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T H E
CHRISTIAN INSTRUCTOR
AND
MISSIONARY REGISTER,
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

AUGUST, 1859.

CONTENTS.

CHRISTIAN INSTRUCTOR.		The Little Orphan Girl.	248
		The Summit Gained.	249
		The Secret.	250
Sermon, preached at the Opening of Synod, 28th June, 1859.	225	Reviews	
Sermon, by the late Rev. T. Trotter, continued from July No.	231	Edmund Maturin and the Claims of the Catholic Church.	250
Religious MISCELLANY.		Sacred Lyrics, &c. &c.,	255—256
Grandmother Lois.	238	MISSIONARY REGISTER.	
Everlasting Love.	238	FOREIGN MISSIONS.	
Paul's Words.	239	Fifteenth Annual Report of the Board of Foreign Missions.	113
Be the Christian always.	239	OTHER MISSIONS.	
The Blessed Day.	240	Thirteenth Missionary Voyage to Western Polynesia—Aneiteum,	121
True and False Tolerance.	240	Tanna,	122
RELIGIOUS INTELLIGENCE.		Eramanga.	123
Free Church Synod—continued from July No.	241	Savage Island,	123
Canada—Presbyterian Union.	243	NEWS OF THE CHURCH.	
Ireland—the awakening in Ireland.	244	Meeting of Pictou Presbytery.	125
Scotland—Tricentenary of the Refor- mation.	246	Honorary Degrees.	125
CHILDREN'S CORNER.		Address and Presentation to Rev. A. L. Wylie, L. Londonderry.	125
Life and Death.	247	NOTICES, ACKNOWLEDGEMENTS, &c.	128
God Calling Little Children.	247		

PICTOU, NOVA SCOTIA,

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1859.

THE

CHRISTIAN INSTRUCTOR.

AUGUST, 1859.

THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD"—Prov, xix. 1.

SERMON,

PREACHED AT THE OPENING OF THE SYNOD OF THE PRESBYTERIAN
CHURCH OF NOVA SCOTIA, 28TH JUNE, 1859.

[Published by request.]

1 Peter iii. 8.—*"Be ye all of one mind."*

The injunction embodied in the words of the text, was not addressed to a small body of Christians, living in a remote and particular locality, but to the Christian church diffused over a range of country, bearing no inconsiderable proportion to what was known to be the world, at the time the epistle was written. It purports to be addressed to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. The term "strangers" in the address, is not to be restricted in its reference to the literal descendants of Abraham residing in those countries, who had embraced the Christian faith, as some suppose, but it is to be understood in its metaphorical sense, as descriptive of the external state of the people of God, whether of Jewish or Gentile extraction, who up to this day even, form a small minority, among a people whose habits of thought and feeling, whose pursuits and whose pleasures are altogether alien from theirs, in a land or country in which they have no other than a temporary interest. The strangers were just the professing Christians resident in those widely extended provinces, and from the circumstance of being addressed to Christians scattered over a vast region, the epistle came to the designated Catholic.

The circumstance of the epistle being addressed in a manner to the Catholic Church is important to be noticed, as bearing on the meaning of the injunction chosen for our text. Had it been directed to a small isolated body of Christians, it might be supposed that unanimity among them merely was inculcated, not that their sentiments were to harmonize with the sentiments of Christians in other places. In being addressed to the Catholic church, the doctrine that unanimity

imity among christians throughout the world is obligatory, is taught.

We word "mind" is frequently, perhaps usually, employed in scriptures, to signify the whole inner man, including both the intellect and the affections, the heart as well as the head; but in the passage before us it is used along with, and in contradiction to some other term descriptive of affection and feeling, and therefore must be viewed as having reference merely to the intellect, so that the precept amounts to this simply: Be united in sentiment—have the same opinions.

But the enquiry is legitimate what is involved in this. Does it imply that christians ought, in reference to all matters, or even to all religious matters, to have the same views? This cannot be the meaning. It is manifestly impossible, if we are to exercise our judgments at all, not to differ in some respects. We differ in the vigour of our intellectual faculties, in our means of acquiring information, in the attention we are able to give to subjects, and as a matter of course, the results of our enquiries and attainments will be different. Exact unanimity is clearly unattainable. We can no more think alike than we can look alike. The diversities are, and must be, as intractable as are the essential distinctions which nature, habit and circumstance, have created among men. We may perhaps be pointed to Popery, in testimony of the possibility of entire unity, and even of uniformity in religion. We are aware that Popish controversialists are in the habit of holding up to derision the divisions which have prevailed among Protestants, and of claiming attention with triumph to the unity of their church, as an incontestible evidence of its being the true church. But what is the boasted unity of the Popish church? It is simply the oneness of an external ceremonial, which shelters men of no opinions in religion, and men of almost every opinion. It is the unity of millions yielding an external homage to one man, and scrupulously observing the same outward ceremonies, while between multitudes of them there are few or no other points of contact. The great means of unity, according to most of them, is the authority of the Pope, yet they are not agreed among themselves about the extent of it; and besides having divisions peculiar to themselves, they are agitated on those points which have divided the Protestant church, as free will, predestination, &c. Uniformity of creeds and discipline, we hold to be impossible, and accordingly, on looking into the Bible, we find that there is allowance made for some diversity, and that forbearance in love is inculcated with reference to it upon the brethren. On such subjects as baptism and church government, the scriptures are not so full and explicit, as that truly good men, desirous of framing their religious sentiments according to the will of God, may not conscientiously differ; and with regard to the differences of views, which may be honestly taken on such points; the rules laid down in scripture are, that every man should seek to "be persuaded in his own mind," and that "no man judge his brother &c."

But if the text cannot be understood to inculcate coincidence of thought and sentiment on religious subjects, what does it enjoin? Agreement, we reply, on the essentials of faith and practice. That is the unity commanded. Unity is not to be confounded with uniformity. Uniformity of creed, discipline and church organization

which some has vainly sought after, is no where recommended; but unity is, times and ways without number. It is not necessary to the completeness of unity, that all the members of the christian church should coincide in opinion, and still less, that all should be bound up in one system of ecclesiastical organization. Such a state of things we need never expect, even during the brightest period of the church's development. Unity is perfectly compatible with diversity on minor things. The ceaseless agitation apparent on the surface of the ocean in no way diminishes from the solemn stillness of the immense body of waters of which it is composed. So essential unity may exist in the church, under an exterior ruffled by various dissensions, and on which the questions which have perplexed the minds of its members in every age, can produce no impression, in whatever manner they are decided. Among the soldiers which compose a regiment, an almost infinite variety prevails, no two of them are exactly like; yet upon the minds of a spectator at a little distance, the one general impression produced is unity of appearance, the predominating features being common to all. Among the soldiers of different regiments and even of different arms in the same service, there is unity under greater variety. They are all animated by the same sentiment in reference to their sovereign and country. They all stand in the same relation to both; co-operate with each other, each in his own sphere, and aim at the same results. In the hour of need the efforts of one are not neutralized by those of another, and no one man's hand is turned against his fellow: Such is the kind of unity which is insisted on; unity in the presence of diversity, but which unity is no more affected by the diversity than is the unity subsisting among the different corps of the military service disturbed by the varieties in their arms and accoutrements. The great characteristic features of the mind of Christ are, and must be common to all, with more or less distinctness. All who bear the name of Christ, must be of one mind with him in relation to the leading truths of his religion. Certain doctrines which form the substance of Christianity, must be apprehended and believed in by all, without exception, who wish to be understood as being Christ's.

What these doctrines are, we will not undertake to determine.— Notwithstanding, however, the ingenious and perplexing discussions which have taken place, respecting fundamental principles, and what they are, little practical difficulty, we apprehend, will be felt by the serious enquirer about them. The following may be taken as a specimen:

With regard to our natural state, we are dead in trespasses and sin, obnoxious to divine wrath and its dreadful consequences, and utterly unable and indisposed, to deliver ourselves from our guilt, iniquity and misery. With regard to God, he is most holy and magnificent in his character, just and true in his administration; his principles of truth, order, and of justice, which are essential to his nature being embodied in His law. With regard to Jesus Christ, he is a divine Saviour, divinely appointed saviour, divinely qualified saviour, divinely accredited saviour, and the only and all sufficient saviour, who was given for our offences and raised again for our justification: whose blood cleanseth from all sin: who never casts out any who come unto him: who is the way the truth and the life,

through whom all come to the Father that do come, and who as God man is constituted Lord and judge of all; whose doctrines we are bound implicitly to believe, and whose authority we are bound to obey. With respect to the Holy Ghost, he is the third person of the ever blessed Trinity, equal in power and glory with the Father and the Son, whose office it is to apply the work which the Son finished upon the cross—to infuse the principle of life into the dead soul, counteract in all our members the deadly poison of sin, and diffuse throughout the whole the exhilarating influence of spiritual health. He is the author of all that is spiritually right and good in the views, affection and conduct of men; and in the variety and plenitude of his gifts and operations, he is shed on all who believe in Jesus Christ as the earnest of their inheritance, and as the seal of God, on them till the day of final and complete redemption.—Then with regard to matters of practice, one fundamental principle is, that we ought to make the will of God our rule and the glory of God our constant aim, and that we are under an infinite, eternal and unchangeable obligation, founded on the inherent, intrinsic excellence of the divine character and the relations we stand to him to love him supremely and serve him up to the full extent of our powers and capabilities. Another is, that things unseen and eternal ought to engage our attention, in preference to things seen and temporal; a third that we must deny ourselves and follow Christ wherever he leads us, and a fourth that we should look upon sin as the greatest of all evils, and prefer the greatest suffering to the least sin.

Now the principles of which these are but a specimen essential to christianity bind together and assimilate to each other all who hold them. The same predominant features will be found in all and the same character formed. If these are not held, whatever else we may hold in common with christians, there is absolutely nothing to identify us with them. The links are wanting which are necessary to connect us together. But if these principles are held at all, all who hold them will be united, no matter what may be the differences subsisting between. Indeed it is impossible for them to differ widely on matters of religion,—certainly the differences between them can bear no more proportion to the unity, than the inequalities of the earth's surface bear to the mass of matter, of which it is composed, which do not in the least detract from its rotundity, in the view of one capable of grasping the whole. The differences may appear great, but this is owing to the position of the partizan, which may make him magnify some things and overlook other things of far more importance; just as to an inhabitant of earth the inequalities of the surface necessarily appear out of all proportion to their real magnitude. The disputes and divisions which unhappily have prevailed in the christian church have provoked the sneers of infidelity, scorn of antichrist, and imposed a stumbling-block in her own march. Still, all her true members are united in sentiment. They are all of one mind and of one heart,—one in reference to the principles which pacify the conscience, purify the heart and guide conduct,—the principle by which they live, in which they find life of their souls, the spring of their spiritual activity, and source of their spiritual comfort.

Fathers and Brethren, let it be our great concern to follow out this rule, and seek to be of one mind with the holy brother-hood.— Let us make the possession of those principles which are essential to christianity the object of our direct and primary pursuit. Instead of occupying our attention with the sectarian peculiarities of our denomination, or with those of others, important as they may be, let it be our care to be animated by those principles common to all true christians. As ministers of course, it would be unpardonable not to understand the points of difference between us and others, and not to search and study so as to be persuaded in our own minds, that our peculiar views are in harmony with revealed truth, and far be it from me to say that anything contained within the boards of the Bible is of small moment; nevertheless the peculiarities of our denomination ought to have a place in our studies and in our ministrations, very subordinate to those of the christian faith.

II. But to be of one mind with the brotherhoōd, favored as we have said by the possession of those views of divine truth essential to the very being of christianity, is *not enough*, to act in compliance with the precept of the text or with the demands of the Apostle, *it is incumbent also on us to manifest our unity in every appropriate way*. The terms “be of one mind,” are no doubt descriptive of an internal habit, but like similar terms, both in Scripture and in common language, they are used to signify, not only the inward sentiment, but the *outward* expression of it. When we say, be kind, we mean not merely, cherish benevolent feelings, but *manifest them* by friendly behaviour, by using the language and performing the offices of kindness; so when the Apostle says, be of one mind, he means *be*, and *appear to be* united in your views.

The external manifestation of unity, apart from the internal principle, *does not fulfil* the Apostle's injunction. It is worse than valueless, it is *criminal*. It is a beautiful dead body, or if animated at all, animated by the demon of deceit. But on the other hand, the internal principle, all important as it is, unless embodied in suitable actions, does not serve the purpose the Apostle had in view—the making an impression favorable to christianity on the minds even of unconverted men. “Whereunto we have attained, let us walk by the same rule, let us mind the same things.”

In reference to this point, the christian church has sadly failed in its duty. Through its dissensions, it has made itself the butt of ridicule, the contempt of the world, and the scorn of Antichrist.— While actually united as her true members are on the great principles of christian faith, and in the exhibition of those principles in their conduct and conversation; while entertaining the same hopes and fears, breathing the same spirit of love and devotedness to their common Master; while building in common on the same foundation their hopes for eternity; while journeying to the same place, on the same common path; sharing on the way the same trials, and conflicting with the same foes, they do *not exhibit* to the world, to the extent they ought, the appearance of a united body, a band of brothers, really linked together by bonds the most endearing and the most enduring. While in the view of their omniscient Head, really united on the truth, they do not manifest their union in its defence, maintenance and extension. We cheerfully bear them record, that

they hold fast and hold forth the word of life, and contend for the faith once delivered to the saints; but we complain that they do not *together* hold fast and *together* hold forth and contend *together* for the faith once delivered to the saints. Instead of this, alas, they strive and dispute among themselves, ignore each others services, endeavor to neutralize each others efforts, and in fact excommunicate one another.

We do not complain of the existance of sects in the bosom of the church. We do not see how this is to be avoided. So long as we are allowed to think, or to exercise our private judgments, which as Protestants we claim as at once our right and our duty, we *must expect* diversity of sentiment on minor points, which again *must be expressed* by the establishment and existence of sects. We *cannot help* taking different views on certain questions, and cannot avoid ranging ourselves according to the views we are led to adopt. It is quite Utopian to expect, that the period will ever arrive, when there will not be divisions into sects.

Nor do we think this an unmitigated evil. We could demonstrate we imagine, that good has arisen from it. We owe to this the vigilance which has been exercised over the oracles of truth, and the purity with which they have been handed down to us. The doctrines of revelation have been more thoroughly sifted, and truth ultimately settled on a firmer basis. Besides, who does not see, that the unanimity of the church may be more strikingly manifested, and present a more persuasive spectacle to the world, when it exists along with minor diversities, than under a smoothly shaven system of uniformity. In the latter case there might be a danger of ecclesiastical despotism, which could not fail to excite the jealousy of the world; in the former there would be the working of a powerful common principle, making it manifest that the religion which produced such benignant harmony, amid such diversity, must be of God and not of man.

But if it is vain, and in many points of view undesirable, ever to think of securing union in the church by the reduction of sects into one vast body, bearing only the name of Christ; if it is vain to hope to amalgamate all denominations into one, it is *not vain* to seek after visible unanimity among the several sections of the church, holding those fundamental doctrines which are mentioned as emphatically the *truth* of God. Within the provinces of that now mighty state of which the kingdom which is not of this world is composed, there is room for endless variety of administration, and for local laws and customs, widely differing from each other, without *at all* destroying its visible unity. Why should the various provinces present the aspect of independent states, although their local laws and customs cannot be dispensed with. It may be impossible for the citizens of the spiritual Israel to overlook their *tribal distinctions*, but why should those paltry distinctions make them forget their common relation or sever those ties which bind them together as inhabitants of the same country to whom alike pertain the promises. Why should Judah vex Ephraim, or Ephraim envy Judah. Why should it be reckoned of more importance to belong to the tribe of Ephraim or Judah, than to be a member of the great Hebrew commonwealth; and why may not the members of the christian church, perfect, so far

the attainment and avowal of those sentiments necessary to salvation are concerned, be thus minded amid all their differences to be "perfectly joined in the same judgment, walking by the same rule, and minding the same thing whereunto they have already attained." Oh! if Christians would but take half the pains to show to the world how completely they are united in mind and judgment on the great points of faith, that they take to make it acquainted with the minute, and sometimes impalpable differences which exist among them, the world would perceive the unity which actually pervade them.— In exercising our judgment we shall find ourselves compelled to differ on some things, but why not make those differences always on minor points the subjects of mutual forbearance, ay, and show to the world, even with references to those very differences, that we are more agreed than divided. We all agree for example, on this fundamental article. One is our Master, even Christ, and Him only will we obey. But in certain cases opposite views may be taken, as to what obedience is. Now when this does occur, why should we not show that we are more united by our common mind that the Lord is to be obeyed than divided by the diversity of our opinion, as to what obedience is. As of old, "he that observed the day observed it to the Lord, and he that observed not the day, to the Lord he did not observe it;" and giving each other credit for acting with good conscience, they felt that they were more united by their common mind, that they lord was to be obeyed, than divided by the diversity of their opinions, as to what in such a case obedience was.

(*To be continued.*)

SERMON,

[By the late Rev. Thomas Trotter.]

(*Continued from July No.*)

III. We have now to enquire into the means by which the Israelites were induced to remove from Egypt to Canaan, and the Egyptians forced to part with them, and permit their removal when the proper time for it had arrived. The Israelites had been completely naturalized in Egypt. It had become their native land, to which they were bound by many ties; and the great majority knew nothing of Canaan but by report. But besides being their native land, it was endeared to them by a long and unbroken course of a degree of happiness and prosperity. And moreover, Canaan was densely crowded by a warlike population, who might be expected to defend to the last extremity. An improvement in their condition was more than the Israelites could have reasonably looked for. All that they could have expected was, to have moved to a situation where their enjoyments would have been equal; and laying the divine will out of view, they had to make the attempt with the certainty of fearful odds against them. Under these circumstances it could hardly have been expected, that a whole people could have been simultaneously moved, without the application of some stronger

stimulus than a sense of duty. Abraham, their founder, left his country and his kindred at the call of God, "and went out, not knowing whither he went," and when it pleased God to reveal his son to Saul of Tarsus, he "conferred not with flesh and blood," but cheerfully submitted to the loss of everything, counting them but refuse, "that he might win Christ and be found in him!" And other individuals may have existed, and may still exist, who are actuated by the same lofty and devoted spirit; but, with human nature, as it is presently constituted, it is not to be expected in communities amounting to hundred of thousands. We may safely affirm, that nothing but the sternest necessity could have induced the Israelites to submit to the sacrifices to which they must have submitted, and encounter the risks which they had to encounter, in leaving Egypt with all that belonged to them, and in taking forcible possession of Canaan.

The Israelites did not lose the favour of the Sovereign on the death of Joseph. There were several individuals of the house of Judah, retained in his employment in the different capacities of artificers and superintendents of his gardens and buildings,* which is a clear indication of his partiality for them. But this state of things was not to continue. It had its own peculiar end to serve, and that being accomplished, a change took place corresponding with the subsequent designs of providence. Joseph, taking advantage of the necessities of the country during the severe and protracted famine which brought the Israelites to Egypt, had overburdened the throne with an excess of power, that could not fail to endanger its stability even under the most favourable circumstances, and which deprived it of the power of resisting the violence of any sudden and powerful shock; and, though the particulars have not been preserved, the scriptures give us reason to believe that it passed into the possession of a new dignity. "There arose up a new king in Egypt, which knew not Joseph," Exod. i. 8, of whom the scriptures saith, "Ever for the same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth:" language that is seldom or never made use of, when nothing is meant by it, but what is in accordance with the ordinary or established course of affairs.

When the first impulses of gratitude were spent for the service which Joseph had rendered to Egypt, and when the people had less leisure to estimate the sacrifices, at which their lives had been preserved, and opportunities to observe the practical effects of the mighty change to which they had been subjected, in their being moved from city to city, and from one end of the country to another, as the convenience or caprice of the king dictated, Gen. xlvii. 21, when they found themselves in the degraded condition of slaves, and subject to the disposal of an unfeeling master, who disregarded their interests and treated their prepossessions and feelings with contempt, the friendship for the Hebrews would naturally cool; and when they saw them in the possession and enjoyment of independence; and increasing in numbers and importance; engrossing the wealth and trade of the country, and occupying places of power and trust, the

* The term rendered Potters, 1 Chron. iv. 23, means Artificers of any kind, and rendered Fences means walls or Buildings.

would soon begin to regard them with jealousy, and in time with envy and rancorous aversion, and few measures would be more popular or more politic at the commencement of an usurpation, than a determined attack on the wealth and independence of the grasping, and hitherto successful strangers, Ps. cv. 24. No sooner therefore was the new king settled on the throne than he directed his attention to this subject. In the first instance he inflamed the minds of the native population, by contrasting their condition with that of the Hebrews, and then engaged them in measures that were calculated to enrich himself with the plunder of the Hebrews, and to increase his power by destroying their liberty, and reducing them to a state of greater debasement, Exod. i. 9—11. The condition of the Israelites was thus changed in a very short time from a high degree of prosperity and happiness, to the lowest extreme of wretchedness and degradation. "They made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service, wherein they made them serve was with rigour." A people who were thus treated with injustice and barbarity, naturally became the objects of apprehension and alarm, and measures were devised and put in practice for their total extinction. They probably entertained the fond hope of an amelioration of their condition, on the death of their oppressor; but this event at last came without procuring them any relief, and they appear to have resigned themselves to the agonies of despair. Their affections were now detached from Egypt, and they were ready to listen to any proposal for a removal from it. Accordingly when the proposal was made to them, it is said that they "believed: and when they heard that the Lord had visited the children of Israel, and that he looked upon their affliction, then they bowed their heads and worshipped," Exod. iv. 31. This was more than Moses expected of them, and than they had given him any right to expect, by the manner in which they had formerly treated the tender of his services. He had supposed that they were aware that God intended him for their deliverer, and in that view had offered his services, which were rejected by them in an insulting manner, Exod. iv. 1, Acts, vii. 25, 35. But forty years of continued sufferings, in addition to what they had already endured, wrought a great change on their minds, and they were ready to receive with cheerfulness and gratitude, any who might offer himself as a leader, and who held out the prospect of immediate relief.

But besides this, there were other objects of importance to be attended to. The severities by which the Israelites were reconciled to a removal from Egypt, had sunk them into the lowest state of abasement. Eighty years of the most abject servitude could not fail to ruin the intellectual and moral character of a people, and unfit them for everything that was useful or respectable. Every appearance of superior intellect and activity, among them would be jealously watched and barbarously crushed at the very outset, so that none might be formed to take the lead and rouse their indignation against their oppressors. But by the overruling hand of a watchful providence, the evil was made the means of working a cure, for Moses was brought into the family of Pharaoh, where he received the best education which the age could afford, having been "learned in all the

wisdom of the Egyptians, and mighty in words and deeds," Acts, vii. 22. But if he enjoyed superior advantages on the one hand, it may be thought, that he could not fail in the court of Egypt to be exposed to the greatest risks on the other, for while he was receiving the rudiments of a liberal education, his mind would be perverted by the errors of heathenism; but by the care of providence, he had the happiness to spend his earliest years under the care of a pious mother, who instilled into his youthful and tender mind the principles of true religion, and made him acquainted with the peculiar character of the Israelites, and the cheering promises which had been made to their fathers. And by a lively faith in what he had thus learned in his childhood, "when he was come to years he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward." Heb. xi. 24—26. A leader was thus provided for the Israelites, in all respects fully qualified for the important undertaking to which he was called.

But a leader was not their only want, after the scenes through which they had passed; they also stood in need of instruction. Before the time of their removal from Egypt, their minds had been deeply imbued with the principles of idolatry, and it became necessary to correct their errors by giving them clear and impressive demonstrations of the greatness and power of the God of their fathers, and of his infinite superiority over all the idol gods of Egypt, in the worship of which they had been brought up from their infancy. Moreover, as the country in which they were to be settled bordered upon Egypt, and was surrounded by nations, which would certainly be hostile, something evidently required to be done, which might have the effect of overawing the minds of these, and of deterring them from any attack upon them, till they should be in some measure prepared to resist it, or to escape without ruin. Both of these ends were gained by the plagues of Egypt. In these memorable dispensations "judgment was executed on all the gods of Egypt," Num. xxxiii. 4, and the infinite superiority of the God of Israel strikingly displayed. "Blessed be the Lord," said Joseph, "who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly, he was above them," Exod. xviii. 10, 11.

"God is wise in heart, and mighty in strength; who hath hardened himself against him, and hath prospered?" The Egyptians had the madness to do this, and they paid the forfeiture of their daring presumptions. They discovered their error when it was too late.—"They were glad when the Israelites departed: for their fear was fallen upon them," Ps. cv. 38. And it does not appear that they have recovered from this fright, or that they ventured to attack the land for generations to come. And this impression was not confined to the Egyptians. It soon extended to Canaan and its neighbourhood, so paralyzed the minds of the inhabitants, as to deprive them of the power of making a systematic or well conducted resistance.—

"We have heard," said Rahab, "how the Lord dried up the waters of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And, as soon as we heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath," Josh. ii. 10, 1.

It will not be improper here to show how the Egyptians were led into that unequal and protracted contest with the God of Israel, and his servant Moses, which proved their ruin, and led to such results. "I will harden Pharaoh's heart," said God to Moses, "and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people, the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them," Exod. vii. 4—6. When God influences the minds of men and determines them either to good or evil, it is commonly by means of external agents, and not by a direct exercise of his power. When men do not like to retain God in their knowledge," or to be subject to his authority and influenced by his instruction, he leaves them to the direction of their own minds, and adopts such measures as he sees to be proper for the accomplishment of his purposes; and their passions or corruptions perform the rest.

The Egyptians, with all their skill in the arts and pretensions to science, were besotted with superstition. They not only paid religious honors to the beasts of the fields and the fowls of heaven, but likewise to the most loathsome and noxious reptiles, and even to the plants that grew in their gardens; and every message delivered to them in the name of a god, was calculated to make a deep impression on their minds, but more especially when it was attested and enforced by miraculous performances. It therefore became necessary for Pharaoh, either to yield at once to the demands of Moses, and give the Israelites leave to remove from Egypt, or to bring discredit on the character of Moses and his pretensions to the authority of a divine messenger. With this view he called in the assistance of Aases and Jambres, two noted sorcerers, who are not only mentioned in the New Testament, but are also celebrated by some of the profane writers of antiquity; and matters were ordered, that he became the dupe of his own artifice. The first miracle performed by these magicians, was one which they had little difficulty in counterfeiting:—There has existed from the earliest times in Egypt, a class of impostors, who live upon the ignorance and credulity of the people, by the dexterity they have acquired in handling serpents, and the power to which they pretend of being able to discover by some mysterious operation, their lurking places, and of bringing them out so as to enter the houses of them, and deliver the inhabitants from the danger of being bit.* As the art of charming serpents, to which these impostors pretend, and the practice of breaking or extracting their teeth,

*The pretensions of some of them were tested, and the cheat detected by the French general Napoleon's expedition to that country.

to render them harmless, which they certainly follow, are repeatedly referred to in the sacred scriptures, we are warranted to believe that all other parts of what they pretend to, were also in use among them, and these who live by dexterously placing these reptiles in concealed places, for the purpose of procuring money, by bringing them out, might easily counterfeit the miracle of Moses, when the latter would not be permitted to observe them, over narrowly, or expose their imposture.

The secret of making water assume the appearance of blood, was likewise known to the Ancients. It was practised by their magicians in their rites of divination; *Aeneid*, 4 v. 453, and was one of the bad omens, and though we have no other proof than that which the sacred scriptures have preserved, of their ability to counterfeit the production of frogs, there can be no doubt that it was like the rest, a piece of dexterous juggling. To suppose that the magicians performed real miracles would be a palpable absurdity. Their object was to discredit the miracles of Moses, and it would be impious to say that the divine power could be employed to discredit its own attestations. Besides, the magicians evidently admitted their performances to be nothing more than juggling; for when Moses wrought his fourth miracle, they declared it to be "The finger of God," or a direct manifestation of the divine power, *Exod.* viii. 19, tacitly acknowledging that the previous performances were not to be regarded in that light.

We easily persuade ourselves of the truth of what we wish to be true, or of what we have an interest in believing to be so. It was evidently the design of Pharaoh to bring discredit on the miracles of Moses, and to disprove the heavenly nature of his mission. For no other object could he bring the magicians into competition with him; and the fact that the first three of these miracles were successfully counterfeited, favoured his undertaking, and either convinced himself that Moses was an imposter, or afforded him the means of holding him up in that light, and of encouraging him to resist his demands. Accordingly we find that Pharaoh's heart was hardened by the success of the magicians, and that he determined to persevere in detaining the Israelites, *Exod.* vii. 13, 22.

He was moreover confirmed in this determination, by the repeated deliverances from the plagues, which were afforded him, "Because sentence against an evil work is not speedily executed;" says the scripture, "therefore the heart of the sons of men is fully set to do evil." And again, "Let favour be shewed to the wicked: yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Many are affected when under the pressure of affliction, and become to a certain extent penitent, and disposed to comply with the injunctions of heaven, who relapse the moment the danger is past. When the Jews in Jerusalem were hard pressed by the Chaldean army, they entered into an agreement to emancipate all their brethren who had contrary to the law been permanently reduced to a state of servitude, but no sooner had the Chaldeans raised the siege, on the approach of the Egyptians than they compelled those who had been liberated to return to their degraded and unhappy condition. *Jer.* xxxvii. 5, *Jer.* xxxiv. 15, 16. Pharaoh displayed the same

per when the judgments of heaven lighted upon him. He promised and probably determined in his mind to yield obedience to the commandments of heaven, to let the Israelites depart, but, when the evil was past, he flattered himself that it would not return, and that the resources of Moses would soon be exhausted. "When he saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said," Exod. 8, 15.

Thus the cruelty and cupidity of Pharaoh, led him to view the divine procedure in such a light, as to take encouragement from it to resist the demands, which were made upon him in the name of God. But all this was intended for the present and future instruction of the Israelites themselves. "And the Lord said unto Moses, go in unto Pharaoh: for I have hardened his heart, and the heart of his servants; that I might shew thee my signs before him; and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done amongst them; that ye may know that I am the Lord." Exod. 10., 1, 2. By the time that the Israelites took their departure from Egypt, their minds had become so debased by ignorance and superstition, that some very striking and impressive manifestations of the divine power were absolutely necessary, in order to reclaim them to the true religion, and prepare them for the adoption of those important measures, to which they were now called. A real and permanent change in regard to their intellectual condition and moral character, would necessarily be a work of time, and it was reserved to the period of their sojourning in the desert, when their opportunities of improvement were in every respect suited to their wants.—What they now required was such a powerful and vivid impression of the greatness and power of God, as might lead them to prefer his service and protection, to those of the false gods of Egypt, and the wonders performed in the land of Egypt, were productive of this desired effect.

This dispensation of providence should always be regarded as a whole, and all its parts should be viewed in connection with its main design. By steadily observing this course, we shall see in it a clear demonstration of this truth, that "the foolishness of God is wiser than men; and the weakness of God is stronger than men." "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong." The ungodly are often made the agents in the hand of God, not only of defeating their own purposes, but likewise of conferring the most signal and important benefits on those, whom it is their avowed intention to ruin. The Egyptians, in oppressing the Israelites, were acting from a barbarous and selfish policy, yet in doing so, they were the unconscious instruments in the hand of God "he turned their heart to hate his people, to deal subtilly with his servants."

The whole is like a skillfully constructed piece of machinery, in which every thing is foreseen and provided for, and nothing is omitted, and nothing fails.

RELIGIOUS MISCELLANY.

GRANDMOTHER LOIS

How little is revealed in the Scriptures concerning grandmothers! Much is related of mothers, whose names are familiar to every reader of the Bible.—There was Eve, Sarah, Rebekah, Leah, Rachel, Naomi, Hannah, Abigail, Elizabeth, Mary, and many others, whose material influence we can trace through the faithful record that is given of their lives. But little is said of grandmothers as such. Only one besides Lois is spoken of definitely as sustaining this important relation. Probably it is not because this class have no mission to perform; nor because no endearing tie unites them to the family; for what more charming portrait than that of a wrinkled, bowed, cap-rowned, old lady, whom the little folks delight to call “grandma’am,” especially if she is one of the pious women of Israel? There is interest in all her movements; even her infirm, tottering step, so like that of a little child beginning to walk, makes an appeal to the heart. Her smile is a ray of the old familiar sun—her voice the music of an old, but pleasant instrument. When she speaks of her blessed Lord and her hope of heaven, it is in no modern way; and it reminds us of the patriarchs, and “times of old.” She is waiting for the Master’s summons; but she does not wait like the pious ones of later generations. If it were announced to her on some bright morning, that the angels and Christ were at the door waiting, she would smile a beautiful farewell as she rode away to glory.

But we intended to say a grandmother is an indispensable part of the household. The discipline of children is aided by her genial presence; for it is a happy culture for them to wait upon her feeble steps, to run to her aid when necessity demands, to bring her the needed chair, to pick up her cane or crutch, and to perform those other little acts incidental to her happiness. Then, too, how felicitously her occasional moral counsels fall upon youthful ears! So unstudied and simple, it really seems as if God spared her on purpose to talk to the grandchildren! Her example, also, falls as light upon their young hearts.

They do not perceive that it is moulding their lives, and bringing forth rich fruit in noble, generous acts, that otherwise might not appear. But it is so. Many a sainted grandmother has perpetuated her influence to children’s children, so that she will be called blessed at the judgment. Paul reminded Timothy of his indebtedness to his grandmother Lois, and affirmed that the “unfeigned faith” that was in him dwelt long before in her. He, indeed, ascribes much to his excellent mother, Eunice, but implies that she received the pith of her pious life, through grace from her mother Lois. It would not be strange if the latter, mainly, saved young Timothy from the corruptions of the heathen city in which they lived. It is certain that all the good lessons which he received in youth were imparted by her and his devoted mother. We would add another to the beautitudes in the fifth chapter of Matthew; namely, Blessed be good grandmothers.—*Congregationalist*.

EVERLASTING LOVE.

Thou hast loved me with an everlasting love, for Thy love existed before my life began. Thou hast loved me before I had a being, for my existence is the fruit of Thy love. Thou hast called me by my name before the world was, and when Thou didst create the world Thou didst it not without regard to me, the poorest of Thy children, so that amongst the millions of paths around me, I also find the one that conducts me to the goal. What a sense of security and firmness, and what largeness of soul is produced by the thought,—I am of some account in God’s world—it is prepared even for me! The warrior enters the battle with a sense of his importance and with confidence, when he has the firm assurance that his commander, who overlooks the whole field, reckons upon him at his post; and if he fall, he knows that he is in his right place. And we also know, that an eye of love, that beholds all things, has appointed to me my place, has marked out my path for me; I walk therein with a light that varies, which is neither light nor darkness; and the end is yet concealed from

me; but the unchanging eye beholds it from everlasting to everlasting in a light that never varies.—*Tholuck.*

PAUL'S WORDS.

It will sometimes happen that when St. Paul is pursuing a close train of reasoning, and one which demands severest attention, the difficulties of his argument; not small in themselves, are aggravated by the use of different words when he has used the same, the word sometimes being the very key to the whole, as, for instance, in the fourth chapter of the Epistle to the Romans.—One word occurs eleven times in this chapter. We say that it is the key to St. Paul's argument throughout, being everywhere employed most strictly in the same sense, and that a technical and theological; but our translators have no fixed rule of rendering it. Twice they render it "count" (ver. 3, 5), six times "impute" (ver. 6, 8, 11, 12, 23, 24), and three times "reckon" (ver. 4, 9, 10), while at Gal. iii. 6, they introduce a fourth reading "account." Let the student read this chapter, employing everywhere "reckon," or, which would be better, "impute," and observe how much of clearness and precision St. Paul's argument would this way acquire.—*Trench.*

BE THE CHRISTIAN ALWAYS.

Many years ago, a friend who had much experience in God, related to me the following circumstances respecting himself, which I shall repeat, as nearly as I can remember them, in his own words. He said, "In tracing back to the history of my life, there are certain delineated spots, and felicitous moments, which have left an indelible impression on my mind. One of these I will mention. Early in my religious course, when I had but lately found the pearl of great price, and made the discovery that true religion is true happiness, I was, as is usual in that case, ardently alive to every thing which might, for a moment, deprive me of my treasure. I felt as if a touch of this polluted world might break the charm; and the least appearance of evil might instantly eject me from that paradise which was spread around me, and bring me down, from the heaven I felt, into

that weary land where I had been so long a wanderer. Just at such a period there arrived in —, where I then resided, one whom I had known somewhat intimately in other days. He was a thorough man of the world, an incessant talker, and very much my superior in station. Such was the person who, to my great dismay, called unexpectedly upon me, insisted on my going out with him, and kept me walking about the town for great part of the morning.—During the whole of this time, my mind was harrassed with scruples, and my conscience on the rack. My friend, brimful of news, of politics, and of himself, kept up a continual fire of conversation, or rather volley of words, for they were all his own. His rank made me feel that, to interrupt him, would be unseemly. Still, the thought was constantly recurring, ought I not to do something for his religious benefit?—Should I part with this old acquaintance without telling him what the Lord has done for my soul? Thus we went on, the one deliberating, and the other talking, when suddenly he shook me by the hand, and took his leave. It was now too late, the point was settled, and my opportunity was gone. Never shall I forget the state of my mind in which I returned home. It was the first time, since the light of the true religion dawned within me, that I had seen a cloud upon the bright horizon. I was depressed beyond measure. I felt as if God was jealous, and was about to leave me, and to let me feel that my happiness was but a dream. I was unable to ascertain what my own motives had been. My conscience did not condemn me, neither did it acquit me. How far I had yielded to timidity, or how far I had been actuated by a sense of prudence, I knew not. In this state of painful uncertainty, I went into my closet; but for some moments I was afraid to pray. I feared to do so, lest I should find that it was not within me as in days past; that my Almighty Benefactor was estranged; that the Comforter was now afar off. At last I knelt down and threw myself on God;—and never shall I forget that moment. My soul at once ascended in the confidence of prayer: I felt my heart at liberty, and the spirit of adoption crying within me, "Abba, Father." All my doubts were answered, and all my fears dispelled. I seemed to hear a voice from

heaven saying, that I had not been unfaithful; while my inmost soul responded, 'Lord, thou knowest all things, thou knowest that I love Thee.'

But to conclude this matter: am I prepared to say that a minister of the Gospel should never be present, where the introduction of sacred subjects would be unseasonable or unwelcome? No. I dare not say so. As a general rule it is unquestionably right. But it may admit of manifold exceptions. This, however, I will say—that nothing but a sense of duty can render such an incongruous mixture safe, or awful. The clergyman who is led by inclination to, or who finds pleasure in, such scenes, must either be devoid of all right impressions, or be in imminent danger of losing them. Here, as through all the mazes of our intricate path, a pure intention, and a tender conscience can alone, under God, enable us to walk in safety. We may err in judgment, but if we mean well, the point will be secured. Our rule should be, in every instance which leaves us to our free choice, to avoid the slightest contact with the world. But if at the call of principle and duty, we know that God will be with us, and for us; and that, with His defence, we shall pass uninjured through its hottest fires.—*Woodward's Shunamite.*

THE BLESSED DAY.

They that profess to make every day a Sabbath, are making void the original purpose of God. God's purpose never was to make every day a Sabbath, and it is mock-sanctity to say so. They who would raise it every day to the level of a Sabbath: are quite as far from the aim of the divine institution as they who drag down the Sabbath to the level of a common day. During the six days man was to show how he could serve and glorify God in the common duties of life; on the Sabbath he was to show how God was to be served and glorified by acts of direct and unmingled worship. This is the principle of the great Sabbath-institute—a principle which runs through all ages—more so than ever in these last days, when men are either denying religion altogether, or endeavouring to eject it from every-day life, and to confine it to a peculiar region of its own.

This seventh day God "blest." He

uttered His mind concerning it, calling it a day of blessing, and in so doing, communicated to it (as it were) the power to impart blessing. That is, He made it the day in which He would specially give blessing. This is, then, the primary meaning and object of the Sabbath. It is the day on which God specially blesses man. But more than this. It is added, He "sanctified it."—He marked it off from all other days, as the tabernacle was marked off from all the tents of Israel. He drew a fence around it, which was not to be broken through. He set it apart for Himself; just as He set the six days apart for man. It was to be His day, not man's, just as the altar was His altar, the laver His laver, not man's. And when, or where, or how has God's claim to a Sabbath been renounced? When has His setting apart been done away? Men speak and act as if this "blessing," this "sanctification" of the day were a yoke not to be borne; as if the Sabbath were a curse, not a blessing; as if the Gospel had at length broken fetters forged in Eden by God for man! But, no. The Sabbath was set up by God and by Him only can be taken down. It was set up (1) as a memorial of past labour; (2) as a pillar of testimony to God as Creator; (3) as a proclamation of rest; (4) as a type and earnest of coming rest.—These four points in particular contain God's reasons for the institution of the day. All these are still in force; no Gospel has blunted the edge of any of them, least of all the last. Till the antitype come, the type must remain. Till that glorious rest arrive—better than creation-rest, better than Canaan-rest (Heb. iv.)—its type must remain. Nor is it easy to understand the reason why some, calling themselves expectants of this coming rest, should be so anxious to set aside the type of it. It is strange that now, when the resurrection of Christ has added another to the many reasons for observing a day like this, should be asked to abolish it!

TRUE AND FALSE TOLERANCE.

On the banner of the present age is inscribed a word, which is often wrongly defined, and which is practised least of all by the standard-bearers themselves. This word is *Tolerance*. Paul knew this word, and who practised it in the true sense as he did? He did not do

the most debased sinners from hope; he bore with the most blinded heretics with affectionate patience; but he did not call their darkness light, nor did he tolerate their error, as if it were truth; but, on the contrary, he opposed it.—But the spirit of our time insists that we should overlook in indulgence and silence those points, in which others disagree with us. This is the demand of the modernists, but it is not their practice. For when a man yields homage to the ideas and views of the Bible, he is hated, cried out upon, persecuted. Fine liberality this of the liberal age!—But I hear some one, “You do yet worse.” We? “Yes, you intolerants condemn all who do not agree with you.” But, ex-

cuse me; I am not the intolerant man whom you are breaking out upon, nor is such or such an one he, but Paul is the man. Yes, Paul does indeed condemn those who do not think and believe with him. And what does he say? “If any man preach any other Gospel unto you than that ye have received, let him be *anathema*, i.e. *accursed*.” You see that Paul knows nothing of *that* intolerance which you make your shibboleth, and therefore Paul is not a man for our age, for he is opposed to you, and you to him. Why do you rage against us? Raise your buckler against Paul! Rage against Paul!—*Krummacher*.

RELIGIOUS INTELLIGENCE.

SYNOD OF THE FREE CHURCH OF NOVA SCOTIA.

Continued from July number.

Professor King stated that there was great reason for thankfulness with respect to the financial position of the Mission. It seemed now understood that this Synod is alone and altogether responsible for the Mission. The people had done nobly and he had no doubt they would continue to do so. He hoped however that some assistance would be afforded by Sister Churches.

COLLEGE LIBRARY AND BURSARIES.—Professor Lyall gave in the Report of the Committee. Owing to scarcity of funds very small additions had been made to the Library. There were no bursaries for any students last winter. Money had been received from friends in Scotland as heretofore—owing probably to the ruin caused by the failure of the Western Bank. He proposed that congregations should make special collections for this object. After some discussion a suggestion made by Rev. G. Sutherland was agreed to; namely, that Presbyteries be invited to establish bursaries to be awarded as prizes for the best Essay on any given subject by students—the Professors be the judges. It was thought that the congregations would gladly establish a bursary in their own names to deserving young men. The thanks

of the Synod were conveyed to Professor Lyall for his Report.

Rev. A. Sutherland then gave in verbally Sabbath Observance Report.

REPORT OF COLLEGE BOARD.—In the absence of Mr. Liddell the Secretary of the Board, Professor King read the Report. The entire amount collected for the Professorial Fund since last meeting of Synod amounted only to £227 6s. 1d. The current expenses are now in debt to the amount of £240 10s. 9d. The entire amount collected from the beginning of the Professorial Fund is £9,095 17s. 3d. Much of this was spent in collecting &c. The whole sum now invested is £7072 8s. 5d. But of this sum there is available only the amount of £6,264 17s. 4d. Three hundred acres of land had been willed to the College Board by the late Mr Anderson of Barney's River. The Academy is now in a more flourishing condition than ever it was before. It is no expense to the Church; but it is of very great service in affording to young students the opportunity of a good classical and mathematical education *gratis*. After a general conversation on the subject the Synod adjourned.

TUESDAY.—The Synod being constituted the resolution prepared by Committee with reference to the Foreign Mission was taken up and adopted unanimously—approving and adopting the Report—conveying thanks to the Con-

vener for his indefatigable labours—recommending that the accommodation asked for by Mr. Constantinides be granted as far as possible and the application for assistance and co-operation be made to the Synods of New Brunswick and Canada, and also to the Turkish Missions Aid Society in Scotland.

SUSTENTATION OF THE MINISTRY.—The Report of this Committee was given in by Rev. W. Murray. There was manifest improvement throughout the Presbytery of Halifax with the exception of Lawrencetown and Bridgewater. In the latter the building of a Manse, &c., interfered no doubt with ministerial support. In Newfoundland and in Cornwallis there was all the improvement that could be expected. In the Presbytery of Pictou there was no improvement. This was owing to lack of laborers. Deputation to visit the Presbytery was recommended. In Prince Edward Island some congregations had improved. One, that of Woodville, had only contributed £32 4s. 6d. This was characterized as disgraceful. The Charlottetown congregation deserved much credit for its efforts. In the Richmond Presbytery there was no improvement. This was owing rather to lethargy than poverty.—The Victoria Presbytery was *in statu quo*. The Presbytery of Cape Breton showed some improvement. Mr. Murray suggested that Dr. McLeod and Professor King be a Deputation to visit Pictou Presbytery and that of Prince Edward Island on this subject, which was agreed to.

POPERY.—Rev. George Sutherland presented the Report on this subject. It was stated that the policy pursued by statesmen at home in coquetting with Romish prelates and courting Romish aid for selfish political purposes, was of late eagerly followed by colonial politicians. The friends of Protestantism had rallied nobly to the rescue, and decided advantages had been gained since last meeting of Synod, whatever disgraced and unscrupulous politicians and their hirelings might say to the contrary. The priesthood have been grievously disappointed. Their aggressors had been nobly repelled. They were so sure of victory that their defeat is felt to be all the more ignominious. A Government is now formed in P. E.

Island publicly pledged to Protestant principles. In Nova Scotia the defeat of the priests is not less decisive. But great as the victory has been, constant vigilance is required. Our people must be imbued with the truth. It is right to make it known that Protestant Alliances and Combinations seek not to deprive Romanists of a single element of political rights. A Scripture Reader has been sent among the Romish population of P. E. Island by the Presbytery, and his labors have been blessed. The Report then proposed that the Synod send a delegate to the Ter-Centenary celebration of the Scottish Reformation to be held next summer in Scotland, and that steps be taken to prepare for a similar celebration in this Province and in P. E. Island. The Report was a truly powerful document, and we expect soon to have the pleasure of presenting it entire to our readers. Mr. Sutherland proceeded to deal with some matters in detail. He thought we were now beholding the last struggles of a system that feels its doom. Great efforts are put forth by Popery, especially in Britain and her Colonies. Newfoundland is under the feet of Dr. Mullock, the Popish Premier who did not hesitate to give an official Ball on Sabbath night, and Protestants did not blush to attend the Ball so daringly given.

It was then resolved unanimously that the Rev. Professor King be appointed the Delegate of his Synod to the Ter-Centenary Celebration to be held in Edinburgh next summer.

The following Committee was appointed to take steps in conjunction with other denominations for the celebration of the Ter-centenary of the Reformation throughout this Province.

Professors Lyall and King, Messrs McKnight, Duff, Murray and Steele.

UNION.—Professor King as Convenor of the Committee on Union read the Committee's minutes and explained fully the position of affairs. He also read extracts of Acts of Legislature incorporating the College Boards of the Churches. With regard to the name of the united body he had proposed that it should be "The Presbyterian Church of Nova Scotia." The Church now claiming that designation, and most honourable one it is, he thought had every right to it, and it would very suitable for the united body.

was suggested to him however that there was a still more appropriate name. We have a congregation in Bermuda—two congregations in Newfoundland—and both Churches have several congregations in P. E. Island. The Presbyterian Church also has two in New Brunswick. We can therefore justly call the united body "The Presbyterian Church of the Lower Provinces." He could rejoice at the great progress made in the negotiations, and he now saw no difficulty whatever in the way of a Union that will be most delightful to us all. He asked the Synod's leave to resign the Conventership of the Committee. He would be very glad to remain as a member of Committee.

The Synod accepted Professor King's resignation and appointed Mr McKnight in his place. On motion the cordial thanks of the Synod were tendered to him for his services as Conventer of the Committee. The Synod then adjourned.

WEDNESDAY.—The Synod met this morning at 9 o'clock and was constituted as usual. Professor King and Mr Murray were appointed to draw up a series of Resolutions on the subject of Union.

The Synod Fund report was given in by Mr. Duff. The collections amounted to £66 ls. 11d. Expenditure £64 2s. 6d.—leaving a balance of £1 9s. 5d. Some congregations had done admirably. Others had neglected the Fund altogether. The New Glasgow congregation had not only paid the expenses of their Minister and Elder but contributed very liberally to the Fund. There is still a debt of £55 on the Fund. In order to get rid of this debt it was resolved that Presbyteries and ministers be enjoined to raise as much as possible for this fund, and that at next meeting the expenses of members be met only in so far as they can be met and the debt shall have been liquidated.

HOME MISSION.—Mr Steele submitted the Report of this Committee. He congratulated the Synod on the fact that although the Church had raised so much for Foreign and other purposes during the year yet this Fund was only two or three pounds lower than it was last year. The amount to be distributed was £173 17s. 2d. Of this £48 was voted to Catechists; £25 to the West Bay and Woodville

Churches, and the remainder was equally divided between the Lawrence-town, Bridgewater, Brown's Creek, and Baddeck congregations. The sum granted by the Colonial Committee was ordered to be divided among the poorer charges who had not yet been able to raise the minimum salary of £150.

The Resolutions on Union being ready they were adopted unanimously. The Basis of union was adopted *simpliciter*, and ordered to be sent down to Presbyteries and Kirk Sessions. The name "Presbyterian Church of the Lower Provinces" to be suggested to the other Synod; a Formula for subscription by office bearers to be proposed, which is a precise copy of the Formula agreed upon by the Australian Churches. The Synod in consideration of the lamented death of Dr Keir resolved to invite the Sister Synod to send their Theological Students to the Halifax College.

The following deputation was appointed to wait on the Presbyterian Synod in New Glasgow next week, and convey to them the Resolutions above referred to: Rev. George Sutherland, Rev. John Stewart and Rev. D. B. Blair.

CANADA.

Presbyterian Union.—The subject of the Union of the United Presbyterian and Free Churches came up in the Synod of the latter church on Monday, on the presentation of the Union Committee's report. The Rev. Mr. Fopp in a very excellent speech moved the adoption of the report, and also that

"The Synod regard the basis of union agreed to by the United Presbyterian Synod as on the whole a satisfactory basis, and one which holds out the prospect of a harmonious and honourable union, and accordingly, the Synod resolve, to proceed to the consideration of the different articles contained in the basis."

The motion was seconded by the Rev. T. Wardrope.

The Rev. Dr. Bayne, of Guelph, moved, seconded by the Rev. Dr. Willis, in amendment: First, that the Synod approve generally of the Committee's basis of Union, but regretting that on the subject of the Headship of Christ, they rested satisfied with merely asserting the principle; and, secondly, that

the Synod rejoiced to find that the basis of Union adopted by the U. P. Church recognized the principle of Christ's Headship over the nations; but, as the U. P. Synod made no disavowal of the principle, once officially avowed, that the only duty which the civil magistrate owes to Christianity is to protect the rights of conscience in relation to it in the same way as in relation to any other form of religion, the Synod feel that it would be premature to entertain overtures for immediate Union. The subject was very fully discussed till Tuesday afternoon. The speakers in support of the motion being Rev. Messrs. Clark, Kemp, Ure, McTavish, Ross, Gregg, Cheyne, Melville, Starke, Gillespie, McLean, Smith, and Dr. Burns. The speakers in favor of Dr. Bynes' amendment were Rev. Messrs. Young, Geikie, Cuthbertson, McRuar, Smellie, Gordon, and Drs. Irving and Boyd. On the roll being called there appeared for the motion 99, and for the amendment 20. Of the majority there were 69 ministers and 30 elders. The amendment was supported by 15 ministers and 5 elders.

In the evening the basis of Union adopted by the U. P. Synod was taken up for consideration and on Wednesday evening was adopted, with some slight modifications, by a very large vote, and ordered to be transmitted to the Presbyteries and Sessions who are to report to the Committee on Union on or before 1st of November next. It was resolved to hold the next meeting of Synod at Hamilton.—*Montreal Witness*,

IRELAND.

THE AWAKENING IN IRELAND.

The sudden intelligence, within the last few weeks, of a great religious awakening in the north of Ireland, has been received by all classes of earnest Christians with the liveliest interest. Commencing in the town and neighbourhood of Ballymena, in the County Antrim, the awakening has now spread to Belfast, Coleraine, Londonderry, and many other places, and seems still to be spreading on every side. Vast numbers of persons are brought under a sense of sin, and, after remaining a longer or shorter period in great distress, find peace in believing on the

name of Christ. Meetings for prayer are attended by eager thousands, and the services of devotion are relished to an extraordinary degree. Many of those who have passed through the change, feel themselves constrained by an irresistible impulse to tell others of their experience, and invite them to the Saviour. In many cases the shock of the first impressions is so great that the body is prostrated under it, and for hours, or even days, the person struck down is unable to attend to ordinary occupations, or even to partake of food. The movement is so general and so remarkable as to excite universal attention. Roman Catholics and Arians, when brought under its influence, renounce their former errors, and cling to the simple truth as it is in Jesus. Individuals of all ranks, classes, and ages, are affected by the mighty power at work; children as well as persons advanced in life; merchants, solicitors, and professional men, as well as mill-girls and common labourers; the educated and intellectual alike with the illiterate and unknown.

An absorbing question at once presents itself in reference to such a movement. *Is it genuine? Is it the work of the Holy Spirit? Will it pass away like the great Temperance Reform of Father Matthew, or will it stand the test of time and change, and hand down to posterity solid and glorious evidence that it is indeed "the doing of the Lord?"*

It would be great presumption to attempt to reach an authoritative conclusion on so great a question in the same number of our journal in which, for the first time, we call attention to the movement itself. Each successive month must put us in a better position for testing the nature and results of the movement. At the same time it is an obvious and solemn duty to endeavour even thus early, to ascertain, as far as the means are in our power, whether this work is of men or of God. We will stand utterly aloof until sufficient time has elapsed to test the movement to the utmost, we should deprive ourselves of all the present quickening and thankfulness and hope, which, genuine, it is fitted to inspire.

We have examined the accounts of the movement with considerable caution and attention, and, as the general result, we feel bound to say that

can discover scarcely anything to justify an unfavourable view of it, and much, very much, to encourage the hope that, like the great movement in America, it is a time of refreshing from the presence of the Lord.

1. As to its *origin*. The only human instrumentality in connexion with it seems to have been that of a few humble, pious men, who have been moved to pray very earnestly for the outpouring of the Spirit of God. As in the movement in America, prayer, much more than preaching, has been the instrument of the revival; and pious laymen, even more perhaps than the clergy, have been led to put this great instrument in operation. These are hopeful symptoms. Had the movement been connected with some great and gifted preacher, we should have been much more disposed to question both its genuineness, its permanence, and its probable diffusion. The movement in that case might have passed away, to a great degree, with the great man who began it, or been limited to the locality with which he was connected; but in the present case, there is nothing of the kind; and this circumstance gives great hope that the movement may yet extend far and wide, not only over Ireland, but Britain too. Great and gifted preachers are very rare phenomena, but surely there is hardly a town, village, or parish, where there is not a handful of earnest, praying men and women.—Should these, encouraged by the answer that seems to be given to the prayers of their brethren, continue their holy task, there is every reason to expect a blessing that will fill every corner of the land.

2. As to the *nature* of the movement, it appears that it is through effect given to the great *essential truths of the Gospel*, that the impression is usually produced. The truths that are made to do the work are the two leading articles of every Christian's creed—that he is a great sinner, but that Jesus is a great Saviour. Conviction, terror, and misery come by the one; hope, peace, and joy unspeakable, by the other. The one casts down, the gospel raises up. When the mouth is shut by the one, it is opened in praise and thanksgiving by the other. It were very strange, supposing the work to be the work of Satan, that the great enemy of truth should make such use of what he hates

and dreads; that he should be so zealous in pressing home the truths which it is commonly his great effort to prevent men from entertaining at all.

3. As to the *effects* of the movement, so far as they have gone, these are of a very satisfactory kind. The simple, earnest, spiritual joy that springs up, reminds one of the early Church after Pentecost. The name of CHRIST is very precious. There is great love among believers, and very earnest desire for the salvation of others. Evangelistic zeal is especially active. The moral effects seem to be equally striking. Orangemen abandon their fierce political spirit, and the money formerly contributed for drink is spent on Bibles; law-suits are settled, and long-standing quarrels are amicably adjusted; drunkenness and profanity disappear; the tavern-keeper either passes through the change himself, and abandons in disgust and horror his loathsome traffic, or finds his tavern deserted, and shuts up for the want of customers. All this is in the right direction; and should it continue and spread, the fruits of the movement, both spiritual and social, will point unequivocally to its heavenly origin.

4. Among the *advocates and promoters* of the movement, are names connected with many different denominations,—Episcopalian, Presbyterian, Independent, Wesleyan, and Baptist. Not only do eminent and trustworthy men in these several Churches bear favorable testimony, and pray for the continuance and spread of the movement, but the very fact of their being so much of one mind, and of their being so much engaged together in the work, recommends it in the estimation of those at a distance. It has no sectarian character; no local, personal, selfish aspect. There seems little or no desire to give the glory of it to any one section of the Church. It seems to be felt that it would be impious to give glory to any but God. As in America, the revival has been found to bring out very wonderfully and delightfully the real oneness of all Christ's true children.

Extravagancies, irregularities, traces of fanaticism, and, in some cases, false pretences and hypocritical professions, are almost certain to occur in connexion with such a movement. Tares will get mixed with the wheat. It has al-

ways been so; it was so even in apostolic times; and the entire absence of such a feature now would be more surprising than its presence. It will be the duty of the ministers and others, who will have great influence in moulding and guiding the movement, to repress extravagance and irregularity, and thus prevent the good connected with it from being evil spoken of.

Should the movement be found to possess a permanent and thoroughly vital character, it is impossible to set limits to the amount of good that God may cause to spring out of it. Just let the reader fancy the effect, should the Romish priesthood in any considerable numbers be brought under its influence. We have not yet heard of any case of a priest being struck down; but if the work be really God's, what is to hinder him from so influencing them, that "a great company of the priests shall become obedient to the faith?" Souls in themselves are equally precious everywhere: but if the priests and people of Ireland were to become real believers, what a glorious consummation it would be! The last hope of Papists for Great Britain would expire. In the British colonies, the blow which had paralyzed the heart would be felt at the members; that great Slough of Despond, Irish Popery, would be numbered among the things that were! And once converted, Ireland could not remain negatively Protestant. Her sons would be the best Protestant missionaries in the world. She might again become the "Isle of Saints," and send forth missionaries, as in her early evangelical days, for the conversion of Scotland, England, and the world. We cannot but wonder at the ways of Providence. A dozen years ago, the famine seemed to throw Ireland open to the gospel.—But, though not a few at that time received the truth in the love of it, there was no general outpouring of the Holy Ghost, and the impulse of the famine has been gradually becoming feebler. The priests have recovered from the stunning surprise of twelve years ago; greater vigilance has in a large measure restored their influence over their flocks, and they are probably congratulating themselves that the door of proselytism has been shut, not again to be opened. But how easily can God open other doors! The present is a movement against which no altar-dedication

or terrors of the Church can avail. The power that grapples with the convicted is resistless. Let it spread, and the religion of the Bible *must* prevail. He who wields the power of heaven "must reign until he hath put all enemies under his feet."

It is interesting to call to mind that some 230 years ago, Ulster was the scene of a revival. Before that time, the settlers there had been the very scum of English or Scotch society; it was after the revival, which had its headquarters in Antrim, that Ulster acquired that character for industry, order, and intelligence by which it is still characterized, in contrast to the other districts of Ireland. Formerly Ulster had been so turbulent, that by its very stripes and quarrels it had become almost depopulated.

It is surely not necessary to entreat the earnest prayers of our readers on behalf of this great movement. The issues depending upon the character and direction it may take are so stupendously grand, that we cannot conceive an earnest Christian hearing of what is going on, without fervently praying God to direct, extend, deepen, and perpetuate it.—*News of the Churches.*

SCOTLAND.

PROPOSED ARRANGEMENTS FOR THE OBSERVANCE OF THE TRICENTENARY OF THE REFORMATION IN SCOTLAND ADOPTED BY THE EDINBURGH STUDENT PROTESTANT SOCIETY.

1. That a convocation of Protestants from different parts of Scotland and the world should be held at Edinburgh in May 1860, between the time of the meetings of the united and Reformed Presbyterian Synod and the General Assemblies, for the purpose of manifesting our gratitude to God for the great blessings which have resulted in Scotland from the reformation from Popery in 1560. That at said meeting, in addition to devotional exercises, Papers should be read on subjects connected with the Reformation, its causes, nature, progress and results. That several Deputations be heard in regard to the state of Protestantism in their respective countries, and that a conference be held to consider what ought to be a permanent course of action on the part

of Scottish Protestants for maintaining the principles of the Reformation and withstanding the present encroachments of Popery in Great Britain.

1. That with the concurrence of the ruling bodies in the different Protestant Churches this convocation shall be followed by a day of National Thanksgiving to be held on the 20th December 1860, if practicable, on which day three hundred years before, the Reformation

from Popery was established; and that on said day the ministers shall call the special attention of the people to the nature of Popery, to the great benefits which have resulted to this country from the Reformation, and to the special obligations resting upon those by whom these benefits are now enjoyed.

GEORGE S. SUTHERLAND,
Chairman.

Edinburgh, 6 York Place, May 3,

CHILDREN'S CORNER.

LIFE AND DEATH.

"What is Life, father?"

"A battle, my child,

Where the strongest lance may fail,
Where the wariest eye may be beguiled,
Where the stoutest heart may quail.
Where the foes are gathered on every hand,
And rest not day nor night,
And the feeble little ones must stand
In the thickest of the fight."

"What is Death, father?"

"The rest, my child,

When the toil and the strife are o'er;
The angel of God, who, calm and mild,
Says we need fight no more;
Who driveth away the demon band,
Bids the din of the battle cease;
Takes the banner and spear from our falling
hand:
And proclaims an eternal peace."

"Let me die, father! I tremble and fear
To yield in that terrible strife?"

"The crown must be won for Heaven, dear,
In the battle-field of life:

My child, though thy foes are strong and
tried,
He loveth the weak and small;
The angels of Heaven are on thy side,
And God is over all!"

GOD CALLING LITTLE CHILDREN.

Ellen Wilson had been reading the story of Samuel aloud to her mother, when the coming twilight forced her to close her book. So she sat awhile with her little hands clasped in her mother's loving clasp, looking into the blazing fire. At last she said:

"Mamma, I don't want to go and leave you, and live alone with a priest like Eli; but I do wish it were the wish of God to call children now-a-days just as he did little Samuel."

"Why, my dear, do you wish such a wish?"

"Because then I would know just how to be good, and what he wants me to do."

"It is true that God does not speak with a voice which sounds in the ear, as his midnight voice did to Samuel; but I well remember that I received many calls from God in my childhood, and I think if my Ellen would listen with all her heart, she would find that it is still the 'fashion for God to call children.'"

"When did God ever call you, mamma?"

"The first time I remember, I was about five years old, and was reading the narrative of William Baker's death in the 'Child's Book on the Soul.' Then something seemed to whisper, 'Though you are young you may die too. Why do you not give your heart to Christ, and be prepared?' I felt sober for a while, but it was a still small voice, and I soon drowned it in play. Then again, two or three years later, when I first saw a dead body, from which the soul had gone, then something seemed to say, 'Remember now thy Creator in the days of thy youth. They that seek me early shall find me.' Then I listened and felt sober for a few days, as before, but did not obey the voice, and it soon ceased."

"As I grew older the call became fainter and less frequent, and but for God's goodness, might have ceased altogether; but thanks to his mercy, the blessed voice came again, and as the words, 'Quench not the Spirit,' sounded from the minister's lips, and were again repeated in my ears as I tossed on my bed at midnight, I saw my sins and danger, and Christ ready to forgive and save me. Then I said, 'Here am I,' and from that time resolved to love and

obey Christ all my life. Then peace came into my soul, and I could sleep sweetly, for I had heard and answered the heavenly voice. From that hour I have never been troubled to know what to do, for I find God ever ready to tell me as he did Samuel. Ellen, have you ever heard such a voice? And don't you think if you listen attentively, you can tell what to do?"

Ellen hung her head, for she had read the Bible, and knew her duty, and had heard God's voice more than once, calling her to love and serve Him.

"Yes, mamma, I think I have heard God call, though that is not the voice I meant. I thought it would be easier to know what to do, if God would speak in my ear, just as he did to Samuel."

"No, my dear; if you will not listen now, you would not under any circumstances. Childhood soon passes, and the noise and din of earthly care drown the calls of God, and they are often unheeded until it is too late. Christ loves children, he died for them, and when he was on earth he blessed them, and said 'Of such is the kingdom of heaven.' Now, the next time you hear his voice, say 'Here am I, for thou didst call me,' and trusting in Christ for help, try to obey his Word. Sometimes he calls with a text of Scripture, sometimes by putting a serious thought in your mind even amidst your play; to-night he calls my little Ellen by the story of little Samuel."

Tears ran down Ellen's face at these few solemn words from her mother, and that evening as she knelt in prayer, she asked that help from God's Spirit, without which no child can truly obey God's voice.

THE LITTLE ORPHAN GIRL.

In a country village not far from the city of Manchester, England, there lived a poor little orphan girl. Her mother was dead, and her father had forsaken her; but the Lord had taken her up. She found a home in the house of a kind Christian. She loved the Sabbath school, and the house of God, and there she learned the way to heaven.

As her minister was sitting down one Saturday evening to finish his sermon for the next day, he was asked to visit her. He went at once to her bedside and found her very ill. She was drawing near to death. Her body was

full of pain, but she had sweet peace of mind. The Sabbath before she was in her class, and joined in singing the praises of God; now she had only a few hours to live. She thought of death as near, but had no fear of it.

When a friend said that he was sorry to see her so ill, she replied: "Yes I am very ill, but I do not wish to get better. I want to go to Jesus in heaven and to my brother, and to Mary Ann." Her brother had been killed a few days before, and her name-sake and school-fellow Mary Ann had died about a year before. She loved them both. She was told that Christ was the way to heaven, and that he had invited little children to come unto him. With much interest she repeated the Saviour's words, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Her friends knelt around her bed and joined in prayer to God. When they left her, it was in the hope of seeing her again on the morrow.

The little sufferer continued through the night in great pain, but her pious words pleased all who heard her. She tried to comfort them and spoke to them of the love of Christ. She also sang some of the hymns she had learned. One of them was a sweet hymn of praise to Christ, in which she could yield up her soul to Him.

"Jesus, lover of my soul,
Let me to thy bosom fly:
While the nearer waters roll,
While the tempest still is high," etc.

Before the sun had risen on Sabbath morning, her soul had gone to Jesus, to enjoy the rest of heaven. Her body alone was on the earth. When it was laid in the coffin, dressed in white, and with flowers upon it. Now it rests in the quiet grave, awaiting the joyful resurrection unto eternal life.

Many were surprised to find poor Mary Ann so well prepared to die. But when she was dead her teacher said that she was the best scholar in the class, and her friends knew that when the other children were at play, she was often found in some quiet corner reading her Bible, or her library book. She had given her young heart to Christ, and had spent her time in his blessed service, and through his grace was ready to die.

THE SUMMIT GAINED.

The night-light was burning, and all were gone to rest except Ethelda and Hubert. The sufferer had had a short, restless, starting sleep. Again he opened his eyes, and gently said,—“Ethie, darling sister!”

She stooped down and kissed his burning brow.

“Ethie, the mountain-tops are seen, bright and glorious, right afore me; and Jesus is leading our Hubert on, and He will never let him go.”

“But, Rowly,” replied his sister, as her tears fell upon his forehead, “we trust God is not now going to bid you leave us,—that the united little band of brothers and sisters shall not so soon be broken?”

“I think I see the glory. You would you wish to keep me? We shall all meet. ‘Every one shall appear before God in Zion.’”

Rowland hardly spoke again that night, and during the next day the symptoms were regarded as extremely unfavorable. A slight delirium occasionally manifested itself; but even then, visions of unutterable joy appeared to pass before him.

Two more days of great suffering and much delirium was endured. It was evening; the summer light was fading, and pouring its rich and mellow light through the openings of the venerable house Ethie had laid down to rest, before she commenced another night's watching. Hubert alone sat by the bed, leaning tenderly and unweariedly his beloved brother. Rowland opened his eyes and rested them on Hubert.

“Is it you, Hubert? I can hardly

“Yes, Rowley. Do you like this?”

“Very much, my kind brother. Hubert, I am dying, or rather mounting up to glory.”

“And leaving poor Hubert in the lurch?”

“No, no, thank God; on the mountain-side, following after—pressing on. Look up, Hubert. Jesus will help you: glory is before you. It is with the climbing.”

“Oh, Rowly, pray for me.”

“Pray and praise whilst life shall last: God will never leave nor forsake you. He shall guide you with His staff, and then receive you into glory

—glory—glory—bright glory. Is that father?”

Old Mr. Alleyne had entered the room and stood beside his son.

“Father, I shall soon welcome you into glory. Oh, father, praise God for me.”

The old man could scarce reply; but he looked at Rowly, and then raised his eye to heaven, and whispered, “I thank Thee, O Father, Lord of heaven and earth.”

Rowland's voice was much changed. His hands and feet were chilled with death's cold touch, and it was evident that those around could not much longer retain on earth the son and brother, whom they so loved.

“Where is Ethie?” inquired Rowland, having more than once looked round the room. “Is she here?”

“No, Rowly; you would like her to come?” and Hubert, without waiting for a reply, gently left the room.

Ethelda was roused from her light sleep in a moment, and soon stood beside her dying brother's bed. He did not at first notice her.

“My precious Rowly!” the fond sister uttered.

“Ethie, my Ethie, I wished to see you. I feel you now, but I cannot see plain. Ethie, I am dying. My God is my guide even unto death.”

“Aid we would not detain you, darling,” said the weeping sister; “but we had thought that you were long to minister amongst us.”

“Jesus calls me to serve above: I am waiting—waiting. It's glory there. Pray, Ethie, for the everlasting arms.”

Mr. Alleyne, and Hubert and Ethelda, knelt down and prayed amidst fast-flowing tears; they prayed for glory for their Rowland, and for grace for themselves.

For nearly an hour Rowland lay almost unconscious. Once more he opened those eyes that were so lately dimmed. A beautiful light beamed there—a radiance was shed across his face. His lips moved—“Come, Lord Jesus, come!” and Jesus came and bore the emancipated spirit to rest upon his bosom.

The mountain-clamberer's ascent was over—the height was gained, the goal was won. His footsteps no longer rested on God's hill of earth, but had reached the heavenly Zion, the city of the

great King. Compassed with infirmities, and assailed by difficulties, he had climbed the mount of his pilgrimage, and had found the guiding-rod and the helping staff comfort him.

Now he lingered no longer—nothing earthly bore him back: the everlasting arms supported him; the wings of love conveyed him; the whispers, "Higher, higher," encouraged him onward; and the mansion in the Father's house received him. His work on earth was done, his place in heaven was prepared. The staff was laid aside, the palm of victory was waved. More than conqueror, through Christ that loved him, he rests in conscious peace; and on the morn of the resurrection shall awaken to clamber the glorious heights of the land of promise—a progress which shall know no fatigue, which shall ever reveal wider views of the greatness and goodness of "the high and lofty One that inhabiteth eternity."

THE SECRET.

"Mother," said a girl ten years of age, "I want to know the secret of your

going away alone every night and morning." "Why, my dear?" "Because it must be to see some one you love very much." "And what leads you to think so?" "Because I have always noticed that when you come back you appear to be more happy than usual. "Well, suppose I do go to see a friend I love very much, and that, after seeing him and conversing with him, I am more happy than before, why should you wish to know anything about it?" "Because I wish to do as you do, that I may be happy also." "Well, my child, when I leave you in the morning and the evening it is to commune with my Saviour: I go to pray to Him—I ask Him for His grace to make me happy and holy—I ask Him to assist me in all the duties of the day, and especially to keep me from committing any sin against Him—and above all I ask Him to have mercy on you, and save you from the misery of those who sin against Him." "Oh, that is the secret," said the child; "then I must go with you."

REVIEWS.

[We regret that circumstances prevented the esteemed brother to whom we are indebted for the review of Mr. Maturin's pamphlet, from forwarding the second part sooner. From the interest of the subject, however, no apology will be needed for its publication even at this late date.—Ed.]

EDMUND MATURIN AND THE CLAIMS OF THE CATHOLIC CHURCH.

A LETTER TO THE PARISHIONERS OF St. PAULS, HALIFAX, N. S.

No. II.

In the April No. of the Instructor, the Biographical portion of this celebrated Letter was somewhat closely dissected, and in the process, disclosures were made, which it is probable the author little wot of. As was then said, however, he has himself to thank for these disclosures. He challenges investigation, and if on examination had, his *morale* has not only been divested of that air of simplicity, which he contrived to throw around it, but appears to be justly chargeable with the suspicious and the insincere, he must not think himself hardly dealt by, if he be told, more in sorrow than in anger, that he is either attempting to impose on the credulity of those

whose special benefit he troubled himself with writing the Letter at all, or that he himself is the victim of the densest and the deadliest self-delusion.

It is a circumstance worth noticing by any body, especially Mr. Maturin himself would do well to ponder it, as eminently suggestive and instructive, that at the same time, and by four different persons at least, his Letter was being reviewed. Each of those persons belongs to separate portions of the Protestant Church. They are very partially known to each other. Neither knew the intention of the other to review the Letter. There was thus no possibility of collusion between them, and yet all, independent of each other, and calmly and seriously reading and reflecting for themselves, when the reviews are published, they utter similar views, they tell similar tales, they arrive at similar results, which, in the opinion of all of them spring from the same causes. There is here an example of that "unanimity" of judgment and decision, and "consent," of which Mr. Maturin has recently become so enamoured, and if he be true to his own principle, he ought to accept with humility and thankfulness the verdict which has been returned, and again consider, whether after all, he has not been misled, and deceived, and whether it would not be to the credit of his manliness and his honor, to repent, if so be the thoughts of his heart and the passing strange event of his life may be forgiven him.

It was stated in the previous Article, that the Letter was partly historical. In a few paragraphs, this section of the Pamphlet will now be disposed of. Yet it is with pain and irksomeness that this task is undertaken. It may seem hard to make the statement, but nevertheless it must be made, that Mr. Maturin has written in the face of the philosophy and the facts of history. He adverts to the origin and progress of the "Reformation in Germany" in the first place, and to the "Established Church of England, as founded or reformed under Henry VIII., Edward VI., and Queen Elizabeth," in the second place. Now the reading of these sections of his Letter will make a school boy smile, and a Christian sorrow. He assigns as the proximate cause of the Reformation in Germany, Luther's famous quarrel with Pope Leo X., and resolves it all into a "mere personal dispute, in which the pride of the Augustinian Monk was deeply wounded;" and in like manner, he tells us that the deplorable schism in England "commenced with a *private quarrel* between" King Henry VIII. and Pope Clement VII., which ended with a total rupture with the Apostolic See, in consequence of the Pope's refusal to sanction the King's divorce from his lawful wife, in order to form an adulterous connection. The italics in these quotations are Mr. Maturin's, and he intended by them to insinuate that the Reformation in Germany and in England had its origin in the obscure and contemptible, on the one hand, and in the unprincipled and base on the other. Let this be granted, which it is not, and what then? Does not Mr. Maturin know—ought he not to have acknowledged, when attempting to account for events to which he himself attaches so much importance, that to a philosophic historian no events are mean or contemptible, when viewed in their issues, and that their original obscurity and common-placedness but serves to invest them with august and solemn grandeur, when they come to be regarded as the

parents and the sources of civil and religious changes, which have revolutionized the fates of nations and the condition of man. It was in itself an insignificant event in Mr. Maturin's own life when he first heard mass. Thousands of protestant young men, from curiosity or some other motive equally perilous, have hied to a popish chapel of a Sabbath morning, to witness the gorgeous spectacle, and be regaled with the imposing ceremonial, and have nevertheless been nowise peculiarly or permanently affected thereby. But that event in Mr. Maturin's life was on his own confession an era. To him personally it was so fraught with the big and the lasting—with all that is dear and valuable in his present position, and with all that is safe, and peaceful and happy in the future that is before him, in time and through eternity, that he looks on it, insignificant *per se* though it be, as the turning point in his spiritual history, and as involving consequences to himself and to others, which in their importance cannot be estimated. Why does he not make the same use of the events connected with the Reformation on which he states as like an honest and a religious man he ought to have done, and not thus have exposed himself to so grave a charge, and holded himself up before the world as a special pleader, whose main design is to make the most of his case.

But he has not stated the facts of the case as they stand. Long before the "*personal disputes*" to which Mr. Maturin refers, Luther's mind was enlightened as to the nature and design of the Papacy and especially as to the corruptions alike in doctrine and discipline which disgraced the Catholic Church. The truth is, however, that he could not afford to tell Luther's story in detail, and merely avail himself of this one fact, with the slight reference to one or two others, for the purpose of shewing, that there was in the commencement of this great revolution in the religious condition of Europe, nothing more than the dissatisfaction of an ambitious monk, with his spiritual superiors, and "the painful differences between him and his fellow reformers, on some important and fundamental doctrines of Christianity." But this will not do, and Mr. Maturin must be informed that a controversialist, when he enters the domain of history for the purpose of substantiating a favorite hypothesis, must beware of violating the sacredness of truth, else there is little likelihood that his hypothesis will stand, and the greatest probability that, tumbling itself, he will be buried under its ruins. The reformation of the 16th century would have taken place though Luther had never been born. It had something far broader for its basis than any mere personal quarrel of an obscure monk with a haughty and extravagant pontiff. The nations were prepared for such an event. The mine had been dug by Rome's own hands, however unwittingly and fatuously, and the powder had been deposited gradually and plentifully, aye, and the train was laid, though she knew it not, when she missioned her minion Tetzl to prosecute his infamous trade in Indulgences; and the bible in Luther's hand, or rather the truth he found there, and which, with such wonderful freshness, and fulness and force, he proclaimed in the astonished ears of his ignorant, deluded and duped fellow countrymen, were the matches he applied to the train, and which caused such an ecclesiastical explosion as shattered and which high overthrew the papal throne.

In a similar manner may be disposed of all he says, respecting the beginning of the Reformation in England. He forgets in this case too, the philosophy of history. He but partially states the case, and therefore untruly, or at any rate, in such a way as to beget a false impression, and hence no more weight is to be attached to his assertion, that the Reformation in England was one of the government measures of the day, with a view to further the selfish interests of human policy, than that the Reformation in Germany was a consequence of a personal dispute between Luther and the Pope.

Before leaving this historical section of the Pamphlet, it may be proper to state in a sentence or two the views of Mr. Maturin, respecting the teachings of history. He evidently has read much, and patiently in the annals of the Church. He is to be believed when he tells us that the history of the Church, as narrated alike by the Protestant and the Catholic, was the subject of his study, and one would have expected that where he had the advantage of the labours of men who looked at and told the same story from so different stand-points, he would not have ventured in the rash statements already disposed of. But he read with a very different purpose than that he might arrive at the truth. His object was to justify the Papacy to his own mind. His object was to constrain the historic muse, whether she would or no, to charm his ears only with the praises of the Popedom. His object was to make his facts support his theory, not to make his theory square with his facts. This is perfectly apparent from all he says here as well as from all he says in the part of the pamphlet previously examined, and therefore it is impossible that he could either do justice to himself or deal fairly with the records of the past. Therefore he has laid himself open to attack from so many quarters, and must have given occasion to multitudes of his new friends to regret, that he ever should have appeared as a champion in the defence of the claims of the Catholic Church, before those particularly among whom he previously laboured, and for whose well-being he appears to be seriously concerned.

There is now to be considered the third, and, as the author himself regards it, by far the most important section of this letter. Before entering on the review of this part of the letter, it may be as well to advert, in a sentence or two, to the disparaging style in which Mr. Maturin speaks of the bible, and to the manner also in which he speaks of and boldly maintains the co-equal authority of Romish traditions. Now this, to say the least of it, is exceedingly unwise in him at this time of day, especially if he wishes to gain on the credulity of those whom he addresses. Intended for the benefit of his former congregation, who are to be supposed well read in the "evidences," and especially who venerate and value, and would at once declare that they could not forego the profit and the pleasure which they derive from the appointed "lessons," nothing could be more unhappy for the success of his own cause, than the shock which this part of his letter must have given to their prejudices and their predilections, not to speak of their sweetest experiences. But, apart from this blunder, for by this time it is pretty clear he repents having written on this point as he has done, it certainly is curious and melancholy to find this man in so bold a style asserting, that the scriptures are not a sufficient rule of faith, and that their defects are

supplied by the traditions of the church, and supporting this assertion by such arguments. His criticism on the three famous passages which are generally adduced in support of the sufficiency of the Scripture as a rule of faith, are unworthy of a scholar and of a man, who is apparently so anxious to obtain credit for the ingenuous and sincere. Does Mr. Maturin need to be told that these passages (John v. 39, Acts xvii. 11, and ii. Tim. iii. 15—17,) are as applicable in their bearing on the revelations of the New Testament as they were on those of the old, on the principle of the canon of interpretation, which even he dare not question; that the inspiration and authority of the New Testament being established, what is said of the former must be held as in like manner and equally true of the latter? Besides, the bible, is complete as a whole, not merely a revelation but a revelation in series, each section while bearing the impression of divinity on its glorious front, and surrounded with attestations of divinity, which are as stable as they are striking, but unfolding more clearly the spirit and meaning of the other, even as the morning sun shines brighter and brighter unto the perfect day. Has Mr. Maturin forgotten or does he wish to ignore the constant reference which Christ when he was on earth had to the things which were written in Moses, and in the Psalms, and in the Prophets concerning Himself? Has he forgotten that the Evangelists seem in writing their story, each in his own most natural way, to find in the "doing and dying" of the Lord Jesus, but the fulfilment of the prophecies which went before concerning Him? Has he forgotten that the Old Testament was the text book of Peter and all the apostles, when they "went every where preaching the Word?" and that along with their Lord, they said of this and the other scriptures which they cited from the "volume of the book" to those whom he addressed, "this day is this scripture fulfilled in your ears." Has he forgotten, in a word, that these teachings and preachings were the basis of those epistles which form the larger part of the New Testament, and which are something vastly different from what this critic would have them—mere friendly letters composed to meet a given set of circumstances, peculiar to the early christians? How can this be said of the Epistle to the Romans, or of the Epistle to the Hebrews at all, or at least to any great extent? while if local circumstances did occasion the writings of others, they manifestly nevertheless are in the highest sense oecumenical, and intended for the benefit of the church in every age. Has he forgotten that these teachings and preachings form the basis of these epistles, and that all they contain of fresh revelation is nevertheless "according to the scriptures," or has he forgotten that this teaching and writing was stamped with divine authority, as really as were the revelations of Moses or the oracles of David or of Isaiah? God bore these New Testament writers witness both by signs and wonders, and diverse miracles, and gifts of the Holy Ghost, according to His will. And until Mr. Maturin invalidate the inspiration of the New Testament—until he show that what is written is not what was taught—until he show that what was taught was not in every instance where it was necessary, confirmed by a miracle; and until he show that there is no relation existing between the old and the New Testament, or that the one is not the compliment of the other, its glorious comple-

then giving cohesion and perfection to the entire discovery, all he has written and all he has insinuated must be regarded as the efforts of a man who is at his wits end.

But says Mr. Maturin, the writers of the New Testament do not hold the sufficiency of Scripture as a rule of Faith. His words are, "It is evident that Holy Scripture bears testimony to its own insufficiency as a complete revelation of the Will of God, however sufficient and perfect it may be for all the purposes for which it was given." And then he proceeds to confirm this assertion, by quoting a number of passages in which the word "Tradition," or a similar word occurs. Now this is mere child's play. There is an attempt here to confound Apostolical with Roman Catholic tradition, as if they were identical. It is denied that they are identical, and Mr. Maturin must obviate the denial. He must specify tradition on a particular point, such as the Immaculate Conception of the Virgin Mary. He must carry this point back historically to the time of the Apostles. He must confirm its divinity equally plainly with the written word of the New Testament, respecting the birth of the blessed Saviour. He must in all respects shew similar divine authority for this and all other traditions, which he asserts are Apostolical, and of which the Church is the keeper, else his argument fails, and willingly or unwillingly, he is but imposing on the credulity of those who are more inclined to trust than to examine. But Mr. Maturin himself has no intention of taking so much trouble. He has a shorter and an easier method of turning this corner, and indeed of turning any corner, into which either plain statement or round reasoning may put him. He believes, and states that the doctrines of the Catholic Church were in existence long before the New Testament was written, and therefore "that the texts are to be explained by the doctrine, and not the doctrine by the texts." Thus it is as avowed by Rome's last champion, that the Bible after all, is of little use. Thus Rabbi and Papist agree in making the word of God of some effect by their traditions, and shew by their presumptuous insinuation, the aptness of the sad but too true declaration, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them."

This part of the Letter embraces many other topics which call for examination and rebuke, but they cannot be included within the limits of this Article.

(To be concluded in our next No.)

SACRED LYRICS. From the German. Philadelphia: Presbyterian Board of Publication.

The Sacred Lyrics of Germany have long been celebrated for their purity and pathos. Composed before the church was overspread by rationalism, they are richly evangelical, and find a response in the most devout feelings of the heart, renewed by the grace of God. The present volume contains the most celebrated of the German Hymns, translated into English verse. Of course such compositions lose much of their spirit in being transferred into another language, but in the present case the authors have succeeded in retaining consider-

able portions of the beauty and force of the original. We give one as a specimen:—

IT IS NOT DYING.—(*Nein, nein, das ist kein sterben.*)

No, no, it is not dying,
To go unto our God;
This gloomy earth forsaking,
Our journey homeward taking
Along the starry road.

No, no, it is not dying,
Heaven's citizen to be;
A crown immortal wearing,
And rest unbroken sharing,
From care and conflict free.

No, no, it is not dying,
To hear this gracious word,
"Receive a father's blessing
For evermore professing
The favour of thy Lord."

No, no, it is not dying,
The Shepherd's voice to know.
His sheep he ever leadeth,
His peaceful flock he feedeth,
Where living waters grow.

No, no, it is not dying,
To wear a lordly crown;
Among God's people dwelling,
The glorious triumph dwelling,
Of him whose sway we own.

Oh no, this is not dying,
Thou Saviour of mankind!
There streams of love are flowing,
No hindrance ever knowing;
Here drops alone we find.

We may add that the work is elegantly bound in antique style, fitted for the drawing-room table, where we would be glad to see it supplant some of the trashy, light literature, often found there.

A SUPERINTENDENT'S ADDRESSES TO THE CHILDREN OF HIS SABBATH SCHOOL. Philadelphia: Presbyterian Board of Publication.

This little volume consists of a number of addresses by the Superintendent of a Sabbath School, on a number of passages of scripture, which formed the subject of the lesson for the day. They contain important gospel truth, illustrated by anecdotes and narratives, in a manner fitted alike to instruct and interest the young.

LITTLE WORDS and little talks about them. Philadelphia: Presbyterian Board of Publication.

This little work contains a number of stories founded on certain familiar expressions common among children, such as "I wont," "thank you," and is fitted to convey valuable lessons.

LAME LETTY; or, Bear one another's Burdens.

CHARLEY GRANT; or, How to do right.

The above by the same publishers, will form good additions to Sabbath School Libraries, being pleasant in narrative and sound in their moral tone.

EVERY-DAY FAULTS. Illustrated in brief narratives. Same Publishers.

An admirable little book for the young, exposing, in short, well-told tales, some very common faults of children.

UNIVERSALISM RENOUNCED.

WHERE'S THE HARM?

DO YOU LOVE THE SANCTUARY?

These three tracts forming Nos. 217, 218, 219, of the series of the Presbyterian Board of Publication, are all fitted for usefulness.

THE MISSIONARY REGISTER.

OF THE

Presbyterian Church of Nova Scotia.

Lord, bless and pity us, shine on us with thy face,
That the earth thy way, and nations all, may know thy saving grace.—*Psalms lxxvii. 1, 2.*

Vol. 10.

AUGUST, 1859.

No. 8.

CONTENTS:

FOREIGN MISSION	Page	Western Polynesia—Anciteum,	121
Fifteenth Annual Report of the Board		Tanna,	122
of Foreign Missions,	113	Erumanga,	123
Other Missions.		Savage Island,	123
Thirteenth Missionary voyage to		NOTICES, ACKNOWLEDGEMENTS, &c.,	124

FOREIGN MISSIONS.

FIFTEENTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA, JUNE,—1858-9.

The New Hebrides Mission has now acquired such an extent of territory and number of laborers, as permit us not to confine our view to one Island or one Missionary. Already, Mission stations have been planted on three Islands, while on other three, *Native Teachers*, these most valuable and devoted pioneers of the Missionary, have obtained a footing. Already six missionaries of acknowledged ability and excellence have been located, while urgent calls for another, have been received, and the respect of compliance with that call, at an early date, proves as cheering to the Church at home, as to their missionaries abroad. The year that has now elapsed and now to be brought under review, will most favorably compare with any past year, whether we regard the lengthening of the cords or the strengthening of the stakes of our Promised Zion. The spirit of the Marston Missionary, whose blood was shed for the noble endeavor to open this group

of isles to the blessings of the gospel, would seem to have largely descended on the first Missionaries and their respective churches. "For my own part" said he, "I cannot content myself within the narrow limits of a single reef." Who that has witnessed the progress of the last seven years, which have added five active and devoted agents to the Mission band, would venture to question, but that, in all probability, within another seven years, an equal, if not a much greater addition will be made.— Unless some untoward *let*, be thrown in the way by some Rome-French interference, during this period, the entire group, as far north as *Espiritu Santo*, the largest and most populous of all those islands, will have received the Law of Messiah, at the hands of faithful and pious missionaries. The Bishop of New Zealand, whose periodical visits prove so cheering to the hearts of our missionaries, evidently contemplates this consummation as likely to be realized. After his last survey, he thus writes to Mr. Geddie: "Allow me to congratulate you on the reinforcement to your mission. You seem to have

judged wisely, in the location of your new force. Tana is well worthy of two missionaries, Fotuna and Niua of one, and Erumanga of two. Fate, which ought to be your next point of expansion, will require at least three." In the mean time your Board feel every confidence, in recommending to the favorable consideration of this Synod, the propriety of the speedy departure of Mr. Johnston, who has been duly licensed, and for some months past,—indeed for the greater portion of the past year, has exercised the office of the ministry. His Licensure took place at a time, and in circumstances that were not judged opportune for immediate designation to the mission field. It was agreed that for Mr. Johnston's own comfort and usefulness, as well as for the interest of the mission which he has so deeply at heart, there should be some lengthened trial of his qualifications for Missionary Labor in the Home Field, and something like a general *Call* from the various congregations of the Church, before his ordination, and final equipment for the New Hebrides. This course has been followed, and has proved most satisfactory. So far as the results of labors in the Home Field have become known to the Board, Mr. Johnston has proved himself to be a most acceptable, energetic and successful missionary. Under the direction of the Board he has been recently withdrawn from the Home Field, and is now visiting Congregations in the Presbytery of Pictou, as the accepted Missionary of the Board. This service will be extended as speedily as possible to the other Presbyteries of the Church.

It will be prudent to regulate the period of his departure from Nova Scotia with a view to his arrival at Australia, in good season for the spring shipping, thence to the South Seas. Experience has taught the Board that whatever be the advantages connected with the route, via London, Liverpool or Glasgow, these are greatly counterbalanced by the greater expenditure of time and funds, than would be at all needful on the route per United States, direct to Australia. Moreover, the passage by the John Williams, especially between Sydney and Aneiteum, is so protracted, as to have occupied nearly as long as the passage from Glasgow to Aneiteum. Mr. Matheson was four months on the former, while Messrs. Paton and

Copeland were not more than four and a half months on the latter passage.

The action which the Board has taken with regard to Mr. Johnston, has been laid before the Church in an Appeal issued in the May No. of the Register. The statements contained in that appeal, and the result flowing from it will, your Board feel confident, prove so satisfactory, as to justify, in the view of the most cautious friend of the mission, the conclusion, that no hazard is incurred by adding a fourth Missionary to those already in the service of our Church. The sum therein stated, necessary to cover the yearly outlay of four Missionaries, is so ample, that had your Board not been anxious to act on a sure basis, they might have considerably reduced their estimate. Apart from contingencies, the sum of £600 would have been sufficient. Rigid conformity to the rules of the London Missionary Society, would reduce our expenses still further; but the ability of the Church, expressed under no special urgency, has been already equal to the provision of £600 and upwards in one year; so that there cannot be the slightest apprehension as to the honorable support of the full complement now prospect. At the same time your Board feel that it is extremely desirable to have the hearty concurrence of every member of Court, and of each congregation, to be obtained; and to secure this object would readily do all that may be consistent with fair and honorable dealing with the Missionary elect, and his adjutors, now anxiously awaiting arrival.

In his last letter, Mr. Geddie says: "I have just heard, by a letter from Gordon, that Mr. Johnston is not likely to come here so soon as we had led to expect him. This information is sad indeed, if correct. We are anxious to settle a missionary in Fotuna Niua, which islands are as prepared to receive the gospel now, as they are likely to be. There should also be ~~one~~ ^{or two} missionaries on Erumanga, without delay. I have not seen Mr. Johnston since I heard the rumor of Mr. Johnston's delay, but if true, it will somewhat arrange our plans, that I fear he will not be able to leave."

FOREIGN FIELD.

It may conduce to the more clear and satisfactory review of the foreign

to classify the various items of interest, which have appeared in the correspondence of the missionaries, under the different islands where they are respectively located. This will tend to mark their relative progress.

Aneiteum.—From the Sixth Annual Report of Mr. Inglis, to the Reformed Presbyterian Synod's Committee on Foreign Missions, your Board would present a few extracts, under the permission, that not only does this Synod view the labors of this distinguished missionary, with an interest, scarcely inferior to those of Mr. Geddie, but so closely and constantly are their operations going forward side by side, and sometimes interwoven, that in Mr. Inglis' own words, "it is not possible, and even were it possible, it would not be right to speak of my station, without referring to Mr. Geddie's; his labors so aid and exert mine. The work on both sides of the island is so much alike, and the results are so similar, that when I describe the state of my district, I am in effect describing the state of the whole island." While each cultivates with special care his own territory, the one conducts an educational, and the other a Printing establishment, which are mutually beneficial. In all respects, ought the financial affairs and home superintendence which are kept strictly separate, the commissions are in reality one. Native industry is largely employed, not only in manual or handicraft labor, but in spiritual or strictly missionary work. The missionaries teach their people to read their education and evangelization their own work, and that their White members are but overseers to guide and direct them." This admirable arrangement calls into constant activity all the talents, natural and acquired, which the poor islanders possess; and while promoting personal improvement to the masses, it gives fullest expression to the law, "Love thy neighbor as thyself." By judicious selection and rotation of service, each Native teacher not only acquires a correct idea of any subject which he may be taught, but he communicates it to others,—thus deepening his impression on his own mind, while instructing others, and preparing himself for farther profitable attendance on the missionary. In the public exercises of the sanctuary, the reading of Scriptures occupies a very prominent place. The discourse partakes more of

a lecture than a sermon. At each diet of worship a chapter is read, and a running commentary is given, with such practical improvements as the passage may suggest. All that has been translated of the scriptures has thus been presented to the minds and hearts of the Aneiteumese, and this forms no inconsiderable portion of the sacred volume. The conduct of the people, in attendance on the House of God, is always decent and proper, and they appear very attentive to the word spoken—quite as much in appearance as most congregations at home. What is thus heard is not readily forgotten, as after reference to pulpit teaching sufficiently proves. During the progress of the spiritual reformation that has been effected, there has never been any special excitement. The work has been gradual, silent and imperceptible, realizing to the views of the missionary these words of the Great Teacher, "So is the kingdom of God as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring up, he knoweth not how."

During the past year six Deacons have been elected and ordained. Mr. Geddie had the same number appointed the previous year. According to apostolic example and precept, the lowest order of office-bearers in the church was first elected, so that having purchased to themselves a good degree, by using the office of a deacon well, they in due season may receive the higher status of an Elder. It is a striking circumstance that the Aneiteumese, now, as really as the Hellenistic Widows, in the days of the apostles, require to have these claims protected. Widows are a rare class on the island; there being no native word to express their condition.—Formerly they were all strangled when their husbands died. Various other offices are performed by these in addition to the care of the widows.—In the course of another year or so, we may anticipate that at both stations elders have been ordained, and a regularly constituted session as well as a deacon's court, connected with each.

The following tabular view of population &c, will be found deeply interesting.

Entire population on Mr. Inglis' side of the Island, professing christianity,	1882
Males,	1075

Females,	807
Excess of males over females,	78
Births in 1857, males 43, female	
35, total,	268
Deaths in 1857, males 57, female	
34, total,	91
Married persons,	1020
Unmarried males,	565
Unmarried females,	297
Marriages solemnized since com-	
mencement of mission,	119
Marriages during past year,	44
Church members,	86
“ admitted during past year,	28
Schools,	30
Scholars, the entire population.	
Candidates for Church fellow-	
ship under weekly catechetical	
instruction,	60
Church members who died dur-	
ing past year,	2
Church members who have been	
suspended during past year,	2
Restored,	1

The two church members, and one catechumen, who died, gave good evidence of a sure interest in the Redeemer; and even of such as died without having attained to either of these positions, good hopes were entertained, as no one dies without having the way of salvation presented to his mind, and divine mercy implored on his behalf; the native converts being very attentive in visiting the sick and dying. Family worship is universally observed on the island, morning and evening. All the schools are opened and closed with prayer, and the Bible is the universal school book. What a pattern this to our Home Churches!! to lands, that for many generations have enjoyed the blessings of civilization, and the external privileges of christianity. Will not cease our spiritual children condemn not a few of our christian professors who stand in high station amongst us. Aneiteum is no longer an island whose moral condition can draw our thoughts downwards, to the horrid cruelty, and abject degradation of heathenism. On the contrary, its present spiritual elevation, in some respects at least, points upwards to an altitude, which Nova Scotia, and even our much loved father land, have not yet attained.

In the work of translating and printing, both missionaries, but especially Mr Geddie, are engaged. It is fully anticipated that the New Testament will be completed and ready for the Press

in July; that is next month, when the “John Williams” is expected to call on her homeward voyage. Mr. Inglis has finished the translation of Genesis and Revelation. Already there are printed the four Gospels, Acts of the Apostles, Galatians, Ephesians, Philippians: the first three chapters of Revelation and the book of Jonah. A printed sheet of Genesis has been recently received that book being in the press at Aneiteum at the close of last year. It has been arranged that Mr. Inglis shall return home with the entire translation of the New Testament by the “John Williams;” and Mr. Geddie suggests that Mr. Inglis should be invited to visit Nova Scotia. Your Board fully concur in the desirableness of such a visit, believing that the consequences would be greatly strengthening to the mission. Indeed nothing but a visit from Mr. Geddie himself such as was anticipated last year, would produce so happy an effect on our people. From the manner in which Mr. Geddie speaks of the matter, it is quite evident that it would prove also a high personal gratification to himself.

Education.—The teacher’s institution under Mr. Inglis, has been in operation for two sessions, of about three months each. Four months will hereafter be the regular session. The senior class contains upwards of 50 pupils, male and female. The junior class contains nearly 100; but the attendance here being select, is more irregular. Reading, spelling, writing, Geography, are taught to both classes, but only the senior work on paper: the junior use slates. There are 14 young men and 16 young women living on the mission premises. Five natives of Fate were resident there a part of the year, and enjoying such instruction as their limited acquaintance with the language would permit. They have returned to their own villages to prepare the way for future missions, on their native Isle. It is contemplated that this institution be arranged so as to suit the wants of both sides of the island; Mr. Geddie’s time being chiefly devoted to the press, and preparation for it. Board and Lodging, however, must be provided for such as tend from a distance.

We now turn to Mr. Geddie’s account of his district, and find much to encourage us to renewed exertion, in the work of the Lord, which continues to prosper in his hands. He has now

Aug. 1859.
 completed one decade of his life on Aneiteum. Ten years past in July 1858, he landed on what was then a scene of unrelieved darkness. The efforts of former missionaries were more than counteracted by the debasing intercourse of the sandal-wood trader and European sailor. It was the only island of the group on which it was considered at all prudent to settle. He was barely permitted to remain,—an agreement to forcibly expel was only overruled by the voice of the chief, who, though opposed to the mission was averse to extreme measures. Do not hurt them—Messrs Geddie and Well—lest, said he, we get into trouble. Let them land, but steal from them and carry them as much as you like. They do very little: we can kill them at any time should such a measure seem necessary. This counsel was acted on to the letter, by stealing everything on which they could lay their hands. But he that stole steals no more. When the Gospel first affected the minds of the people, and began to produce a visible impression on the surrounding heathens, one of the heathen chiefs became much enraged and resolved to assassinate Mr. Geddie. He often lay in wait for him; and one night he was seen behind a bush not far from Mr. Geddie's house with a war club in his hand. When the latter passed by, the chief attempted to raise his arm, with the intention of accomplishing his purpose; but this courage failed him, and there remains in him as much strength as will enable him to inflict the deadly blow. This degraded heathen was ultimately brought to the foot of the cross, and, at last accounts, a consistent member of Mr. Geddie's church. Now there are two mission families on the island: 22 Samoan and 50 native teachers. Idolatry is overthrown and vital Christianity fast leavening the community. On Sabbath, when not at public worship they may usually be found with their books at home. Church members, including those that are teachers on other islands, number 130. Their character is such as become the Gospel all outward appearance. At the meetings in operation throughout the island the entire population, with rare exceptions, attend. At sunrise every day old and young may be seen kneeling at the school house of every village. Not less than 1500 can read the word of God in their own tongue.

Grateful mention is made of the kindness and liberality of the B. & F. B. S., who have undertaken to print and distribute gratuitously the entire scripture in the Aneiteumese tongue, as soon as they can be prepared. Every congregation in our church should remember this fact, when disbursing their funds, to the various Christian institutions which claim their support.

Self-support of Missions.—In both districts it would seem the natives are not unmindful of the claims of the mission. Silver and gold have they none, but such as they have, they give, and give freely. In Mr. Inglis's district labour and produce have been contributed to the amount of £280 stg., during the past year: in Mr. Geddie's, during the same period, £220 stg. In addition, Mr. G. says,—“some school houses have been built in my district which we estimate at about £30 each.” This estimate of labour is at the rate of 6d. per day; but even so, it exceeds the average expenditure of our wealthiest congregations in Nova Scotia.

Coconut oil is not made in any quantity, as the trees are comparatively few, but yearly there are distributed by the missionary 1000 nats, for planting over the island. A few years hence these will be very valuable. Arrowroot is raised, and of very excellent quality.—About five or six barrels are annually exported for clothing. Mrs. Geddie and Mrs. Inglis continue to be most efficient helps-meet to their husbands, in missionary as in domestic life, and though we hear less of their labours they are doubtless extremely useful in preparing their own sex, for that position which they occupy in every civilized or christianized community.

Other Islands.—We have not estimated however, aright, the labours of our missionary on Aneiteum, if we confine our view to that island. On him, chiefly, has devolved the labours of settling the newly-arrived missionaries, and visiting them after their settlement.

The “John Knox” is viewed by all as an invaluable appendage to the mission; and although a captain has been secured for her management, yet Mr. Geddie has frequent occasion to assume the chief command in those voyages, which the wants of the new stations so much require. In our further survey of the mission field let us follow one of her last trips:—

Fotuna.—This Island lies nearest to Aneiteum, and has for some time enjoyed the benefit of Aneiteumese teachers. Four teachers are now on the island, and they report very favourably of the natives, and their own itinerating labors amongst them. The Fotunese appear very anxious to have a missionary settled in their island. When asked whether they would protect him and be good to him, they instantly replied in the affirmative; but when asked whether they would prevent them from being killed? They seemed quite indignant, and said "No, No. No kill him missionary. You know your teachers are here and we no kill them; you know too that you came here, and if we want to kill him missionary, we could have killed him plenty long time ago."

In the neighbourhood of Fotuna lies a small island, variously named, Immer Aniwa and Niua, with 400 to 500 population. Two native teachers have been stationed there, and it is proposed that with Fotuna, it will form a separate mission station, and from the anxiety of the brethren on Aneiteum to have it supplied, it will most probably be assigned to the first missionary that is sent to their aid.

Tana.—The arrival of Messrs. Paton and Copeland, after a short and prosperous voyage of four and a half months from the Clyde, two weeks of which were spent in Melbourne,—enabled Messrs. Geddie and Inglis to carry out their long cherished scheme of establishing an effective missionary station on Tana. Mr. Matheson, who had preceded these young brethren by three months, and spent that interval in the society of those who were well qualified to instruct, and otherwise prepare him for permanent location, now accompanied them to Tana, and obtained a settlement of which, he and his amiable partner speak in the highest terms.—Two stations have been opened,—one by Mr. Paton, at Port Resolution, the principal harbor in the island, and another by Mr. Matheson, at Umirarekar, a more elevated and salubrious locality, which promises to be very suitable to the delicate state of his health. The third missionary, Mr. Copeland, being unmarried, and therefore better situated for itinerating throughout the island is not yet confined to any station: but will give his aid wherever it may be required. Probably his labors will be

chiefly directed to Umirarekar, with a view to relieve Mr. Matheson, as much as possible, from the toils and hardships of a new and arduous mission.

The latest date from Tana, represents the mission families as enjoying excellent health; the missionaries chiefly engaged with manual labor, and the natives a good deal excited with the warlike spirit against each other, but kind and attentive to their new teachers.—Mr. Matheson's health presents the only point of painful interest, which your Board have to communicate. From his first connection with the mission, it was indeed known that, his constitution was not naturally robust, and that his vigor had been impaired by the fatigue of study, and still more by the labor incident to the farewell visits, which were made, in rapid succession to the several congregations throughout the length and breadth of the Church.

Medical certificate, however, of a most satisfactory nature, was furnished to him, prior to his acceptance by the Board, and it is of still greater consequence to know that since his arrival at Aneiteum he has undergone a thorough examination by the medical superintendent of M. S. "Iris," Dr. Lawrence. Mr. Geddie says:—"Mr. Matheson's case has been minutely studied by Dr. Lawrence, and the opinion which he expresses is more favourable than we were prepared to anticipate. He thinks that great attention to his health at present will enable Mr. Matheson to become a vigorous missionary. The only apprehension as to any serious result expressed by the highly qualified examination, is in the event of Mr. Matheson's falling sick at an early period of his duties of a new and arduous mission. The missionary brethren fully accede to this view. It is known to us, that Mr. Matheson's anxiety to engage in the proper work, has overruled the opinion of his brethren; but they have made arrangements for lessening his anxiety and labors, by appointing Mr. Copeland to supply at any time his lack of services. Thus satisfactorily, then, has the Tana mission commenced its career, a mission which embraces a territory larger than either Aneiteum or Eiaoga, and a population probably equal to both. Ten native teachers had preceded the missionaries, and had done much to prepare the way for the entrance. High expectations are entertained as to the effect, on other is-

which the evangelization of the Tanese will produce. As a people, they are much superior to the surrounding tribes, and admirably fitted, by natural ability, when sanctified by renewing grace, to furnish a noble band of missionaries. May the Lord hasten in his time this happy era, when he will thus take of them for Priests and for Levites.

Erumanga.—We now approach the shores of this deeply interesting Island, whose first page of missionary history is more deeply engraven on the Christian heart of the present age, than any other of the more wide spread conquests of the cross, in the Southern Pacific. In their last annual report the L. M. S. say:—“Erumanga as the death scene of the martyred Williams, can never cease to be deeply interesting to the members of that Society, in whose service his unforgetable life was spent.

The Rev. G. N. Gordon from the North-South Presbyterian Church missionary Society, and his devoted wife, with a noble but heroic trust in God, settled on this island in June, 1857; and the following communication written last December, must awaken affectionate remembrance and earnest prayer on their behalf:—

“I have of late,” writes Mr. Gordon, visited the east side, which contains a large population, and have found the natives in general, quite accessible. I have no fear to go amongst the most ferocious savages of the island, who are reputed Cannibals; because I can now preach to them the Gospel of God’s dear Son. Without a knowledge of their language it is not very safe to venture among them, because of their enormous appetite for human flesh. Several of late have been killed and eaten, and bodies have even been exhumed for food. In the harbour, we visited, the natives of Dillon’s Bay, who were with me, were informed that this would be their fate, if they went on shore, that I had to anchor my boat near to the beach. From the boat I taught the multitude, like my great Master, on the lake of Geneva.”

From Mr. Gordon’s correspondence to the Board, we have the result of his year’s labours on Erumanga; and this has been duly chronicled in the March and March Nos. of the Register.—We have this and private communications, which seem that he has accomplished a

tour, not only over all the settlements in the neighbourhood of Dillon’s Bay, by the sea coast, but north and south, east and west, with a considerable portion of the inland, have been successfully explored. Without any opposition he has gone into their war camps and fortifications. His testimony as to his general reception by the various tribes, is given in the words of the Bishop of New Zealand,—"To say that they are friendly is only to say what is true of all these islanders, unless some previous outrage has taught them to consider the white man their enemy." They are however very unsettled; being like the Tanese in their ruling desire for war, fighting, killing some, wounding many, and destroying plantations. Suspicious of all foreigners, they are yet won by the friendly visits of the missionaries, and the location of teachers who know something of their language. The visits of the various mission ships since the Camden of proto-martyr fame, had left some favourable impression, but especially the visit of her successor, the John Williams nine years ago, when the Rev. Mr. Murray took nine young men to Samoa. When they returned and announced to their friends and acquaintances the many wonders they had seen and heard, there was produced the only effectual and permanent impression for good, which so far as Mr. Gordon has been able to ascertain, was effected on this island, previous to his landing. This is the testimony of Mana, the only native yet baptized by Mr. G., who appears to have been a convert of the Samoa mission. Now that our missionary has become pretty well acquainted with the natives of every important settlement, both by giving and receiving visits, he considers himself secure from violence, and especially from his knowledge of the language he can with much more confidence than at first spend nights among them, even when they are killing and eating each other; and where foreigners have been killed since he landed on the island. Only one man had exhibited towards him anything like deadly hatred after the first interview, and he at that became much subdued. The religion of the natives possesses less of gross materialism than that of many others, and so far they are more open to conviction by Christian teachers; but like the North American Indians, Mr. Gordon supposes, they may

embrace Christianity without sufficient depth of conviction, though with greater facility. His influence has been already tested in the cessation of war, where he interfered. One mountain tribe thus acknowledged that they would not listen to him at first, and persevered in pitching their war camps on several occasions, but they were unable to fight as in times past; having no power to smite their enemies, and have, ever since been opposed to war. The Sandal-wood Establishment has not the same hostile bearing to our mission on this as it had on other islands, in their early history. The Conductor has been able to punish severely for crimes committed;—though frequently, innocent lives are thus sacrificed. It is a melancholy fact, according to the testimony of Bishop Selwyn, whose periodical tours through the different groups of Western Polynesia are so well known—that the natives are most easy of access where they have been altogether unacquainted with white men, previous to the time he visited. Mr. Gordon speaks in most grateful terms, of the visits of this indefatigable missionary Bishop, along with his companion, the Rev. Mr. Patterson.—By latest dates from Erumanga we learn that the mission family had removed to a more healthy and suitable locality; 1000 feet above the level of the sea, on the south side of Dillon's Bay. On the opposite side of the island, another station was about to be opened, and upon the whole the future progress of this mission may be anticipated as of the most cheering character.

Expenditure.—Having thus reviewed separately, the different localities embraced by our mission, your Board would now refer briefly to the general wants of all.

In all the stations, but especially those recently located, there is deeply felt, the importance of suitable supplies of goods to meet the urgent necessities of the natives, and win their hearts to regular and attentive performance of such services, as their missionaries may require. Medical supplies have been found extremely useful, and are furnished at their order. Fish hooks, Beads, Knives, Hatchets, Shirts and other articles are greatly in demand on Tana. The goods sent from Nova Scotia are extremely useful in requiting the services of Aneiteumese Teachers. It would be well for the friends of the mission

here, to lay up largely in store, this species of contribution, against the departure of another missionary. His oversight, during their entire transit, inspires every confidence in their safe arrival and faithful distribution. At the same time your Board would recommend that all goods designed for any particular mission, should be so marked, with the name of the missionary attached. This suggestion is made with the full concurrence of the parties chiefly interested.

Your Board have felt constrained to intimate to their missionaries, that the scale of the London Missionary Society's support, will be hereafter rigidly followed. This will leave them to supply and maintain their own boats, and give full salary, only when they are landed on their stated sphere of labor. Outfit expenses too, must be largely reduced, and an economy of funds put in practice, not hitherto found necessary. The state of the funds will be laid before the Synod, by the Auditing Committee and Treasurer. A balance of £40 is now held by the London Missionary Society against our Treasurer, for orders by Mr. Geddie; so that what we hold in Nova Scotia must be regarded as our entire credit. The Board would submit the following:—

Subjects of reference to Synod.—1st. Mr. Johnston's departure; both as to time, and the route which he shall be directed to follow. Also the extent of outfit.

2d. The continuance of the London Missionary Society's scale of support for all the missionaries, as referred to in the preceding part of this Report.

3d. Encouragement of future missionaries, especially students, looking forward to the New Hebrides mission.

4th. Invitation of Mr. Inglis, in terms of Mr. Geddie's suggestion.

In conclusion, it only remains to express the firm and increasing confidence of your Board in the loving kindness and faithfulness of HIM, in whose name the New Hebrides Mission was instituted, and has hitherto been conducted.

Lo Iam with you alway even to the end of the world. He who has so signally blessed the infancy, will not fail to bless the incipient manhood, of this mission. the prayer of the Church be, in all public assemblies, at all her domestic alters, and in every closet, "Let the people praise thee O God, let all the people praise thee." Then shall the ISL

the Sea, yet more willingly wait for Messiah's Law.—Our HOME FIELDS shall much more abundantly yield their increase, and God, even our God shall bless us. God shall bless us and all the ends of the Earth shall fear Him.

By order of the Board

JAMES BAYNE.

Secretary.

P. S. The Synod's decision, in reference to the above Report was, that it be adopted, and 3000 copies printed for general distribution. On the subjects of reference as therein presented, the recommendations of the Board were unanimously adopted, and full confidence expressed in the discretion of the Board, as reappointed.

OTHER MISSIONS.

From the Missionary Magazine and Chronicle.

THIRTEENTH MISSIONARY VOYAGE TO WESTERN POLYNESIA.

As an appropriate sequel to the preceding account of the varied services rendered by the "John Williams," in the course of her numerous voyages, we proceed to notice a few of the incidents that occurred on occasion of the ship's last visitation of the Islands of Western Polynesia. The subjoined extracts are from the Journal of the Rev. George Gill, of Raratonga, who together with the Rev. George Stallworthy, of Samoa, formed the deputation appointed to that service.

The ship having sailed from Sydney on the 24th March, 1858, reached Raratonga the 20th May, and again left that land on the following day for Aitutaki and Samoa.

"It afforded me great pleasure," writes Mr. Gill, "to find so many friends and fellow-labourers on board; the Rev. W. Murray, of the Samoan Mission, returning from Sydney; the Rev. and Mrs. S. M. Creagh on their way to their station in the Loyalty Group, and the Rev. and Mrs. J. W. Matheson from Victoria Scotia, to join the Mission in the Hebrides. We were also accompanied with four of the senior students of the Raratongan Institution, who the day previous, had been publicly inducted to the sacred office of evangelists for some of the islands westward, and were from the church formerly under the care of the Rev. C. Pitman, Teacher and Teautoa were for many years in my brother's select school at Rangatangi, Raratonga. Toma, from

Mangai, had for several years been under my more immediate care. These four young men, with their wives, we hope will be usefully and successfully employed in disseminating the knowledge of our Lord and Saviour Jesus Christ to many a dark and unenlightened mind.

* * *

"On Tuesday, the 29th June, we dropped anchor at Matautu, Savaii, the station of the Rev. Mr. Pratt. While the boats were engaged in landing Mr. Pratt's supplies, &c., we visited the chapel, and walked around the village. Our Brother is labouring here with many tokens of the Divine presence and blessing.

ANEITEUM, NEW HEBRIDES.

"In the evening, we again proceeded on our way until the 7th July. About nine o'clock this morning, Aneiteum, the first island in our course of the New Hebrides group, appeared in sight, but we could not get up to the harbour this day; the wind failed and we were becalmed. Next day, however, a fair breeze sprung up, and about three o'clock we came to anchor in Aniligauhat Harbour, on the south-west side.—We found that the Rev. and Mrs. Geddie, with their family, were at Mr. Inglis' station, on the other side; but they, having received early intimation of our arrival, returned here in the course of the evening, and gave us a very cordial and welcome invitation. Here we remained six days, three of which were occupied by committee meetings, discussing the most desirable location for Mr. Matheson, and other important matters affecting the Mission generally.

"We have much cause for joy and thanksgiving to God for all that we saw and heard respecting this once dark and deluded land. The labours of the Bre-

thren Geddie and Inglis have indeed been singularly blessed. A very superficial view of the state of the Mission, with the respective statistics we gathered from them, will sufficiently prove that a good and a great work has been done upon this island. We did not forget that less than ten years since the Mission was commenced under very unpropitious and discouraging circumstances, but what we saw now filled us with thankfulness to the Great Head of the Church, who has so signally honoured His servants. As we landed, we were pleased to see so many proofs of domestic quiet and comfort in the dwellings of the natives, and the Mission premises, with school and class-houses, store-rooms, sewing-rooms connected to Mrs. Geddie's select school, and the printing-office, gave an assurance of advancement, which we were not prepared to witness. Mrs. Geddie, who is a very energetic and efficient lady in this Mission, has, under her more immediate care and superintendence, 15 young women, who conduct themselves with propriety, and have much progress in elementary and general instruction. They have also become more or less efficient and useful in household duties, and are of great help to the family. It was a gratifying occasion to our own feelings to attend the family prayer with all the natives attached to this household. All read in rotation in the usual course of reading, with great readiness and fluency. In addition to many other onerous duties in which Mrs. Geddie is constantly employed, she meets a class of from 60 to 70 adults, male and female, every afternoon. We attended all the public services of the Church, and the people on Sabbath and on Friday. The native congregations were very large, and they paid the greatest attention to the discourses and the addresses delivered to them. On Monday, 12th July, we attended a public meeting, at which two young men were designated as native teachers for Niwa, a small island near Tana. We were much gratified in the duties and engagements of this service. The people had made large quantities of mats and "enlepes" (women's dresses) for all their native teachers now laboring in the New Hebrides group. They understand 'the faith' that is productive of good works.

"By 11 o'clock, July 14th, we weighed anchor. The brethren Geddie and Ma-

theson accompany us as a deputation of the New Hebrides Mission so far as Erumanga, in the 'John Knox.' * * *

TANNA.

"By sundown we were near Tanna, but the tide would not allow us to get into the harbour, so we stood off and on during the night; and, by 7 o'clock Friday Morning, July 16th, we anchored in Port Resolution. It was a beautiful morning, and we were favoured with a good breeze. * * *

"Port Resolution is a very pretty spot; the villages are located upon the high and low grounds all round the Bay. Some of the villages through which we passed appeared to be well cultivated, and the vegetation most luxuriant. There are eleven native teachers from Aneiteum located in the most promising and important stations in the Bay and around the island. We were glad to find that they were all well; the wife of one has died about six weeks since; this is the first death that has occurred since the Aneiteumese landed here. All the teachers report favourably of their work and prospects. The station on the south side, 'Anuikaraka,' fourteen miles distant from the harbour, has two teachers. The people there are very anxious to get a European Missionary to reside with them, and they urge their desire and claim by saying that confidence should be placed in them, for they have proved themselves worthy by their adherence to and their protection of the native teachers who have for so long a time been living in their midst for the people in the harbor, they further say, once had their Missionaries but they were driven away. It is gratifying to be able to report that the people at the harbor are as willing and as ready also to receive and attend to the instructions of a Missionary. The two principal chiefs in the Bay say that, if one would come to reside with them he would be quite safe, and would live without fear of expulsion. In most of the villages round the harbor there are a few influential men who have joined, and in whom the teachers say they have every confidence. While all this is encouraging, we must not forget that the mass of this great people are still living in, and practicing, all abominable cruelty and heathenism. The two chiefs referred to, Nauwar and Miaki, are very friendly, and their general

conduct has hitherto been very hopeful and consistent. Nauwar especially appears to be anxious for religious instruction. Maiki says, "my heart is very bad, very hard, and very dark, but by and by I hope I got better."

"Saturday, July 17th. During the day Mr. Geddie, assisted by the natives and some of the crew of the John Williams, laid the principal parts of the frame for the house. In the afternoon we visited the Hot Springs, situated on the north side of the Bay. Several natives living in the mountains on this side came down to us and appeared quite friendly. We are informed by the teachers, that these people, within the last few months, had killed three of their own people and eaten them, there being at the time, great scarcity of food: so low and degraded are these poor people. On Sabbath, July 18th, Mr. Geddie went on shore to hold a native service. The people in the districts of Nauwar and Maiki, to about the number of 100 were present, and manifested great interest and attention. In the afternoon another service was held with the Native Teachers, previous to their departure to the respective villages and districts they are in the habit of visiting.

"We think we are warranted in expressing it as our belief, that, from all we heard and saw at Tana, it is now open again, and the majority of the districts are fully prepared to receive the messengers of mercy.

ERUMANGA.

"Tuesday, July 20th. Early this morning stood in for Dillon's Bay, Errumanga, where we anchored at 7 o'clock. Mr. Gordon soon came to us on board; from whom we obtained the following particulars of the position and prospects of the Mission. None of the chiefs except Naiwan, has had any direct intercourse with him upon religious subjects. The chiefs in about Dillon's Bay are bad men, and fond of fighting. Up to the present time there has been much fighting on Erramanga, although not many have been killed. Natives comparatively kill but few in their wars; this is accounted for from the fact that they have many large and fortified caves into which they betake themselves when pursued by their enemies. Koweow, the chief who killed the Rev. John Williams, is still a painted savage, going

about in a state of nudity, thirsting for the blood of his fellow men, and is continually in a fighting attitude in his relations to other tribes and districts. Mr. Gordon has only seen him twice since he arrived here. The cause of God is making a little favourable progress amongst these degraded people. By itinerating, Mr. Gordon can address about 100 individuals every Sabbath. In Dillon's Bay, when he first commenced his labours, twelve only attended, in a few months afterwards about eighty.

"In December, 1857, a greater number attended with considerable regularity to Christian instruction; since then their attendance has considerably declined. During an epidemic last year, the administration of medicines was attended with beneficial results, which removed many former suspicions. The natives of Tanna in past years had spread the report that Messrs. Turner and Nisbet were disease makers, and that the Erumangans would find European Missionaries were all the same; but the Erumangans were this year convinced to the contrary by the successful administration of suitable remedies in the late epidemic.

"Wednesday, July 21st, we attended a meeting on shore. Some thirty natives were present. Mr. Gordon conducted the services, which consisted in singing, reading, prayer, and a series of questions upon a few Scripture lessons which had formed a part of their daily instruction. Mana, who has been a faithful coadjutor, closed with prayer.

"In the afternoon we again weighed anchor, and started with a fair wind for Fate. Our friends Messrs. Geddie and Matheson remain on Erramanga for a few days, to confer with Brother Gordon on Mission matters, and will then return to Aueiteum. * * *

SAVAGE ISLAND.

"By six o'clock this evening, Aug.

2, we were again at sea, with a light but fair breeze, to pursue our course for Nine, or Savage Island. For eleven days we were favoured with good winds, and on Saturday, 14th August, sighted this interesting land. At sundown we saw the whole outline very distinctly; stood out to sea for the night. Early next day, Sunday 15th, we were close in at Avatele, the station where Samula, a Samon native teacher, is located. A canoe coming off brought us information, that in consequence of the serious illness of Paula's wife at Tamatahava, the teacher was detained there, and that indeed all the teachers were assembled at the village. We accordingly directed our course to that station, and, getting to the bay, the captain very promptly accompanied us to shore, that we might be in time for the morning services. We were met upon the beach by a very large concourse of people, greatly rejoicing to see us. Here we found that the information received at Avatele was correct.

"We proposed to the teachers that it would be desirable for the people to be assembled for their usual services, as we did not wish that our arrival should disarrange or interrupt the Sabbath duties. The service was orderly conducted. Paulo, the native teacher from Mutulau, preached. Although we could not fully understand this language, we could tell that he was preaching from the heart, with affectionate earnestness and sincerity. It would, indeed, have more than gratified you could you have witnessed the worship of these once 'Savage Islanders,' as Captain Cook so emphatically designated them. In the afternoon, Sakaio, the teacher from the village at Maki, preached. The whole mass of the people appeared to listen with intense interest and pleasure. In the evening we had the large room in the teacher's house quite full, and conversed with

the people and the teachers respecting their state and prospects. Their reports were very cheering, and truly satisfactory. Our hearts were filled with gratitude and joy as we listened to these reports and details. But a few years since, heathenism and vice in all their hideous, debasing, and demoralizing tendencies, were the cherished delights of the whole population; but now all apparently pursuing those things which are lovely, and honest, and of good report. On Monday, August 16th, while the captain was engaged at Avatele in taking on board a large quantity of arrow-root, contributed to the Society, and realized in the sale of the books left last year, we were engaged from ten in the morning until late in the evening in conversation with and examining the several parties proposed by the respective teachers for baptism, previous to our forming them into a church. We were not able to get through the whole number of candidates the first day, so we met the remainder early on Tuesday morning. After breakfast we reassembled all with whom we had conversed. Our list comprised 40 men and 12 women, who were baptized in the name of the Father, and of the Son, and of the Holy Ghost. In the evening of this day we are again on board leaving this interesting sphere to the guidance and blessing of our Lord and Master, praying that He would keep and guide his infant cause, that the people may grow in grace and be built up in the faith of Christ Jesus, to the salvation of their souls and the glory of His name.

"After calling at Mauna to leave supplies for Taunga, and at Tutuila to take on board a student for the Institution at Malua, we arrived in Apia Harbour, and cast anchor again on Sunday morning, August 22nd, after an absence from this port of seven weeks and six days."

NEWS OF THE CHURCH.

The Presbytery of Pictou met at New Glasgow on the 29th ult., when Robert Trotter Esq., appeared as Commissioner from the congregation of Antigonish, and submitted a petition from the same congregation, praying the Presbytery to appoint one of their number to moderate in a call to one to be their pastor. The Commissioner stated that the congregation were unanimous and cordial in the application, and that the salary which they contemplated paying their minister was £150 and a manse. The Presbytery granted the moderation and appointed the Rev. A. P. Miller to moderate in the call on Tuesday, 12th July, at 11 o'clock. The Presbytery again met on the 19th inst., when Mr. Millar reported his proceedings in the moderation of the said call, which had come out in favour of Mr. Thomas Downie, preacher of the Gospel. The call largely signed, was laid before the Presbytery and unanimously sustained. Mr. Downie being present, the call was put into his hands, when he intimated his acceptance of the same. Subjects of trial for ordination were then assigned him, and it was agreed that application be made to the Home Mission Board for his final transference to the Presbytery, as soon as their arrangements regarding other portions of the field will permit.

HONORARY DEGREES.

We are happy to see by the Philadelphia Presbyterian of July 2nd, that the College of New Jersey, at their late commencement on the 29th of June, conferred the degree of Doctor of Divinity on the Rev. R. H. Thornton of Canada West, and Rev. Professor Smith of the Theological Seminary of the Presbyterian Church of Nova Scotia.

The United Presbyterian Church of Canada will be gratified with this mark of honor to one of her sons, from an Institution so highly esteemed in the Theological world. The selection of Professor Smith for his honor in Nova Scotia will be regarded with universal approval, not only by the numerous population of Colchester, by whom his efforts in behalf of education and Literature, as well as of Religion, have long been known and appreciated, but by

the ministers and people of the Presbyterian Church of Nova Scotia, who unanimously selected him just nine years ago to fill the office of Professor of Biblical Literature in their Theological Seminary. Mr. Smith has been, for nearly thirty years, known and beloved by thousands as a faithful pastor, an accomplished scholar, and a gentleman of polished manners and refined taste. He has proved himself of late years a most systematic and successful teacher in the School of the Prophets, where he laboured in conjunction with the late lamented Dr. Keir, and has exhibited accurate acquaintance with the Classical and Oriental Languages. We hope he may be spared many years to wear his honors with christian meekness, and to assist in training many students to enter the ministry in connection with the "Presbyterian Church of the Lower Provinces of British North America." --Witness.

PRESENTATION.

The Presbyterian congregation of Economy having appointed a meeting to be held on Tuesday the 24th of May, requested Mr. Wylie of Lower Londonderry to come and conduct worship. At the close of service, the undermentioned committee who were appointed for that purpose, came forward, and in the name of the congregation presented the Rev. Gentleman with the following address and articles therein mentioned.

REV. A. L. WYLIE.

Rev. and Dear Sir:—

We, the members of the congregation of Economy, embrace this opportunity of expressing our gratitude to you for the deep interest which you have often manifested in our welfare. Whilst labouring with unremitting diligence to promote the spiritual wellbeing of those of your own congregation, you have not been unmindful of us, but frequently subjected yourself to great inconvenience that you might counsel, cheer, and encourage us. We would therefore, as an expression of esteem, solicit your acceptance of this patent lever Watch and appendages which we beg leave to present. Hoping that the blessing of Him

whom you serve in the Gospel of His Son may rest upon you and your family and follow your labors among those with whom the Lord has placed you, we remain,
 Rev. and Dear Sir,
 Yours in the bonds of our common faith,

JAMES MOORE,
 ROBERT LEWIS,
 WILLIAM BEATTY,
 ROBERT McLEOD,
 JAMES HILL,
 JOHN McLAGHLAN.

Signed in name of the congregation.

Mr. Wylie replied somewhat as follows:

Sir, Gentlemen, and Brethren:—

I know not what has prompted you to act thus. I am unable to see anything which I have done meriting such at your hand; and if undeserved, truly it was far from being expected. Your present position speaks more highly in your favor than in mine. It shows not my devotedness in doing much for you, but your love for the gospel in appreciating a little. Brethren you have had your trials. They have been numerous,

prolonged and discouraging. You have been borne up under them. You have evidently although long without a minister, been presided over by the chief shepherd. May he speedily give you a pastor according to his own heart, and doubtless he will be received and treated by you as the messenger of God. Brethren accept of my thanks for your generosity. The gift is one worthy of you; and certainly it is an appropriate one to put into the hand of a minister of the gospel whose business is to press upon men the velocity of time and the great work to be accomplished during its speedy flight. Your gift will accompany me to the study, to the pulpit, and to the chamber of affliction, that its constant and steady movements may urge me on to renewed and increasing diligence in the work of the Lord.

Gentlemen of the Committee accept my thanks for your labor and trouble in this matter.

And may the blessing of the Lord rest on you all and prosper you as a Church of Christ.

NOTICES, ACKNOWLEDGMENTS, &c.

The Presbytery of Pictou will meet in Prince Street Church, Pictou, on the last Tuesday of August, at 11 o'clock, a. m.

The Board of Home Missions will meet at the same place on the same day, at 10 o'clock a. m.

Monies received by the Treasurer from 20th June, to 20th July 1859.

Foreign Mission.

Little Harbor section, Primitive Church,	£ 0 15 2½
William Fraser, Scots Hill,	0 7 6
William Rae,	0 5 2½
Windsor,	12 15 0
West Branch, East River,	5 13 3
Ladies' Penny-a-week Society, West River,	3 2 3
Young Ladies' Religious & Benevolent Society, West River,	0 8 2
Ladies' Penny-a-week Society, Meadows,	1 15 6
Ladies' Penny-a-week Society, Rogers Hill,	1 0 0
Young Ladies' Religious & Benevolent Society, Rogers Hill,	1 0 7½
Magnus Arthur snr. Green Hill,	0 10 0
Lower Londonderry,	11 1 10
Central Church, West River,	4 15 10½
Newport,	2 0 0

Annapolis,	2 8 3
Maitland, per Rev. J. Crow,	3 16 6
Parsboro,	2 10 0
St. Mary's,	23 13 6
James Tate, Canso,	0 7 6
Upper Londonderry,	6 0 0
Harvey, N. B.	1 9 1½
Middle Stewiacke, Miss. Society,	14 8 1½
Brookfield,	4 14 7½
Nine Mile River,	12 0 0
Nine Mile River Miss. Society,	4 0 0
Antigonish,	18 10 9
Cape George,	2 5 6½
Rogers Hill Ladies' penny-a-week Society, Central Church,	0 17 0
West St Peters, P. I. C. £6 15, 2,	5 12 8
James Church,	8 2 7½
Ladies' Religious & Benevolent Society, James Church,	0 0 0
John Tattrie, River John,	0 5 0
Mr. Langill, River John,	0 3 1½
Collection, prayer meeting, Point Bruely,	1 2 6
Musquetoboit, mid. settlement,	5 19 2
do. up. do.	3 18 0
P. Peebles, Quebec,	1 0 0
Poplar Grove Church,	21 10 0
East Branch East River, Rev. A. McGilivray's congregation,	5 17 5
Stewiacke, Rev. J. Smith's cong.	12 0 0
D. L. Geddes,	0 5 0
½ Collection missionary meeting,	1 2 5

Bedeque Congregation,	14	0	8½
Princeton do.	23	15	0
St. Eleonors Lot 16 for 1858-9,	16	13	4
Upper Noal missionary Society,	4	0	0
Lower Salmah Juvenile mission- ary Society,	2	2	3
Lower Salmah Sewing society,	0	7	6
Rockville Juvenile missy. So'ty.	3	0	3

Home Mission.

Little Harbor section, Primitivo Church,	£	0	15	2½
Windsor,		12	15	0
West Branch East River,		4	6	9
Ladies' penny-a-week society, West River,		3	2	3
Young Ladies' Religious and Be- nevolent society, West River,		0	18	2
Ladies' penny-a-week society, Rogers Hill,		1	1	8
Magnus Arthur snr. Green Hill,		0	10	0
Lower Londonderry,		12	1	3
Central Church, West River,		4	5	7½
Newport,		6	5	7½
Bridgetown,		1	10	0
Robert Randolph, Bridgetown,		0	12	6
Parsboro,		2	10	0
St. Marys,		4	9	0
James Tate, Canso,		0	7	6
Upper Londonderry.,		5	6	3
Harvey, N. B.		1	12	4½
Middl. Stewiacke miss. society,		8	12	3
Brookfield,		4	14	7½
Antigonish,		3	3	8
Nine Mile River,		8	5	4½
Cape George,		2	3	1½
Missionary society, Kennetcook,		1	14	7
Rogers Hill Ladies' penny-a-week society, Central Church,		0	17	0
James Church. Ladies' religious & Benevolent society,		2	10	0
Musquodoboit, mid. settlement,		3	1	6½
do. Upper do.		3	12	0
P. Peebles, Quebec,		1	0	0
Poplar Grove Church, additional,		6	10	0
A Lady in Harvey,		0	5	0
East Branch East River, Rev. A. McGilvray's congregation,		3	13	5½
Stewiacke, Rev. J. Smith's cong,		10	6	7½
½ Collection missionary meeting,		1	2	5
St Eleonors, Lot 16, P.E. I. cur- rency, £2 5 3,		1	17	9
From a friend,		0	10	0

Synod Fund.

Carandish, P. E. I. currency, £1 8s. 7½d.,	£1	3	10½	
Windsor,		1	16	3
West Branch, East River,		3	0	0
St. James' church, New Glasgow,		3	0	0
Onslow and Beaver Brook,		2	10	0
Lower Londonderry,		4	0	0
Central Church, West River,		2	0	0
St. Mary's,		2	16	3
Upper Londonderry,		2	0	0
Merigonish, for 1858,		0	12	1
For 1859,		1	0	6
Tatamagouche,		1	1	3
Nine Mile River,		2	15	0
Musquodoboit,		3	0	0

Primitive Church, New Glasgow,	2	10	0	
Middle Stewiacke and Brookfield,	2	10	0	
East Branch, East River,				
Rev. A. McGillvray's,	2	0	0	
Stewiacke, Rev. J. Smith's cong.	6	0	0	
Bedeque, P.E.I. cur. £1 15s 6d	1	8	0	
Prince Street Church Pictou,	3	12	6	
Musquodoboit, Rev. R. Sedge- wick,		2	10	0
Cescumpeque,		1	4	7½

Seminary.

Col. taken Prim. Ch. N. G.,	£23	11	1½
Little Harbour section of do.,	0	15	1½
New London, P. E. I.,	1	1	4½
West Branch, East River,	8	0	0
Lower Londonderry,	5	12	11½
Central Church, West River,	8	6	6
Parsboro,	1	15	0
St. Mary's,	10	1	5
Upper Londonderry,	7	0	0
Roger Hill penny-a-week society, Central Church,	1	0	0
Middle settlement, Musquodoboit,	3	1	6½
Rev. D. Poy,	5	0	0
West St. Peters,	2	5	7
P. Peebles, Quebec,	1	0	0
Poplar Grove Church, Halifax,	12	0	0
East Branch, East River, Rev. A. McGillvray,	4	13	9
Stewiacke, Rev. J. Smith,	5	0	0
Do. Mr. Samuel Johnston,	2	0	0
Bedeque, P.E.I. cur. £2 14s.,	2	5	0
Princeton, do £4 10s.,	3	15	0
½ Collection missionary meeting,	1	2	5
Nino Mile River,	7	2	6

Special Effort.

Rev. John Currie,	4	0	0
St. Mary's,	4	0	0
Yarmouth,	4	10	0
Mrs. Johnston, Harvey,	1	5	0
Rev. P. G. McGregor,	5	6	0
Stewiacke, Rev. J. Smith,	2	10	0
Alex. Grant, 9 mile river,	1	0	0
Joseph Caldwell, do.,	2	10	0
Alex. Thompson, do.,	2	0	0
Alex. Thompson, Esq., do.,	2	0	0
James McDonald, Gore,	0	5	0
William Grant, do.,	1	0	0
George Grant, do.,	0	10	0
William Scott, do.,	1	5	0
Hugh Thompson, Kennetcook,	1	0	0
James Forbes, do.,	0	7	6
John McDougald, do.,	1	10	0

Jewish Mission.

St Eleonor's, Lot 16, P. E. Island currency, £5,	4	3	4
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The agent acknowledges the receipt of the following sums for Register and Instructor for 1859:

From Thomas Herbert,	£1	10	0
David Fulton,	3	4	6
Rev. Allan Fraser,	2	5	0
Rev. James Allan,	0	2	6
John Millar, New Glasgow,	3	0	0

Also the following for 1858:

From Rev. James Allan,	£0	10	0
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ERRATA. We regret that a considerable number of errata appeared in the last No. of the Register. One we feel it especially necessary to correct. In the basis of union with the Free Church, in the last Paragraph but one, the sentence "the united body repudiates the idea of attempting to enforce the belief or profession of christianity by the power of God," should have read "by the power of the sword."

The following contributions have come to hand too late for insertion in the Treasurer's report for the past month:

From Eastern St. Peters, P. E. Island, by Rev. Henry Crawford.

Home Mission, P. E. I. currency,	£1 19 1½
Foreign Mission, do	3 19 1½
Seminary, do	1 14 1½

Total, £7 10 4½

From Covehead congregation, by Rev.

James Allan:	
Home Mission, P. E. I. currency,	£7 17 0
Foreign Mission, do	13 12 5
Seminary, do	1 17 5
Bible Society, do	5 16 12

Jewish Mission, by Mr. David Lawson, senr.,

5 0 0

Total, £39 3 9

Robert Smith acknowledges the Receipt of the following:—

For the Seminary.

From James Vance Londonderry	£1 0 0
Isaac Flemming, do	15 0
Acadia Mines,	2 0 9
Upper Londonderry,	3 7 5
Ladies Rel. Ben. Society, Old Barns,	5 0 0
Congregation of Shubenacadie, Gay's River, and Lower Stewiacke,	15 0 0

Foreign Mission.

From Westchester, Mountain per Rev. Mr. Sedgwick,	£0 15 0
Mrs. Wm. Staples, senr., cash and two pair stockings,	0 7 6
Miss Jane Staples,	0 5 0
Daniel Hingley, Salmon River,	0 5 0
A freind per Rev Mr McCulloch,	0 5 1½
Cong. of Shubenacadie, Gays River and Lower Stewiacke,	14 12 0
Truro Missionary Prayer Meet.	9 9 3
Ladies Rel. Ben. Society up the River,	1 5 0
Mrs. Francis Creelman, Londonderry, 6 pair stockings, value	0 9 0
Mrs. Isabella Fulton, Bass River, 10½ yds. print, value	5 3 0
Miss Mary Fulton 7½ yds. print,	4 4 1½
Ladies of Portapique Mt. goods	0 16 9
Mrs. McLellan, 5½ yds cloth,	0 11 0
Mrs. Patrick Hill, 6½ yds cloth,	0 10 0

Home Mission.

From a Friend,	1 0 0
Ladies Rel. Ben. Soc. Old Barns	2 0 0
Mrs John McCurdy, Stewiacke,	0 5 0

Daniel Hingley, Salmon River,	0 5 0
Cong. of Shubenacadie, Gays River, and Lower Stewiacke,	6 0 0
Truro Miss. Prayer meeting,	9 9 3
Truro Bible Class,	2 0 0

Synod Fund.

From Cong. of Shubenacadie, Gays River and Lower Stewiacke,	2 0 0
Truro Session,	6 0 0

Mission to the Jews.

From Truro Bible Class,	2 0 0
Ladies Rel. Ben. Soc. up River,	2 0 0

BOARDS, AND STANDING COMMITTEES, &c.

Committee of Bills and Overtures.—Rev. Messrs. Bayne, Roy and McGilveray, and Mr. James McGregor. Mr Bayne, Convener.

Board of Home Missions.—Rev. Messrs. Patterson, McGilveray, Walker and Thomson, together with Messrs. Anthony Collie, John McKinnon, David Fraser and Lawrence Miller, Ruling Elders. Rev. George Patterson Secretary.

Board of Foreign Missions.—Rev. Messrs. Baxter, Roy, Bayne, Waddell, Roddick, Watson, and McKinnon, and Messrs. Kenneth Forbes, James Stalker, John McKenzie and Peter Ross Ruling Elders. Secretary—Rev. J. Bayne.

Seminary Board.—The Professors, ex officio. Rev. Messrs. McCulloch, Baxter, Ross, Wylie, Cameron, McKay and Currie and Messrs. Robert Smith, David McCurdy, Isaac Fleming, William McKim, Fleming Blanchard, and Adam Dickie. Mr McCulloch, Convener; Rev. E. Ross, Secretary.

Committee on Union with the Free Church.—Rev. Messrs. McGregor, (Convener) Murdoch, Sedgewick, Cameron, McCulloch, Ross and Bayne, and Messrs. C. Robson and D. McCurdy, Ruling Elders.

Receiver of Contributions to the Schemes of the Church.—James McCulloch, Esq., P. E. Island, and Mr R. Smith, Merchant, Truro.

Committee to Audit Accounts.—Rev. C. Walker, and Messrs. Roderick McGregor and Alex. Fraser of New Glasgow. Rev. C. Walker, Convener.

Committee on Colportage.—Rev. Dr Smith, Revds. John I Baxter, A. Cameron, Currie and Messrs. Isaac Logan and Jasper Gray.

Receiver of Goods for Foreign Missions and Agent for Register.—Mr James Paterson, Bookseller, Pictou.

TERMS OF THE INSTRUCTOR AND REGISTER.

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