves. The whole counsel of God must be preached; no part of it is superfluous, and no part can be omitted without serious injury to souls. What a contrast to such was the poor widow mentioned in the text! She took the word of God as a whole. Her means were small, yet she would do what she could. Let the gracious recognition she met with encourage us to do likewise.

THE DUTY.

From the text we may infer that it is a duty to contribute to the cause of Christ. This is so plain a dictate of the Scriptures and of conscience, that it is strange any should overlook it. Even the heathen bring offerings to their idols, but how many professing christians entirely neglect the cause of Him who saves them!

Under the former dispensations this duty was much insisted on. Cain and Abel brought offerings to the Lord; and the fact of the acceptance of Abel's is a proof that offerings were required. Abraham gave a tithe of the spoil of Chedorlaomer to Melchizedek. Jacob vowed a tithe of all his increase to the Lord. Afterwards we find that two-tenths, equal to one-fifth, was demanded of the Hebrews. One tenth was for the use of the Levites, out of which they had to give a tenth to the priests; the other tenth was to be used in the service of the tabernacle, or temple, at the solemn feasts. In proof of this turn to Numbers xviii. 21. “And behold I have given the children of Levi all the tenth in Israel for their inheritance.” And the tithe is spoken of in Deut. xiv. 23. “And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and the firstlings of thy herds and of thy flocks.” This is manifestly a different tithe from that given to the Levites. The former was given to the Levites; it was their subsistence. The latter was used by people themselves in the courts of the house of God. Besides these which were annual, some think a triennial

tithe is referred to in Deut. xiv. 28, for the Levite, stranger, fatherless and widow.—The Hebrews were not by any means impoverished by these large demands upon their resources. The more they gave the more they had to give. And thus it will always be.

Under the New Testament we do not indeed find tithes insisted on, but we find demands still greater. The following and similar passages may help us to know our duty in this particular. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is not a tithe that is now required but the *whole*, if the cause of our Saviour need it. The christian must be prepared to give up all and follow Christ, if he should call for such a sacrifice. How many there were who did so,—who took joyfully the spoiling of their goods, who even "counted all things loss that they might win Christ." Whoever gives his body a living sacrifice to God will not scruple to give his worldly goods also, if necessary.

See also 1 Cor. xvi. 1. "Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ye." "See that ye abound in this grace also."—2 Cor. viii. 7, 8. "Let him who is taught in the word communicate unto him that teacheth in all good things." Gal. vi. 6.; see also Philip. iv. 10-17, and Heb. xiii. 16.

When we consider how this poor widow, and Barnabas the son of consolation, and the poor Macedonians, were all commended for their liberality,—and how the inhabitants of Meroz, and Nabal, and the Israelites in the time of Haggai, were cursed for their neglect, indifference or penuriousness, we need no longer hesitate as to the path of duty. But the acceptableness of our offering depends on our motives. The Saviour graciously receives the smallest contribution given from right motives. The Lord cares not for offerings merely. "It is the silver and the gold," also "the cattle on a thousand hills." Therefore the hypocritical Jews were told, "Bring no more vain oblations; incense is an abomination unto me;

the new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." Is. i. 13. To the same effect is the language of the apostle, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

THE RIGHT SPIRIT.

In giving to the cause of God all ostentation, selfishness and vanity must be avoided, and the glory of God and the prosperity of his cause must be our only aim. Such motives would render our offerings *liberal*. The poor, even the poorest, may be liberal supporters. This poor widow was eminently liberal, while the rich who offered before were not, for though they gave largely it was but little out of their abundance. They did not deny themselves; whereas she gave up all, even her whole living. It would seem then, that our offerings must bear as large a proportion as possible to our income. The Lord desires no forced, unmeaning sacrifice, but he desires that our love to him should bear its full measure of fruit. What a tremendous curse is pronounced against sordid, penurious professors! "But cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." Mal. i. 14.

THE RIGHT TIME.

Our offerings must not only be liberal but *seasonable*. How often are the wants of the church forgotten for months, if not for years. Not until repeated appeals for help are made, is a tardy response given. And yet if God were to hold back their daily allowance from such people, for a single day, they would think they were hardly dealt with. This painful state of things is, perhaps, mainly owing to the want of a right system. The apostolic rule was to lay by every sabbath as the Lord prospered.—1 Cor. xvi. 1. Those to whom this injunction was given were not the rich or noble, but the poor. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i. 26. Yet when the love of God regulated their hearts they could bring seasonable offerings to his altar.

CHEERFUL GIVING.

Right motives would cause us to offer *cheerfully*. The want of cheerfulness does much damage; it disheartens the office-bearers of the church; it deprives contributors of a rich reward. "The Lord loveth a cheerful giver." But unless we aim at the glory of God, if we do not give out of a sense of his love, we can never be liberal, reasonable, cheerful givers. This duty may be urged on the following grounds:—

1st Because we are all such debtors to the Lord. "Of his fulness have all we received."—John i. xvi. "He was rich, yet for your sakes he became poor, that ye through his poverty might be made rich."—2 Cor. viii. 9. Who can estimate fully our obligation to the Lord for the Bible, for health, and other favors too numerous to be mentioned! Are we to do nothing then by way of gratitude and acknowledgment? Can we blame our fellow-creatures for ingratitude to ourselves, if we do not suitably acknowledge the unspeakable mercies of God?

2nd. It is a great privilege. In this we shall be co-workers with God. We shall be promoting our own temporal and spiritual welfare. At the last day honorable mention will be made of all your works of faith and labour of love. Not even a cup of cold water given to a disciple in the name of a disciple shall be forgotten. He that watereth shall be watered also himself. "Honour the Lord with thy substance and the first fruits of all thine increase so shall thy barns be filled with plenty, and thy presses burst forth with new wine."

3rd. The cause of Christ needs our contributions. That "the Lord hath need of these" ought to be sufficient to move our hearts and open our purses for every good object. How much means are needed?—How many missionary, evangelistic, and philanthropic schemes might be set on foot, if the means were found? At present the church is almost at a stand still for want of means. Our Colleges, Home Mission, and Widows' and Orphans' Fund, are all in need of help. What a field of active benevolence might be found in many destitute localities at home; and yet the case of the

heathen is still more affecting. There millions are ignorant, degraded, brutalized, and dwelling under the shadow of death. "The Lord hath need of them," yes, of all his people can spare, in order to reach the benighted heathen and save them.

4th. The eye of the Master is upon us. He saw the poor widow among the crowd. He knew her circumstances thoroughly. His knowledge of us is equally clear. If we have means and do not give them, he knows that; and we may well be told at the last day "I was hungry and ye gave me no meat." On the other hand, such as sincerely devote their substance to his cause will yet hear a joyful welcome from the lips of their glorified Redeemer.

HAVE WE DONE WHAT WE COULD.

But how has it been with us in respect of this duty. Have we deemed it enough to give irrespective of the spirit or motive? Have we thought a small donation to be of no use, or did we content ourselves with giving what remained after our wants were supplied? If so, let the decision of our Saviour convince us of our error, and let us by genuine repentance turn from it.

Every one can help the cause of the Redeemer. It is now in need, but it will soon be triumphant. The Saviour is kind and considerate; he will accept your mite if you love him and cannot do more. What then is to hinder us? Why talk of poverty?—Think of the poor Macedonians who were willing above their ability. Think of Barnabas who sold all his possessions and brought the money to the apostles. Ought not the cause of Christ to be equally dear to you? Think of the people of God in the olden time, giving one-fifth, if not more, to the cause of Christ, and yet their privileges were not equal to yours. Theirs was mount Sinai: yours is mount Zion. Theirs was the heavy yoke of ceremonies: yours is Christ's easy yoke and his light burden. Theirs was the early dawn: yours is the noon day sun. Will you be less liberal than they? Above all, think of Him who was rich, yet for your sake was made poor. His lowly birth, his hunger and thirst, his trials, his sufferings and death, all in love for the poor, the perishing—and can you forget his

cause! Do you owe nothing to Christ and his cause? Are you not a great debtor?

Be zealous then to promote his cause.— While you have opportunity use it. It will soon be beyond your power to help. Now is the day of trial. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, 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."

VICTORIA—THE GENERAL ASSEMBLY.

It has been in my power to attend some of the sittings of the General Assembly of the Presbyterian Church of Victoria, which are just closed, and I think that a few notes respecting them may not be without interest to the Committee and the Church at home. Your attention has during the past year been called, at our own Assembly and otherwise, to the condition of this sister Church by the presence of one whose absence here has been much felt, the Rev. Dr. Cairns. I cannot speak of Victoria and its wants as he can; yet the observations of a visitor may possess an interest of their own.

As you know, the Victorian Assembly is not a representative Court like ours, but like the Synod of our United Presbyterian friends, embraces all ministers holding a cure, with, of course, an equal number of elders. It gives, therefore, a just idea of the size to which this Church has grown, to say, that, instead of the fifty-three ministers of charges who united to form it less than seven years ago, ninety-six names of settled pastors stood on the roll of this Assembly. The first duty of the House was the election of a Moderator, the eighth who has filled the chair of the united body. In previous elections, the claims of long as well as of prominent service in the colony have been wisely recognised; and the Church's choice, on this occasion, fell on the Rev. Thomas Hastie of Buninyong, a gentleman who for nineteen years has diligently discharged the duties of that charge, and whose worth has won the esteem of all his brethren.— Here, however, length of service does not yet mean what it does at home. The colony itself is only thirty years old, counting from the landing of the earliest colonist; and the fathers of its Church are still in their strength. A large proportion of the ministers are men whom I myself remember as students; nor could I fail to observe that while a few of the older heads in the Assembly are growing gray, hardly one of them

is white. As the Victorian Church needs, so it surely ought to possess the energy and activity of youth. What good and noble work it is achieving in this new land, I shall presently show you.

But my friends here can afford to have it suggested that youth has drawbacks as well as advantages. A large deliberative body, recently constructed out of diverse elements, and not yet old enough to be guided by its own traditions or follow the tactics of accepted leaders, is not likely to be very decisive and orderly in its business. Accustomed to see the whole crowd of affairs which must be attended to at the meetings of our own Supreme Court got over within ten days, I was surprised to find the sittings of our Victorian brethren spread over a period of no less than nine. This was partly due to a rule they have, limiting the daily sederunts to four hours in the morning and three in the evening; a leisurely arrangement which consults the comfort of members more than the despatch of business, and which, however it may contrast pleasantly with our excessively protracted and late sittings in the Free Assembly, does seem somewhat needlessly to detain ministers from their congregation. As it was, the rules had to be relaxed towards the close of the proceedings; and yet the business, which had dragged heavily all along, had to be too hastily wound up at last. There was another cause for this. I have been accustomed to reckon it among the disadvantages which attend the possession of leaders versed in Church affairs and long used to guide its deliberations, that the proceedings of our Assemblies fall too exclusively into our hands, that younger men are scarcely encouraged to take part, and that the functions of the House tend to degenerate more than is desirable into the mere confirmation and recording of conclusions already arrived at by a few. Here the evils lie on the other side. The Victorian Church suffers from a want of leaders. Those who are most fit to guide appear to be hardly influential enough to be readily followed. With colonial freedom, a large proportion of the clerical members mingle in discussion. Time is too often wasted over random or crude proposals; and a hasty suggestion of the moment may be at last substituted for a well considered judgment. These inconveniences, however, are due to the Church's youth, and the circumstances of her formation. Better for her that all her ministers should take interest and part in her work, and that thus through free and equal consultation she should win her way to more settled days, than that she should be bound in her infancy to the leading-strings of a party or a leader. The proceedings of her Supreme Court may be meanwhile a little

tedious and at times unbusiness-like, but the result will be a healthier one.

In the only case of an unpleasant character before this Assembly, one in which excited feelings in and out of Court made delicate handling needful, while I had occasion to observe these defects in the conduct of the case, I had also to admire the practical wisdom of the decision arrived at. It was an appeal by one of the most respected fathers of the body against the metropolitan presbytery on the ground of irregularities of procedure in the formation of a new suburban charge and the induction of its first pastor. The Assembly, while it censured the irregularities, declined to disturb the settlement. The interest of the case lay in this, that it was an extreme example of a class of cases continually occurring a mixed community, where the Church is called to overtake spiritual work under novel and adverse conditions. Forms devised to guide the usual order of Church transactions, such as the congregating of a people or the call of a pastor, must be sacrificed when, under circumstances neither contemplated nor provided for, it would frustrate the substantial ends in view to adhere to the letter of the form. The principle is acknowledged and must be acted on in the most settled of churches, if it would do its duty by new exigencies. In a colony like this, when the foundations are to be laid, and a new society presents new problems, still more latitude ought to be conceded. Indeed, our brethren here may almost claim the privileges attached by old divines to a Church in course of formation. At the same time, it will always be open to controversy, according to each man's habits of thought, at what point the limits of lawful liberty are exceeded and a dangerous license in dispensing with established order commences. The judgment of the brethren, under invocation of promised guidance, can alone decide each case, as this case has been here decided.

The statistics for the past year laid before the Assembly exhibit progress. Eleven new ministers have been admitted. The total income of congregations, or rather of those two-thirds of the congregations which make returns, reaches £44,200, against £40,800 last year; sums which do not include betwixt £6000 and £7000 of state aid, which is divided among a large number of the ministers, though not officially accepted by the Church at large. There is no central fund for ministerial support, but the guaranteed stipends seem to have been paid up in all but a small per centage of the cases reported. These stipends range from the minimum of £300 and manse up to £1000 per annum; and although from the higher cost of living such salaries do not represent a higher average of comfort and

more easy circumstances than our Free Church ministry has ever realized. There is unfortunately no information of the numbers adhering to Presbyterianism who have been already reached and congregated; but I find that under an admirable scheme for pastoral visitation analogous to our summer evangelistic deputations, seven of these remote and thinly-peopled tracts, which as yet lie outside the settled pastorates, were visited this spring; and four or five of them are said to be ripe for the settlement of a minister. Missionary contributions can hardly be said to bear as yet a due proportion to the general income. The whole amount raised for this object is under £1400. It is only fair, however, to recollect that the internal growth and consolidation of a young Church is its first duty, and that several schemes of this character are now on foot which call for special liberality.—Recently, they have begun to expand their heathen missions. Two classes of heathen within the colony itself, the vanishing remnant of aborigines and those natives of China whom hope of gain attracts to these golden shores, have for some years occupied the Victorian Church. Now she has also undertaken to assist the work in the South Seas by maintaining two European labourers. To meet this fresh obligation, a collecting organization of ladies has just been started, which, under the enthusiastic management of Mr. Campbell of Geelong, late of Melrose, will soon, I trust, put the mission in a good position.

Two very important funds laid their first reports before this Assembly. One is a fund for pensioning aged and infirm ministers, which aims at a minimum capital of £5000; and in this its first year has received in subscriptions £2783. It deserves to be noticed that, towards this sum half of the ministers have subscribed at the rate of £5 a year for five years. Young as the Church is, such a fund has not been started a day too soon. Special cases of superannuation are already occurring; the "hardness" which the older clergy had to endure in the rough early days of the colony must, ere long, begin to tell; and the sooner the capital sum is paid up the better. The other and, if possible, still more important scheme launched this year, is for the endowment of a Theological Hall. It has been felt for years, I believe, and with growing force, that the supply of ministers from home, while it may often be unsuitable, must always be scanty and precarious, and that it vitally concerns the progress of the Church to develop from among her own young men a succession of candidates for the ministry. A few students have always been under some sort of superintendence; but it was not till this year that the large project was set on foot of raising a fund

adequate to endow a complete Theological Seminary. For this purpose, the colony was divided into four districts. Only two of these have been canvassed, and these two only partially; yet, from some fifty subscribers, £7000 have been promised—a result not only most creditable to the more wealthy laity of the Church, but encouraging to all her friends. It has emboldened the Assembly to initiate its hall:—first, by nominating Dr. Cairns Honorary Principal; and next, by taking steps for the assembling and provisional training of students. The most important undertaking to which this Church has committed itself since the union is thus actually under way; and I suppose subscriptions will now be sent in with increased spirit. Of course these initiatory steps neither make it unnecessary for Victoria to ask, nor superfluous for Scotland to furnish, preachers as hitherto, since it may be years ere the new Hall sends any men into the field at all, and must be years more before it can send enough for the wants of the colony. That the Church finds it requisite at such cost to provide for ultimately supplying herself, may meanwhile be read as a proof how urgent is her present demand, and how insufficient have been her past supplies.

These indications of material progress will be gratifying to many at home; but there are those who will be still better pleased to learn that the spiritual elevation of the Church is not being forgotten. In looking over the overtures sent to the Assembly, I was struck with the number of them which bore on the increase of public and family godliness. This is a land in which, as I am told, spirituality is apt to be overborne by a perfect flood of worldliness, covetousness, and luxury. Abundant wealth, easily made, recklessly spent, and allowing freer rein to be given to sensuous enjoyment, has seriously endangered the christianity of Victoria. It is cause of thanksgiving to God that there are numbers who have grace to deplore and courage to encounter these evils, and who, in the ministry or out of it, are striving after a loftier type of christian character for themselves, and a more spiritual tone of sentiment in the community. Among the practical matters under the Church's consideration, one is a proposal to attach a parish to each congregation; that is, a defined district within which it may undertake evangelistic labour: another is, the difficulty of educating the young in the very thinly peopled districts of the interior, where even the Government minimum of twenty scholars cannot be got to attend: a third is, how best to assist members of the Church who reside on remote and solitary bush stations, in holding divine service among themselves: another yet arises from the reluctance shown by many of the younger

branches of families to join the communion of the Church—a difficulty seriously felt in some congregations. These and such like questions will indicate to you the nature of the work to which our brethren of this Church are called; and that they have addressed themselves to such work, gives hopeful promise for the future, both of the Church and the colony. There is a very great deal of interesting labour to be done here; there is need both of wisdom and of grace from the Master. Let the Victorian Church, on which so much responsibility is laid, be remembered by praying christians at home. It occupies a settled territory as large as Great Britain, and seeks to mould for good the wealthiest colony of the empire. Its present labours must tell on many a generation to come. It deserves a large share in the sympathy and help and prayer of every home Church.

I have only further to add, that early in the Assembly's sittings I presented my commission from your committee, and addressed the house as a deputy from the Free Church of Scotland. I was very cordially received by all the brethren; and the interest of the reception was to me the greater, that I was associated on the occasion with a well-known and revered father from an adjacent colony—the Rev. Dr. Turnbull of Tasmania. The Rev. Dr. Steel of Sydney was also to have been present, as representative of the newly-formed Church of New South Wales; but as the Sydney steamer did not arrive in time, Dr. Steel (who is favourably known to many at home as an earnest religious writer) was heard at a subsequent diet of the Assembly.

J. OSWALD DYKES.

Melbourne, Dec. 23, 1865.

Our Foreign Mission.

Latest from the New Hebrides.

The following is an extract from a letter received from the Rev. Wm. McCullagh, dated 9th January last:

“The latest account from Erromanga was brought yesterday. On Thursday last Mr. Gordon was better, but had been suffering from the intense heat. Fighting is still continued at Erromanga. Mrs. Morrison was very ill with intermittent fever in Dec., after the *Dayspring* left them on the 30th Nov. Mr. M. had a trying time during the week of her illness. She was able to sit up and write on Christmas day. It must be

very hot at Fate. We feel the heat very much here and it must be worse there.

Mr. M. writes good news about Pango. Sixty people, he says, are under instruction, and attending worship. 'Eleven are now under special instruction with a view to their being admitted into the church.'— 'We have had seven deaths since the *Dayspring* left us.' 'What with waiting on Mrs. M. night and day and the almost insufferable sultriness of that rainy week, I myself was just on the verge of being laid up,—but the Lord graciously spared me.' 'We have settled two teachers in Lima under very favourable circumstances.'— These are some extracts from Mr. Morrison's last letter, dated Dec. 15, 1865."

Diary of Mrs. Fraser, on board the *Dayspring*, during voyages in autumn of 1865.

At a meeting of the missionaries held on Mare, last July, it was arranged that the *Dayspring* should proceed to the eastward for the purpose of taking home the Raratongan and Samoan teachers, who were interrupted in their work by the French.— They have been quite idle ever since, and, of course, anxiously waiting a passage home. They were much rejoiced when they found that the vessel was to carry them to their own land.

As soon as the captain could get through with his work on the New Hebrides, we proceeded to the Loyalty Islands. We took on board at Mare about thirty persons, and the same number at Lifu. The hold of the ship was converted into a sleeping apartment, with rows of berths down either side. We sailed from Lifu on the 8th September, with eighty souls on board, a pretty good number for the little *Dayspring* to carry comfortably. We have one gentleman in the cabin, Mr. Sleigh, of the L. M. S.

The captain gave orders that all the passengers should be on deck in the morning at eight o'clock. The poor unfortunates who were too sick to move were carried up.

Sept. 12th.—A queer sight the deck presents this morning, with so many bodies strown over it. They look like bundles of cloth, for you cannot see their faces. These natives all sleep with the face covered. I cannot imagine how they stand it in this climate. It makes we warm to think of it.

Sept. 18th.—Our noble little vessel is scudding along to-day. We have had fine winds ever since we left Lifu. I generally peep over the captain's shoulder when he is consulting the chart, as I feel so

anxious to know how we are getting on. I see to-day that we are approaching Raratonga. The *Dayspring* is keeping up her reputation of being a fast sailer. The people are getting over their sickness, and beginning to sit up. The children, of whom there are twenty, are quite brisk and flying about the deck in all directions, making quite a noise. The *Dayspring* is not a quiet home, though it is a pleasant one.

You would be surprised to hear how well the people sing, especially the Raratongans. They have worship morning and night. It is delightful to hear their voices praising God; no matter how rough the weather is, their hymn of praise is never omitted.— Several of the children sing English songs, and very sweetly too. I hear one of the girls now singing "Children go," and it reminds me of Model School days in Truro.

RARATONGA.

Sept. 21st.—Lying off and on Raratonga, a very beautiful island; it is much like Aneiteum in appearance. The mountains are higher and more fertile looking. The teachers have been sent on shore, but it is so rough that I must be content on board until morning. Mrs. Krouse has sent off a basket of oranges and a quantity of milk. You cannot imagine how we enjoy a drink of milk after a voyage.

We went on shore after breakfast next morning. Mrs. Krouse met us on the beach, and welcomed us very warmly to Raratonga. The mission premises are not in sight from the beach as at most of the islands, but some distance back on higher land. I was quite unprepared for such a beautiful place and so fine a house, although I had heard so much of Mr. Buzacott's skill in architecture. It is like a gentleman's residence at home,—verandas run around the house, above as well as below, with French windows opening to the floor. There is a fine smooth lawn stretching in front of the house. An orange tree here and there affords a pleasant shade. A high mountain rises almost perpendicularly, just behind the house, covered with verdure. The captain has taken a picture, which will interest you much.

We left Raratonga on the 27th inst.— Notwithstanding a very heavy rain the natives came in crowds to the beach to see us off. Those who had come with us were crying and kissing our hands, they were so grateful for the kind treatment they had received on board.

SAVAGE ISLAND.

We sighted Savage Island on the 5th October, but got up too late to land. This island stands quite alone. It is about three hundred miles from Samoa; it is low and of coral formation. How wonderful is the work of this tiny insect. I always think of

Mrs. Sigourney's poem on the coral insect, when gazing upon these islands :—

"Ye're a puny race, thus boldly to rear
A fabric so vast, in a desert so drear."

And then again, alluding to their death as they reach the surface of the water :—

"Ye build, ye build, but ye enter not in,
Like the tribes whom the desert devoured in their sin."

Captain Cook gave this island the name of Savage Island, from the ferocious nature of the inhabitants. Mr. Lance, of the L. M. S., has been four years here. When he came the greater number of the people had renounced heathenism. The Samoan teachers had a fine house ready for him to step into, also a large church beautifully situated near the shore. The teachers said that they built the church in as conspicuous a place as possible, in order that vessels might see it, and feel safe in coming near. Formerly no foreigners could hold any communication with the shore. Wherever the standard of the cross is unfurled among these islands, the stranger finds safety and protection. Last year the captain of a trading vessel gave fifty pounds for the *Dayspring*; he said he was not a religious man, but that he appreciated the work which the missionaries had done in the South Seas.

OTHER ISLES.

Mr. Lance visits his different out-stations on horseback, as there is a fine road all around the island. I quite enjoyed a ride, but my pony was very lazy, and more inclined to rest under the cocoa-nut trees than to gallop, but we managed to get ten miles inland to visit a large cave. We found Mr. and Mrs. Nisbet, of Samoa, here waiting a passage home. A two days' sail from Savage Island brought us to Manna, a small island of the Samoan group. There is no missionary here, native teachers are employed. Mr. Nisbet spent a day on shore. We passed Tutucha the next day but the wind was unfavorable for landing, and as there was no object in calling we pursued our course till 6 p.m., and anchored in Apeci harbor, on the 8th October,—the first anchorage since leaving Lifu, and just a month from the date of sailing. Apeci is quite a little town. The white houses of the foreigners, with the cocoa-nut groves between, and shading the beach, gives it a picturesque appearance. Conspicuous among the buildings is the residence of the British Consul, Mr. Williams, son of the martyr of Erromanga. The Roman Catholics, as usual, have a large showy chapel, with a tall spire. There is also an English church, of more unpretending appearance.

Mr. Murray, the missionary at Apeci, familiar to you as the author of "*Western Polynesia*," preaches to an English audience every Sabbath.

Mr. Murray came on board soon after we came to anchor, and gave us a very cordial welcome. They are much pleased to see the *Dayspring* here, for she is supplying, in some measure, the loss of the *John Williams*.

We are staying at the British Consul's. Capt. Fraser is as busy as ever taking pictures; and Mrs. Williams is an amateur, so they work away together. After spending three days at Apeci we went down to Malua, to visit Dr. Turner. It is only six miles from the harbor, and you go in a boat under the reefs, all the way. This island is almost entirely surrounded by barrier reefs. These serve as breakwaters, up to the level of the sea, and forming a smooth lagoon, invaluable for facilitating inter-communication between the settlements.

The institution for training teachers is situated here, presided over by Dr. Turner and Mr. Nisbet. They have about eighty young men in attendance. These with their families live in pretty white cottages near the institution. While the men are receiving their education the women are taught needle-work, washing, cooking, &c., so that they leave for heathen islands well qualified to prepare the way for the missionary. The members of the Samoan Mission held a meeting at Apeci a few days after we arrived. They requested the captain to visit the group of islands to the north-west of Samoa. Mr. Murray had been there a few months previous and placed teachers on some of the islands and promised to send more. They had been depending on the *Dayspring* visiting them. Although the captain was very anxious to get back to the New Hebrides and accomplish the work there before the hurricane season, yet considering the necessity of the out-stations being visited this year, especially as the Roman Catholics are trying to gain a footing on them, he consented. Of course there was no time to be lost; we bade good bye to our friends, hoping to see them next year, as the Samoan Committee have requested the *Dayspring's* services for three months next year. We hurried on board and sailed for Savaii, where we arrived next morning. This is the largest island of the group and very beautiful. One of the mountains is four hundred feet high and covered with vegetation as far as the eye can reach. Mr. and Mrs. Sleigh came on board here, and we have Mr. Williams of Apeci going to Sydney. We left Savaii on the 21st Oct., for the Loklau group, distant about three hundred miles from Samoa.

VISIT TO A NEW GROUP.

Oct. 23rd.—Off Takafo. The teacher came off to whom we delivered bibles and hymn books. The next day we called at Ataku, accomplished our work there and then sailed for the Ellier Islands.

Oct. 29.—Off Nukulailai, Ellior. We were five days coming from the Tokelau group. There are only 70 persons on this island, 200 men women and children were stolen away two or three years ago by the Peruvian Slavers under pretext of being a mission ship. The English government has since interfered and compelled the Peruvian government to send them back, but alas! most of the poor creatures perished on the passage owing to bad treatment and want of food. The Peruvians have stolen natives from most of these eastern islands. Left Nukulaulu on noon of Saturday and dropped anchor at Fonafula on Sabbath. On Monday we all went on shore and had a ramble. The teacher had some food prepared for us, you would have had a hearty laugh could you have seen us sitting native style on the mat, with the wing of a fowl in one hand and a bread fruit in the other, and drinking cocoa-nut milk out of the shell. It is really a delicious drink, and tastes much better out of the shell than the more usual way of drinking out of a glass.

A STRIKING INCIDENT.

We sailed on Monday for Nukufilau—arrived the next day. Elihamer the teacher is a Raratongan; he was drifted here from the Hervey islands some years ago. They started with some others in a canoe to go from one island to another of the Hervey group, but a strong current carried them out of sight of the land. They were carried here a distance of fifteen hundred miles, they had nothing to live upon but cocoa nuts during seven weeks. They were nearly famished when they got here, some of them died soon after. Elikami was a christian, and he told them about the true God, and taught them to read; he had his bible and hymn book with him,—so eager were they to learn that he had to tear his bible up and give each a leaf. One man bought a bible from a ship which called, for which he gave one hundred and twenty gallons of cocoa-nut oil,—it was an English bible that could be purchased at home for 1s. Cocoa nut oil is sold for about 2s. per gall.—a great price the poor man paid for his bible, and thought he should be all right when he got it in his house. Of course he could not read it, but every day he would open it, and look at it, and then roll it up very carefully and put it away.

We sailed from Nukufauli on Tuesday evening, and were off Vilutsa on Thursday. We landed a teacher and his wife here, and then sailed for Nui. We arrived there on Saturday morning, landed another teacher and his wife, and then turned our faces southward, rejoiced to get into cooler weather. We had been, for the last fortnight, very near the line. I never experienced anything like the heat.

We cannot sleep at night, but lie tossing and turning; what little sleep we manage to get does not refresh us. I have a large native fan, which I keep going most of the time. We are very thankful to leave this latitude.

RETURN.

Aneiteum, Nov. 13th.—We have dropped anchor once more in this beautiful harbor. It almost seems like getting home to be in Aneiteum again. The cool breeze is quite refreshing after the hot winds we have had for the last month. There is a large ship in the harbor bound to China, but, owing to some mistake, she did not bring us any letters from Sydney. It has been a disappointment, but we shall be in Sydney in a few weeks, and get them all together.

On Wednesday the *Dayspring* dropped anchor off Mr. Inglis' station. The people brought a large present of food. They are so glad to see the "*Nilgou Alaingaheni*," or the praying ship, as they call the *Dayspring*. As there is no good anchorage here they see her but seldom.

Anami, Nov. 22nd.—The *Dayspring* left here last week, and has been lying in the harbor preparing for our next voyage.—Mrs. Sleigh and I have been with dear Mrs. Inglis, and how much we have enjoyed the visit. Mrs. Inglis' house is a haven of rest to me, after the motion and noise on board ship. But this is not our rest. We embark again this afternoon, and by evening we shall be off Fotuna.

Nov. 23rd.—Off Fotuna. Landed supplies for the teachers, and then hurried on to Tana. We cast anchor at Port Resolution in the afternoon. This is the first visit of the *Dayspring* since H.M.S. *Curacoa* was here, three months ago. Judging from the appearance of the place, and the natives, the visit has had a good effect. The Aneiteum teachers were received very warmly. Mr. Paton's place has been repaired.

ERROMANGA.

Aniwa, Nov. 24th.—Landed supplies for teachers. Sailed for Erromanga and cast anchor in Dillon's Bay at 5 o'clock. Mr. Gordon soon came off. Mr. G. has the island to himself now, as Mr. Henry's family have gone. Mr. Henry's place has been purchased by the mission, and Mr. Gordon has moved in. It is beautifully situated a little way up the river. The house contains five good-sized rooms, a pantry and hall. From the verandah you step out to the garden, which is very beautifully laid out. Everything is very nice, but it seems very lonely without a lady to enliven the scene.

The state of Erromanga is still dark.—The old chief Kaniwa, the murderer of Williams, is still alive, and as great a heathen as ever. He is doing all he can to get

Mr. Gordon off the island. We have a grandson of the martyr Williams on board. Mr. Gordon sent for the old chief to come and see Mr. Williams, but he kept out of the way. Perhaps he fancied that Mr. W. had come to the island to revenge his grandfather's murder.

FATE.

Fate, Nov. 26.—Mrs. Sleigh and I are staying with Mrs. Morrison, the *Dayspring* has gone to Havanna harbor with Mr. Morrison on board. You would think this a queer house in Nova Scotia. It is built of reeds, and looks something like a large basket. How the snow would drift through it in the winter at home. But it is quite comfortable in the hot climate. Mr. Morrison expects to be in his own home by another year. Mrs. M. is so happy and contented in her lonely home; but it is with feelings of the highest pleasure that they welcome the arrival of the mission vessel. They all feel that they could not do without the *Dayspring*. We often think of Mr. Geddie and the long years spent on Aneiteum without any vessel to depend upon. When the mission vessel is constantly coming and going the natives dare not harm the missionary. The *Dayspring* returned from Havannah harbor on Wednesday, having placed there two teachers from Mr. Morrison's village. The Erakor people have had the teachers but a few years, and now they are going out to tell the "glad tidings" to their darker brethren. They are putting to use the one talent entrusted to them.

LOYALTY GROUP.

Sailed from Fate on the 29th for Nia, one of the Loyalty group; arrived on the 31st; found Mr. and Mrs. Ella well, but very much troubled and annoyed by the Catholic priest. They have been turned out of the church which the teachers built some years ago. The Roman Catholic natives use it as a smoking house. Mr. Ella is busily engaged in building a new one, in the meantime they hold service in a shed. It rained the Sabbath we were here, making the usual place too damp, so the service was held in the frame of the new house, a few boards were laid down and chairs placed for us. The sacrament of the Lord's Supper was dispensed in the afternoon. Can you imagine us: a little circle of white faces surrounding the table, behind us sat the Samoan and Mare teachers, next to them the converted natives of Nia, and outside gazing upon us hundreds of natives not yet brought in, but who are waiting and longing to be taught. The Romish priest, notwithstanding all his efforts, has only a few followers, while the people flock to Mr. Ella in hundreds. The Popish party are distinguished by a little

brass medal worn around the neck, on which is imprinted the image of the Virgin Mary.

Dec. 5th.—Sailed for Lifu, and anchored in Wade Bay on Tuesday evening. The friends here are surprised to see us back from the eastward so soon, and begin to think the *Dayspring* a wonderful sailer, to accomplish so much work in so short a time. Mr. Macfarlane soon got his letters ready and the next day we were off for Mare.

Dec. 8th.—Beating against a strong head wind. Oh dear, it makes us feel so queer about the head. I am getting pretty well over sea-sickness, but the pitching and tumbling is anything but comfortable. I always wish to be at home on such days. You may depend I don't get very much sympathy when in such a frame of mind, as the captain only laughs and says there is no glory in being a sailor unless you have some hardships.

Mare, Dec. 9th.—At Mr. Jones'. We are to wait here until to-morrow night, as Mr. Jones has not finished his letters. I wish you could see how comfortable and home-like the missionary can have things out here. Mr. Jones has a fine garden from which he has his table supplied with vegetables. We had peas, beans, and potatoes for dinner. They have also cabbage, lettuce, radishes, &c., and such an abundance of honey in the comb. Mrs. Jones gave me a large basin full to bring on board. We have enjoyed it to our bread, for butter is a luxury unknown to us whilst in the islands.

We left Mare, Dec. 10th, for Sydney.

Dec 11th.—The isle of Pines is in sight—a small island lying off the east coast of New Caledonia.

Saturday, Dec. 17th.—Within three hundred miles of Sydney. Every one on board look so pleased and happy at the prospect of so soon being in Australia. How welcome our home letters will be; we are longing to hear from the "dear ones," no word of them for the last eight months. The men are busy cleaning, painting, &c., preparatory to entering port.

Dec. 19th.—We have just dropped anchor in Sydney harbor. Now for home letters.

AUSTRALIA.—The letter of Mr. Dykes in our present No. will give some idea of the position of the Victorian Church. The United Presbyterian *Record* gives an account of the baptism of 27 natives in Victoria.

Other Missions.

LOYALTY ISLANDS.

Our readers are aware that this group is the nearest to the New Hebrides to the southward, and that the progress of the work on the two groups is closely connected. The work is carried on there by the agents of the London Missionary Society, but it was expected that they would have borne a share in the expense of the *Day-spring*, and probably they will do so. That vessel has more than once visited the islands, and we are happy to see that the scarcity of native teachers on the New Hebrides is being partially supplied by natives of the Loyalty Islands. By Mr. Morrison's letter, it will be seen that three natives of Mare have already been settled on Fate. Our readers are also aware of the proceedings of the French, in forbidding the labours of the Protestant missionaries, and the subsequent disapproval of the proceeding by the French Emperor. By a letter from the Rev. S. McFarlane, in the last number of the Missionary Magazine and Chronicle, it appears that the Imperial assurances have been partially, but only partially, carried out by the Colonial authorities, and that the opposition of the priesthood is as violent as ever, but, in spite of this, it is hoped that Protestant missionary effort will continue to make progress. As the friends of the New Hebrides mission cannot be uninterested in the state of the work on the Loyalty group, we subjoin the principal portions of Mr. McFarlane's letter:

*Wide Bay, Lifu, Loyalty Islands,
August 14, 1865.*

Although no redress has been afforded, either to the natives, or to our Society, yet we have obtained much more than any one here anticipated; and we thank God for the issue of this unhappy affair. The priests who with a few exceptions, are always prominent in their opposition to light, liberty, and progress, are confounded; they had hoped that things would take a different turn. The proceedings of the Colonial Government have been condemned by the Emperor; and we are told that there is to be perfect 'liberty of worship.' We hope and pray that this may be the case.

THE FRENCH IN A FALSE POSITION IN THE LOYALTY ISLANDS.

Let us now see what the Government has gained by their occupation of this group.—What did they seek? An officer of the expedition assured me that *they came to keep the English out*, and to make the island *French*. Can it be possible that they entertained a thought of the English taking the Loyalty group? That they are anxious to make these islands 'French to the core' is quite evident, and perfectly natural; but suppose that had obtained all they sought, where would be the advantage? Is it an honour to be able to count islands like these amongst the possessions of the French? Is there much 'glory' to be gained in subduing a simple, inoffensive, unarmed people like this? Is it a matter of very great importance to the French that the 'British appearance' of these islands should be changed, and the French language spoken by the natives? Can the colour of the rags which these natives attach to the masts of their canoes affect the French Government?—The end in no way justifies the means; yet there is little probability of the end being gained. The attempt to abolish the language of seven thousand South Sea Islanders, and substitute in its place the beautiful language of one of the most accomplished nations in the world, must be fruitless: the project is a wild and foolish one, and there is difficulty in believing that it can have proceeded from a sane mind.—The French are *feared* by the natives, not *loved*: they have neither seen anything in them, nor received anything from them, calculated to draw out their affections. All—both Papists and Protestants—now regard them as their oppressors; they have also been censured by the public and checked by the Emperor: within and without their conduct is disapproved. There has also been considerable expenditure, without any income; and more than this, there is no probability that there ever will be sufficient income from this group to maintain a company of soldiers. These islands present no attractions whatever to the colonist; so that the government has lost, too, where it hoped to gain.

OPPRESSION OF THE NATIVES.

But what about the poor natives? How have they fared? Alas! those who could spare least have lost most—the weakest have to bear the heaviest burdens. In addition to the loss of life and property, the natives were, and are still, forced to work at the camp in turns, *without any remuneration or even food*. Many of them reside at a distance of fifty miles from the camp, yet they have to come and work three days—often longer; if they don't bring their own food they may starve. A corporal stands over

them all day with a stick, which he sometimes uses pretty freely. When the natives saw that the French were obliged to respect the persons and property of foreigners, they sighed, and said, 'You have somebody who cares for you; but nobody cares for us; we are black.' All with whom I have conversed about the treatment of the natives here say that it is a great shame. The natives who work for the Government in New Caledonia are fed and paid; why should not these be similarly treated? The French talked largely about making great improvements on the island for the benefit of the natives. What have they done during the past year? Made a road about half-a-mile in length; but, as that is from the camp to the garden of the soldiers, it does not in any way benefit the natives. They are erecting a barrack, which I suppose they will very soon abandon, as they have already done on the Isle of Pines and several parts of New Caledonia. The enormity of some crimes has often appeared greatly modified by its being known that the perpetrator had committed them in order to execute some benevolent object; but what shall be said of the oppressors of these natives, who have lost their land and their liberty, many of them their home and their property, and some their lives? Now they are commanded to surrender their language; they have also seen their teachers and pastors suspended, their schools closed, their books prohibited, and all the ordinances of their adopted religion suppressed; although—thanks to foreign interference—these have been restored. But why all this? What evil have they done? What do the French wish to gain? They must have mistaken the island; surely they did not intend coming here, for here there is absolutely nothing to be gained. Then why inflict such pain, and cause such misery, and spread such desolation?

HOW THE MISSION HAS BEEN AFFECTED BY THE INTRUSION OF THE FRENCH.

What has the cause of Christ gained or lost by the events of the past year? God can bring good out of evil: the bane has, in many respects, proved a boon. The natives have repeatedly heard from the authorities here that there is perfect liberty of worship. The Governor has forbidden the term 'heretic' to be applied to the Protestants; and he apparently desires to grant the same privilege to Protestantism that he grants to Roman Catholicism—which is as much as we can reasonably expect, and, indeed, all that we desire. We don't want favour, but fair play; we only ask that truth, tradition and heathenism may be allowed to struggle together.

We are not allowed to conduct schools; but this has only made the natives the more

anxious to teach each other, and 'liberty of worship,' which we enjoy, enables us to continue our Sunday-schools. The Governor tells me that we may teach whatever we please on the subject of religion: so that now we have not only *Sunday-schools* but *Monday-schools*, and other day-schools established for the exposition of Scripture; and before a verse is explained by the teacher it must, of course, be read by the scholar.—So, in the present institution, or, rather, 'industrial school,' I am not permitted to teach writing, yet the lessons which I give the young men on the Bible and theology must be copied by them into their books, which necessitates their writing three or four pages of note paper every day; so that virtually we have schools much as before. But the cause of Christ has gained principally by its having been tested. The natives have witnessed the attempt of the French to sweep Protestantism from the island, and they have seen their failure; so they are more deeply impressed than ever of the power and truth of the gospel. Still this encouraging state of things may be changed by the permanent settlement of soldiers on this island, and by the course which the Government appears determined to pursue, viz.: prohibiting all secular instruction, except that imparted in the Government school, where the boys are simply taught the French language. The vicious example and licentious conversation of the soldiers expose the natives to a series of strong temptations, against which the grace of God alone can enable them to stand. We are, therefore, more deeply impressed than ever with the importance of using every effort to procure a correct translation of the scriptures in the native language as soon as possible; but for this to be done speedily and efficiently there must be suitable translators. If these natives had the scripture in their language, I should consider one missionary, with a horse and a boat, quite sufficient for the whole island; but, under the present peculiar circumstances, there ought most decidedly to be three here. Instead of this, I am alone.

I remain, my dear Sir,

Yours very sincerely,

S. MACFARLANE.

The Moravian Missions.

Mr. and Mrs. Culling Hanbury held a *conversazione* at their residence, 10 Upper Grosvenor-street, London, to afford an opportunity for statements in regard to these missions. A numerous company assembled on the occasion. The Rev. H. J. Lumsden (St. Thomas's, Marylebone), expressed his deep sense of the christian devotedness which is so strikingly characteristic of the Moravian brethren, citing,

in illustration, the entrance of two of them on labours in a Leper Hospital, and the determination with which many others encounter the terrible hardships of life among the Esquimaux. Another prominent feature was their extreme frugality. Some 300 of these earnest men and women, now in the mission field, had gone forth, without stipends, and looking for nothing but the simplest food and raiment. And it was a remarkable proof of the Providence of God, that the ship which carried supplies to those in Labrador had never once failed in ninety-five years. Rev. T. P. Mooney, Secretary of the London Association in Aid of Moravian Missions, gave interesting details of the missions in South Africa, Australia, and Labrador, passing on to notice more particularly the recent entrance on a new, wide, and hitherto unopened sphere in Central Asia among the Buddhists of Mongolia and Thibet. Here already first fruits had been gathered. In the course of a concluding appeal he stated that the Moravian missionary agency in heathen lands now comprises 216 European missionaries, over 200 European teachers, and 830 native assistants; yet the total income had hardly ever exceeded £16,000 a year, of which the London Association contributes about £5,000. Rev. T. L. Badham, General Secretary, after a tribute to departed fathers and friends of the missions—Latrobe, Leach, and Playfair (Glasgow) proceeded to enlarge on the features of the present time which make the claims of these missions specially urgent. Among these are the destruction, by a storm, of five out of six of the stations on the Mosquito coast, of one in South Africa, and a deficiency in the general funds. The Moravians came forward, he said, as gleaners in the mission field, and he asked that after the example of Boaz, the reapers might be charged to “let fall some handful of purpose” for this cause. Contributions amounting to £53 attested the interest awakened by the statements laid before the meeting.

Rev. GEORGE GILFILLAN of the United Presbyterian Church, has expressed his admiration of Dr. Norman McLeod and his absurd views against the Lord's Day. Mr. Gilfillan was taken to task first by the United Presbyterian Magazine, and now we understand that he will have to answer before his Presbytery. This shows how watchful the United Presbyterians are over the soundness of doctrine of their public teachers. It is rumoured also that the Glasgow Presbytery of the Established Church is to call Norman McLeod to account.

The Sabbath School.

Sabbath School Lessons for June.

FIRST SABBATH.

SUBJECT: *The Childhood of Jesus.* Luke ii. 21-38.

V. 21.—The law of God, as given to Abraham, and afterwards incorporated with the Mosaic ritual, required that every male should be circumcised, on the eighth day after its birth. Gen. xvii. 12. Our blessed Lord received circumcision at the ordinary time, in token of his subjection to the law. Gal. iv. 4. Though free from sin, and not needing purification, of which this was this symbol, yet as our surety and example he was subjected to all the institutions that were binding upon those he came to redeem. It was customary to give the child its name at the time it was circumcised: this was not, however, essential. So also the name of the child is usually pronounced at its baptism, but baptism is not “naming the child.” Both circumcision and baptism were appointed by God; and the design, in both cases, was to signify and seal the covenant in which God promises to believing parents that he will be a God to them and to their seed. How great a privilege then must baptism be to us, and how weighty the obligations resting on those who have been thus dedicated to God!—There were two ceremonies to be observed in connection with the birth of the first-born, in addition to circumcision: First, the child must be presented to God, in acknowledgment that it belonged to him. It was then redeemed by a certain sum of money (five shekels). Num. xviii. 15, 16. This might take place any time after the thirtieth day, up to the *fortieth*, when the mother must present herself for purification. Lev. xii. 2-4. The offering presented on this occasion shows the extreme poverty of Joseph and Mary, and therefore the lowly condition in which our Saviour appeared.

V. 25.—Notwithstanding the general blindness and irreligion of the Jewish nation, there were some true worshippers.—Their interest in religion was manifested by diligent attendance on the public ordinances of God's worship; while their character and conduct corresponded with their professed zeal. “Just”—he regulated his conduct by the word of God. “Devout”—he united ardent piety with strict attention to revealed duty. As the consequence of diligent study of the scriptures, he was now looking and waiting for the coming of the promised Messiah. Recognizing the infant Jesus, he is filled with joy. Feeling his personal interest in the Saviour, even death

has no terrors for him. The aged widow seems to have been equally rejoiced. Dr. Kitto thinks she had lived in a state of widowhood 84 years; others suppose 84 years was her full age. "Fall and rising, &c."—Isaiah viii. 14, 15. Under the spirit of prophecy he foretold that many would reject Christ and perish in their sins. Others, through his grace and power, would be saved from ruin. How are you treating Christ? If you reject him, your fall will be worse than if you had never heard his name.

LESSONS.

1. Here we have the doctrine of original sin, and our need of regeneration and sanctification. Ps. li. 5, 10.

2. God accepts the offerings of the poor as readily as of the rich.

3. We all belong to God.

4. A great privilege to have pious parents. Great responsibility.

5. A life of piety, along with the study of the word of God, never fails to secure many spiritual advantages. Renders us happy. Prepares for death, &c.

6. It is our duty to speak to others about Christ.

SECOND SABBATH.

SUBJECT: *Visit of the wise men.* Matt. ii. 1-12.

We are not told how long the parents of Jesus remained in Bethlehem. We do not know where the wise men found the infant King of the Jews, nor how long it was after his birth. From the commotion produced in Jerusalem by the visit of the "wise men," we are disposed to believe that the "presentation" of Jesus at the Temple must have occurred *before* their arrival.—After this, Joseph and Mary probably returned to Bethlehem. There was a general expectation throughout the East, that some exalted personage would about this time appear in our world. These "Magoi," as they are called in Greek, knowing this, and perceiving the luminous object (probably a meteor) by which the event was indicated, set out from their native country to visit the future King of the Jews, and offer to him suitable tokens of respect. They did not worship Jesus in the sense of rendering to him religious homage, but such as was suitable for an earthly monarch. Herod was now old, and could not expect to live till this child had arrived at manhood, but still his suspicious, cruel disposition was roused into activity by the words of the Magi. The inhabitants of Jerusalem were also agitated, probably fearing a renewal of some of the scenes of bloodshed of which the same Herod had been the author. Herod knew that the scriptures contained prophecies regarding Christ. He therefore

applies for information as to the place where Christ should be born. This was easily answered. Micah v. 2. There was another town of this name, (Josh. xix. 15.) but the one here referred to, belongs to Judah.

V. 12.—These Magi probably intended to return to Herod with the information he so much desired, but they are prevented by a message from God.

LESSONS.

1. Those who enjoy the most favorable opportunities of knowing Christ, are often more ignorant than others less highly favoured.

2. If we would find Christ we must follow the light which God affords us for guidance. 2 Peter i. 19; John v. 39.

3. Men may be acquainted with the scriptures and yet remain ignorant of Christ, and without salvation.

4. Satan and his emissaries are ever plotting against the kingdom of Christ.

5. All their wicked purposes shall be thwarted.

THIRD SABBATH.

SUBJECT: *Flight into Egypt.* Matt. ii. 13-23.

V. 13.—It is easy for God to disappoint the devices of the wicked. He knows their hearts, and he knows the purposes of the wicked before they have taken shape in their own minds. We find here that God warned Joseph of the impending danger, and directed him to flee into Egypt. In the providence of God, many Jews had already settled in the part of the land of Egypt lying next to Palestine; and here we may suppose, Joseph found a home, if not among friends yet among his own countrymen, who would not be idolaters like the Egyptians.

V. 14.—There is neither time or permission to enquire into the propriety of God's commands. Implicit and immediate obedience is demanded of us.

V. 16.—Herod's conduct shows to what length ungodly men will run in the ways of evil, for the purpose of accomplishing their infernal purposes. Seldom has our world witnessed a more distressing scene than this. But God, though permitting the ungodly sometimes to go such lengths in wickedness, will surely visit for such things. He soon after died a most awful death,—all the more so, because he continued to the very last the same monster of revenge and cruelty, giving no ground to hope that he had obtained mercy. Herod, instead of having thwarted the divine purposes by his atrocious wickedness, had undesignedly been the occasion of bringing about the fulfilment of at least two prophecies, viz., Hos. xi. 1, and Jer. xxxi. 15, 16. These, like many others, have a two-fold application. The

prophets who wrote them could not have foreseen all that was in the mind of the spirit by whom they were indited. The verses referred to are here said to apply to Christ. But they also had a more immediate reference to Christ's covenant people, who, on the ground of their relation to him, are members of his mystical body. "Why persecutest thou me?" Ver. 15; Hosea ii. 1.

V. 18.—Compare Jer. xxxi. 15, 16, with Jer. xl. 1. Rachel, the wife of Jacob, had been buried near Rama. In the striking imagery of the prophet, she is represented as mourning for her children led into captivity.

V. 23.—"He shall be called a Nazarine." Cannot tell certainly what prophecy is here referred to. Observe, the words are not quoted as spoken by a particular prophet, as in the other two cases, but what was spoken by the prophets in general. The name Nazarene was applied to Christ on account of his living in Nazareth. It was used as a term of reproach by his enemies.

V. 22.—Archelaus seems to have inherited the cruelty of his father. He massacred three thousand Jews in the temple, at one time. No wonder Joseph was afraid to trust him. Philip, his brother, who ruled in some of the tribes farther north, was a person more deserving of confidence.

LESSONS.

1. The wicked are ready to go any length for the gratification of their sinful and malignant passions.

2. The longer sin is indulged, the greater is the ascendancy it obtains.

3. Sin, sooner or later, brings deserved punishment.

4. God can make even the wrath of man to praise him; while he over-rules it for the accomplishment of his wise and holy purposes.

5. Those who follow the directions of God are safe.

FOURTH SABBATH.

SUBJECT: *Jesus and the Doctors.* Luke ii. 40-52.

Jesus, as man, made progress in knowledge by the study of divine truth. When he had arrived at the age of twelve years, it became his duty, as a Jew, to attend the feast of the Passover. How inexpressibly interesting to him must every part of that ancient and suggestive service have been! Knowing that the ordinance was typical—and probably feeling that all those things must have their fulfilment in him, how careful he would be to understand all. New trains of thought are started; and now, in the midst of the recognized teachers of religion, he avails himself of the opportunity to make enquiries—while, in his turn, he imparts such instruction as the questions

put to him would warrant. Christ is often represented, as on this occasion, "disputing with the doctors;" but the narrative does not authorize this view. His modesty as a youth seems to have been as conspicuous as his extraordinary knowledge of the things of God.

V. 46.—"In the midst, &c." The seats of the teachers were arranged in the form of a semicircle, while enquirers, &c., occupied the open space immediately before them. Acts xxii. 3. Jesus was, no doubt, moved by a divine impulse, to protract his visit at the temple. Hence his answer to his mother, (v. 49) which, while reminding her that obedience to his father in heaven must control his conduct, still recognizes her right to exercise over him parental authority. But "God manifest in the flesh" is a great mystery. There is much that we dare not attempt to explain. There was much that Joseph and Mary could only wonder at while they waited for more light.

LESSONS.

1. The time of youth is the proper season to acquire religious knowledge.

2. It is the duty of the young to listen to the instructions of the accredited teachers of religion.

3. Modesty of demeanor is not only christlike, but also lovely in the eyes of our fellow-beings.

4. Respect for the authority of parents is essential to the christian character, and is an evidence of increase in true wisdom.

5. Even when we cannot fully comprehend the words of Christ we should treasure them up in our hearts.

News of the Church.

Theological Hall.

The seventeenth session of the Theological Hall, Halifax, was brought to a close on Tuesday the 8th of April. Seventeen students were in attendance during the session, viz.: 10 of the third year, 3 of the second and 4 of the first. The 10 who have completed their curriculum are Messrs A. McL. Sinclair, A. J. Mowitt, A. Simpson, A. Glendinning, J. Hogg, A. R. Garvie, J. W. Nelson, A. Christie, J. Sinclair, and H. Archibald. All these are already employed as probationers with the exception of Messrs. Nelson and Christie, who desired some time to recruit their exhausted energies, and Mr. Garvie has charge of a school in Halifax. Messrs. McL. Sinclair and Mowitt, have been appointed by the Home Mission Board to the Pictou Pres-

hytery—the former to spend two months during the summer in Cape Breton. Mr. J. D. Murray, of the second year, has also been assigned to the Pictou Presbytery; Mr. A. Simpson to the Presbytery of P. E. Island; Messrs. Glendinning and Hogg to the Presbytery of Halifax, and Mr. H. Archibald to the Presbytery of Truro. Mr. James Sinclair of the third year, Lawson of the second R. Cumming, and J. H. Chase of the first, are appointed to labour during the summer in New Brunswick.

Notwithstanding this large accession to the Home Mission staff the demand for laborers greatly exceeds the supply at our disposal. New fields are continually opening up, earnestly soliciting laborers to come and cultivate them. Why do not more of the promising youth of our church respond to the invitation, and give themselves to the work of the ministry? At no period in the history of our church was there greater necessity to re-echo the word of the Great Master to his disciples: "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth"—literally *thrust* forth—"laborers into his harvest."

Presbytery of Tatamagouche.

This Presbytery met at New Annan on March 20th, and was constituted after sermon by the Rev. T. Selgwick, from Heb. xii. 16, 17. The chief business before the Presbytery was the visitation of the congregation, with the result of which they had great reason to be satisfied. The Presbytery agreed to petition Synod to transfer the station of Wentworth to the Presbytery of Truro, and to request that Presbytery to supply it until that time. The clerk was authorized to write to the various congregations on the subject of the Widows' fund, with special reference to the prosperity of each congregation, taking measures to put its minister upon that fund. The consideration of the rules and forms of procedure was deferred till next meeting.

The clerk gave notice that at next meeting he would introduce an overture to Synod on the subject of the supply of Professor Smith's pulpit.

Other business, chiefly of a routine nature, was transacted, when the Presbytery adjourned to meet on Tuesday, May 8th, at Tatamagouche.

Presbytery of Halifax.

This Presbytery met Tuesday 17th ult., in the College Hall, Halifax. Present, Revs. John L. Murdoch, Prof. King, James McLean, W. Murray, D. S. Gordon, Prof. Macknight, A. Stuart, T. Cumming, ministers, and W. Anderson, John Fisher, and

Dr. Hattie, ruling elders. Commissions were read in favor of the following elders, Abraham Hebb, Robert Black, A. McCurdy and G. Robertson. A petition for moderation in a call was received from the congregation of Kenneteook, Gore and Rawdon. The petition was laid on the table till next meeting.

Also a similar petition from the newly formed congregation of Meagher's Grant and Musquodoboit Harbor, which was granted. Rev. A. Stuart is appointed to moderate on Thursday the 3rd May, 10 o'clock, Meagher's Grant, and at 4 o'clock p. m. the same day at Musquodoboit Harbor. The call is in favor of Mr. McCurdy.

A very interesting report was received from the Rev. John Morton on behalf of the Bridgewater Kirk Session, stating that the congregation had raised the sum of \$20 to pay off arrears, for supply received during the pastor's absence, and \$50 since the beginning of the year for the Home Mission Fund, thus relieving the Fund from any burden for supplement for the year ending May 1st, 1866. Also the thanks of the congregation were expressed to the Presbytery, to the Home Mission and the Supplementing Board for past kindnesses. The congregation is now self-supporting. The Report was received and the Presbytery expressed their cordial satisfaction with the praise worthy efforts put forth by the Bridgewater congregation. Mr. Bernard was appointed to supply Meagher's Grant and Musquodoboit Harbor for the month of May. Mr. Hogg was appointed to supply Kempt. Mr. Glendinning to supply Bedford, Waverly, and Oldham. Trials for license were prescribed to Messrs A. R. Garvie, A. Glendenning, Joseph Hogg, T. Simpson and O. Christie. The next meeting of Presbytery will be held in the College Hall on Tuesday, 22 May, at 11 o'clock, a. m.

The Presbytery of Victoria and Richmond

Met, pursuant to adjournment, on the forenoon of Tuesday, 27th February last, at the Forks Section of the congregation of Baddeck, in the new church there; and after sermon by Rev. Donald Mackenzie, was duly constituted. There were present, Revs. Donald Mackenzie, Moderator, *pro tem.*; Kenneth Mackenzie, Pby. Clerk, and Wm. Sinclair.

The Clerk read a letter from the Moderator Rev. W. G. Forbes, stating reasons why, and regretting that he could not be present on this occasion. Also, a letter from Rev. Murdoch Stewart, West Bay, likewise giving good reasons of absence, with request, of either leave of absence for six months from his congregation, or ac-

ceptance of resignation of his charge, which had been already on the table of Presbytery; also, of Presbyterial certificate, &c.

The Presbytery agreed to defer the consideration of Mr. Stewart's letter till another meeting, to be held this evening. Thereafter, questions usual, in Presbyterial visitation were put to Mr. K. McKenzie, in presence of his congregation, as also to the other office-bearers, consisting of an Elder and seven Trustees, which latter are also collectors for the congregation, to which, on the whole, satisfactory answers were given.

Mr. Mackenzie devotes half his Sabbath labours to this section of his charge. The majority here being Gaelic-speaking people, his services consist first, of two discourses, one in English, the other in Gaelic; and again generally a lecture in the evening, which is preliminary to a prayer meeting in which several take part, all in Gaelic.

A weekly prayer-meeting is also conducted here by the Elder of this district, who, notwithstanding his laborious duties as a teacher of a day school, faithfully and zealously attends to the spiritual interests of the people.

The Presbytery were also glad to find the Trustees were sedulous in the performance of their duties. Having, during the past year, under their management the erecting of a new church, which has now the outside finished, and which is occupied as a place of worship, instead of the old one taken down. This building is 55 feet long, by 35 feet broad, with arrangements for an end gallery, which is also free, or nearly free from debt.

The congregation had been kindly assisted to the amount of £70 stg., by the distribution of the Cape Breton Mission Fund, of the late Mrs. McKay, Rockfield, Scotland, and have been thereby encouraged in the work referred to.

Besides, an effort has been put forth lately to increase their minister's stipend, and, what are considered reliable subscriptions, have been obtained to the amount of \$200, from this section, as annual stipend. Considerable arrears, however, are still found to be here due the minister, which the Presbytery urged to be paid as soon as possible.

Understanding there is in this section but one Elder, whose services are ordinarily available for the business of the session, they recommend the congregation to appoint one or two more to the office as soon as practicable.

The Presbytery then adjourned to meet this evening at 7 o'clock, for visitation, &c., in Greenwood Church, Baddeck. Closed with prayer.

In Greenwood Church, Baddeck, at 7 o'clock, p.m., this court again met, and after sermon by Rev. William Sincclair was duly constituted. Sederunt,—ut supra, with the addition of Mr. T. A. Mackeen, Elder.

Owing partly to the lateness of the hour, as also to a temperance meeting in the neighbouring school-house, this meeting was not so numerously attended as the Presbytery would have desired to see; but in answer to the usual questions put to the office-bearers present, it appeared that here, too, the spiritual and temporal interests of the congregation receive a good share of attention,—the minister's Sunday labours, which are each alternate Sabbath, consisting of three discourses, two in English and one in Gaelic. A bible class is also conducted by him, which meets weekly; besides a fortnightly prayer-meeting at the Boy Settlement of this section, which, in the absence of the minister, is conducted by the Elders in that quarter, of whom there are two; these also conduct public worship on Sabbath in his absence, in Gaelic.

In the town part of this section too, is a Sabbath school, in hopefully useful operation, under the superintendance of Mr. Mackeen, Elder, assisted by Mr. McCurdy, Elder, and others, who kindly tender their services. Some efforts have recently been put forth here likewise, to put the finances of the congregation in a more satisfactory condition, by collecting as much as can by persuasive means, be obtained of old arrears, and by obtaining new reliable subscriptions, which latter amount to about \$280, as annual stipend. The Presbytery urged upon the congregation the propriety of carrying out with energy the arrangements so far made; in response to which, it was then and there agreed that a congregational meeting be held in this church for the purpose by end of March next. Thereafter, the consideration of Rev. M. Stewart's letter was taken up. The Presbytery unanimously agreed to grant Mr. Stewart leave of absence for six months from 1st March next, and directed their clerk to furnish him with an abstract minute of this, as also a certificate.

The Presbytery then adjourned to meet at Middle River, principal station of Rev. Donald McKenzie's charge, for visitation. Closed with prayer.

UNION.—Dr. Forbes's motion in the Free Presbytery of Glasgow against Union was lost, he being left in a minority of 5 to 60. The United Presbyterian and the Free Churches are understanding each other, and co-operating with each other better than ever before. Very interesting discussions may be expected at the approaching assemblies.

The United Presbyterian Synod is to meet on the 14th May, at Edinburgh.—The Free Church Assembly will meet a week later.

WRECK OF A MISSION VESSEL.—The Missionary brig *John Wesley* was lost on the coast of Nukualofa, in the South Pacific, in November last. No lives were lost. She struck a reef, and was going down when a very violent earthquake took place, causing great waves to rush in towards the land. These waves lifted the vessel off the rocks, carried her inside the reefs, and left her in three feet of water. The earthquake which saved the lives of those on board this vessel did much injury on some of the islands.

The Synod of the Canada Presbyterian Church is to meet at Hamilton on the 5th June. The Canada Church is endeavouring diligently to prosecute its mission among the Indians of the interior.

fireside Reading.

The Atonement.

A Missionary, writing from Madagascar, says:—"I feel that the grand doctrine, or rather fact, of the Vicarious Atonement of the Lord Jesus Christ, is that which is destined to regenerate the world. It seems to enter into these people as nothing else could. It shows them the nothingness of themselves and their sacrifices, and the infinite love and justice of the eternal Father. The missionary or minister, without this fact as the basis of his teaching, is like a man going to battle without arms or armour; but those who preach the Atonement present an irrefragable front to every enemy and trust to a citadel which, though assailed for 1800 years, has never been, nor is ever likely to be, taken."

What strengthens the missionary in his conflict with the powers of darkness in heathen lands is equally necessary in lands nominally christian. The atonement is the central fact of christianity. Christ died for our sins, and we therefore obtain pardon of sin. Pardon is offered to all. God is willing to be a reconciled Father to all.

THE FIRST CHAPTER OF ROMANS.—Dr. Worcester once said he had been told by a returned missionary that after reading the first chapter of Romans to a heathen congregation, they came around him at the close of the service, and said: "You wrote that chapter for us."

The *Watchman and Reflector* says:

"We have heard Rev. Dr. Dean, of China, relate a similar fact. He had been conversing with an intelligent Chinese respecting our sacred books, assuring him that they are very old. He gave him a specimen. Soon after the man came to Dr. Dean, and with a look of triumph and accusation exclaimed: 'You told me your book was very ancient; but that chapter,' pointing to the first of Romans, 'you have written yourself since you came here and learned all about Chinamen.'"

Family Prayer in the Morning, in the Evening.

"Come in the morning hour—
Who hath restored you from the dream of night?

Whose hand has poured around you cheering light?

Come, and adore that kind and heavenly power.

"Come at the close of day,
Ere wearied nature sinks to gentle rest;
Come, and let your sins be here confessed;
Come, and for his protecting mercy pray."

He prays in his family, in the evening, but not in the morning. Brother, what do you mean? Where your consistency?

Why not pray in your family in the morning as well as in the evening; and in the evening as well as in the morning? Is not God the God of the morning as well as the God of the evening, and the evening as well as the morning? Is he not infinitely good, merciful and gracious all the time—the same yesterday, to-day, for ever? Are not his mercies new every day—every hour? Why not acknowledge this when you rise up, when you lie down, when you go out, when you come in? Wake to righteousness; sin not. Why not bow the knee regularly, uniformly at these set times, implore God's mercy on yourself, your wife, your little ones, your friends, your neighbors, the whole world? Is praying breath vain? Have you ever found it so? Did you ever lose anything temperally or spiritually, by reading God's Word, singing his praise, pouring out your whole soul in fervent supplications?

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To show forth

thy loving kindness in the morning, and thy faithfulness every night."

"My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet—
The hour of pray'r."

Friend, beloved, think again; have you nothing to thank God for around the family altar in the morning, as well as at evening? Who kept up during the silent watches, guarded you safely while you slept, opened your eyes to see the light of a new day in mercy? Why did you not sleep the sleep of death, wake up in hell? Why were you not driven from your peaceful dwelling by devouring flames, or consumed in their midst? Why did not some terrible disease seize your vitals and make you toss to and fro, in racking pains, till the dawning of the day? Besides, brother, are you not in need of God's special mercies during the day? Are you not hourly exposed to dangers, seen and unseen? Satan is busy, as a roaring lion walking about seeking whom he may devour. You know not what a day may bring forth. You need grace every moment, wisdom from on high. Moreover, your example in your family, in your neighborhood, speaks loudly for good or for evil. The good influence of regular family devotion, night and morning, is immense. It tells on time, on eternity!

Brother, be consistent; do your duty—obey God in the morning. Take your bible, your hymns of praise, call your family around you, read, sing, pray, bow the knee—receive God's blessing—put on strength ere you resort to secular duty.—You lose nothing, but gain everything. "Thy wife shall be as a fruitful vine by the sides of thy house; thy children like olive plants around thy table."

"Prayer is the Christian's vital breath,
The Christian's native air—
His watchword at the gate of death;
He enters heaven with prayer."

"No Bible, say you, "no Scriptural authority for domestic worship, reading God's Word, prayer and praise!"

"To the law and the testimony," how readest thou?

The patriarchs, Abraham, Isaac, and Jacob, wherever in their pilgrimages they fixed on a place of residence, erected an altar to God for family devotion, and called on the name of the Lord.

Joshua resolved that, as for him and his family, they would serve the Lord—that is, worship him.

Job practised family worship. "He sent and sanctified his children, and rose up early in the morning, and offered burnt

offerings according to the number of them all. Thus did Job continually."

David having spent one day in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting peace-offerings before the Lord, returned at night to bless his household—that is, to pray for blessings upon his family, or to attend upon family devotion.

Cornelius, the centurion, it is said, "feared God with all his house;" meaning, worshipped him with all his family.

In the Lord's prayer we have a command for family devotion. "After this manner pray ye: *Our Father* which art in heaven." The form of prayer is plural. It must, therefore, mean social prayer, and if social, then family prayer; for a family is the most proper place to engage in this devotion.

Paul, in his Epistles to the Colossians, having pointed out the duty of husband; and wives, parents and children, masters and servants, says: "Continue in prayers watch in the same with thanksgiving."—The subject upon which he was speaking leads us to conclude he meant family prayer.

In his Epistle to the Ephesians, he enjoins it as a duty to "pray always with all prayer"—that is, to offer prayer of every kind, and in every form, and at every proper season. Family prayer must therefore be included in his injunction.

"Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

Bible Illustration.

Isaiah lxiii. 3: "I have trod in the wine-press alone."

Coming up from the Piræus one day, at about dark, I found the road crowded with men, women and children; some walking, others riding on donkeys, or on horses and in carts. The dogs barked as they passed each other, and the donkeys brayed salutations, while the drivers and the riders were chatting over the labors of the day. What all that means? you would ask. It is the harvest time, and what appears to you like whortleberry bushes, covering acres of land, are vineyards: and when you come near them, instead of the black-berries, you will find the most delicious grapes hanging from the vines. There are black and green and red grapes, and grapes of all shapes and colors, small and large, oval and round. It is supposed that there are about sixty-four kinds in all. These beautifully constructed and sweet-flavored grapes are cut down by the laborers and thrown into a panier, each

of which are tied on either side of the donkey's back and conveyed to the vat.

The grape needs to be trodden and pressed as soon as it is cut, and the husbandmen rest neither day nor night till the wine is made and deposited in casks for fermentation. The vat is a place about ten feet square, and about as high, with a slight inclination at the bottom, and has an opening at the inclined edge. Under this opening there is a deep earthen jar, buried in the ground, where the juice runs and where it is dipped out, and by means of leather bottles conveyed to the casks.

As soon as the grapes are cut they are thrown into this vat, and are trodden under the feet of strong men, who neither rest or sleep till every grape is squeezed and every drop of juice is extracted. Their garments are stained and fragrant with the juice of the once elegant and beautiful grape that now lies like a heap of dirt beneath the feet of men. For fear that any life should be left even in this heap, they shoveled them into a wooden press, in order to be pressed by a screw, till at last they become one mass of squeezed and screened and joined skins and sticks, almost unwholesome to behold.

Only when a man stands and watches the process of wine-making in the east can we fully comprehend the fearful import of our text. The gentle Jesus, treading the wine-press alone, is a scene that would make angels weep; yet sinners still despise his mercies and mock his long-suffering. The song which follows from the 7th verse is not accidental, but suggested by the figure used. The men who tread the grapes are in the habit of singing songs in compliment of the husbandman, praising his industry and his generosity, as well as his affluence and his good-will.

The people here live in the midst of bible illustrations and parables; but not using the bible, the most sublime illustrations are lost. Let the prayers of the pious ascend in behalf of the people here, that we may be permitted to see piety revived and Christ honored and glorified where he was preached by apostles and saints.—*Miss. Letter.*

Mark x. 21: "One thing thou lackest."

GEORGE WHITEFIELD.—It is stated that George Whitefield stopped for several days at the house of a general, at Providence, Rhode Island. The general, his wife, his son, and three daughters, were serious, but not decidedly religious. Whitefield departed from his usual custom, which was to address the residents in the house where he stayed individually concerning the welfare of their souls. The last evening

came, and the last night he was to spend there. He retired to rest; but the Spirit of God came to him in the night, saying, "O man of God, if these people perish, their blood be on thy head." He listened, but the flesh said, "Do not speak to these people; they are so good and so kind, that you could not say a harsh thing to them." He rose and prayed. The sweat ran down his brow. He was in fear and anxiety. At last a happy thought struck him. He took his diamond ring from his finger, went up to the window, and wrote these words upon the glass: "One thing thou lackest." He could not summon courage to say a word to the inmates, but went his way. No sooner was he gone, than the general, who had a great veneration for him, went into the room he had occupied, and the first thing that struck his attention was the sentence upon the window, "One thing thou lackest." That was exactly his case. The Spirit of God blessed it to his heart.

Living Epistles.

One of the most precious books in the world is in the University Library at Upsala, in Sweden. Even outwardly it is beautiful, in its exquisite binding. It is a copy of the Gospels, translated into the old mother Gothic 1200 years before Luther translated them into that modern Gothic, called German; the version which the good Bishop Ulphidas made nearly as far back as the Council of Nicea,—a sort of early protest or prophecy on behalf of the Teuton race, showing that they would always insist in having in their own vernacular, God's message to mankind. The Gospels are written in silver letters, some of them golden, on fine sheets of purple vellum, in a bold, clear hand. And so says the Apostle to his believing friends: "Ye are the epistles of Christ written not with ink, but with the Spirit of the living God; not in the tables of stone, but in fleshy tables of the heart." A Christian is a golden epistle, a silver gospel.

If you wish to know what a Christian ought to be, he is an epistle with Christ's own thoughts and feelings so transferred to his, as to come out again, and be known and read of all men: a man who when outraged, or ill-used carries it so nobly that in his soft answer, or his silence, you read, "Blessed are the meek;" a man whose hand opens so easily, and whose movement towards all distress is so instinctive, that when you look at him you read, "Blessed are the merciful;" a man to whom God is so endeared, and so nigh, that in his company you understand the preface to the

Lord's Prayer, "Our Father who art in heaven." It is often asked, "What tracts can you recommend? would we not be the better of some fresh and striking book, explaining and enforcing real religion?"—Perhaps we would; but the greatest want of all is of "living epistles."

By all means go on scattering by the wayside, tracts, and lending books to your neighbor; but there is something still better. Let all of us seek to become one of those rare and invaluable publications which, when the Spirit of God writes and circulates it, is usually more effective than preached or printed sermons,—a living letter, and a shining one. This suggests the one thing needful. If you would shine, you must be shone upon; if you would be bright to others, God must be dear to you.

Secret of Ministerial Success.

The biographies of those who have accomplished most for Christ in the work of the ministry show that the secret of their success has been in their deep and earnest love for souls. Their learning has been deficient, their methods of study and their manner of preaching irregular and defective, but their fervent desire for the salvation of men counterbalanced all such difficulties and made them effective and useful ministers in an eminent degree. Dr. Asa D. Smith, now President of Dartmouth College.

"There be those who fancy that the chief deficiency of the modern ministry is of an intellectual sort; that if only the memory were more richly stored, and the logical faculty more thoroughly disciplined, and the art of rhetoric more fully mastered, the cause of Christianity would receive a new impulse. But I have no sympathy with such views. God forbid that I should disparage learning—the more of it the better; and in this respect, I am confident, the ministry of the present day will bear comparison with any that has preceded it.

"The chief want of our clerical order—and I mean no aspersion when I say it—is not *lore* of any sort, but *love*:—the love that prostrates itself, first of all, with streaming tears of gratefulness, at the foot of the cross, and then looks with unutterable yearnings upon the souls for whom Christ died—the love that measures not carefully its sacrifices, but delights to multiply them—that, in its deep devotion, forgets the thorns in its pillow, the burdens it has to bear, the roughness of its pathway. O, it is more *heart* we need in the pulpit, rather than more of the head. A greater boon to the Church, with the work she has to do, were one Peter the Hermit, with only the

fanaticism omitted, than a thousand Erasuses. Our greatest peril is dead orthodoxy, a perfunctory service, a ministry merely professional, or cold, sluggish and timid. Having reached the point of respectable ability and acquisition it is the loving life beyond the sermon, it is the tears that bedew it, it is the heart that flames out in every sentence, however simple and unadorned, that moves, more than all else, even the callous and skeptical."

Martyr Fires in Scotland.

More than a hundred years before the Reformation, there came to the North an Englishman who had fled for his life from the priests in his own country. This Englishman, John Resby by name, went about teaching the Scottish people the truth as it is in Jesus. Many heard, and some believed. But the priests seized this good soldier of Jesus and burned him alive at Perth, the first of our martyrs. Far away in the city of Prague in Bohemia, the people of God heard what had been done to the preacher of the cross, in dark, fierce Scotland. They found a man who was willing to come here, and risk his life to tell perishing souls of a Saviour. The name of this noble, generous man, was Paul Crawler. He was a doctor of medicine; and while he healed the diseases of the body, he told his patients of Him who alone can heal the soul. The good which this blessed stranger did among our benighted fathers the last day will only reveal. But the priests got hold of him also. They kindled his death-fire at St. Andrew's, and there they burned him to ashes. They forced a ball of brass into his mouth, lest he should speak to the people who came to see him die; and thus, among cruel strangers, far from his fatherland, he endured his great dumb agony. Such was Scotland's welcome to the messenger of peace.

From the time of John Resby, there never ceased to be a little hidden flock of Christ in Scotland. They met in great secrecy, to encourage one another in the faith and hope of the gospel. The fear of discovery forced them to use many strange concealments. For example, one Murdock Nesbit, an Ayrshire man, had a written New Testament. He dug a vault below his house, and there, by the light of a burning splinter of bog-fir, he was wont to read his precious book—a few trusty friends, who were in the secret, creeping into the murky den to hear.

As printing came into use, copies of the English Bible were secretly brought into the country, and eagerly read by hundreds of little clubs like that which met in Murdock Nesbit's hole. In this way the Word

of God grew mighty, and prevailed. The priests raged against it with all cruelty and blood. One most meek and gentle preacher of the truth, Patrick Hamilton, was the king's own kinsman born. Not the less for that was he burnt at the stake. The fierce priests burned the bones of God's people to lime. But they could not stop, they only hastened God's work by that.—The smoke of the burning martyrs infected all on whom it blew. When one blessed voice was silenced amid the roaring flames God sent another messenger to declare his truth. The ashes of Patrick Hamilton might be trampled by the feet of his murderers; but Wishart came and spoke like one who sees heaven open. Wishart, too, was burned. Fire, fire, was the argument of the priests. But Knox was ready to lift up his mighty voice. He preached, and the hearts of his countrymen were moved as the trees of the wood are moved by the wind.—*Rev. James Mackenzie.*

FAMILY PRAYER.—Robert Hall, hearing some worldly minded persons object to family prayer as taking up too much time, said that what might seem a loss will be more than compensated by that spirit of order and regularity which the stated observance of this duty tends to produce. It serves as an *e leve and border*, to preserve the web of life from unravelling. "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just."

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by Treasurer to the 18th April, 1866:—

Sab. School Class, Tatamagouche.	£0	10	3
Maitland Juv. Miss. Society.	2	11	10½
Rockville Miss. Society, Maitland.	2	13	5½

HOME MISSION.

Col. Prince St. Church, Pictou.	£11	6	3½
Maitland Juv. Miss. Society.	3	0	6
Capt. Alex. McDonald, Salmah.	1	5	0
Col. Merigomish congregation.	2	19	1½
Mrs. Harop McKeen, West Riv., per Rev. G. Roddick	1	0	0
A Member of R. Hill Congre., do.	0	10	0

SEMINARY.

2nd Cong. Maitland and Noel.	£4	2	0
Do. Do. additional.	0	0	0
Maitland Juv. Miss. Society.	0	8	6
Capt. Alex. McDonald, Salmah.	1	5	0

SYNOD FUND.

New Annan Congre. for 1865.	1	0	0
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Mr. David Vance, Londonderry.	3.00
Rev. M. Harvey, St. Johns, Nfld.	11.50
Mr. Colin Sutherland.	0.60
Mr. Alex. Hill, Noel.	5.00
Rev. H. Crawford, St. Peters, P.E.I.	6.50
Rev. A. Farquharson, Cape Breton.	2.50
Mr. Thos. Graham, New Glasgow.	0.37½
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Jas. McDonald, Piedmont.	3.00
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