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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

JUNE, 1857.

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HALIFAX, NOVA SCOTIA:

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1857.

THE
CHRISTIAN INSTRUCTOR.

JUNE, 1857.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—Prov. xix. 2.  
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LOCALITIES IN PALESTINE.

NO. V.

THE SEA OF GALILEE WITH THE SURROUNDING SCENERY.

If some have represented the scenery around the sea or lake of Galilee as tame and void of beauty, all have readily and devoutly acknowledged the hallowed associations with which it is invested. It was on the shores of this lake that the adorable Saviour had his home, or more permanent abode, during the period of his public ministry. It was from Capernaum, "his own city," that the lines of his various circuits proceed, and it is to the same spot where all, except the last, eventually return. It was in this region chiefly where the Saviour chose his disciples to the work of the ministry and to the exalted office of the apostleship,—men so visibly identified with the character of this sequestered spot, that they were known by their speech as rustic Galileans, and by their vocation as untutored fishermen, though their high fame has long since filled the world. It was here where the Saviour's true character, which had slumbered so long at Nazareth, began clearly to unfold itself, and where so many of his mighty works were done. It was here where the people from all quarters, far and near, attracted by the fame of his miracles and the lustre of his name, gathered around him in far greater numbers than in any other place. Often was the Saviour borne on the bosom of that peaceful and beautiful lake to address the teeming multitudes on its shores, and to convey to them the words of eternal life,—sometimes seated in a ship while the people stood on the shore, at other times wafted from shore to shore, to relieve the afflicted and to proclaim the glad tidings of salvation to all around.

The great distinguishing peculiarity of this lake is its immensely deep depression. Its surface lies three hundred and twenty-nine feet below the level of the Mediterranean sea. This fact has never been sufficiently noticed by travellers. This singular basin is surrounded on all sides by a high mountain wall, or rather what appears to be a mountain when viewed from the lake below, but what in reality is only a break down in the uniform surface of the table land by the extraordinary depression of the lake. On the south-

ern part of the lake and along the whole eastern coast the height of this mountain wall is not less than eight or nine hundred feet, generally rounded off towards the summit and not very precipitous. But on the west the summit of the cliffs is fully one thousand feet above the surface of the lake.—The ground rises with a very gentle elevation from the Great Plain, but when the traveller arrives within two miles of the lake he finds the ground breaking down more than one hundred feet, indicating its near approach, and inducing a belief that he will find its waters, like most other lakes, near the surface of the ground. But, to his great surprise, when he reaches the brow of the cliff and obtains a full view of the object of his eager desire, he sees it lying a thousand feet below him, like a great vault; and, instead of his journey being ended, he finds in that long and rugged descent—as much as a mile and a half—the most difficult, tedious and irksome part of his course.

Along the north-west shore of the lake the cliffs recede, or fall back in a triangular form to a considerable distance, and leave on the shore a large fertile plain of rich black loam. This plain is the celebrated “land of Gennesaret,” so often traversed by the feet of the Saviour, the grand centre of his public ministrations, and the quarter where most of the lake-cities stood. This plain is highly extolled by Josephus, and represented as almost a paradise in point of beauty and fertility. It is three and a half miles long and two broad at the widest part; and it is the only tract of level land of any account on the shores of the lake. For a considerable distance along the lake, on the north side of Tiberius, the cliff comes quite down to the shore, and the road, cut out of the rock, passes along its steep side at some distance above the water. Beyond this, for a distance of nearly five miles, that is, along the shore of Gennesaret, there is a beautiful shelving beach. It was here where most of the business was carried on. Beyond this the elevated ground and high cliffs again approach the lake; and, although there is a kind of a road running along the shore, all the way to the waters of the Upper Jordan, yet it is very rough and difficult, being chiefly hewn out of the rock.

Of all the towns which formerly stood on the shores of this lake Tiberius is the only one that now remains. Their very names have perished from the knowledge of the present inhabitants, and scarcely the slightest trace remains to indicate the spot on which they stood. Tiberius at present is but a little, dirty place, awfully wasted by the desolating effects of earthquakes.—About a mile farther west along shore is a bathing establishment, on a respectable footing, where there are hot springs sending forth copious streams of water at a high temperature, much more than the hand can bear. El-Mejdel, “a miserable, little Muslim village, looking much like a ruin, though exhibiting no marks of antiquity,” is allowed to be the site of Magdala, chiefly known as the native town of Mary Magdalene. It stands on the shore of the lake, four miles north from Tiberius, and at the south-west angle of Gennesaret. At the other extremity of the plain it is now generally believed that Capernaum stood. Dr Robinson was the first, after patient research and careful observation, that pointed out this as the most probable site of Capernaum, and subsequent travellers have generally assented to his opinion. It is true Van Develde continues to give the preference to Tell-Hum, a place about three miles farther along shore, and upon the high ground among the rocks. But the Dutchman’s opinion is of no weight here, for he visited neither of the places. The ruins of Tell-Hum are indeed very remarkable; but they are far too recent and far too distant from the land of Gennesaret to justify the supposition that it was the side of Capernaum.

It is impossible to ascertain the site of Bethsaida of Galilee, the city of Andrew and Peter and Philip, much less of Chorazin; although it is reasonable to suppose that they were both situated on the shore of the lake, in the land of Gennesaret. They were fishing towns, and that precise part of the shore was the most accessible and the most convenient for that employment. The word Bethsaida—of Syriac origin—signifies the house or home of the fisherman, and the two component parts of the word are invariably written separately in the Syriac Testament. A recent writer, who is wont to surprise us with the lofty creations of his genius, called it "*the robbers' den.*"

There were some places occasionally visited by our Lord on the eastern side of the lake, where the cities were few and far between, and the face of the country lying in a wilderness condition; that is, uncultivated. There was one city of some celebrity on the extreme south, and another on the extreme north. The former was Gadara, a city of Decapolis, and lying about five miles south-east from the lake. It was in this secluded place where our Lord met with the poor maniac, who dwelt in solitude, shunning the abodes of living men, and whom he mercifully delivered from his dire affliction.—This was one of the most terrible instances of demoniacal possessions of which the Scriptures give any record. The man was frantic and desperate, and withal endowed with supernatural strength, for a whole legion of devils had taken possession of him. No sooner were the evil spirits expelled, by the divine power which our Lord exercised over the dominion of Satan, than they rushed, by his permission, into a herd of swine feeding in the place; and the mighty power which the Devil had been permitted to obtain over poor human nature was immediately and strikingly displayed: the swine, to the number of two thousand, ran violently down over the steep eastern cliff of the sea, several hundred feet high, and perished in the flood beneath.—The poor man was instantly restored to the right exercise of all his powers, and filled with adoring gratitude to his illustrious benefactor: "he was found sitting at the feet of Jesus, clothed and in his right mind."

Matthew has Gergesenes. Manuscript authority is greatly scattered.—Tischendorf and others expunge Gergesenes and write Gadarenes. There is no need. Both cities lay in the same direction, though Gergesa was more remote.

The other city on the east side of the lake occasionally visited by our Lord was Bethsaida Julias, so called to distinguish it from the other city of the same name in Galilee. Jesus was frequently here. It was here where he opened a blind man's eyes, as recorded by Mark. This miracle was wrought, like many others, most unostentatiously, but with all the Saviour's kindness and compassion for the afflicted. He took the blind man by the hand, led him out of the town, cured his blindness, and strictly charged him to go to his own house and not to publish it in the town.

It was near this city where Jesus fed the 5,000 with five loaves and two fishes. With the compassionate design of affording his wearied disciples some repose he proposed to withdraw from the incessant throng in the land of Gennesaret, and to retire by ship across the north end of the lake, to the remote and secluded region lying in the vicinity of Bethsaida Julias. But the people perceived the movement, and from their strong attachment to the Saviour and their eager desire to hear his discourses they followed him on foot along shore, and joined the little band on the east side of the lake. It is the more necessary to define with precision the scene of this remarkable miracle, because it has been assigned to different places. A writer, above alluded to, supposes that it took place at Bethsaida of Galilee, and supports

his theory by gratuitously assuming that the Saviour and his disciples started in a ship from Tiberias, and that they sailed across an imaginary bay of the lake to Bethsaida of Galilee, while the people went by land on foot between these two cities. Thus he carries the Saviour and the people to the land of Gennesaret, from which it was his desire for a time to escape, and where there was no desert place, but, on the contrary, a region unexampled for fertility. The article in which this theory was first exhibited to the world ultimately appeared in Kitto's *Journal of Sacred Literature*, and there it received its quietus, while the temerity of the author was justly and severely rebuked.

The other miracle of this kind, where 4,000 were fed, took place also on the east side of the lake, in Decapolis. In more populous places such miracles were uncalled for. Our Lord never wrought an unnecessary miracle.

It was on returning to the land of Gennesaret, after the 5,000 were miraculously fed, that Jesus walked on the sea. John says that the "disciples went down unto the sea and entered into a ship, and went over the sea toward Capernaum" (chap. vi. 17). Mark says that "Jesus constrained his disciples to get into the ship and go before him to Bethsaida" (chap. vi. 45). And both Matthew and Mark say, in getting over, they "came into the land of Gennesaret." Now, when Jesus had thus despatched his disciples, he remained alone some time to pray, and then followed them, walking on the deep. The disciples were seized with terror when they saw him, and cried out for fear, supposing him to be an apparition; but the friendly voice of Jesus instantly calmed their fears: "He said unto them, it is I, be not afraid." In the characteristic rashness of Peter, in coming down from the unstable waters, we have a fine representation of the way in which good men sometimes put themselves in jeopardy, and in which the Saviour, by stretching out the arm of his power to help them, strengthens weak and feeble faith, and affords seasonable and effectual support to the fainting believer. "When Peter saw the wind boisterous he was afraid, and, beginning to sink, he cried, Lord, save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt" (Matt. xiv. 30).

The boundless fame of Jesus drew to the land of Gennesaret a vast multitude from all Galilee, and from more distant regions. He frequently had to address the people out doors; no house could contain the multitudes that gathered around him in that quarter. He seems to have been in danger sometimes of being crowded by the press into the sea. It was on such occasions he was in the practice of going into a ship, and, pushing off a little way into the lake, addressing the people standing on the shore: Matt. xiii. 2, Mar. iii. 9, and iv. 1, Luke viii. 4. It was on one of these occasions that the beautiful parable of the sower was delivered, recorded by all the first three evangelists. And on another occasion he procured a ship belonging to Simon Peter and "taught the people out of the ship" (Luke v. 3). For this favour he rewarded Simon, immediately after, with the miraculous draught of fishes. "Launch out into the deep," he said, "and let down your net for a draught." Simon naturally supposed it would be in vain. "Master," he said, "we have toiled all night and have taken nothing, nevertheless at thy word I will let down the net." This is a fine representation of true faith. It is in this way the believer confides in the Saviour's word. Simon obeyed, and inclosed in the net a great multitude of fishes, which filled both ships! This miracle produced an overpowering conviction in their minds that Jesus was the Messiah. "They drew their ship to land, forsook all and followed him."

It was at Magdala where our Lord, in answer to the annoying and hypocritical questions of the Pharisees, repeated his famous prediction respecting the sign of the prophet Jonas. But Capernaum was the grand scene of his labours in that quarter. It was in the synagogue of Capernaum, or around that highly favoured city, where the heart of many weary and heavy laden sinners was refreshed with the words of life and gladdened with the joys of God's salvation. The poor invalid, borne down with sore bodily afflictions, came to meet the Great Physician, and none ever came in vain. "The blind received their sight, the lame were made to walk, the lepers were cleansed, the deaf were made to hear, the dead were raised up, and the poor had the gospel preached unto them."

That was a happy time for these highly favoured cities; and no doubt there was abundant spiritual fruit resulting from the Saviour's protracted labours among them. The great body of his spiritual followers was in Galilee: hence his appearing among them there, to the number of five hundred, after his resurrection. But what were all these to the many thousands whose bodies he miraculously fed in the desert, or whose spirits he stirred with his precious and awakening words? How strictly verified the prediction, "who hath believed our report and to whom is the arm of the Lord revealed?"—Accordingly, just before our Lord took his final leave of those celebrated cities, but a little before he climbed the western cliff and on its lofty summit took his last look of them, and just six months before his decease at Jerusalem, he uttered the following solemn appeal: "Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you." Then turning to Capernaum he said: "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell!" (Luke x. 13.)

UNION OF PRESBYTERIANS IN NOVA SCOTIA.

NO. II.

FORMATION OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

IN our last article we gave a sketch of the origin of the first Presbyterian settlers in this Province—their early ecclesiastical relations—and their first attempts at union. We have seen that, when the Presbyterian ministers in this Province were few and widely separated, divisions unfortunately arose among them, which greatly hindered the progress of their common cause.—"Compared with our divisions," says the Rev Hugh Graham, "that between Paul and Barnabas was a harmless one; yea, I may say, a blessed one, for it tended to the furtherance of the gospel, and it was but temporary; whereas ours tend to the hindrance of the gospel, and threaten to be perpetual. O, to love and live together as brethren! May grace and peace be multiplied to the Churches, so that they may become many in number and one in faith and love!"

The circumstances in which these ministers were placed—the fewness of their number—the felt need of counsel and co-operation—their distance from the exciting causes of division in Scotland and other causes—tended to draw them more closely together; and, though they did not for a length of time

unite, nor even commune, in consequence of the strict views held on the subject of communion, yet they lived for many years on the most friendly terms, and co-operated in measures of common interest. At length negotiations were entered into with the view to union, and all the preliminaries were arranged for that purpose in the year 1815, when the arrival of two brethren from Scotland, with their minds still heated by the controversies there, frustrated for the time the whole scheme. We cannot help remarking here, how every attempt at union has been defeated by the arrival of brethren from Scotland. Thus, as we have seen, was the case in 1786 and 1815, and, if we mistake not, on a more recent occasion. In the year 1848 the Committees on Union between our Church and the Free Church had agreed upon every question pending between us, except the name of the united body, but in the following year the Free Church Synod abruptly broke off all negotiations, and, it is generally believed, from the same cause that defeated previous attempts at union.

The failure in 1815 discouraged for the moment the friends of union; but negotiations were soon resumed. We have no account of the preliminary negotiations, but we have been informed by Dr Keir that their success was principally owing to the zeal, as well as christian meekness, of Dr McGregor and the Rev Hugh Graham, both men of singularly apostolic character. The scruples of the brethren referred to were at length removed, and a union was formed in 1817, embracing all the Presbyterian clergy of the Province, with but one exception. In the absence of any account of the preliminary negotiations, we shall give extracts from documents published shortly after, descriptive of the circumstances in which the union was formed, and the basis upon which it was constituted. The following is from the Memorial of the Committee of Missions of our Synod to the Glasgow Colonial Society:—

“For a considerable period the poverty which unavoidably attends the settlement of a new country, prevented the Presbyterian population from obtaining the ordinances of religion. At last, however, their urgent applications to Scotland induced a few clergymen to visit them; and subsequently accidental circumstances increased their number. Of these some had previously belonged to the Church of Scotland, and others to different branches of the Secession. But though they were men of evangelical sentiments, and zealously engaged in the same work, they were not altogether divested of the spirit of party; and on this account they remained long without connexion and co-operation. At the same time it ought to be stated that none of them in their public ministrations, attempted to introduce into the colonies those religious distinctions which exist in Scotland; and accordingly, though without communion themselves, they sanctioned and cherished it among the people under their inspection. Those who occasionally removed from one congregation to another were uniformly received into the Church without reference or allusion to any section of Presbyterians in Scotland. In course of time, however, various causes operated to produce a more catholic spirit; and from a general conviction both ministers and people, that connexion would contribute alike to the religion of the Church, and to the diffusion of the gospel, a union was formed which, with one exception, included the whole Presbyterian clergy of the above mentioned provinces. As the belief of all was the same, their union required no sacrifice of sentiment; and without regard to religious parties in Scotland, it was founded upon the broad basis of evangelical doctrine and Presbyterian principles.”

In the first report of the Glasgow Society for promoting the interests of religion and liberal education among the settlers in the North American Provinces the following is given:—

“It is now sixty years since the first Presbyterian minister appeared as a missionary in Nova Scotia. He was soon after, however, joined by others, and from that period, at least thirty have been sent from this country or have gone out of their own accord. A few of these belonged to the Church of Scotland, but the

greater proportion by far were from the two bodies of the Secession Church now united. The privations to which the early laborers in this field were subjected—the complicated and formidable difficulties with which they had long to struggle—the faith and patience, the self-denial, intrepidity and ardent benevolence, which under the supporting influence of divine grace sustained their spirits, and inspired their labours in that remote wilderness, are greatly unknown in this country; but they are well known to many still surviving in Nova Scotia, and have earned for them the gratitude not of these settlers only, but of their friends in this country by whom they were missioned. By the exertions of these devoted men, congregations were gradually formed on the Presbyterian model; Presbyteries were established; and at length in the year 1817, after much prayer and consultation, a measure was adopted, which their circumstances strongly dictated, and which we trust will prove a lasting blessing to the colony; *we refer to the union of the three Presbyterian denominations in Nova Scotia.* The local causes of separation betwixt the two bodies of the Secession in this country, which has of late been so happily removed, never existed there;—no Presbyterian Church was established by law in the Colonies; there were no patrons invested by property or civil office with the right of presenting ministers to vacant churches; there were no known differences of sentiment among the ministers or the members of the Churches in regard to evangelical truth; in a word none of the causes of the Secession, which exist in this country were found there. *The whole Presbyterian body, therefore agreeing in doctrine, worship, government and discipline, coalesced into one church; with the single exception of one Presbyterian minister and congregation, the terms of the constitution of that congregation forbidding its union with any other body of christians whatever.* Its pastor, however, expressed and retained good will to the united Presbyterian Church, and continued in habits of christian intercourse and friendship with many of its ministers and members.”

We have given these extracts at length, though they partially repeat the same facts, as they clearly exhibit the principles on which our Synod was originally founded. And we would now direct attention more particularly to a few points connected with its formation. In the first place, to the composition of it. It was doubtless composed principally of the Presbyteries of Truro and Pictou, or in other words, the Burghers and Antiburghers, but it was also composed in part of ministers of the Church of Scotland. Of the nineteen ministers belonging to the Synod, three were originally from that body. These were the Rev James Munroe, of Antigonish, who was the father of the Synod at its formation, the Rev John Cassilis, of Windsor, and the Rev William Forsyth, of Cornwallis.* Doubtless the majority of its members were from the Secession, but, if there were few ministers from the Church of Scotland belonging to it, it arose from the simple fact that there were so few of them in the Province. The union embraced all the Presbyterian ministers and congregations of the Lower Province but one. This was the Rev Dr Gray, of St Matthew's Church, who raised no difficulty about the basis of union, but who was prevented from uniting with the Synod in consequence, as is said, “of the constitution of that congregation forbidding its union with any body of christians whatever.” The particulars are not given in any document in our possession, but, from a source which we believe can be relied on, we have received the following statement of the facts of this case. St Matthew's Church† was originally erected at the instance of Congregationalists from New England. But the Congregationalists were very weak and without a pastor. There was a Presbyterian congre-

* Mr Cassilis, we believe, was ordained in this country, and Mr Forsyth in the United States; but both were originally from the Church of Scotland, and it was still the Church of their affections.

† We are also informed that its original name was Mather Church, after the celebrated Increase & Cotton Mather.

gation at the time in Halifax in similar circumstances. They agreed to unite and take a minister that they might get to suit them from either body, on the understanding that he should be connected with no ecclesiastical body, but be simply their minister. The constitution of the congregation being thus an independent one, its ministers were precluded from uniting with the Synod. For the same reason the congregation, though having a Church of Scotland minister, retained that position ever after. A Synod in connexion with the Church of Scotland was formed in this Province in the year 1833. It was not till the year 1841 that it united with it. Though thus precluded from union with our Synod, the early ministers maintained the most friendly feelings with the members of the united body.

"You do not, I hope," says Dr McCulloch in his letters to Dr Durns, "account it a discredit to the Provincial Church that its ministers wished to harmonize and unite Presbyterians within the bounds of their operations. They did most earnestly wish it and they wished not in vain; for when their union was formed, the congregation of St. Matthew's alone remained unconnected with them. But though circumstances might induce its ministers, the Rev Dr Gray and the Rev Robert Knox, to stand by themselves, it never occurred to them to thwart the measures of their brethren and impede their success. They knew the importance of cordiality; and their enlightened liberality accorded with the high station which they occupied. Both have now ceased from their labors; and it is due to their memory to state, that with the clergy of the Provincial Church,* they cultivated the habit of friendship; and wherever the general interests of Presbyterians were concerned, at no time withheld their cordial co-operation."

We would next advert to the principles upon which the union was formed. This will best be seen by reference to the Basis of Union. It contains three articles, as follow:—

I. The following formulary shall be put to, and satisfactorily answered by, all who are ordained to the office of the ministry in the United Church.—
[We omit those questions which are common in all Presbyterian Churches in order to give those which are any way peculiar.]

2. Do you believe that the whole doctrine contained in the Westminster Confession of Faith and Catechisms, as received by this Church, is a Scriptural exhibition of divine truth; and do you engage, according to your station, to profess and maintain it in the Church?†

* In the discussions which arose shortly after the union our Church is commonly known by this title. In some parts of the province we are known as "Nova Scotia Presbyterians." This is most descriptive of our position.

† (1) This Church receives the whole doctrine contained in the Westminster Confession of Faith and Catechisms, except that part of it which respects the magistrate's power in matters of religion. They give no decision as to the doctrine taught in these words (Confession, chap. xxiii. sec. 3): "Yet he hath authority and it is his duty to take order that unity and peace be preserved in the Church—that the truth of God be kept pure and entire—that all blasphemies and heresies be suppressed—all corruptions and abuses in worship or discipline prevented or reformed, and all the ordinances of God duly settled administered and observed; for the better effecting whereof he hath power to call Synods, to be present at them." And they deny the doctrine taught in these words, *ibidem*, "And to provide that whatsoever is transacted be according to the mind of God." And they hold that Church rulers have authority, *ex officio*, to meet for government and discipline whensoever the circumstances of the Church require it, any thing in the Confession, chap. xxxi. sec. 2, notwithstanding.

It is no new thing for Presbyterian Churches to receive the doctrines of the Westminster Assembly of Divines with certain explanations and restrictions. *Vide act of the General Assembly of the Church of Scotland approving the Confession of Faith usually prefixed to the Confession.*

(2) This Church holds that the substance of Presbyterian government consists in the equality of Church rulers and subordination of Church Courts.

3. Do you believe that the Presbyterian form of government, as maintained in this Church, is agreeable to the Word of God; and do you promise to maintain it doctrinally, and practically to adhere to its discipline, both as a member of the Church and as a minister of Christ.

II. Public covenanting with God is explicitly recognized as a Scriptural means for the renovation and advancement of christian purity, not to be neglected when edification requires it.

III. The observance of public fasts, appointed by civil authority, shall be left a matter of forbearance.

The first point to which we would direct attention here is the fact that, though the majority of the ministers of the united body were originally from the Secession, yet the basis does not require assent to a single one of the grounds on which the Secession based their separation from the Established Church; and indeed contains no reference whatever to the questions which separated them in the Mother country. No opinion was asked from any minister or member as to the right or wrong of the course pursued by their fathers and brethren in Scotland in seceding. It will thus be seen that it was not a Secession Church that they were endeavouring to found, but a Presbyterian one—that, while each might retain his views and feelings regarding the points of difference in Scotland, none desired to impose upon their brethren the peculiarities of their respective bodies—but that their determination was to unite on the basis of their common Presbyterianism. These circumstances will explain how our Church has the name of the Presbyterian Church of Nova Scotia.

It will be farther observed that the union is based upon the plan of making the points of difference matters of mutual forbearance. It was acknowledged that such differences existed in regard to the power of the civil magistrate in religion. These differences were not overlooked, they were freely and fully discussed, but, "after much consultation and prayer," it was believed that these differences were not such as to hinder their union, more particularly as in this country they neither had, nor were likely to have, any *practical* importance. It may be objected that one clause of section 3 of the 23rd chapter of the Westminster Confession of Faith is denied. Upon this we would say to our Free Church brethren, that this was adopted in their zeal against Erastianism, of the opposition to which they seem disposed to claim a monopoly. But we may add that this formed no objection to the basis in the minds of those ministers of the Church of Scotland who joined the Synod.

But an important point to which we wish to advert here is, that this basis was approved by some of the best men in the Church of Scotland in the Mother country who were consulted on the subject. It is true that the matter was not brought before any of the Church Courts of the Establishment.—But there were good reasons for this. That body had taken no interest in the spiritual welfare of the colony. When the settlers of Nova Scotia were few and feeble applications were made to her Church Courts to send out ministers, but these applications were always without success, and the few ministers of the Church of Scotland who arrived in the Province came without the concurrence of any Court of that body. Under these circumstances it is not wonderful that they did not feel called on to consult any of these Courts. Besides, most of the ministers of the united body, being ministers of the Secession, were excluded from all communion with the Church of Scotland.—But a stronger reason still remains. It is well known that Moderatism at that time ruled in the Church of Scotland, and, while the ministers of our Church could with freedom hold intercourse with members of the Evangeli-

cal party, they could not in conscience hold any intercourse with the ruling party. And we think that our Free Church brethren at least ought to give them credit for so doing.

But there were many men in the Church of Scotland with whom they would have counted it a privilege to hold intercourse. About the time of the union Dr McGregor was in friendly correspondence with some of the most eminent ministers in the North of Scotland, particularly such men as Dr McDonald of Ferintosh, A. McIntosh of Tain, John Kennedy of Killeaman, and Mr Stewart of Dingwall. We need scarcely remark that these men were the bulwarks of Evangelical truth in the North of Scotland, and the leaders in that part of Scotland of that party which finally became the Free Church. Dr McGregor being in correspondence with these men, the Church here directed him to apply to them to endeavour to obtain ministers from the Establishment to come to this Province to unite with our Church. We shall refer to this correspondence again, but advert to it now for the purpose of giving a quotation, showing the light in which such men held our basis of union. In the course of correspondence Dr McG. had laid before them in full the basis of union and the plans of the Church here. In a letter in reply Mr McIntosh says :—

“ The details relative to the state of religion and irreligion in your part of the world are truly affecting. You have much need of daily supplies of spiritual wisdom and understanding, and I doubt not but your God in covenant gives you grace corresponding to your need. Opposition in the path of duty you may expect to meet with, but you will overcome through him that loveth you. * * * It rejoiced my heart to learn that you have some worthy brethren in that country who unite with you in forwarding the best of causes. Their counsel and co-operation will refresh and invigorate your soul. O may you all be of one heart and one way! You have many adversaries; but that will be expected by all who know the history of the Church of God in past ages. *I have had some very intemperate letters from men who do not approve of your plans and principles. You may believe that I made no reply to such communications.* The writers do not seem to be candid and open to conviction—and I had not leisure, health or inclination to engage in controversy. Your statement of facts has fully satisfied my mind respecting the real cause of all the opposition which you and your serious friends have met with. I am grieved to learn that your plan of union has failed.* *Accounts of the disputes among you subsequent to the date of your letter were truly vexatious to me. I admired the catholic and christian spirit displayed in the attempt to unite Evangelical ministers and serious christians, of different denominations, without making any sacrifice of principle. The plan promised to be productive of the happiest effects; and I hope it will be adopted at some future period.*† There is only one thing in your formulary that I do not relish, though a Presbyterian *ex animo*. Instead of saying that the Presbyterian form of Church government is ‘the only form,’ I would rather say that this form ‘is founded on the Word of God and agreeable thereto.’—Such an expression I think would suit your views, and be much more agreeable to preachers from this country, and to some in your own part of the world.”

Every reader will observe the Catholic and Christian spirit which this letter bears throughout. But we point attention to the fact that Mr M., (and in this he expresses the mind of his brethren to whom we have alluded) entirely and cordially approved of the basis of union, with the exception of one expression which by reference to the formula already quoted it will be seen was accordingly modified to suit his views. It will also be seen that he strongly disapproved of the proceedings of that party which had already begun their efforts to produce division within the sphere of Dr McGregor's labors,

* This alludes to the failure in 1815, already referred to.

† Before this letter was written the union had actually taken place.

and who at length succeeded in producing that schism by which a separate body in this province in connection with the Church of Scotland, originated.

We have to add that these ministers entered cordially into the views of Dr McGregor and his associates to obtain ministers from the Church of Scotland to unite with our Church, and used their best exertions for that purpose. More than once they had their attention directed to individuals preparing for the ministry whom they thought suitable, but before they were ready to be sent out, circumstances occurred either to prevent their coming or to prevent those ministers from recommending them. And at length they were reluctantly obliged to acknowledge themselves unable to meet the wishes of their brethren in this country. This will be seen by an extract from the same letter of Mr McIntosh from which we have already quoted:—

“But it is time for me to tell you that Mr Stewart and I have not succeeded in obtaining a preacher whom we could recommend to you. Far from being indifferent to the great objects of your letters, or insensible of our own obligations to do everything in our power for accomplishing that object, we had serious consultations among ourselves, and with several of our brethren—and wrote to the South of Scotland enquiring if a person possessed of the qualifications you described could be found, who would accept of your offer—but I am sorry to tell you that none has occurred as yet, that we could send to that part of the Lord's vineyard. Those that we would think best qualified would not leave their situations in this country. But I do not wish to expose the nakedness of the land. Mr Stewart and I have advised with the most intelligent and zealous ministers in the North of Scotland—but did not hear of any that would suit your purpose, and was willing to go to America. There is a Mr ——, a student of divinity who offered himself and expected to be licensed with a view of going to that country, but we declined to recommend him until we were better satisfied as to his standing and views of Church Government. He is recommended to us as a serious young man possessed of respectable talents, and we hope that he is so; but we know that he has been *reeling* some years ago, and we would think him very ill-suited to your part of the country, unless *he be steel to the back*.” “I sincerely hope that your intended Academy may prosper.”

We may add that when the schismatical party referred to sent a man to the North of Scotland to obtain a minister of the Established Church to form a body *in opposition* to Dr McGregor and his associates, these ministers not only refused to give any countenance to the movement, but met it with all the discouragement in their power.

Having thus shown that the basis of union on which our church was founded was of that character, that it might be freely adopted by ministers of the Church of Scotland as well as the Secession, we shall in the last place advert to the *spirit of the united body*, and the facts we shall adduce will we think be sufficient to show that it was one of friendship to evangelical Presbyterian ministers, from whatever body they might come. It is not denied that the majority of its ministers having been from the Secession Church, had strong personal feelings of attachment toward that body. “We also candidly acknowledge” say the Committee of Missions in the Memorial already quoted “that though faithful ministers of all parties in Scotland share our esteem and affection, from feelings of gratitude our leanings of love are to the Secession. The venerable father of our Church was a clergyman of the Church of Scotland; but the greater part of us have proceeded from the Secession, and our hearts still cling to those early friends with whom we once went into the house of the Lord. Besides when no other Church cared for the “long desolations” of these Provinces, the Secession sympathized with them and relieved them. The members of that Church also have uniformly

treated us with such christian kindness that did we cease to say: "If I forget thee O Jerusalem," we would bear the foul stamp of ingratitude."

But surely this feeling was natural and pardonable and they respected a similar spirit of affection in ministers of the Established Church toward their parent Church. And they were ready to welcome such as fellow-laborers. "To show you" said Dr McCulloch in his observations appended to the memorial already quoted, "what feelings they (the ministers and members of our Church) cherish for every section of Scottish Presbyterians. I may observe that they are at present maintaining a society of which the following is the primary rule:—The society shall be denominated the Domestic Missionary Society, for the diffusion of Evangelical doctrine and Presbyterian principles in Nova Scotia and the adjacent countries; and its design shall be to provide instruction for those who are destitute of the ordinances of religion, to organize them and to assist them in obtaining ministers either from the Presbyterian Church of Nova Scotia or from any denomination of Presbyterians in Scotland."

The general spirit too of their procedure may be understood by the following extract from the same memorial:—

"We do not conceive you to be actuated by the spirit of party. We believe that attachment to the gospel, and feeling for the spiritual necessities of Scotchmen, induce you to provide for them the means of instruction. These are the feelings and this the very work of the clergy of our Church. They ask not the inhabitants of these Provinces to become Seceders, but to believe the gospel and be religious men. They are forming no party but a party for Christ; and did you know with what privation and toils many are bearing forth the precious seed and sowing it in the wilderness you would not say, Let their congregations be broken up. You would cheer them with the proofs of your affection and sympathy."

The same appears also in the correspondence of Dr McGregor with ministers of the Established Church in the North of Scotland, already referred to for a different purpose. This continued several years. The most of the letters have perished, but those familiar with them describe the whole correspondence as having been of the most interesting and christian character.—They freely unfolded their plans for advancing the common cause, they described their trials and sympathized with each other under them; but particularly rejoiced to tell of what God had done and was still doing in their respective spheres. In the course of correspondence they resolved to agree upon an hour when both he and they should engage in prayer for the success of the gospel. Eight o'clock on Saturday evening was fixed on for the purpose. The good men forgot to make allowance for the difference of time. But no matter. Could there have been a more delightful exhibition of the spirit of union than this one proceeding, or a more impressive evidence of the real union subsisting between the genuine followers of the Lamb, though separated by broad oceans, or what seems far more difficult to pass, the earth-built walls of sectarian separation. At that time Pictou was rapidly filling up, principally with Highland immigrants. These after their arrival were under the ministry of Dr McGregor and his associates, but the sphere of their labors had become so extensive that additional ministerial labor was found to be necessary, and as the new settlers generally preferred ministers of the Church of Scotland it was resolved to make an effort to obtain such for them. Beside more distant settlements requiring ministers, one was needed between the sphere of Mr Ross' labors on the West River and Dr McGregor's on the East. Accordingly a congregation was set off here, and, though the old settlers and their descendants preferred the Secession, yet as the majority, embracing most of the back settlements, preferred the Church

of Scotland, Dr McGregor was appointed to correspond with ministers of the Established Church in the North of Scotland to secure if possible such an individual for them. Hence the application referred to in Mr McIntosh's letter. The result appears in the same letter already quoted.

Even when the Colonial Society began to send out ministers of the Church of Scotland in a position of antagonism to our Church our Committee of Missions in their memorial still say, "Should you still judge missionaries from you to be requisite we beg leave to assure you that both our brethren and we will receive them with kindness, and as far as their labors, without interfering with our congregations, are subservient to the increase of religious knowledge and godliness we will bid them God-speed."

There are some other facts to which we might advert in connexion with this subject, and we would also wish to make a few remarks on what we have already adduced. But these must be reserved for another article.

LETTERS TO AN AFFLICTED FRIEND.

BY THE LATE REV. ROBERT DOUGLAS,

St. Peter's, Prince Edward's Island.

NO. I.

21st June, 1839.

MY DEAR M——,

It is now nearly twenty-three years since I first saw you, and since that time we have seen many changes. You were then a cheerful light-hearted girl,—a stranger to care and disappointment. You no doubt, as other people are accustomed to do, dreamed of long years to be spent in the enjoyment of every thing that can render life happy. At an early period you were reminded that our dreams of worldly felicity are seldom realized. When but a girl, you were deprived of a fond and tender-hearted mother; and since you became a wife and a mother, your path has not been without its thorns. But the truth is, none of God's people have ever found this world a paradise, nor the path which led them to the better country strewn with flowers. Our Bible, the only storehouse of all true and solid consolation, tells us that 'man that is born of a woman is of a few days and full of trouble,' and that 'through much tribulation we must enter the kingdom.' We must not look upon those who have the fewest trials, and the smallest share of suffering as the most happy persons. The ungodly can never be happy; yet the ungodly frequently prosper in the world. They increase in riches; their undertakings succeed; and they are not in trouble as other men are; yet at the same time they are fretful and discontented, and the merest trifle will render them miserable. We count them happy that submit cheerfully to the will of the almighty, who maintain the post assigned them by that Being who chooses out the lot of our inheritance, who with diligence and fidelity discharge their duty, and whose sole dependence is on the living God.

It was but very lately that I heard that you had been a long time labouring under a wasting disease which will, in all probability, remove you out of this world. You are but a young woman, and you have a young and helpless family who much need a mother's care. There are many things calculated to attach you to life; and what would be your feelings and your prospects were it not for the Bible, and the precious and glorious truths which it reveals? One who knows nothing of the contents of that blessed book, on a death-bed might say, "I must submit to the common lot. I see that all die; but beyond death is all uncertainty. What shall become of me after death I know not." The Bible does not tell us how we may escape death, 'for it is appointed to men once to die;' but it tells us how death may be deprived of all power to do us any injury, how it may prove great and eternal

gain. Jesus Christ the only begotten Son of God, became the Surety of our poor guilty family, and, to deliver us from the consequences of our own folly and wickedness, he took upon him our nature and died an atoning sacrifice on the cross. 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.' Yes, M——, Jesus became man that you might be a daughter of God. Jesus shed his precious blood that your sins might be pardoned, and that your moral defilement might be washed away. 'We have redemption through his blood, the forgiveness of sin, according to the riches of his grace.' He was in the grave, but did not lie long there; 'he rose again, and is become the first-fruits of them that slept.' He returned to his Father, and sat down with his Father on his throne, after he had finished the work which the Father had given him to do. Do not listen to the enemy of your soul, should he presume to whisper in your ear that the Redeemer, who is now in glory surrounded by millions of holy beings, will not think of you a poor feeble creature lying on a sick bed. It was to ransom such poor feeble creatures as we are from sin and death and hell, that he came into our world in the form of a servant. It is to plead for us that he appears in the presence of God in the character of our great High Priest. And his all-prevalent intercession in behalf of his people is, 'Father, I will that those whom thou hast given me be with me where I am.' Christ Jesus cannot forget those whom he loved before the foundation of the world, whom he ransomed with his own blood, and whom he has called by his grace. He cannot forget those who have accepted of him as he is freely offered in the everlasting gospel, and who, though they have done many things that are displeasing in his sight, yet can appeal to him and say, 'Lord, thou knowest all things, thou knowest that I love thee.'

In all your afflictions your Saviour is afflicted. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? she may forget, yet will I not forget thee' You are a mother, and know something of a mother's feelings; you know that there is not any thing that will cause you to forget your own children that you nursed at your breast and dandled on your knee, and you cannot for a single moment suppose that the father of mercy is more forgetful of his children than you are of yours. Your trouble does not come by chance; and if you should be cut off in the prime of life, it is not a chance stroke. Your trouble comes by the appointment of your compassionate and tender-hearted Redeemer, and is neither heavier nor of longer continuance than is really for your good; and it is no evidence of his hatred, it is the manner in which he deals with his people. 'Whom the Lord loveth he correcteth.' 'If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.' Your afflictions are designed and fitted to wean your affections from the world, to mortify the old man which is yet in your members, to prepare for you pure and exalted enjoyment in a world into which nothing that is unclean can ever find admission, and to reconcile your mind to part with those who are dear to you.

Amidst all your troubles and cares, place your confidence on the God of your father, and he will not leave you nor forsake you. Cast your husband and your little ones on that glorious Being who has fed you and led you all your life long, and he will sustain them. David, the man after God's own heart, tells us that for a long course of years he had been a careful observer of the operations of providence, and the result of his observations was, that it went well with the offspring of pious parents: 'I have been young, and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread.' Jehovah watches over, and provides for, the beasts of the field and the fowls of the air; and will he neglect the offspring of the godly, the children of many prayers? Impossible! Fear not, M——, your children are of more value than many sparrows. Only believe, and you shall see the glory of God. Commit yourself to Jesus Christ, who has conducted millions home to glory. He will be with you while you lie on a sick bed, and he will make all your bed in your sickness. The light of his countenance will impart to you solid joy. He will bring you to the brink of that deep river which divides the wilderness from the promised land; but there he will not leave you. He will offer you a safe passage to the heavenly Canaan. You may say, 'Though I pass through the valley and shadow of death I will fear none ill, for thou art with me; thy rod and thy staff they comfort me;' and you have the best reason to say so even in the

swellings of Jordan. The Redeemer's own words are—'Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am ye may be also.' The Lord grant that you and I and all our friends, may meet together at the right hand of the Judge.

Believe me, dear M——, that I am yours truly,
ROBERT DOUGLAS.

NO. II.

St Peter's, P. E. Island. Sept. 30th, 1839. ○

MY DEAR M——,

I promised myself the pleasure when I should go to Nova Scotia to Synod, of visiting your aged and debilitated father, one of my oldest and most steady friends; and I need not say that had I been able to accomplish my anticipated visit, I should have seen you frequently. When providentially prevented from extending my journeyings so far, it was gratifying to me to learn from your brother, that it afforded you some comfort in the day of your affliction to hear from an old friend, and that a second letter would be agreeable to you. Such being the case, I consider it a pleasure to endeavor to cheer up the spirits of an heavenward pilgrim, who is approaching that country where none of the bitter fruits of sin shall ever be tasted. Though seas and mountains intervene between us, I am privileged to tell you by letter, that it is my earnest prayer that your affliction may be productive of the peaceable fruits of righteousness, that it may be well with you in life and death, and that it would afford me the highest gratification to be instrumental in conveying to you any consolation. The comfort which absent friends derive from epistolary correspondence, though often considerable, is only a small rill flowing from the fountain of mercy. Of what real service could our letters be to each other in the season of trouble, had not Jehovah, our heavenly Father, written to us the great things of his law? What solid and lasting satisfaction could we derive when approaching the confines of the eternal world, from the most kind and affectionate letters, which the most tender-hearted and loving friends could write, had not Jesus, the friend of sinners, abolished death, and brought life and immortality to light by the gospel?

Time was, my dear M——, when you set as high a value upon the comforts and enjoyments of life as any of your neighbours, and these things are as valuable now as ever they were, nor are they to be despised for they are God's good things to us but you now know and feel that they are not such as can satisfy the desires of the immortal spirit, or impart consolation in the near prospect of death. You know that without a better portion, you would be a poor hopeless and forlorn creature. You have many kind and tender-hearted friends who would readily do for you all that the most ardent affection can suggest, but you have learned from experience, that in order to be happy, you need many things which human friendship, however ardent and disinterested, cannot possibly effect. Though our friends were willing to make every sacrifice for our sake, even to the laying down of their lives, what influence could this have in making atonement for our sins, or in removing our moral defilement? But Jesus Christ is the Lamb of God, who was slain to take away the sins of the world. He has redeemed us from the curse of the law, being made a curse for us. The blood of Jesus Christ, God's Son, cleanseth us from all sin. You are the daughter of godly parents, and a child of many prayers. It has been your privilege from your infancy to hear the gospel preached. Ever since you were able to go up to the house of God, you have heard there of the joy and peace which are in believing,—of the composure of mind which the people of God enjoy in the season of affliction, and in the near prospect of death, and of their willingness to leave all behind to go to be with Christ whenever he sees meet to call them hence. But you have learned from experience that it is not because you are the offspring of the godly, that you are a daughter of the living God, but because you have been born again. It is not because many petitions have been presented at the throne of grace on your behalf, that you are in possession of that faith which overcomes the world, but because Jesus, our glorious High Priest, who gave

himself an offering and a sacrifice to God, and who now appears in his Father's presence for you, has conferred upon you this conquering grace. It is not because you have sat under the droppings of the gospel, and heard of the happiness of believers in life and in death, and of their willingness to leave all that was dear to them in this world, that you enjoy a holy tranquility of mind, and can think of death without dismay, and cast the burden of your earthly cares upon the bosom of your heavenly Father, but because Christ, the head of the new covenant, has put you in possession of a legacy far more valuable than any which mortals can confer. 'Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. It is because Jesus has said, 'I will redeem thee from death, I will ransom thee from the power of the grave. O death, I will be thy plagues; O grave, I will be thy destruction.' 'Fear not, I am he that liveth and was dead, and behold I am alive for evermore: Amen.' 'And because I live, ye shall live also.' It is because your gracious Saviour has said, 'I will be a God to you, and to your seed after you,' and has encouraged you to commit your children to his care and to bid your husband to trust in him.

It was distressing to me to learn from your fond brother, that you at one time were oppressed with doubts and fears, and looked with alarm at the approach of death; but it was in a corresponding degree delightful to find from the same source that your fears were now removed, and that you could with calmness and composure contemplate a passage across the Jordan of death. In these circumstances I hesitate not to pronounce you happy,—your state is an enviable one,—it is the doing of the Lord,—I could wish to join with you in giving him thanks and praise. A fellow mortal may at one time appear friendly and kind, and yet soon become indifferent and regardless of our interests; but my dear M ———, this is not the way in which our heavenly Father conducts himself towards his children. He rests in his love, and he changeth not. I do not say that you shall enjoy perpetual sunshine in the progress of your journey. For a small moment he may forsake thee, but with great mercies will he gather thee. His gracious declaration is, 'I will never leave thee nor forsake thee.' None of his gracious designs towards his people are abandoned or left unfinished. I would have you to be confident of this one thing, that he who has begun a good work in you, will perform it unto the day of the Lord. You know the character of that Being to whom you have committed the disposal of yourself and all your concerns. He is able to be in you and for you above all that you can ask or think. What do you need that he has not to bestow? Do you need pardon? 'In him we have redemption through his blood, the forgiveness of sins according to the riches of his grace.' Do you need support in the season of affliction? 'The Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness.' Do you need daily supplies for your journey to your Father's house? Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.' 'He will guide me by his counsel, and afterwards receive me to glory.' 'I will come again and receive you to myself, that where I am there ye may be also.' In yourself, my dear M ———, what are you? A poor, sinful, weak, and dying woman. What are you in Christ Jesus your glorious Redeemer? A daughter of the Lord Almighty,—a washed and justified, a sanctified one,—strong in the Lord and in the power of his might,—an heir of that inheritance which is incorruptible, undefiled, and that fadeth not away,—a living member of Jesus the living one,—an heir of God, a joint heir with Jesus Christ.

A few more restless days and wearisome night,—a few more struggles with indwelling corruption, and a few more conflicts with those spiritual foes that seek your ruin; and you shall enter those glorious realms where there is no night and no weariness,—where you shall be holy as God is holy, and be placed far beyond the reach of all who seek your hurt. A few more prayers from the footstool of Jehovah; and then praise in the new Jerusalem shall be your constant employment, A few more tears, and a few more drops of comfort in this vale of suffering; and then shall tears be for ever wiped from your eyes,—you shall be satisfied with God's likeness, and drink to your complete satisfaction of those rivers of pleasure which flow for evermore at his right hand.

'Now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant,

make you perfect in every good work to do his will, working in you what is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

I am, my, dear M ———, yours very faithfully,
ROBERT DOUGLAS.

“WHERE IS THY BROTHER?”

Fellow-Christian, where's thy brother,
He for whom thy Lord has died?
He, with whom in living union,
Thou for ever art allied?
Look around thee, mark his features,
Recognise the brotherhood;
Trouble and exertion spare not,
If thou can'st but do him good.

Has he under strong temptation
Yielded to his treacherous will?
Treat him not as if an outcast—
Stumbling, yet thy brother still;
Bear his state before the Saviour
And confess your common sin,
Then in true affection seek him,
That thou may'st thy brother win.

Is he in affliction? cheer him;
Thou hast known affliction too;
Sympathise in all his sorrows,
Flowers in all his pathway strew;
Tell him of the bright to-morrow
That awaiteth him and thee;
Point him to the source of comfort,
Christ's exhaustless treasury.

Is he simple, poor, unlettered?
Bear with his simplicity;
Not too poor for Christ to notice,
Shall he be too poor for thee?
No! the love which binds to Jesus,
Binds to all who love Him too;
Rais'd above the world's distinctions,
Prove what heavenly love can do.

Is he tried and sore perplexed,
Doubting what his path may be?
Tell him of the gracious guidance
That the Lord has shown to thee;
Chide him not for indecision—
Better wait than madly run;
But to earnest prayer and watching,
Urge the tried, perplexed one.

Look, O Christian, look around thee!
Soon thy day of rest will come;
Labor for the sheep of Jesus—
Do them good while journeying home;
True to Christ your Lord and Master,
True to all who love His name;
One in Him, and one for ever,
Fellow-followers of the Lamb!
—*British Messenger*

Religious Miscellany.

SCRIPTURE QUADRUPEDS.

THE SHEEP—THE RAM—THE LAMB.

The sheep is found in almost every country. Its flesh is one of the chief articles of our food, and from its wool much of our clothing is made. The yearly value of the wool shorn in England is more than two millions of pounds sterling, and when made into cloth it equals six millions.

The kind most common in Syria differs in its having a broad and large tail, which chiefly consists of marrow and fat, and is esteemed as a rich dainty. This tail sometimes weighs more than twenty pounds; and the Eastern shepherds, place under it a small board on wheels, to which it is secured: this is done to keep it from injury when the sheep is grazing in the fields.

The care of sheep was one of the earliest employments of mankind. In some countries whole tribes are thus engaged; which is also the case in our days. Abel was a keeper of sheep. The twelve sons of Jacob, Moses, and others, were shepherds. David had charge of his father's flock; and probably he sat on the side of some green hill, with the sheep spread before him in the valley, when he wrote the beautiful Twenty-Third Psalm. Females were also engaged in feeding sheep, as was Rachel. In early times, the riches of the great did not consist in gold and silver, but chiefly in their flocks. Job, before his afflictions, had seven thousand sheep: these were taken from him, but afterwards God gave him twice as many as before. When the beautiful temple at Jerusalem

was set apart for the service of God, Solomon offered a sacrifice of 120,000 sheep.

The allusions in the Bible to the duty of a shepherd are not so striking to our minds as they were to those to whom the Scriptures were first written. In Eastern lands, the shepherd is always with his flock. He watches over his sheep; he leads them to the spots where the grass is plentiful and green, and to brooks where the water is clear and flowing; he marks them with a rod, that he may know his own. Instead of driving them, he goes before them; and as they know his voice they follow him. The weakly and sick of the flock he carries in his arms. He gives to them names, and they obey his call. A knowledge of these customs will enable us to understand several passages in the Tenth Chapter of John, and other texts of Scripture.

The Rev J. Hartley, when in Greece, passed a flock of sheep in his morning walk. He asked the shepherd if it were usual in his country to give names to his sheep; and he was told that it was, and that they readily obeyed the shepherd's voice when he called their names. Mr Hartley then asked the man to call one of his sheep, which he did, and in a moment it left off feeding, and ran up to the shepherd with signs of pleasure, and with such ready obedience as he had never before seen in any animal. It is also true of these sheep that "a stranger they will not follow, but will flee from him: for they know not the voice of strangers." The shepherd said that many of his flock were still *wild*, for they had not yet learned their names, but that by teaching they would soon attend to his call.

What a picture of the human race does this account of the Eastern sheep present to us! Sheep require to be constantly taken care of, for they are liable to wander. So David says, "I have gone astray like a lost sheep." They are weak and timid, and apt to run into danger, and liable to be lost in the mountains. Hence it is said, "My people hath been lost sheep; . . . they have gone from mountain to hill; they have forgotten their resting place." Jer. i. 6. When a sheep strays and is lost, a good shepherd will take great trouble to find it; this will remind us of our Lord's parable of the lost sheep, Luke xv. To prevent this he will keep watch over his flock by day and night. The shepherds of Bethelhem were watching their flocks

by night when the angel came to make known the glad tidings that a Saviour was born. They were the first to hear that sweet song in the stillness of the night, when all around were asleep.

Sheep are harmless, meek, patient, and useful creatures, and are fit emblems of the righteous. And they have a "good Shepherd," who feeds, guides, and comforts them. Isaiah, when he foretold the coming of Christ said, "He shall feed his flock like a shepherd," Isa xi. 11. He calls them, and they hear his voice.

The ram is a male sheep. It is strong and fierce, and will resist the attack of a dog or fox. With its hard forehead, and its horns, it rushes forward, and drives off its foe. In the book of Daniel a ram pushing with its horns is an emblem of the kings of Media and Persia, and of their conquests.

Lambs are often mentioned in Scripture. Two lambs were offered in the temple every day—one as the morning sacrifice, and one as the evening sacrifice, Exod. xxix. 38, 39. It was on the solemn night when "the first born of Egypt" were slain, that each family of Jews, according to the command of God took a lamb, killed it, and sprinkled the blood on the door posts of their house: and the angel of the Lord passed over every house on which the blood was seen.

The sacrifices of lambs among the Jews had "a grand meaning." They were taught thereby that those who offered them deserved to die themselves; and they were a type, or sign, of the death of Christ. He is "the Lamb of God, which taketh away the sins of the world." In this character the prophet Isaiah spoke of him: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," Isa. liii. As the lambs were laid on the Jewish altar, so Christ was laid on the cross a victim, and for us he died. Nor let us forget that the sacrifice of lambs was only valuable as it pointed to him. Heb. ix. 11, 12; x 4—10.

GLIMPSSES OF GLORY.

Canaan was a divinely chosen type of heaven; and as thenceforth of old went the spies, so have some—Christ, Paul, John—in very deed or in ecstatic vision, explored that supernal clime, and have told us of it. The Saviour, in

words that thrill us with their simplicity of grandeur and beautiful truth, named it to us as "My Father's House." Paul declares that to understand its mysteries is impossible for the mortal mind, that its glories transcend human intelligence, that its secrets may not be whispered in the ear of man. And John, in words which are full of consolation, tells us that *there former things have passed away.*

Full of consolation. Indeed, yea! Heaven shall not be another earth. The cheeriest Christian, and he whose faith is strongest under trial, feels life to be too full of sorrows, and pains, and glooms, to wish it again repeated. The former things shall pass away. Below the sun there is nothing new; above the sun, thank God! there is!

And there shall not be a mixed life—some of the trials of earth together with greater happiness. No, the gold shall be without alloy. Evil memories shall be drowned in present joys. The former things are passed away.

They who dwell in this land of Beulah *shall hunger no more, neither thirst any more.* They have hungered and thirsted after righteousness, and now are blessed, for they are filled. No longer are they like harts panting after the waterbrooks. The river of life flows near. They have passed, and have entered Canaan—a Canaan where flows sweeter than milk and honey.—Hungering and thirsting no more, they are free from those fleshly appetites for the possession of which shame almost mantled their cheeks in their lifetime. Mind is no longer a slave to body, the exercises of the intellect need no more be stayed to attend to the claims of the corporeal self. "Former things are passed away."

Neither shall the sun light upon them, nor any heat. The air is often close here, and the sun hot as we go on with our life labour; but it shall be otherwise there. Our toil shall never fatigue, nor shall come near us anything oppressive or harmful. There shall be no sudden changes of fortune—glowing seasons of unmeasured prosperity when we deny God. Not suddenly shall golden winged Fame embrace us, causing forgetfulness of the higher and better. Not burning-ly shall the sun arise, causing the seed just received to wither away. "Former things are passed away."

Nor shall the flames of persecution scorch us, nor we be saved as by fire

and baptized in flame. The burning mount is left behind; we have gained Canaan's pleasant meads. No longer annoy us the sneers of blasphemers, the taunts of the world. We have passed through the fires; the dross has been purged. Pure gold needs no assaying.

And there was no more sea. No treacherous sea of storm. No longer while all seems fair, shall deadly elements be at work, and storms and tempests suddenly arise. No longer shall we be tossed about by winds which are contrary, and carried far from our desired haven into other coasts. No longer beaten about and driven over every sea. No whirlpool of passion shall engulf, no becalming drive us to despair. "Former things have passed away."

No sea of division. Now, long weary leagues divide those who love the Lord Jesus Christ in sincerity, and those who should be bound together in bonds of closest sympathy are sundered by the dissociating ocean. National differences and customs, and modes of thought, prevent brotherly communion and concord and help to stay some of the noblest enterprises of the Gospel.

No sea of change. The bark of existence will not be now gliding on with prosperous gale, and then overtaken by stormy destruction. The fleet amid which we sail will be no more scattered; some companions lost, some urged far away. No; for the "former things are passed away." The sea, never still, always in motion, now in shadow, ever changing, is the aptest similitude of our life. Existence there is like an unruffled lake—deep but still.

And John saw no temple therein. Not there, as here, will the Christian have to wait for the time of holy sacrifice, for the period of ordinances, for the troubling of the waters. Heaven is one universal temple, and the life of those therein is an uninterrupted worship. No longer are there special holy days, for it is ever day, and all that day is holy. No baptism is needed as a pledge of Christ's love, for all therein are assured of that; nor need we symbols in remembrance of him, for he is ever present. "Former things are passed away."

There shall be no night there. No night of pain. No tossings to and fro, longing for the morning of relief, and the rising of the healthful sun. No disease or weakness to stay us from the Lord's work. And no night of sorrow. No

weeks of darkness. No icy feelings coming to the heart that the light of life is gone, and the remainder of the pilgrimage must be pursued in gloom. No longer shall the lamp of hope, with which we were wont to illuminate our former path, be extinguished by an adverse wind. "The Former things are passed away."

No night of intellect. No more mysteries. No more barriers to knowledge. No returning sorrowful at inability to learn further. No longer shall the ardent soul be confined by the body. In a spiritual body, fit for its residence, shall it expatiate through the universe, and gaze into the deepnesses of things. Streaming shall the light of knowledge flow into the mind. Communion with the Highest shall upraise the intellect and universal purity shall place no bar to mental progress, and we shall be taught by the companionship of angels, advanced in knowledge above a Bacon or a Newton as much as these above the untutored boor.

No night of doubt. No veiling of God's countenance, no becloudings of the sun, no mist to hide the path and conceal its dangers; when there come distrusts of the All-merciful, and fears of the future, and the mind's eye is bedimmed, and the heart frozen, and the soul, enthralled, loses its confidence, like the imprisoned John

No night of temptation. No times when all hope seems cut off, when the prayer is cold, the world veiled, the heart hard, when Satan comes as an angel of light, and is welcomed as a friend.

No night of conflict. No wrestling till the break of day, even though it be with an angel. No more shall we

"feel an inward fighting,
Feel the fierceness of the strife,
Heart and mind and soul affrighting,
Of the powers of death and life."

No more shall duty find a foe in passion, nor the heart-throne of Christ be contested with Diabolus. In the calm serenity of settled peace, our powers shall be free to the service that they love. The fighting was before the home was won, but once so won, it is secure for ever. No more attacks to be parried, nor dangerous enterprises to undertake. "The former things are passed away."

No night of death. Here the babe is snatched from the mother's arm, and the child from its tiny bed. The youth in

his strength is struck down, and the maiden in her gay beauty fades, and the bride takes death for her husband, the strong man is bowed down, and the queen falls low as she mounts the throne, and the author dies just as the world discovers the kingly soul in its midst. To the senate and the cottage, to the haunts of fashion and the love-holied home, death comes alike; and with his plague breath he depopulates a city, hundreds he engulphs in the waves, and thousands in their pride he cuts down in the battle field. But not so in heaven. "Former things are passed away." No night of death. No gradual, unhelpful sinking, till the power to move, to speak, to think, is gone. No long vague waiting for release. No thronging of dim shapes and formless shadows. No drearily passing away. No agonising partings. No arrows fired by the enemy even as we hurry through the wicket gate. "Former things are passed away."

God shall wipe away all tears from their eyes. All tears of repentance. The history of the believer's existence will be no longer contained in two words, "Sinning, repenting! sinning, repenting!" There is no fear of falling; and the remembrance of life-sin is hallowed. All tears; tears for the loss of our dearest; when hopes are dashed to the ground; when unjust reproach falls upon the ear; for the love lost, the friend turned false, the wounded affection, the heart given to another, the world scornful; for the pinch of poverty, and the cold neighbours, and the heartless creditor. There are none of these in heaven. Where every tear was dropped, there shall spring up a flower; for every woe there shall be a consolation; for every sob there shall be a shout; for every wound there shall be a balm, and a rewarding jewel to brighten the heavenly crown.

And there shall in no wise enter into it anything that defileth. A comfort here to the Christian. Here he must meet and mingle with the corrupt and the unclean; and with sorrow he finds it so, for his heart is saddened, and the tone of his piety lowered. But into heaven these enter not. "Former things are passed away."

A monition here to the undecided. Whilst they are not decided for Christ, they belong to Satan, and would by their entrance bring defilement to heav-

en. Heaven cannot be their home till heaven's Lord is their Father, nor can he be so till his image is on their hearts, and his command regulating their lives, and his purity their standard. Here they have the share of the good. Unjust, the rain falls on them alike with the just. But it shall be otherwise in the future. "Former things are passed away."

A warning to the wicked. Heaven is not for them, and if not for them, they must inhabit hell. They can no longer divide fortune, honour, happiness, with the holy. "Former things are passed away."

Happy will it be for those if they can say the same in their hearts—that once they loved sin, now righteousness; that once they served Satan, now Christ; that "former things are passed away."—*Christians Penny Magazine.*

"I LOVE MY BIBLE."

A little Sunday School girl was sitting one day at her mother's cottage door, reading her Bible. A gentleman who had alighted from a coach came up to her, and asked for some water. The child was so busy that she did not notice him, but went on reading. Her mother fetched the stranger a cup of milk, which he thankfully received. Having quenched his thirst, he said to the little girl "I suppose you have a pretty book there my child."

"It is the Bible, sir," she answered, and continued reading.

"The Bible!" said the gentleman; "Then I suppose you are getting your task for Sunday?"

"Task, sir, no," said the girl.

"Then what are you reading your Bible for?" he asked.

She replied, "BECAUSE, SIR, I LOVE MY BIBLE!"

This answer of the child so forcibly struck the gentleman, that on leaving the cottage he could think of nothing else. The arrow of conviction was fixed in his heart. "The child (he thought) reads her Bible, because she loves it. Why I never opened that book in my life with such a feeling.—Yet she says, 'I love my Bible!'"

These few words, under God's blessing, were the means of the gentleman's conversion; though before he was an infidel, and opposed the truth as it is in Jesus.—*Sunday School Teachers' Magazine.*

THE DEATH OF INFANTS.

Those who never lost a child are unable to understand how great a void the death of one little one can make. There is, we think, nothing on earth that can cast so long and wide and black a shadow as a small coffin. It is emphatically the shadow of death which freezes the parent's heart. Small as is an infant's tomb, it sometimes is capacious enough to hold the brightest hopes and dearest joys of a whole family circle. The little child is often a bright focus where all the rays of gladness enter, and from which they are reflected again over happy hearts; and when this central light is eclipsed, great darkness falls upon all. How many there must be in heaven, gathered up from all climes, even from heathen shores, who have died so young as to retain no memory of earth, and to whom that world of glory seems as their native land—whose souls were washed and regenerated so early that no stain of this world was ever visible upon them! Whatever wound of sin there may have been has healed without a scar; their very thought has been moulded by the society and scenery of heaven, and they stand continually before the face of the Father. In how large a sense may we say, "Of such is the kingdom of heaven."—*Lutheran Obs.*

WOULDN'T CONTEND.

A cross-grained, surly man, too crooked by nature to keep still, went over to his neighbour, Mr. F., a remarkable cool, calm, non-resistant, and addressed him thus:—

"That piece of fence over there is mine, and you shan't have it."

"Why," replied Mr. F., "you must be mistaken, I think."

"No, it's mine, and I shall keep it."

"Well," said Mr. F., "suppose we leave it to any lawyer you shall choose."

"I won't leave it to any lawyer," said the other.

"Well, continued Mr. F., "shall we leave it to any four men in the village, that you shall select?"

"No, I shall have the fence."

Not at all discomposed, Mr. F., said, "Well, neighbour, then I shall leave it to yourself to say to whom it does belong, whether to you or me."

Struck dumb by the appeal, the wrathful man turned away saying,—

"I won't have anything to do with a man that won't contend for his own rights."

ENCOURAGING BIBLE ANECDOTE.

A Bible agent called at a house in Buffalo, which he found supplied. On turning to leave, a lady followed him to the gate of the yard, and thus addressed him:—"I have a word to say to you. You sometimes meet abuse in the course of your work; be not discouraged by such cases. When the agent was around some years ago I abused him to the best of my ability, yet he left me a Bible. I am now ashamed of myself for my treatment of him. The Bible which he left me has taught me to lament this and all other sin. I am thankful, that in spite of all my opposition, one was left me. But for this, I should now be, in all probability, on the road to death and hell."

"AND THEN?"

A young man, whom I had known as a boy, came to an aged professor of a distinguished continental university, with a face beaming with delight, and informed him that the long and fondly cherished desire of his heart was at length fulfilled, his parents having given their consent to his studying the profession of the law. As the university presided over by his friend was a distinguished one, he had repaired to its law school, and was resolved to spare no labor or expense in getting through his studies as quickly and ably as possible. In this strain he continued for some time and when he paused, the old man, who had been listening to him with great patience

and kindness, gently said, "Well! and when you have finished your career of study, what do you mean to do then?" "Then I shall take my degree," answered the young man. "And then?" asked his venerable friend. "And then," continued the youth, "I shall have a number of difficult and knotty cases to manage; shall attract notice by my eloquence, and wit, and acuteness, and win a great reputation." "And then?" repeated the holy man. "And then?" replied the youth, "why then there cannot be a question I shall be promoted to some high office in the state, and I shall become rich." "And then?" "And then," pursued the young lawyer, "then I shall live comfortably and honourably in wealth and respect, and look forward to a quiet and happy old age." "And then?" repeated the old man. "And then," said the youth, "and then—and then—I shall die." Here his venerable listener lifted up his voice and again asked with solemnity and emphasis, "And then?" Whereupon the aspiring student made no answer, but cast down his head, and in silence and thoughtfulness retired. This last "and then?" had pierced his heart like a sword, had darted like a flash of lightning into his soul, and he could not dislodge the impression. The result was the entire change of his mind and the course of his life. Abandoning the study of the law, he entered upon that of divinity, and expended the remainder of his days in the labours of a minister of Christ.—From "*No Condemnation*," by Dr Winslow.

Religious Intelligence.

UNITED PRESBYTERIAN SYNOD.

This reverend court met on Monday the 4th of May, in Queen-street Hall. Dr McKelvie the retiring Moderator preached. Dr EADIE of Glasgow was unanimously chosen Moderator for this year.

The following is a brief abstract of proceedings.

THEOLOGICAL EDUCATION, HALL, AND LIBRARY.

Dr JOHNSTON, read the report of the Committee on Theological Education, Hall, and Library, with report on Congregational Minister's Libraries. The committee considered the superinten-

dence of the students at the different Universities most satisfactory, and stated that if corresponding fidelity was shown in the different examinations, they would stand comparison with the students of any denomination in the world. The number of students attending the Theological Hall last year was 202, of whom 118 belonged to the senior, and 84 to the junior classes. The sum at present at the disposal of the committee for the purchase of books for the library and other purposes, was £196. Eight additional minister's libraries had been instituted during the past year, and several other congregations had the scheme at present under their attention. The to-

tal number now instituted through this fund was 125.

The report was adopted.

PETITION FOR RE-ADMISSION TO THE CHURCH.

The CLERK read a petition by the Rev. Thomas Adam, late of Peebles, to be re-admitted to the membership and ministry of the United Presbyterian Church. The document stated that Mr Adam had, on account of inadequate support, in 1846, accepted the charge of a *quoad sacra* congregation at Elderslie in connection with the Church of Scotland. But notwithstanding that circumstance, he had not changed his creed. Two or three months after taking the step referred to, he was informed that he could not be allowed to occupy this pastorate without being regularly admitted into the Church of Scotland by the Assembly. In endeavouring to effect this object he had met with much disheartening and trouble, and in every step he took he seemed to hear an advice to retrace his steps, and a cry of "Peccavi." He was willing to submit to any line of conduct which might be indicated by the Synod.

It was agreed on the motion of Dr JOHNSTON, to remit the petition to a committee.

REPORTS.

Mr MILLAN read a report on the better support of the ministry. It was stated that the efforts made in this direction had been very successful. Supplements had been granted during the past year to ten additional congregations, and twenty-four congregations had, without aid, increased their stipends, showing an aggregate advance of stipends upon last year of £600. In all, 240 congregations now pay stipends under £150, and 88 of these were stated to be under £120.

Professor M'Michael read the report on the Aged and Infirm Ministers' Scheme. The amount subscribed from all sources was £17,044 8s. 2d., of which £2057 11s. had been contributed by ministers. In addition to this £126 5s. had been subscribed in the form of small donations. Not more than 257 congregations had contributed in their collective capacity, showing that a majority of the congregations had made no combined effort.

In the course of a discussion which ensued, the report underwent some alterations in respect of the regulations laid down for the working of the scheme—

the principal amendment being a resolution to insert a statement in the minutes fixing the minimum stipend of ministers at £120 a-year, exclusive of a manse. A portion of the report in question referred to Dr Brown's Jubilee Testimonial Fund, which having been doubled by a donation from the family of the late Dr Heugh, now amounted to £1500.

UNION WITH THE ASSOCIATE PRESBYTERY OF IRELAND.

Dr. ROBSON read a report from the Glasgow Presbytery on the subject of a contemplated union of the United Presbyterian Church with the Associate Presbytery of Ireland. 10 Presbyteries expressed themselves decidedly favourable to an incorporate union, and 11 were of opinion that an incorporate union was inexpedient in the meantime. The number of sessions which had reported was 85; of these 70 were favourable, and 15 deemed the union inexpedient in the meantime.

Dr M'INTYRE and Dr BRYCE, representatives of the Associate Presbytery, then addressed the Synod.

After considerable discussion, it was ultimately agreed to send the matter down to Presbyteries and sessions.

ANNUAL MISSIONARY MEETING.

The annual missionary meeting of the Synod was held in the evening in the Music Hall.

Dr SOMERVILLE, Mission Secretary, read an outline of the annual report of the home and foreign missionary operations of the Church. He gave the details connected with 134 congregations receiving stipend aid, having a membership of about 18,000, and contributing above £15,000 to the funds of the Church. With regard to foreign and colonial operations, he stated that in Canada they had 60 ordained ministers, nearly 100 organised congregations, and a membership of about 7000. Six missionaries had been sent out there during the year, but there were still 27 vacancies, and the local Synod had asked them for at least 12 additional preachers. In Jamaica they had 24 congregations, and a membership of 3973, as also 41 day schools, 20 of the teachers of which were coloured persons. Last year five additional missionaries had been sent to this colony. In Trinidad, the two congregations were in a comparatively prosperous state. In Old Calabar they had five ordained missionaries, a medical missionary, two male

and six female teachers, a carpenter, and a printing press. In that country, 11 years ago, heathenism prevailed unbroken, now nearly 1000 persons every Sabbath were listening to the proclamation of divine truth. In Caffraria, Sandilli and other Ghika chiefs had expressed a wish to have their mission again planted amongst them, to the re-opening of which the British Government had also given its consent. It was a matter of special thanksgiving that this Church had been honoured to send forth the first ordained native of Caffraria to preach the gospel, namely, the Rev Tiyo Soga. In Melbourne the Church was, owing to various circumstances, in a divided, weakened, and unsatisfactory state, and in other parts of Australia, there was little to remark. In South India this Church supported the labours of Mr J. Murdoch in printing and circulating many thousand copies of gospel tracts and of various religious works in the native languages. During last year the Synod had expended a sum of about £2256 in the promotion of the gospel in Holland, Belgium, France, and Piedmont. Dr Somerville summed up by saying that, in the strictly foreign field (excluding the colonies and the Continent of Europe), they had 90 agents including 30 ordained missionaries, and about 60 catechists and teachers. Last year they had sent out 13 missionaries, of which 7 had gone out to the foreign field. The rev Doctor concluded by stating that the eight mission churches in Glasgow had made considerable progress since the scheme was commenced four years ago, and were now operating on a population of about 3500 persons.

Mr PEDDIE, W. S., then made his report as to the income and expenditure for the year, from which it appeared that the Home Mission income had been £5875 10s. 11d., and the Foreign Mission income, £14,131 16s. 4d.—together £20,007 11s. 3d.; and that the expenditure had been on the home fund, £5852 6s. 7d., and on the foreign fund £14,240—together, £20,093 4s. 3. The income showed an increase on to the year of nearly £1800, but the expenditure has also increased by £1384. He concluded by remarking that when he first was appointed treasurer to the missionary schemes of the Synod, the income did not exceed £1500, whereas now he stood there reporting an income of £20,000.

Mr PEDDIE W. S., reported that the

Synods' accounts had been examined by the auditors. The debt on the general fund had been reduced from £879 to £289.

An application from Dr Phillips, Jewish missionary at Alexandria, soliciting aid in the establishment of an educational institute, under the superintendence of the missionaries there, was remitted for the decision of the Mission Board, who had previously reported that the Synod should have nothing to do with an educational institute under the superintendence of agents not belonging to the Church.

With reference to an application from the missionaries of Calabar, requesting permission to form themselves into a Presbytery, some discussion took place, several of the members of Synod not being satisfied that a Presbytery could be instituted without elders.

The petition was ordered to be laid on the table.

The Synod next took up an application from the Rev. Mr Kinninmont, and others, Victoria, Australia, to be recognised as a Presbytery in connection with the Synod, in consequence of certain disputes with the United Presbyterian Synod of Australia, from whom the applicants had withdrawn themselves. In connection with this application, there was a recommendation from the Mission Board, to the effect, that the divided ministers in Australia, should be urged to overlook and forget all past differences, and to form themselves into a Synod, taking for its basis the constitution of the home Synod.

The Synod agreed to adopt the recommendation of the Mission Board as their deliverance on the subject.

SLAVE-HOLDING IN CALABAR.

The Rev. Mr HUTTON, of Paisley, brought this subject under the notice of the Synod, and at some length referred to the necessity of getting some definite knowledge of the working of the slaveholding system in Calabar. He concluded by moving "that the Mission board be instructed to request the missionaries at Calabar to present to the Synod a statement regarding the relations of any members of the Church there to the native system of slavery, that they may more definitely apprehend the nature of those relations, and be the better able to determine how far the testimony and influence of our Church is effective in restraining that nefarious and anti-Christ-

tian system, and in impressing the native mind with a sense of its antagonism to the principles of our Church."

Mr THOMAS deprecated the asking of the missionaries such a question as that proposed in the motion, and moved as an amendment that the "Synod instruct the missionaries to report from time to time the operation of the Synod's resolution in the admission of native members to the fellowship of the Church there."

After a brief discussion, the amendment of Mr Thomas was carried by a considerable majority.

ANNUAL STATISTICS.

Mr PEDDIE, W. S., read a report, from which it appeared that the membership of the whole Church amounted, as nearly as could be calculated, to 153,144 individuals, and the average attendance to 178,959. For congregational purposes there had been raised during the year £124,565, including £68,000 for stipends; and for benevolent objects there had been contributed £34,269, making a total of £159,834 18s 9d, being at the rate of £309 15s. 1d. for each church, or £1 0s. 10. for each member. With respect to the instruction of the young, it was reported that there were in connection with the Synod 843 Sabbath Schools, taught by 7487 teachers, with an average attendance of 62,697 scholars,—besides which there were 600 advanced classes, taught by the ministers and elders, and 90 day schools. Of libraries there were 360, containing 160,000 volumes.

Mr D. ANDERSON, Glasgow, read a report from the Liquidation of Debt Committee, which gave a comprehensive view of the various means that were adopted by the Synod to obtain the object of wiping off debt burdens from all the Churches. It appeared that the present amount of debt on 234 congregations who had reported was £7,119,626 and it was recommended that £8000 should be raised to assist in liquidating this amount, by means of a general collection throughout the Church.

ENGLAND.

The Dean of Arches gave his decision on Thursday, the 23d ult., in reference to Archdeacon Denison's case. The learned judge said he must rule that the issue of the citation was to be taken as the commencement of the proceedings according to the Church Discipline Act,

and that, more than two years having elapsed between the commission of the offence and the commencement of legal proceedings, his opinion was, that whoever might be to blame, this suit had not been prosecuted with sufficient activity, and that the Archdeacon must not suffer. Having cited many cases decided in that court, and having, he stated, found no adverse decision in any of the superior courts, the learned Judge said he must pronounce for the appeal, thus reversing the decision which dismissed the Archdeacon from his preferments in the Church. Notice was given of an appeal to the Judicial Committee of Privy Council against this decision. All the other points connected with the appeal fall to the ground; and as far as the Court of Arches is concerned, the case is at an end.—*Ibid.*

Another important ecclesiastical appointment has been made by Lord Palmerston: Dr Hinds, Bishop of Norwich, having resigned, the Hon and Rev John T. Pelham has been nominated his successor. Mr Pelham has for some time past been rector of Marylebone; and it is said, that though a zealous opponent of Sir Benjamin Hall in his Sabbath measures, he so secured the admiration of that gentleman, (who is member of Parliament for Marylebone,) as to be recommended by him to Lord Palmerston for promotion, Mr Pelham is a man of high Christian tone, and the measures adopted by him for the spiritual improvement of the great parish of Marylebone, during his incumbency, have evinced a very great measure of Christian energy and devotedness. His successor in the rectory of Marylebone is a man of like spirit,—the Rev Charles Phipps Eyre, incumbent of St. Mary's, Bury St. Edmund's, Suffolk.—*News of the Churches.*

SCOTLAND.

A number of gentlemen connected with the Free Church are exerting themselves to endow the Chair of Natural Science, which has been established since the foundation of the New College, Edinburgh, in connexion with the Theological Hall in that city. The object of this movement is to render the existence of such a Chair perpetual, in accordance with the idea of Dr Chalmers, Dr Welsh, and other distinguished founders of the Church, who felt that, in the present advanced state of natural science, the theological students should all be made

acquainted with those subjects which have been largely used for attacks, as well as defences, of the Christian revelation. Dr Duff has addressed a letter to the *Witness*, impressing the importance of this movement, and recommending that the Chair should receive its designation from Hugh Miller, on account of the distinguished services which he rendered to the cause of truth in connexion with the physical sciences. It is intended to secure, if possible, the geological collection of Mr Miller for the benefit of the students attending this class.

IRELAND.

The April meetings have, as usual, taken place in Dublin. The thirty-ninth annual meeting of the Irish Society was held on the 15th ult. The report is full of encouragement, as it exhibits both an extended field of usefulness and enlarged means. The following abstract of it we obtain from the *Dublin Warder* :—“ The progress of the Society’s missionary work during the past year has been steady and encouraging. From one of the Society’s districts the missionary reports its present position thus :—‘ Twenty-two years of fierce and formidable persecution have, through the mercy of God, utterly failed to extinguish the work in this interesting district. Within the last year it happened that amongst our visitors were missionaries who had been engaged in foreign missions, and all of them bore testimony to the genuineness and soundness of the work. The Bishop of Melbourne said, he was cheered by witnessing the numbers, intelligence, and earnestness of the converts; and the Rev Mr Keane, late missionary in India, having visited all our missionary stations, said they might be numbered amongst the most prosperous in the world. The number brought out of Romanism in this locality, by the instrumentality of the mission, has been more than 2000; of this number several have been ordained for the ministry of our Church; 27 are labouring as Scripture-readers in various parts of England and Ireland; and 12 are schoolmasters.’ The new church at Doon has been completed for its convert congregation; a new church at Dunohill has been opened for divine service; also one at Ballygar, in the county Roscommon; the foundation-stone of a new church at Cappamore has been laid, and two other churches—one

at Brosna in the county Kerry, and the other at Tullylease, in the county Cork are nearly finished, all required by the extending work of the Society. The missionary field occupied is considerably larger than when last report was presented. The Society has again taken charge of the important missions of Skibbereen, in the county of Cork, and Ballinlough and Buckhill, in the county of Roscommon, and re-established the system of Irish schools in the extensive district of Bundoran, in the county of Donegal. The present agency consists of 16 missionaries, 4 lay agents, 92 Scripture-readers, 14 schoolmasters, 7 schoolmistresses, and 280 Irish teachers. The principal point of difference between this list and that of last year, is in the number of Scripture-readers, which has been reduced by 25, while, on the other hand, the number of Irish teachers has been more than doubled. The number of Irish schools now in connexion with the Society is 280, in which upwards of 6500 pupils are under instruction. The Society has received from its ordinary sources of income in Ireland during the past year, £5359, 9s. 8d., which is an increase upon the previous year of £620, 3s. 6d.; and when to this is added £164, 3s. 5d., amount of a special fund raised for English deputation expenses, it makes a total of £5523, 4s. 1d., the largest sum the Society has ever received in any year from Ireland. The English receipts have been £1732, 6s. The total amount of funds at the disposal of the committee is £9072, 8s. 11d. The total expenditure has been £7644, 2s. 6d., which leaves a balance to the Society’s credit this day £1428, 6s. 5d.”

The late elections have proved the fact of a great decline of priestly influence, especially in some of the darkest parts of Ireland. The number of the so-called “Independent Opposition” candidates has been diminished rather than increased, notwithstanding the most strenuous efforts of the Romish hierarchy. The most remarkable instances of defeat were in the counties of Sligo and Galway. In the former, Mr Swift, the late member, though supported by the recommendatory letters of Dr M’Hale, and two other bishops, and treated by the party as very model of parliamentary independence, could obtain no more than five votes. In the latter, though Dr M’Hale was present at the hustings, and

had his clergy distributed at all the polling-booths, the Ultramontane candidate was left in a miserable minority. The *Tablet*, curiously enough, attributes the defeat to the violent opposition of the mob. This statement has probably no foundation, but strong evidences have certainly been given that the mass of the Roman Catholics in Connaught are no longer prepared to follow blindly the guidance of the priests:

NEW ZEALAND.

On the 14th of October last, the ministers and elders of the Free Presbyterian Church met in Auckland, and formed themselves into a Presbytery. The roll having been made up, including four ministers and two ruling elders, the Presbytery resolved to invite all those who held office in the Church, or who had held office in any of the Presbyterian Churches, and were now members of the Church, to sit along with them during this meeting of the Presbytery, to advise with them on all the important matters that should come before them. Several

gentlemen accordingly took their seats along with the members of the Presbytery. The draft of an interim actant of the constitution of the Church, the object of which was to embrace in one communion all the Presbyterians in the province, without interfering with the conscientious scruples of any who might be called to office, on points of minor importance, was read by Mr Bruce, and laid on the table to be considered at a future sederunt. Addresses were prepared to be forwarded to the Free Church of Scotland and the Presbyterian Church in Ireland. A report was read on the secular affairs of the Church, in which it was recommended, among other proposals, that, on all cases, it should be carefully seen to, both by the congregations and by the Presbytery, that the ministry is adequately supported, and that the Home Mission Fund should be adopted and vigorously prosecuted as the means by which a supplement might be made to the stipend, in the case of congregations that could not raise an amount sufficient for that purpose.—*News of the Churches.*

Editorial.

A STEP TOWARD UNION BETWEEN THE FREE AND UNITED PRESBYTERIAN CHURCHES IN SCOTLAND.

THE tendencies of the age are evidently toward union among christians. The friends of evangelical truth and living piety may long continue without incorporation, but they realize the sublime truth that they constitute portions of one great family. The harmonious meetings, publications and enterprises of the Evangelical Alliance afford a happy manifestation of this increasing unity and affection.

Among no class of christians are the indications of a brighter day more visible and cheering than among Presbyterians. They have had their differences and separations, but, alike in the Mother country and in British Colonies far remote from each other, the attraction of the same Almighty agent, the Spirit of Love, is experienced.

The growth of this spirit in the Mother country is peculiarly gratifying, as the effect will be speedily felt over a large part of the world. The last *United Presbyterian Magazine* has, under the head of Monthly Retrospect, an article on "Rev John Cairns and the Free Church," from which it appears that a considerable number of ministers and people of the Free Church

were willing that a minister of the United Presbyterian Church should be invited to fill the chair of Exegetic Theology in their College.

The last mail brings farther intelligence of a very decided and interesting step in the same direction taken by the people of both Churches. The *Edinburgh Witness* contains a series of eight resolutions expressive of a deep sense of the importance, the desirableness and the duty of unity among all the friends of the Lord Jesus and of *union* between the Free and United Presbyterian Churches, signed by a large number of the influential laymen of both denominations.

We republish below the whole of these Resolutions, and would call particular attention to the 3rd, 4th and 5th. If these be true we are not to wait in inactive expectation of a union being brought about without our own exertions; but we are "to avail ourselves of the earliest auspicious opening for breaking down the wall of partition, so as to constitute one united and fraternal communion."

How numerous and precious are the existing elements of union between us already. We are united in all *religious rites* and observances. We are one as regards the important and practical matter of *Church government*.— We have the *same creed*. The membership of each Church displays *life, spirituality, freedom, progress*. In these circumstances union must ultimately take place. The question is one simply of time.

At such a juncture how important in all its bearings is this movement among the people. We have often heard it hinted that the chief barrier to the desired consummation consists of clerical influence. The ministers are the hindrance it is said. If the subject were left to the people they would effect a union in a single year. We doubt the truth of this. There are as warm friends of union among the ministers as among the laity. At the same time it must be conceded that the clergy move slowly in such matters, and a gentle stimulus from the people of their charge will be most valuable. It will show that the people are prepared for and wish it. We therefore rejoice greatly in this clear and strong expression of conviction and feeling.

Many circumstances contribute to give power to the movement. It displays *prudence* and *caution*, and guards against all rash and precipitate action, by which the desired end might be defeated. It is conceived in a *spirit of candour* and good will. Here we find a just and brotherly recognition of each other's principles and excellences, without any attempt at exaggeration or depreciation.

It is a movement of *great* and *good men*. We mean great in the true sense of the word. Many of them are known as men of rank, but a still larger number belong to the nobility of heaven, and are known in the Church for their piety and benefactions. They are among the excellent of the earth, and when they work together for an object so Scriptural, so well calculated to promote the glory of God, success cannot be far off. May the Head of the Church guide the movement and bring it to a happy issue!

But why should Presbyterians in this Province wait till they are as it were necessitated, by the action of their friends in Britain, to come together? Here the real difficulties are less formidable, and by earnest efforts might be speedily overcome. There are *three* denominations which might become one threefold cord, not easily broken.

Meanwhile the advice of the *United Presbyterian Magazine* is wholesome and worthy of careful attention. There should be a sedulous avoidance of

all denominational, and especially of all local squabbles, for previous experience has taught us that the main difficulties of effecting a union do not arise so much from difference of principle as from personal and congregational misunderstandings and heart-burnings.

Resolution I.—That charity, unity, and mutual confidence are inculcated with so much earnestness and solemnity throughout the New Testament Scriptures, that all the followers of our Lord Jesus Christ are imperatively called upon, not only to follow, as far as possible, after the things which make for peace, but diligently and affectionately to co-operate in healing all such divisions as may unhappily have sprung up amongst them; and that the recognition and enforcement of these great principles, which are applicable to all times and circumstances, are rendered peculiarly important by the exigencies of the present crisis.

Resolution II.—That as honest and conscientious differences (in no wise affecting the fundamental truths, which they hold in equal reverence,) prevail amongst the professing followers of Jesus Christ, in regard to ecclesiastical government and discipline, the Evangelical Alliance is an institution admirably adapted to serve as a common platform, on which all who are sound in the faith may cordially assemble for the salutary and important purposes of cementing love, softening asperities, obviating misunderstandings, and devising such plans as, under the Divine blessing may serve to promote the spread of the everlasting gospel.

Resolution III.—That where no diversities, in reference to ecclesiastical order, subsist between two or more Churches co-existing within the limits of the same country, it is both their duty and their interest (when convinced that they are of one mind and of one judgment as to the things which accompany salvation), to avail themselves of the earliest auspicious opening for breaking down the wall of partition, so as to constitute one united and fraternal communion.

Resolution IV.—That this, is happily, the relative position of the Free and United Presbyterian Churches, inasmuch as both are equally attached to the Presbyterian form of Church government, adhere to the same standards of doctrine and discipline, and have for some time manifested their reciprocal feelings of confidence and affection, by admitting each other to their respective pulpits, and inviting them to assist at the celebration of the Lord's Supper, and that the happy consummation is all the easier of attainment, that no legislative sanction is required for its accomplishment.

Resolution V.—That both Churches maintain, with equal steadfastness and sincerity, the great principle of non-intrusion and spiritual independence, on behalf of which their fathers contended with unflinching and self-sacrificing devotedness.

Resolution VI.—That, in the judgment of both communions it is a duty incumbent upon all men, and especially upon those in authority (from whom He who has given them much is entitled to expect the more) to recognize the paramount supremacy of our Lord Jesus Christ, to whom all power is given in heaven and in earth, as being the Governor among the nations, as well as the Supreme Head of his Church, and consequently to regulate their conduct, in whatsoever capacity, by his laws. But as those who concur in all other ecclesiastical matters may and do entertain different views as to the course which the State is bound to pursue in reference to the interests of the Church, and more especially on the question of endowment (some holding that one denomination should be supported at the public cost, others that different sects should be so simultaneously and proportionally, and others, that the pastors should be maintained by the members of their own communion,) this point ought to be left as a question of forbearance, on which ministers and members may be allowed to entertain such a view as they deem most consonant with Scripture, and most conducive to the welfare of the Church,—more especially as any formal deliverance on this subject is of no practical consequence in the case of self-supporting communions.

Resolution VII.—That both communions attach equal and paramount importance to the predominance of the religious, and more especially of the Scriptural element in all the schools and seminaries, which are subject to their own influence and control. But that as, not only amongst themselves, but in all denominations,

considerable difference of opinion prevails as to the power and province of the State in reference to education, it is not necessary that any fixed principle on this subject should be laid down, in the event of an union being happily effected.

Resolution VIII.—That both Churches reverently acknowledge the Divine authority and perpetual obligation, as well as the inestimable blessedness, of the Lord's day, as a hallowed season mercifully ordained for religious improvement, and repose from worldly toils,—and they concur in regarding it as the duty and province of a Christian legislature, to enact such laws as are necessary, not for enforcing attendance on Divine worship, but for protecting against encroachment the privilege, which ought, as far as possible, to be secured for all, of resting from their week-day occupations, and devoting the Lord's day to his service.

THE CHURCH IN CHARLOTTETOWN.

From late Nos. of *The Missionary Record* we learn with sincere regret that the attempt of our Church to erect a congregation in Charlottetown has excited the jealousy of our brethren of the Established Kirk of Scotland. Rev Mr McKay of P. E. Island broadly affirms that advantage has been taken of the removal of Mr Snodgrass to commence this movement. The Canadian Correspondent of the *Record* (very probably Mr Snodgrass himself) prefers substantially the same charge with the additional aggravation that the procedure objected against was begun or contemplated in the midst of much profession upon our part of friendship and brotherly regard for the Establishment. The inference by no means obscurely hinted, is that all this profession was mere pretence—worthless—or something worse than worthless. Now this surely savours very scantily of that charity which thinketh no evil. That effort is being made to form a congregation in Charlottetown in connection with the Presbyterian Church of Nova Scotia is true—that this effort began to be most vigorously prosecuted about the time of Mr Snodgrass' removal is we believe also true. But does this coincidence necessitate the conclusion that unworthy advantage was sought to be taken of his removal. We think not. We will even allow ourselves to hope that the brethren who have made this charge will themselves yet see that they have been a little too hasty. It may not perhaps be known to them, although it has never been made a secret, that the erection of a congregation in Charlottetown, has been in contemplation by our Church for many years. The design was long held in abeyance from various causes—chiefly from the scarcity of preachers, but it was never abandoned, and at length when the Seminary and Theological Hall had sent out a considerable number of young men, and many of our most pressing vacancies had been supplied, it was thought that Charlottetown might be provided for. Of all this Mr McKay and the Canadian correspondent of the *Record* may be very pardonably ignorant. They are not so easily excusable for failing to consider that when our Synod at its last meeting resolved upon the measure which is so offensive, it was impossible for us to know that Mr Snodgrass was about to leave. Could not our brethren have thought of this before rushing upon uncharitable conclusions. But supposing that we did know—supposing too that there really exists some necessity for putting the most unfavorable construction upon our conduct—supposing (as these brethren have supposed, we think a little gratuitously) that our motives were the very worst possible, does Mr McKay think us short-sighted enough to have expected that a Kirk congregation in so prominent a place as Charlottetown would remain unsupplied long enough for us to derive any considerable advantage from its destitution. We assure

our brethren of the Establishment, however, (and we think they ought to believe us) that the action of our Synod on this matter was determined altogether irrespectively of Mr Snodgrass' departure for Canada.

Notwithstanding all that we have said, it is still possible, although we sincerely hope for better things, that our friends of the Kirk may continue to regard these events as forming "*a very remarkable coincidence!*" If so we must call attention to another "coincidence" that appears to us at least equally striking. In the same No. of the *Record* in which we are condemned for our action in reference to P. E. Island, we find a Report from Rev Mr Harper showing that there is abundant room for a missionary or two in connection with the Church of Scotland, in Musquodoboit. We do not refer to this by way either of recrimination or complaint. The "*tu quoque*" argument we utterly repudiate. But we *do* think it a little singular that men whom we take to be honest and sensible men, aye and for all that has come to pass God-fearing and righteous men should see the way so clear—should see such plenty of room *for the Kirk beside the Secession in a rural district like Musquodoboit, but can find no room for the Secession beside the Kirk in so populous a place as Charlottetown, the Capital of a flourishing colony.*

We shall revert to this matter again, having a word or two to say regarding it, irrespectively of the special charge of our seeking to take the Kirk at a disadvantage.

Obituary Notices.

[WE are willing to afford a portion of our space to notices of the members of our Church recently deceased, whose usefulness in their respective spheres may render them worthy of more than the usual newspaper notice. If the ministers or others will furnish such with incidents of their lives or of their deaths, fitted to edify the Church and provoke to love and good works, we shall be happy to give them insertion.—ED. INS.]

THE LATE ADAMS ARCHIBALD.—Our obituary of this day records the death of Adams Archibald, Esq., of Musquodoboit, a man who taking him all in all we may not see his like again, for a long time to come. Few men were better known or more generally respected in the Province, particularly in the Counties of Halifax and Colchester, and few men leave a greater blank by their death in the community with which he was more immediately connected than the subject of this notice. For more than fifty years Mr Archibald occupied a prominent place in Society. During the greater part of this period he was in the Commission of the Peace, and even as his oldest surviving brother is known as *the Deacon*, he, was universally known as *the Squire*. He was nearly as long connected with the Session of the Presbyterian congregation of Musquodoboit, and was a member of the Board of Commissioners of Schools for the Eastern District of this County ever since that Body was organized. It will generally be admitted now that the duties of these various and important offices were discharged with a promptitude, punctuality and effect which had their origin in the uncommon force of character for which he was distinguished, and which marked him out as no common man. In private life and in matters of ordinary business the same peculiarity was manifested, and whether at his own hospitable table, or in the social gathering of neighbors and friends, or concluding a bargain in the course of his business, it was impossible not to feel that he was one of the true aristocracy, and that he gave the world assurance of a man. Of his piety, as of the pie-

ty of any man, it becomes us to speak with caution and humility. When alive he abhorred pretence and vain boasting, and it would be seemly to insult his memory with any enlogy of his goodness however just. His brethren and friends know well that he demonstrated his faith by his works, and that he was behind none of them in those marks and proofs of genuine religion which only the grace of God can account for. Of his politics it is sufficient to say that patriotism not partizanship was their distinguished feature, though he was proud of being known as one of the staunchest friends of Responsible Government. He died old and full of days, having entered on his Eightieth year, and good men carried him to his burial "*Requiescat in pace.*" *Com. to Chronicle, May 9th.*

DIED, at Pictou, on the —th ult., Mr James Patterson, in the 98th year of his age. Deceased was a native of Maryland, U. S., whence he emigrated with his father and four other families to Pictou in the year 1767.— They were the first band of settlers in Pictou. They spent their first night ashore under a tree, without even a camp to shelter them. There was at that time not a single settler from Canso to Tatamagouche. During his long life he had seen the country pass through all the changes, from the primeval forest, ranged by the red man, to its present state of advancement. He filled for many years the office of an elder in Prince Street congregation. He possessed naturally a strong constitution and enjoyed many years of health, but at length, under increasing years and the decay of nature, he approached that state known as second childhood, and as a child fell asleep in the arms of the Saviour.

DIED, at West River, on Monday, 25th ult., Mr William McGill, in the 64th year of his age. On the previous day he had attended public worship at Green Hill, engaged in the exercises of the sanctuary with his usual devotion, and listened to the word with his usual attention. On his way home he was thrown from his carriage, and was so severely injured that he died early on the following morning. After the injury he was able to speak but little, but what he did say were words of hope and peace. In the community in which he lived Mr McGill was much respected, especially for his unaffected kindness of heart. By his removal the congregation of Salem Church has lost one of its most active and useful members—one who was exceeded by few in the interest which he took in every thing connected with the prosperity of the congregation or the advancement of religion abroad.— He loved the habitation of God's house, and often has his earnest, listening gaze, under the preaching of the word, caught the eye of his pastor. He was a man ready for every good work, and his contributions were never wanting for any purpose, either congregational or benevolent, for which an appeal might be made. His pastor and brethren were often cheered by his forwardness in promoting every scheme of usefulness. The circumstances of his death exhibit an impressive memorial of the Scripture declaration, that man's "days are determined, the number of his months are with God, he has appointed bounds which he cannot pass," and anew reiterate the inspired warning, "Be ye also ready, for in such an hour as ye think not of, the Son of man cometh." But, while we speak of the circumstances as melancholy, we may consider, on the other hand, it as a pleasing circumstance that his last earthly employment was in the services of the sanctuary. How otherwise would the christian wish to be employed, when the Master comes, than in praying and praising in his courts below. And, now that he has finished his earthly course, our prayer is that the Great Head of the Church may raise up many such in that and in all our congregations.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

LORD, bless and pity us, shine on us with thy face,
That th' earth thy way, and nations all may know thy saving grace.—Ps. lxxvii. 1, 2

Vol. 6.

JUNE, 1857.

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Foreign Missions.

LATER INTELLIGENCE FROM ANEITEUM.

Since our last, a letter has been received from Mr Geddie, dated Nov. 10th, 1856, nearly a month later than was previously received. We give it entire in the present No. Our readers, we are sure, will be gratified at the continued labor vouchsafed to the Mission, and the encouraging prospects on neighboring islands. We also give the conclusion of Mr Geddie's letter of August 22nd, and his letter of September 22nd, 1856. We were in error in stating in our No. for April, that extracts from Mr Geddie's journal had been received. These letters were all that came to hand, and we have thought it advisable to include the whole of them in our present No., though we have found it necessary, for that purpose, to exclude almost every thing else, because our next No. will be occupied with the Synod, and we think it desirable that the whole should be before our readers previous to the meeting of Synod.

LETTER OF 22ND AUGUST.

(Continued.)

STATE OF WORK ON MARE.

Our brethren on Mare appear to be laboring with much devotedness, and with some degree of success. I could observe a great change in the appearance of the natives since my last visit to

Mare, before their arrival. The gospel by Mark is now printed in the language of the island, and many are able to read the word of God in their own tongue. Churches have been formed at each of the two stations, and the conduct of the members is very satisfactory. Messrs. Creagh and Jones are of opinion that not more than one-third of the population have embraced Christianity, and that the remainder are still living in all the darkness of heathenism. The Christian party make many efforts to spread the gospel among their benighted countrymen, but they will not listen to the word of God. Many declare their determination to live and die in their present darkness. But the opposition to Christianity is confined, in a great measure, to the chiefs rather than the people, as many of the latter are tired of heathenism and long for something better, but dare not avow their convictions. The days of heathenism are, however, numbered on Mare, and the word of God will, at no distant period, triumph.

BURNING OF MR. CREAGH'S HOUSE.

During our stay at Mare the dwelling house of Mr Creagh was burnt down. He was at Mr Jones's station when the event took place. As soon as word was sent to him he left for his station and I accompanied him. The distance is about 12 miles, and the road lay over a level but barren country, without hill or valley to break the monotony. How unlike the New Hebrides where the islands appear

to be formed of mountains thrown together in the most romantic confusion. The day was fine and at one part of the road we had a view of New Caledonia in the distance and several of the Loyalty Islands. We were glad to find on reaching our destination that Mr Creagh's loss was not so great as he expected. The natives by great exertion saved the most of his clothes and books, &c. The cause of the fire is involved in mystery. It could scarcely have been the result of accident, as the house was shut up at the time, and there was no fire on the premises. The general opinion appeared to be that it was the work of an incendiary. The heathen were not suspected, as none live near the place, and could scarcely have come on such an errand without being seen. It is more than probable that the deed was done by some person living in the neighbourhood impatient of the restraints of Christianity. I embraced the opportunity while at Mr Creagh's station of visiting the graves of Mrs Creagh and Mr Nihil, both of whom have died at the very commencement of their missionary career and both of whom gave promise of becoming useful labourers in the cause of God in these dark islands.

RETURN TO ANEITEUM.

After spending ten days on *Mare*, Captain Abbey who had gone to the Isle of Pines called for us and brought us back to Aneiteum. Mrs Geddie's health has been much improved by the change of air, and at this date is quite restored. Mr Creagh, at our request, accompanied us to Aneiteum. We were of opinion that a visit to this island would be beneficial to him. He has been here about four weeks and expects to return to his own island when an opportunity occurs. We have had much agreeable intercourse with him and esteem him much.

DESCRIPTION OF MARE.

The island of *Mare* lies to the S. W. of Aneiteum, distance about 120 miles. The formation of the island is singular, being coralline with a thin sprinkling of earth. It is low, level, and thinly wooded. In several places there is a lower ridge of land by the sea-shore, and this narrow ridge which is in general covered with cocoa-nut trees is the place where the natives live. The ascent from this lower ground to the table land above is perpendicular and can only be ascended at certain places. The island abounds with cays of all sizes and every form.

The dead are deposited in these caves, as there is no depth of soil in which to bury them. I visited several of these natural sepulchres in the immediate rear of Mr Jones' premises and saw in them human bones innumerable. The only soil fit for cultivation is in the interior of the island, and many of the natives walk ten or twelve miles to their plantations. They usually spend two or three days in the week at their working ground, and the remainder of their time at home. The distance of their plantations renders their attendance at school very irregular, of which the missionaries complain, but which they cannot prevent. The ground near the shore is rough and full of pits and rents which makes walking unpleasant and in many places unsafe. There are no springs of water on the island, nor any running stream, but there are many natural pits in which water collects at certain states of the tide, which is blackish and unpleasant. As water is scarce the juice of the young cocoa-nut is used for drink and also the rain which collects in the hollows of rocks. The chiefs of the island possess great power. They are the proprietors of the soil and the natives work for them and give them food as tribute. Their word is law, and the power of life and death is in their hands. The people at large are in a very abject condition, and among the heathen both sexes go naked. But now that the work of evangelization has been successfully begun, we may anticipate with confidence the day when the natives of *Mare* shall sit at the feet of Jesus "clothed and in their right mind."

FRENCH AGGRESSION.

Mare and the other islands of Loyalty group are now French territory. They have not indeed been visited by any French ship of war, but foreigners have been prohibited by the French authorities from selling ardent spirits and firearms to the natives, from which it appears that they claim a jurisdiction over them. They regard them probably as dependencies of New Caledonia, which, however, is not the case, for there is no political connexion between them, and the languages of the people are entirely distinct. French aggression in the Pacific islands has hitherto been unfavorable to protestant missionary operations.

VESSELS VISITING ANEITEUM.

Our little island this year has been vi-

sited by more vessels than usual For the last four years we have had few arrivals, for which we cannot be too thankful, as we have been unmolested in our work. The subsiding of the gold excitement in the Australian Colonies, and an increased demand for sandal-wood in China, has again brought a number of vessels to these islands in search of the latter article. The most of the wood is now collected at Espirito Santo the largest and most northerly island of the group and brought to Aneiteum, where it is deposited until it can be shipped to China. The island of Espirito Santo seems to present an inviting field for missionary operations. I have conversed with captains trading there and their account is very favourable. The natives are docile and fighting is unfrequent among them. They are more diminutive than the natives in the more southern islands of the group, and are in a low state of degradation. They practise cannibalism, but whether they eat friends as well as enemies is not known. They manufacture a kind of pottery which, I understand, is also made on the Feejees and New Caledonia. White men land on the island without fear and in no instance has injury been done to them. These remarks apply to the west side of the island as little is yet known about the east. The climate is said to be very unhealthy, and there has been much mortality among the vessels' crews trading at the island. How desirable to commence the work of evangelization on such an island when the natives are so friendly to white men; but alas! where are the men to be found?

VISIT OF BISHOP OF NEW ZEALAND.

The Bishop of New Zealand visited this island during my absence at Mare. He was on his way to the Solomon and other islands and was accompanied by the Rev Mr Patterson a clergyman who has come to assist him in his missionary operations. Mr Inglis came to my station when the Bishop was here and had agreeable and friendly intercourse with him. He intends to call at this island on his voyage homewards and we look daily for his arrival. He has made arrangements to take from Aneiteum a quantity of cocoa-nuts, bread fruit plants, bananas, &c., to plant in Norfolk island. This island was until recently a convict settlement, but it has now been given up by the British Government to the Pit-

cairn islanders who have been removed to it from their own island which is now too small to support its increasing population. The inhabitants of Pitcairn's island, as you are aware, are the descendants of the mutineers of the "Bounty." The Bishop intends to form a Missionary school on Norfolk Island for the natives whom he may take from the islands visited by him. The climate of New Zealand has been found too cold for the natives of these islands and many have died there. The Bishop's plan of evangelization, which has hitherto been to take natives from heathen islands and endeavor to impart religious instruction through the English language has not been attended with much success; and the plan of sending native teachers *alone* to evangelize heathen islands seems nearly as objectionable. Both plans are useful as auxiliaries to something more perfect. But if ever these islands are evangelized, missionaries must lead in the work and bear the burden of it. This subject cannot be too much impressed on those who have the direction of missions, as the work of evangelization has not I fear advanced on these islands, by too much dependence on means unfitted for the end. In making this statement I express the opinion of all missionary brethren with whom I have conversed on the subject. Our Lord's commission to his servants is, "Go ye into all the world and preach the gospel to every creature," and no scheme should be allowed to supersede this.

PROPOSAL TO SEND MECHANICS.

From a number of the *Missionary Register* which reached me a few months ago, I am led to infer that you intend to send pious mechanics to aid in the missionary work, if suitable men can be found. None, I think, should be sent to these islands, at the present time, but ordained missionaries. This is also the opinion of my esteemed fellow-laborer, Mr Inglis, and of other missionary brethren with whom I have conversed on the subject of lay agency. For some reason or other, lay agency on these islands has not realized the expectations of the friends of missions, though the experiment has been fairly made. The London Missionary Society, as far as I am aware, has not any lay agents on these islands which it occupies, though these were at one time numerous. It is a mistaken idea which many persons at home

entertain, that a man who can plane a board or gorge an axe is likely to find a readier access to the heart of a savage than the christian minister who makes known to him the "unsearchable riches of Christ." Send the best men that the Church can spare, and if they are possessed of attainments which cause them to excel at home, they are almost sure to be eminently and extensively useful here. But while I write thus, I beg to assure you that if any mechanics or teachers have been appointed by you to aid in the missionary work, we shall welcome them as brethren, and do what we can to promote their comfort and usefulness.

DESIRE FOR MORE MISSIONARIES.

I regret to learn that your long-continued appeal for help for these islands has not been more successful. How sad to think that Mr Gordon comes alone, when the Church is prepared to support at least one more laborer in the mission field. This matter is very serious, and may well cause us to tremble for the permanency of the work to which we have solemnly pledged ourselves. Does our Church furnish no young man who, when God says: "Whom shall I send, and who will go for us," is ready to answer: "Here am I, send me?" The responsibility of becoming a missionary to the heathen seems, to many persons, so great, that they dare not undertake it, and this perhaps is the reason why some who might be expected to engage in it decline. But it ought not to be forgotten that the responsibility of declining, when the heathen loudly call for help, is equally great. Have my younger brethren in the ministry such reasons for remaining at home, as will exempt them from the guilt of being accessory to the ruin of the heathen in these islands who are going down to perdition because no man cared for their souls?

CONCLUDING REFLECTIONS.

You will learn from this letter that we have much cause for thankfulness to God. He has given us strength for His service, and inclined the hearts of many of these islanders to receive His Word. His past goodness ought to encourage us to more devoted exertion for the furtherance of His cause. Let all our efforts in the cause of God be conducted in humble dependence on Him. To lean on our own wisdom and strength is to dishonor Him and forfeit every claim to His blessing. It is only when we feel 'hat

we are dependent creatures that He will own our labors and bless them.

I must now close this long letter. Let me solicit your prayers in behalf of all engaged in the mission. May your interest in the extension of the gospel never decline until the earth shall be "full of the knowledge of the Lord as the waters cover the sea."

I remain yours, very sincerely,

JOHN GEDDIE.

To the Board of Foreign }
Missions of P. C. of N.S. }

ANEITEUM, NEW HEBRIDES,
Sept. 22nd, 1856.

MY DEAR BROTHER,—

I beg to inform you that the missing cases sent by the "Sydney" to Melbourne have at last come to hand. They reached this island in the month of April last. The cause of their detention is fully explained in the inclosed letter from the Rev R. Hamilton of Melbourne to the Rev Dr Ross of Sydney. I sincerely regret that so much expense has been incurred on them.

DETENTION OF MISSION GOODS.

I have also received a letter from the Rev Dr Ross, from which I make the following extract, which may be useful for your future guidance: "I have received from Melbourne fourteen cases addressed to you, which have been lying undiscovered for upwards of twelve months. I enclose for you a letter from the Rev R. Hamilton, of that city, explaining the whole matter, as also the charges which he has had to pay, amounting to £25 7s. 6d., which, with 10s. premium paid to the Bank, I have remitted to him. Your Society will of course pay this amount. The whole matter is very scandalous, and which I hope you will write to Nova Scotia about, and request your friends to mention in their Bill of Lading the vessel they have sent by, and the port to which she goes, as well as inform the gentlemen to whose care they are sent directly of these particulars. I sent these cases to Messrs. Towns & Co., who kindly said they would take charge of them. I send them now by one of their vessels, which will touch either at the Isle of Pines or Aneiteum, and trust you will get them safely." The following is the amount of expense incurred on the boxes which Dr Ross has charged in my account:—Paid Rev. R. Hamilton, £25 7s. 6d.; paid premium to the

Bank on the above sum, 10s.; Freight from Melbourne to Sydney, &c., £10 1s. 6d.; whole amount, £35 19s.

DISTRIBUTION OF SUPPLIES.

The supplies so kindly furnished by the friends of the cause we have endeavoured to appropriate to the best advantage. After repaying Mr Inglis for clothing for teachers borrowed from him last year, I have given our teachers on this and the neighbouring islands a liberal supply for the present year. I have likewise purchased a piece of ground in the vicinity of the Mission premises, which now contain about four acres of land in the most eligible part of our beautiful harbour. I have also bought about two hundred cocoa nut and bread fruit trees at our out-stations, which will add to the comfort of the teachers residing at them. In addition to this, the natives living on our premises, who now exceed twenty in number, have been comfortably and decently clothed. Presents have also been given to some of the chiefs on this and the neighbouring islands, and to other deserving natives. To accomplish these objects a considerable quantity of clothing has been given away, but there is still a good supply on hand to meet future demands.

It will be pleasing to the friends of the cause at home to know that their contributions of clothing, &c., has enabled us to enlarge our operations to an extent that we could not have done without them. There are on this island at present twenty-two married and four unmarried teachers supported entirely by the contributions sent from home, and also four families engaged in the missionary work on the islands of Tana and Fotuna. Mr Inglis supports about the same number by contributions sent to him from Scotland and New Zealand. I trust that this kind of aid to the Mission will be continued as long as it is wanted. If a portion of the home made cloth which you receive could be exchanged for shirts for teachers and cotton for women's dresses the arrangement would be advantageous.

COMMUNION SERVICE

I beg to thank your Session, in the name of our infant Church, for the Communion Service. I am sorry to say that the cups were injured by some great pressure on the cover of the box in which they came. This donation to our Mission is truly acceptable. There are as-

sociations connected with it which will ever cause me to regard it as a precious memorial. When used at our last Communion I could not but think of the Church in which I was nurtured, the pastor whom I loved, and the time when I first partook of the symbols of our Saviour's dying love from this very Service. I little thought at that time that it would be my privilege to use it in administering the ordinance of the Lord's Supper to a Church formed from among the heathen.

PRINTING MATERIALS.

In your last letter you mention that a sum of money has been collected for a Printing Press and transmitted to the London Missionary Society. Though a good press has been furnished to the Mission by friends in Scotland, our printing department is still incomplete. You will best know our wants when I tell you what we have received. Last year, along with the press which came from Scotland, was sent a mould for making inking rollers and an ink table, and also a donation of small but good type from Mr Nelson of Edinburgh. An application was made by Mr Inglis for a type of large size, to print the New Testament, and a font containing 250 lb. came to hand this year, which I understand to be also a donation from Mr Nelson of Edinburgh. I enclose a specimen, from which you will see that it is a very beautiful and legible type, and the natives are much delighted with it. But we are still unfurnished with the articles contained in the list which I sent you. We also require a font of smaller type for general purposes. And as our stock of printing paper is expended we need an additional supply for school books; the paper we receive from the British and Foreign Bible Society can only be used for printing the Scriptures. Mr Inglis and I have just sent an order to the Rev Dr Gould, of Edinburgh, for the font of type and other printing materials required, which we estimate will cost about £24 sterling, and hence I have drawn an order in his favour on the Treasurer of the London Missionary Society for this amount. I have also sent an order to Dr Tidman for ten reams of printing paper.

SAMOAN TEACHERS.

You are aware that we have some Samoan teachers on this island. At present there are four, two of whom reside

in Mr Inglis' district, and two in my own. It is the intention of two of them to return to Samoa by the "John Williams." With the exception of the Samoans on this island, and one in Erromanga, there are no teacher from Eastern Polynesia on the New Hebrides islands. At one time they were numerous, but they have either died or been killed, or have left on account of sickness. Their sufferings on these islands, of various kinds, have been very great. Mr Inglis and I wrote to our brethren on Samoa last year and requested them, from motives of humanity, to send no more teachers to these islands unless they come accompanied by missionaries to watch them in their sickness and lead them in their work.

PRESENTS TO THE CHIEFS.

During a recent visit to Mr Inglis, I had the honor, in conjunction with him, of presenting to each of the chiefs of this island a beautiful red shirt, the gift of ladies in Scotland. The present was given as an expression of the satisfaction of the donor for a law passed by our chiefs to prevent the sale of native women for licentious purposes. I enclose a copy of the law, which may interest you. The presentation was a scene worthy of the artist's pencil. We met in the Church, as being the most convenient place for our purpose. Mr Creagh from Mare was with us on the occasion. Mr Inglis and I had previously written the names of the chiefs in our respective districts. We read a name alternately from our lists, and as each man's name was announced, he came forward to the platform where we stood and Mr Creagh handed him a shirt. About 50 shirts were distributed in this way. Our chiefs were much pleased with the present, but more pleased that their conduct in passing so salutary a law was noticed by friends so distant. I feel glad at what the ladies in Scotland have done, as I am sure the moral effect on this island will be good. Whatever becomes of other laws, the act which has elicited such satisfaction in *Beretania* will never become a dead letter in Aneiteum while the present chiefs rule in the land. As far as I am aware, only one instance has occurred in which the act, by a large interpretation of it, has been violated. The guilty party, a woman, as a punishment, was banished to another part of the island, with an injunction from the chiefs never more to show her face at the har-

bor. We have recently felt the beneficial effects of the law in the case of a Sydney whaler, now lying at anchor in the harbor. The crew have been ranging the island for miles around in search of women, but have met with repulse everywhere. The property offered by them as an inducement to sin has been thrown at them by the indignant females. Such a state of things is the result of civil legislation, as well as of christian instruction. It would be unreasonable to expect, as a general rule, high moral feeling among a people where, a few years ago, virtue was unknown. The missionaries are of course blamed for the present state of things, and the poor sailors go about uttering against us the most awful curses. We disregard, but lament, this impotent rage. Bad as missionaries are in the estimation of these reckless men, they are the first to whom they repair in their troubles. On board of this vessel there are three invalids, whom, by request, I have visited, for which they seem to be grateful. I have also succeeded in distributing five English and one Chinese New Testament among the crew—a most ruffian-looking set of men.

ANTI-TOBACCO MOVEMENT.

There is at present an anti-tobacco movement on this island. The practice of smoking is universal on the islands of the Pacific which European vessels visit. Among natives, especially, who in most cases indulge in the practice without restraint, it is a great evil. When the habit is once formed, they seem to care little about instruction, clothing, or any thing that is good and useful to them. Some of our best natives, a considerable time ago, convinced of the evil, gave up the use of tobacco themselves, and persuaded several of their countrymen to do so also. Mr Inglis and I approved of their conduct, but left the matter, in a great measure, with the natives themselves. I have witnessed, of late, so much of the evils of smoking in my own district, which being at the harbor, is most exposed, that I have felt it my duty to abandon a neutral position. I began the work of reformation among the young men on my own premises, none of whom are now smokers. I next spoke to my teachers on the subject, and was glad to find that, without exception, they were anti-tobaccoists. I afterwards brought the subject before the Church members, and gave them distinctly to understand that their using

tobacco would not subject them to any ecclesiastical discipline, yet strongly urged them for their own sakes, and as an example to others, to give it up; and I am happy to add that they have complied with the advice given without a dissenting voice. I last of all sent the Church members to visit every village in my district, and advise their countrymen to abandon a habit which experience has shown to be a great barrier to their religious and moral improvement; and the result has been, that the visiting party have come home loaded with pipes and tobacco. I design to visit Mr Inglis in a few days, and will take along with me the pipes and tobacco collected in my district. And when the natives on his side of the island see what has been done here, the habit of smoking, I doubt not, will be almost entirely abolished on Aneiteum in a few weeks. Our natives will do any thing that we tell them, provided we give them good reason for our advice, and in the present instance we have only to point to the persons who neglect our schools, disregard the ordinances of religion, go about with little clothing or perhaps none at all, and leave their families to embark in vessels to go they know not where; and tell them these are the tobacco-smokers, and this is enough. It is more than probable that many will again smoke, especially if exposed to temptation; but in the mean time the evil has received a salutary check. I may add that some of our brethren on the Eastern Islands will not admit persons to Church membership who use tobacco.

NEW PRINTING OFFICE.

The natives are busy at present making a new printing office. It is a building forty feet long by fourteen wide and contains three rooms. It is a framed house and stands some distance from the ground on a wall of stone. It is floored and well ventilated below. The building now used as a printing office has a plastered floor, which makes it damp and unhealthy for the natives. I have hitherto employed four natives in the printing department, who work for three and a half hours daily for five days in the week. Besides this, they attend school twice every day and also prepare their lessons at home. I fear, however, that they have too much to do. Natives who have been unaccustomed to restraint and confinement, can bear but little of either. I

have lately appointed my best printer to the charge of a school on account of failing health, and since he left the employment he has become quite robust again. The second best hand is now an invalid, but he is not seriously ill. The work at present is carried on by two young boys. The natives seem very fond of the business, and would gladly work more hours than I allow. They will, I hope, enjoy their health better in the new building. I intend to limit their labour to 3 hours a day and employ more hands. The natives now do all the printing themselves with the exception of correcting the press.

CONCLUSION.

I am glad to inform you of our continued welfare. By the goodness of God we have health and abundance of work. Every day increases our interest in the natives, and they seem to appreciate the efforts made for their good. Many a heart on Aneiteum feels grateful to you for sending the Word of Life to this dark and degraded island.

I now conclude my letter, soliciting for myself, and all engaged in the work, an interest in your prayers.

I remain, very sincerely,

Yours, &c.,

JOHN GEDDIE.

Rev J. Bayne, Sec. to Board }
of F. Miss. of P. C. of N.S. }

INTAS ALEP

O ILPU ATIMI ALUPAS ANEITEUM.

Intas alep vai ilpu takata.

1.

Intas alep ineigki is asaig a Nohoat, im Karahed, im Nemet, im Viali, im Paulo, im Topoe, im Abraham, im Nimtiwan, im Napolos, im Neijiv, im Luka, im Yamtiu, im Tavita, im lep hal ra ilpu atimi alupas Aneiteum, anli neom alai-gaheni Aneligauhah, an nadiat 10, an mohoc Julai, irai yier 1854: nikavaig, Et itaup par ahtai ilpu takata imi nup irai tak apee im leh nintan: El et ago nedo has ineigki tah natimi etpu atipanki nintan ehelen a natimi alupas esjild an nuarin pece o un, um atnamud an nuhup o atimi asega.

(English translation.)

This law was enacted by Nohoat, Karahed, Nemet, Viali, Paulo, Topoe, Abraham, Nimtiwan, Napolos, Neijiv, Luka, Yamtiu Tavita and other chiefs of Aneiteum, in the church at Aneligauhah, on

the tenth day of July 1854: namely: It is unlawful to sell women to men of other lands: and if any person is guilty of this crime, the chief of his district shall seize the payment and burn it publicly.

ANEITEUM, NEW HEBRIDES,
Nov. 10th, 1856.

REV. AND DEAR SIR,—

I have no letters from you of later date than November 29th, 1854. I sent a large package of letters to you by way of China last month, which I hope you will receive. I was sorry to learn from the Rev Dr Ross that a number of letters which I sent to Sydney in January last lay undiscovered in a store there until September: they are now on their way to America, and will I hope reach you in safety. As I have so recently and fully written to you about the missionary work on this island my allusion to it at present will be brief.

PROGRESS OF THE WORK.

The cause of God advances as encouragingly as we could expect. The measure of attention paid by the natives to the means employed for their religious and moral improvement is cheering to us, and a matter of thankfulness to God. On the approaching Sabbath the ordinance of the Lord's Supper will be dispensed at my station. I hope this day to administer the ordinance of baptism to eighteen adults and a number of children.

PRINTING.

The last sheet of the Gospel by Matthew was printed a few days ago. This is the first *entire* portion of Scripture which has issued from the Aneiteum press. The large and elegant type with which it is printed gives the Aneiteum version a pre-eminence over any other version that has yet been printed in the Pacific islands. The natives rejoice that they now possess a portion of God's holy word in a form so clear and legible, and that may be read with such comfort. I send you a copy, which, to save postage, goes unbound, but which you had better bind for preservation. I intend to print the Gospel by John as soon as we finish a school book, the Book of Jonah and a small Calander for 1857, now ready for the press.

MR. GORDON'S COMING.

We have learnt that the "John Williams" was to leave England in July for

these islands. She will no doubt be near Sydney by this time. We entertained a hope that Mr Gordon would have reached Sydney in time to take a passage direct to Aneiteum before the hurricane months, but the season is so far advanced now that we have abandoned that hope. A residence of a few months on the island would have been advantageous to Mr Gordon and extremely gratifying to all the members of this Mission, but we must acquiesce in the arrangements of God, over which we have no control. Mr Gordon will now remain in the "John Williams," make the circuit of Eastern Polynesia, and reach these islands most probably about the month of April or May next year. In the mean time we are doing what we can to prepare the way for the settlement of Mr Gordon on Tana. He will I think find many hearts open to receive him. He is about to enter on a field of great importance and much promise. I have in my possession a vocabulary and grammar of the language of Tana prepared by Rev Messrs. Turner and Nisbet, who formerly resided there, which will be of great service to him. I look forward with great interest to the occupation of Tana. It contains a population of 10,000 souls. It is the most fertile of the New Hebrides islands, the largest yams perhaps in the world are grown there. The natives, though great savages, are a fine race, and should the cause of evangelization advance, by the blessing of God, on that island, I know of no island in this group more likely to send out noble bands of teachers to diffuse the light of the gospel to the dark regions beyond.

MISSION SCHOONER.

We have recently heard that the Mission Schooner "John Knox" was being built in Glasgow in May last. We presume that she is now on her way to Sydney, and will long to hear of her safe arrival there. We are now writing to Dr Ross about her, and giving him such instructions as we are able about her safe transmission to this island. We have requested him to send her, if possible, about the month of April, after the hurricane season is over. We are anxious to have her here before the "John Williams" arrives, as her presence would facilitate our movements in the settlement of Mr Gordon, &c. I trust that the same gracious Providence, which has thus far prospered our efforts to obtain a vessel,

may open up the way for her safe transmission to her destination.

We were surprised to learn that our friends in Scotland had ordered the Mission Schooner to be built in Glasgow.— Their activity and zeal in the matter has certainly relieved us of much anxiety and trouble, and it is highly probable that the vessel is much superior and more complete than any that could have been built in this part of the world. From the dimensions given she appears to be smaller than we desired, but I have no doubt but she will answer our purpose well for years to come. We feel truly grateful to our friends who have so liberally responded to our appeal for a Mission Schooner. I trust that her presence in these islands will facilitate and hasten on their evangelization. Our little vessel will require to be always well manned and navigated with caution among the islands. She would form a noble prize to the natives of some of the dark islands of the group. On some of the islands the natives have large canoes, which will carry from thirty to forty warriors. But I do not anticipate much danger with ordinary prudence.

Our natives rejoice at the prospect of having a small *nelgow alaingakemi* (religion ship). Many are now making great efforts to learn the word of God themselves that they may become eligible candidates for foreign service. We have not the same difficulty here in procuring men to labour among the heathen that you have. We have seldom to ask the question "who will go for us," but rather "whom shall we send." Our difficulty lies not in finding, but in choosing, men willing to labour in the dark islands around us. The natives, since they have received the gospel themselves, seem to feel that they lie under solemn and sacred obligations to extend it to others.

FOTUNA.

Our latest accounts from the neighbouring islands are favourable. The Mission boat visited Fotuna two weeks ago. She had a short but boisterous passage to that island. Our object in sending her was to carry two teachers there, and bring home information about the work on that island. The teachers on Fotuna are well and the natives treat them with kindness. The feeling in favour of christianity becomes more general and many listen to the teachers with attention. The chief Navaika, who visited this island some months ago, is very

strong, as the natives say, for the word of God. He goes about and talks to his countrymen, and urges them to imitate the Aneiteumese and abandon heathenism. The teachers whom we sent recently are stationed at the place where the Samoan teachers were killed some years ago. The people are all heathen, but they consented to receive them, tho' they do not pledge themselves to receive the word of God. This is quite as much as we can reasonably expect. Oh for a missionary for Fotuna.

TANA.

A vessel has just come in from Tana and brings good tidings of the teachers there. The natives treat them with kindness. The teachers itinerate on the Sabbath day, and the people wherever they go listen with attention to them. The Tanese wish more teachers from this island, but we have declined sending any more until the "John Williams" arrives, and then we hope to send a good band of them along with Mr Gordon. The visit of the Tanese to this island a few months ago, of which I have given an account in a former letter, appears to have been productive of great good. They have seen with their own eyes that the gospel brings temporal as well as spiritual advantages to those who receive it, and that the Aneiteumese, instead of dying on account of the word of God, are more vigorous, comfortable and happy, than they were in the days of heathenism. There are at present seven Aneiteum teachers on Tana, six of whom are married men. The principal chief of Port Resolution is still a heathen, but his conduct is good to the teachers and he respects the institutions of religion. The Sabbath is observed by the natives, and, though they do not spend it in seeking the word of God, yet they abstain from work and will not barter with ships on that day. When a neighbouring tribe wished to fight with the people at Port Resolution Miaki, the chief, declined, because fighting was opposed to the new religion.

ERROMANGA.

On the island of Erromanga there is one Samoan teacher and one native of Erromanga who spent some years at Samoa. The natives appear to wish for missionaries and the word of God. The Erromangans though they bear a bad name, are perhaps the mildest and most docile natives in this part of the world. If they have been guilty of some atroci-

ties, the *white* savages who provoked them are to blame. The teacher writes that a great work might be done on Erromanga were missionaries present to carry it on. He mentions as inducements to settle on that island. 1st. The natives do not steal the property of the teacher however much exposed. 2nd. The Erromangans do not entertain the idea that christianity brings disease and death, like most the islanders. 3rdly. The natives have a great desire for missionaries. We sincerely hope that missionaries for Erromanga may soon be found as it presents an inviting field for usefulness at the present time.

FATE.

We have not heard anything from the dark island of Fate for a long time. It is only 120 miles from Aneiteum, but there is not any direct intercourse between the islands. Nearly all our information about Fate since the "John Williams" was here, is from the printed account of her voyage. We were grieved to learn from it of the massacre of Pikik and Kavarin two Karatongan teachers and their wives and one child. They spent some time on this island, and we were acquainted with them, and feel their death the more. I was present at their settlement on Fate, and along with Messrs Murray and Sunderland accompanied them on shore. The joy of the people when the teachers were given to them exceeded any thing that I had witnessed on similar occasions. It appears, however, that only nineteen days after we left them they were murdered and eaten by the cruel savages! The heart of the heathen is truly as treacherous as it is dark.

OTHER ISLANDS.

The islands to the north of Fate which comprise the principal part of this group are numerous and some of them very large. They have not yet been explored by missionaries, but the sandal-wood traders give a good account of the natives. According to them the inhabitants, or most of them are more genuine negroes than those who occupy the southern islands of the group, where there has been intermixture to some extent with the Malayan race. They are diminutive in size, and mild, timid and honest. On the parts of Espirito Santo where sandal-wood is found, white men land and trade with the natives, without apprehension or danger. The climate is however unhealthy.

The New Hebrides presents an inviting field for the missionary operations of any Church. There is an ample field for usefulness here, and if darkness, degradation and misery entitle our fellow-creatures to sympathy, then no part of the heathen world can present stronger claims to christian benevolence than these islanders. May God increase the piety, generosity and devotedness of the Churches engaged in their evangelization.

COLLECTIONS FOR SCHOONER.

In reference to the money collected for the "John Knox" Mr Inglis has been informed that more than £370 sterling has been collected in Scotland for this object. A considerable sum has also been made up in New Zealand with the promise of doing more. It is highly probable that Mr Inglis will not have less than £500 sterling for his share. As I have not received any letter from Nova Scotia since my appeal for aid to purchase the mission schooner, I do not of course know what has been done, but I was glad to learn from a private letter received by Mr Inglis, that you had sent £150 to the Treasurer of the London Missionary Society for the mission vessel. The surplus of the mission schooner fund should be preserved to meet the current expenses of the vessel, and Mr Inglis and I are of opinion that a portion of it might be wisely appropriated to meet the expense of opening up new islands for missionary operations. We require for this object, as presents to the chiefs, &c., a quantity of red shirts, hatchets, fish-hooks, knives, looking-glasses, beads, &c. The articles usually sent to the mission would not be valued on heathen islands, and therefore unsuitable. Mr Inglis is about to send home an order for the above mentioned articles to the value of about £80 sterling, would you please transmit to Dr Bates half this amount as our share.

The mission families are all well at this date. Our esteemed friends Mr and Mrs Inglis are with us at present and return to their own station to-morrow. Let me solicit on behalf of the mission and all connected with it an interest in your prayers.

I remain,
Yours, very sincerely,
JOHN GEDDIE.

Rev J. Bayne, Sec. to Board }
of F. Miss. of P. C. of N. S. }

LETTER FROM REV. G. N. GORDON.

SYDNEY, NEW SOUTH WALES,
January 26th, 1856.

We arrived at Melbourne on the 12th of December. We entered between the heads of the harbor in the morning, and sailed up Hobson's Bay about 30 miles, where in the evening we anchored near to the Yara, on the banks of which the city of Melbourne is built.

Soon after we anchored in Hobson's Bay, the Rev Messrs. Howe and Sunderland came off to welcome us to Melbourne, and made us acquainted with the arrangements which they had made for missionary services for the Sabbath near at hand, and were consequently very anxiously looking for the arrival of the *John Williams*. We landed on the following day, and remained two weeks and three days between Melbourne and Geelong—preaching and holding missionary meetings in the Presbyterian and Independent congregations, who have resolved to hold a Union Prayer Meeting quarterly on behalf of Polynesian Missions, and to unite in the Foreign Mission work—as far as practicable in the present state of these Churches. More than 2000 children, with their teachers, from various Sabbath Schools visited the *John Williams* before we left, and received some good impressions, which, no doubt, will last with good results when the ship is among the things that were. Lemonade, soda water, and buns were provided for them. They conducted themselves with much propriety, and it was gratifying to hear their infant voices raised aloft in cheering accents, when they got the first sight of the ship for Jesus Christ.

A breakfast was provided for us on the 31st, at which the Missionaries and several Ministers present gave short addresses,—some of which were well suited to teach the heart. Afterwards a steamer waited on us, and took us to our ship, where we had to bid our friends at Melbourne an affectionate farewell. Among our best friends were the Rev Messrs Ballantyne and Miller. Mr Miller was in times past a member of Professor King's congregation in Glasgow. He was greatly pleased with what I related to him about your efforts for union in Nova Scotia on those practical subjects on which they feel here that all should be united. I set him to work, before we parted, in soliciting the ladies

for their help in providing a box of clothing for us before the return of the *John Williams*, in which he engaged most heartily.

We arrived safely at Sydney, in the good Providence of God, after a passage of six days from Hobson's Bay, and were quite charmed with the delightful scenery on both sides of Port Jackson as we sailed up to Sydney, which is seven miles from the entrance of the harbour. The city is built on a delightful situation, and has a very fine appearance from the harbour and the elevated grounds round about. Many of the houses in the chief business streets are not much inferior in appearance to those of the West of London.

Since we came to Sydney we have been engaged preaching and holding meetings, as at Melbourne and Hobart Town. Mr Howe is an important addition to the little missionary band. He and I have been to Maitland and Newcastle preaching and holding meetings on behalf of Missions, and I enjoyed his company very much. I trust we have been the means of doing some good in the great cause of our Lord and Master Jesus Christ in all these places.—We have all been engaged for two Sabbath days in and about Sydney preaching missionary sermons and addressing juvenile meetings, besides attending to meetings in different parts of the city during the other days of the week.

The French are carrying on the work of extirpation among the natives of New Caledonia. They have more than 300 soldiers stationed, according to report, and have asserted that they will take possession of the Loyalty Islands. Alas! for the poor natives, where the French obtain the rule over them destruction and misery follow in the train of their conquering car. And we need not wonder at these things happening under the French Government while the natives of these Colonies have been slaughtered like wild beasts under the British rule, while inquisition for blood has not been made. Such cruelties have been perpetrated in Australia chiefly by the convict settlers. Some noble efforts, however, have been put forth by religious Societies, and latterly by the Government, to better the condition of the ill-used aborigines of these Colonies, but for the most part they have been too spasmodic to secure much success. Intemperance is one of the greatest obstacles in the way

of missionary success among them. Europeans, in many settlements, have left them in a much worse state than that in which they found them. In all the principal settlements of Australia and Tasmania they are fast fading away before the influence of the vices introduced among them by nominal christians, "who obey not the gospel of our Lord Jesus Christ, for whom there remaineth nothing in their present state but a certain fearful looking for of judgment and fiery indignation."

It is impossible to form a just estimate of the intellectual capacities of many of the tribes of Australia by the few degraded remnants of some tribes which wander about the principal seaport towns.—I have been led to believe, on the best of authority, that many of them are very improveable, which is not the popular opinion.

The latest news from Western Polynesia are very encouraging, especially from the Loyalty Islands.—Lifu, with a population of 10,000, is already white to the harvest, and their Macedonian cry for help is becoming intense. The agents of the London Missionary Society have opened up a way of access to 100,000 heathen in Western Polynesia, and the Churches here especially are called in God's providence to arise and

take possession in the name of the Lord. Several influential friends of the Mission cause are sanguine in relation to important results following our visit to the Colonies at this time. I do not however believe, from all I have learnt on the subject of the union contemplated for this work, that the Churches here are yet prepared to enter into union, with all their hearts, to promote this good work. I would not be surprised to find that the Presbyterian Churches will soon form an organization of their own for missionary work in Polynesia, till which time they will contribute to the funds of the London Missionary Society, as the most efficient way in which they can for the present help on the good work.

I have preached to nearly as many congregations in these Colonies since we came to Australia as I did when visiting congregations in Nova Scotia, besides addressing numerous juvenile and adult meetings on missionary subjects—a work which I little contemplated when I left my beloved friends in Halifax. I gave a speech a few days ago, at a breakfast meeting, in which I spoke of the condition of the aboriginies of this country—referring them to your example in Nova Scotia.

I remain dear sir,
Your's truly,
G. N. GORDON.

United Presbyterian Missions.

JAMAICA.

GRAND CAYMANAS.

THE POWER OF DIVINE GRACE.

The following extracts are taken from a letter of the Rev James Elmslie, dated 26th September 1856, addressed to the Rev. Henry Renton :—

Remarkable Scene at the Communion in Badden Town.—On the Sabbath we had a very singular manifestation of the divine presence in the midst of us. Nothing remarkable took place till we began to commemorate the death of Christ.—After giving of thanks, I in general make a few remarks before distributing the elements of bread and wine. I said the only subject which I would wish you to look to, upon the present occasion is Jesus Christ. Jesus says, Look unto me, behold me, behold me. Think in what

attitude he is placed before you. He is standing with his arms widely extended ready to receive you; not arms of power to dash you down to the place of woe, but arms of mercy to save you. I said again, Look to Jesus on the Cross; there you will see him nailed to the accursed tree, bleeding and dying for you. When I had thus spoken, there came such a power along with the words, which was like a shock of electricity, affecting the whole body of the people. Indeed I may say I never saw such a movement in any congregation, for both godly and ungodly sighed and wept bitterly. I heard some saying after the service was over, that hard must that heart be that was not melted by the word to-day. One of the elders said to me what he felt that day he will not forget while in this world. Do you not think that this was the power of God making

his own word to be like a fire, and a hammer to break the flinty heart in pieces? I hope this sensation will not be like the morning cloud and the early dew that passeth away.

Happy Death of a Negro Mother.—Jane Gordon, one of the members of Prospect congregation, died on the 14th of August last. I am happy to inform you that she gave satisfactory evidence that she was united to Christ by a true and living faith; in consequence of this, her "latter end was peace." She died in consequence of a swelling in her right side. The disease spread rapidly, till both her breasts were affected; and after suffering for the space of five weeks, mortification took place, which terminated in death. I visited her several times during her affliction, but was unable to be present during her last illness, on account of fever and a bad cold that we all had at that time. When she saw that death was at no great distance, she sent for me to come and see her. When she heard that I was unable to come and see her she appeared disappointed, and said, "I wished to see my dear pastor, who was the means of leading me to the light, but I must be content." As I had not the pleasure of hearing her dying words, I requested the elders of Prospect to give me an account of some of them. The day before her death Wm. T. inquired how she was. She said, "I am fast going to my long home." He said to her again, "What is your hope for eternity?" She said, "My hope is not of the false kind; all my hope is placed upon Jesus Christ, the sure foundation laid in Zion." He said, "What is the only thing you would wish to obtain; is it to be free from pain?" She said, "I wish to sleep in Jesus; I am longing to depart and be with Christ." He said, "What are you thinking about your children whom you are going to leave behind you?" She said, "I have committed them all into the hand of God, who is able to take care of them. If any of the Members see any of my motherless children going out of the way, speak to them. I am nothing now in this world; fain would I now leave this vain and weary world to sleep in death and rest in God." She requested some of the bystanders to call her son Thomas to come and speak to her. He came to her, and she said "My dear son, your mother is not to remain in this world with you any more; I must now go to the world of spi-

rits. I know you are a boy of a very stout heart. You must pray to the Lord that he may break in upon your wicked heart, and you must study to be faithful to your heavenly Father and also to your earthly father. Love to read your Bible, and live a holy life, for without holiness no man shall see the Lord. She said to her two eldest daughters, "I am going to leave you, and you must take my place in this house; pray that the Lord may bless you and direct you in the right way." She had a daughter before she was married, who was very ill-behaved, and on that account she put her away from her house. When her mother was near death, she came to see her. Her mother said to her, "You are a bad girl; but if you repent of your sins, and turn to the Lord with your whole heart, I will forgive you." She was compelled to bow before her, and craved her forgiveness and promised amendment of life for the time to come. When she saw so many of her friends and relations standing around her dying couch, she said to them, "What good can you do for me now? you cannot hold me back nor deliver me. But I know in whom I have believed, and whom I lean upon in this dreadful hour." She said, "I think I see angels waiting to carry me away to the world above." A little before her death she called all her children to her bedside, and entreated them to be obedient and kind to their father, to keep up the worship of God in the family, to love the Sabbath and keep it holy, to love the Bible and read it, to attend to the Sabbath school, to hear the gospel, and attend to the good advices of every relation and friend. This advice was given with so much affection as would have melted the hardest heart. Even hardened sinners were made to feel as well as the godly. She said all the truths of the gospel that were hard and dark to her mind were now plain and clear to her as the pure light. One asked her, "What is the ground of your hope for pardon and acceptance in the sight of God?" She said, "The blood of Jesus washes away my sins. Jesus is all my hope for entering heaven." She expressed such a sincere and longing desire to depart and sleep with Jesus as deeply affected all present. But she said, "I am willing to stay or go, as my Master pleases; but when I do go, I hope to give in my account with joy and not with grief." She said before her death, "Jesus is all my hope; I am waiting patiently the hour of departure."

Soon after this she fell asleep in Jesus. "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labours, and their works do follow them." Dear brother, I hope you will join with me in saying that there is nothing but the grace of God that can qualify a poor black illiterate person to give utterance to such sublime sentiments in the very prospect of immediately appearing before the awful tribunal of God! Such an instance

of the power of divine grace has a tendency to cheer and support us under the various trials and discouragements which we are meeting with in this cloudy and dark day. O for more grace to enable me to be more faithful in the discharge of those important duties which devolve upon me! How encouraging the promise, "As thy day, so shall thy strength be;" "My grace is sufficient, for thee, my strength is made perfect in weakness."

News of the Church.

PRESBYTERY OF PICTOU.—The Presbytery of Pictou, met in Prince St. Church, Pictou, on Tuesday 12th May, when Mr George Ruddick, student of divinity, delivered a lecture on Psalm 110th, a sermon on Rev. xxii. 17, and an exercise with additions on Mat. xviii. 20. He was also examined in Hebrew, Greek, Church History and Theology, with entire satisfaction of the Presbytery, when the question was put, proceed to license or not, when it carried unanimously proceed. The questions of the formula having been put and duly answered, the Moderator after prayer, as the mouth of the Presbytery and in the name of the Great Head of the Church solemnly licensed him to preach the Everlasting Gospel, and then tendered him suitable exhortations regarding the work upon which he is entering.

PRESBYTERY OF TRURO.—This Presbytery, as had been appointed, met at the Folly, Upper Londonderry, on Tuesday, the 12th inst., at 11 o'clock, forenoon. Mr. John Currie, who had been appointed to preach, being unable to attend, owing to the state of his health, the Rev. Daniel M'Curdy delivered an appropriate and impressive sermon from Num. x. 29. There was laid on the table a call from the congregation of Middle Stewiacke and Brookfield addressed to Mr Currie. This call was laid aside, Mr Currie having expressed his intention to accept one from Maitland. Mr John Putnam, from Middle Stewiacke, coming forward, stated that the congregation, anticipating the action of the Presbytery, had appointed him commissioner to appear at that meeting and lay on the table a petition, praying

the Reverend Court to appoint one of their number again to moderate in a call for one to become their pastor. This was readily granted, and the Rev Professor Smith appointed so to moderate on Tuesday the 26th inst., at 11 o'clock, forenoon. This is a new congregation, organized about eight months ago, Middle Stewiacke having been disjoined from Mr Smith's congregation and Brookfield from Mr Baxter's. In their former connection the two sections paid only £70 for the support of ordinances. When formed into a new congregation the Presbytery urged upon them, if possible to raise £140 as salary for a minister. They appeared by commissioners at a subsequent meeting of Presbytery, and stated that at a meeting of the congregation, it had been resolved that £140 could not maintain a minister, that they could not offer less than £150, and that, altho' a small struggling congregation, they had made promise to raise such a sum. They have, notwithstanding, been already twice disappointed in the object of their choice; but it is earnestly hoped they will not be so a third time. The Presbytery also heard with much sorrow and sympathy that the congregation of Economy and Five Islands had likewise been disappointed a second time. This congregation has, during the last five years, been passing through one continued series of trials. After being vacant about a year their hopes were raised by having the Rev James Thompson settled among them. It however pleased the Master to lay his hand upon his young servant, who, after struggling under ill health about eighteen months, was obliged to demit the charge. He was for sometime unable

to perform all the labours devolving on him, yet the congregation paid him in full before leaving, with some additional substantial tokens of respect. They had not been long vacant when they were visited by the agents of such as everywhere display a greater desire to steal out of the folds of others, than to go into the wilderness after the lost sheep and reclaim such as are in their wild condition. These, not satisfied with labouring publicly in the place, went from house to house among the people, who had been deprived of their pastor, striving to lead them away from the simplicity of faith, but were in all cases received kindly, heard patiently, and allowed to depart in peace. In course of time, applying for a moderation, they intimated that, although they had formerly paid only £100 salary, that had now arranged to pay £150. We were not a little surprised at this, having heard congregations twice as large complain of not being able to raise that amount; but on seeing their subscription paper we found on it sums from £3 to £5, when persons in like circumstances in these other congregations reckoned they were doing well when paying as many dollars. They have nevertheless been twice disappointed. May the Head of the Church keep them from despairing and in his own good time give a pastor according to his own heart to this congregation, which has thus in various ways shown an amount of christain principle surpassing that of many that are less tried and more favoured. Next meeting of Presbytery is appointed to be held at Masstown on Tuesday, June 2nd, at 11 o'clock, forenoon.—*Com.*

PRESBYTERY OF HALIFAX.—The Presbytery of Halifax met at Newport on Tuesday the 16th ult., to consider and decide on an application from the congregation of that place for a disjunction from the congregation of Windsor, with the intention of calling and supporting a Pastor for themselves. The Rev J. McLean preached a suitable discourse to the large audience which was in attendance. On inquiry it was found that nearly all the preliminary arrangements has been attended to. The congregation of Windsor, including St Croix were of opinion that they could support a Minister, and expressed their desire to retain the services of their present Pastor. The Newport

congregation had also made similar arrangements. No objection was offered by Pastor or Session, provided the separation was regularly and harmoniously effected, and proper regard shown to existing financial arrangements with the Pastor. The separation was then granted, to take effect at the close of the congregational year, which will be the month of October, by which time it is expected that pecuniary matters will be satisfactorily arranged.

An interesting report of missionary services by Mr A. Cameron, Preacher, in Annapolis, Bridgetown, and Cape Sable Island, was read and approved.

Mr R. Grant was appointed for one Sabbath to Rawdon, and for six Sabbaths to Cape Sable Island.

Rev. P. G. McGregor was appointed to supply the Annapolis congregation, and to preach at Bridgetown, in answer to an application, which was laid before the Presbytery, respectfully signed, to be absent three Sabbaths, and his pulpit to be supplied for two Sabbaths, by Rev J. Mclean and Rev. J. Cameron.

The Presbytery adjourned to meet in Truro on the Fourth Tuesday of June

Notices, Acknowledgments, &c

TO AGENTS AND SUBSCRIBERS.—We would earnestly request that our Agents and Subscribers would be prepared at the meeting of Synod to pay into the hand of the Agent or to the Synod's Treasurer the amount of subscriptions due for the *Instructor* and *Register*. They will have a favorable opportunity of forwarding the amount by their ministers or elders coming to Synod. Ministers are requested to use their exertions that the amount due in their respective congregations be forthcoming. By the account published last month, it will be seen that there is a considerable amount due for last year. It is to the discredit of the parties that this should be so. We hope therefore that they will not allow it to continue.

The Synod of the Presbyterian Church of Nova Scotia will meet (D.V.) in Truro on Tuesday, 23rd June, at 11 o'clock, A. M. Sermon by Rev George Walker, retiring Moderator.

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums:—

Alex Frazer, Esq. N Glasgow	£0	10	5
Mrs James Redpath, Carriboo	3	1	½
Prince-st Sabbath School, Pictou	2	10	0

The Committee of Bills and Overtures

will meet at James' Place, New Glasgow, on Tuesday, 16th instant, at 11 A.M. All papers intended to be laid before the ensuing meeting of Synod must be forwarded before this date, unless special reasons can be assigned to the satisfaction of the committee.

JAMES BAYNE, Convener.

Please report in *Register* as below :—

Towards the education of Miss Lucy Geddie, per Rev John McCurdy, from four Sabbath Schools in his congregation	£3 14 9
Per do for do from A. Rainey's children, Bathurst	2 9
	<hr/>
	3 17 6

The Rev Samuel Johnson gratefully acknowledges the receipt, per the Rev John McCurdy, of £3 0s 6d towards liquidating debt on the new Church at Harvey.

ERRATUM.—In notice of contributions from Prince Street Sabbath School, contained in last No., read, proceeds of missionary meeting, &c, for missionary schr "John Knox," £18 15s

Account of monies received by Treasurer from 20th April to 20th May, 1857 :—

Foreign Mission.

May 1. Evangelical Society, Fish Pools	£3 0 0
5. Bequest of the late Mrs Archibald Fraser, Fisher's Grant	1 0 0
" Juvenile Missy Society, James' Church, N. Glas.	7 0 0
" Miss Mary Begg, M. Riv.	2 0 0
18. Mrs R. McNaughton	7 6
" Joseph McNaughton	2 6
" Isaac McNaughton	2 6
" Samuel McNaughton	2 6
" James McCallum Esq, Covehead, P. E. Island	17 12 6
20. Collect'n taken in Prince Street Church, Pictou	17 9 3
<i>Seminary.</i>	
18. William Matheson, Esq	10 0 0
<i>Home Mission.</i>	
" Primitive Church, N. G.	18 2 9

Robert Smith, Truro, acknowledges the receipt of the following :—

Foreign Mission.

Rev Mr Wylie's congregation, Lower Londonderry	£12 17 10
Miss Sophia Davison, 2 yards cloth, value	3 0
Widow James Hill, Economy, 4 yards cloth	8 0
Mrs John J. Davison and Miss Rebecca M. Davison, 4 yds cloth	6 0

A Friend, Great Village, 3 yds cloth	4 6
Upper S; 'lement, Bass River, 20 yards cloth	1 10 0
Mrs James Fulton, Bass River, 8 yards print	4 0
The above from Mr Wylie's congregation.	
Mrs Jas. McCabe, senr, Greenfield, a dress	3 9
Mrs John Dickson, Mountain, a gingham dress	7 0
Mrs Thomas Johnson, Lower Village, 4 7/8 yards flannel	6 0
<i>Home Mission.</i>	
Rev Mr Wylie's congregation, Lower Londonderry	11 6 5 1/2
<i>Seminary.</i>	
Rev Mr Wylie's congregation, Lower Londonderry	10 18 8

The Agent acknowledges receipt of the following sums for *Christian Instructor* and *Missionary Register* for the current year :—

Hon. S. Creelman	£0 5 0
Miss Ryan	1 6
Students' Missionary Society	1 6
James Fraser	5 0
Hon. Joseph Howe	10 0
D. Fraser	5 0
John Adamson	10 0
Robert Stewart	3 15 0
S. A. Creelman	15 0
Mrs Smith	1 6
Mrs E. McNab, 1856	5 0
J. Crane	2 6
Rev John Campbell	10 0 0

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor

Ross, Rev Messrs Patterson, Watson and Walker, together with the Presbytery Elders of Green Hill, West River, and Primitive Church. Rev George Patterson, Secretary

Terms of the Instructor and Register.

INSTRUCTOR and REGISTER, single copies, 5s each. Any person ordering six copies, and becoming responsible for six copies, will receive one free. For *Register*, single copies, 1s 6d each, six copies to one address at 1s 3d each. One additional sent for every twelve copies ordered. Where parties wish them addressed singly, 1s 6d will be charged.

Communications to be addressed to the Rev George Patterson, Alma Way Office, West River, and must be forwarded before the 10th of the month preceding publication. Small notices may be sent to him or the Rev P. G. McGregor, Halifax, up till the 22nd.

Orders and remittances to be forwarded to Mr James Barnes. Remittances may also be sent to the Synod Treasurer.